

2001|2002-04-26 08:00:22|a.manansala@attbi.com|Re: Features|  
QUOTE

At Voloshki a total of nine crania (six male and three female) have been found. Six of them are "Protomediterranean" and the other three (male) present also some Negroid features which remind of Mesolithic skulls from the M. East (Debetz, 1955), also similar to some of those from the coasts of N. Africa (Ferembach, 1962). However, they are quite different to the typically Negroid skulls found p.ex. in Kenya (Leaky, 1935) and in Sudan (Greene & Armelagos, 1972).  
UNQUOTE

Too bad that some of the angles referring to the gnath nasion, malars etc. were not included. I wanted to see more info on the "Proto-Mediterranean" skulls.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2002|2002-04-26 10:00:22|rootofciv|Re: What is the origin of the word "Africa?"|

Its an ARTIFICIAL seperation (Suez Canal)  
its all bs and political to try to further  
divide the planet.

--- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:

> while Asia and Europe can be  
> viewed as one geographic mass, Eurasia,  
> Africa is actually separated---even if by the  
> barest of threads---thus making it its own  
> "continent."

>

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> DG

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>

> > I just call the WHOLE CONTINENT (Asia, Africa and Europe)

> > ASIA, since it is already one continent.

> >

| 2003|2002-04-26 11:01:23|a.manansala@attbi.com|Fwd: New Egyptian King Discovered|

Attachments :  
.....

<http://dsc.discovery.com/news/briefs/20020422/newking.html#>

## New Egyptian King Discovered By Rossella Lorenzi, Discovery News

April 26 ? A new Egyptian king has been discovered, according to Italian archaeologists digging at Luxor.

Known to be a high-ranking priest in the theocratic state of Amon at Thebes, Harwa was also a king ruling southern Egypt during the obscure period of the so-called Black Pharaohs, the Nubian kings of the 25th Dynasty.

A fat, bald man with a large face, almond-shaped eyes and thin lips, as portrayed in a statue, Harwa was born in the 8th century B.C. into a family of Theban priests. He must have been at the beginning of his career when Piankhy, the black Sudanese (or Kushite) king, conquered Egypt and founded the 25th Dynasty of the Pharaohs.

| 2004|2002-04-26 17:40:04|Mickel Hendrix|Re: Fwd: Kemetic-Indo-European Word Analogies Part I|  
Hotep,

I've long overstood that god or gods represents the One Divine. My usage of the terms was to show those of us who are not as learned on such matter. Afterall, we're speaking what's called the English language.

As for Amon, which can be spelled numerous ways, the pronunciation of it, and it's association with what's called the moon, is the basis of the link. For that matter, we can strip all the vowels from the modern renderings of the Kemetic terms, and, in some cases they change drastically. Rh which as you say pertains to radiation, could also be the same Ray, Ra, Re, and Rhe. I think the Amon your referring to is Amon-Ra, the personification of the sun, also spelled Amen-Ra, Amen-Re. In the beginning, Amon was Lunar before he became fused wth Ra as the sun of the Solar Doctrine.

P.E.A.C.E. Progress....

--- rootofciv <[allah@metalab.unc.edu](mailto:allah@metalab.unc.edu)> wrote:

>

> Peace. I think "god" or "gods" is the wrong word to

> use.

> They were the OFFICES of The Supreme Being (Man).

> Where did you make a connection of Wmn (Amon) with

> The Moon? Wmn is connect with Rh or Radiation (The

> Sun)

> not he moon. In modern times, that is connected Man

> or

> Mind, not "the moon". Peace.

>

>

> Divine Ruler Equality Allah

> H

> [allah@metalab.unc.edu](mailto:allah@metalab.unc.edu)

> |

> <http://www.ibiblio.org/nge/jahz.html>

> A--.--A

>

> /\

> 5% Network L

> L

> <http://www.allahsnation.net>

> <http://www.ibiblio.org/nge>

>

> Physical Science Productions (drum and bass, hip

> hop)

> <http://www.ibiblio.org/nge/physical>

>

> ++++ stop the execution of Mumia Abu-Jamal ++++

> ++++ if you agree copy these lines to your sig

> ++++

> ++++ see

> <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> ++++

>

>

> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

>

> wrote:

> > --- In kemetsoulsociety@y..., ptah\_seker\_ausar777

>

> wrote:

> > Hotep to the Fam,

> >

> > I know it's been a minute since I dropped science.  
 > So, here is  
 > > something that yall should find interesting.  
 > Afterall, we are the  
 > > world! The following is a list of words that are  
 > common between the  
 > > Kemetic-Afruikan and so-called English Language:  
 > >  
 > > The Kemetic Abut signifies the Abode, Walled  
 > Enclosure, Rest-House  
 > > The English Abode is a Place of Habitation, House  
 > >  
 > > The Kemetic Amon, Amun the god of the Moon  
 > > The English Moon is the Orbital Body that goes  
 > around the Earth;  
 > Old  
 > > English Mona, Icelandic Mani, Gothic Mena, Greek  
 > Mene  
 > >  
 > > The Kemetic Ankht signifies a Thing, Ankh is an  
 > Amulet, Mirror,  
 > > Various Metals, also Tank as a Thing; Ankhi is a  
 > Living Thing  
 > > The English Thing is a Material Object, Animate  
 > and Inanimate; Old  
 > > English Ding, Sanskrit Tankh, Tang, which is a  
 > Prong, part of of an  
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 > > The Kemetic Ankh signifies a College of Priests or  
 > Sages  
 > > The English Think is to have a Conscious Mind  
 > >  
 > > The Kemetic Arq-ur means Silver  
 > > The Latin Argent is Silver Metal; Argentina where  
 > Silver Metal is  
 > > found; Greek Argyros  
 > >  
 > > The Kemetic At signifies a Plant; Aat meaning  
 > Fertile Ground  
 > > The English Oat and Oak are types of Cereal Grain  
 > of a Plant; type  
 > of  
 > > Tree



- > >
- > > The Kemetic Ath is a Cake Offering,
- > > The English Oatcake, a type of Cake made of
- > Oatmeal; the Old
- > English
- > > Ath
- > >
- > > The Kemetic Bak is a god of letters, one of the
- > Seven Wise gods;
- > Bat
- > > signifies Spelt
- > > The English Book is a Written Composition; Old
- > English Boc, Danish
- > > Boek, Icelandic Bok, German Buch, Gothic Boka
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- > > The English Bad is a Lack of Moral Qualities, Not
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- > Sick Man, Evil,
- > > afflicted with Evil
- > > The English Bedlam an Asylum, Hospital, Mad-House
- > for the Insane,
- > > Lunatic; Old English Bethlem
- > >
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- > > The Kemetic Har signifies a Measure; Haru, Hru is
- > Day, Daily, Day
- > and
- > > Night, Everyday
- > > The English Hour is a Period of Time, Time of Day
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- > > The Kemetic Hat pertains to the Heart
- > > The English Heart of the Body
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- > > The Kemetic Hekhek means Old Age, Aged; Heka
- > signifies Magic, to
- > > Utter Charms, Spells, to Bewitch, Sorcery, the
- > Power of Working
- > Magic

- > > The English Hag is an ugly Old Woman, a Witch;
- > Middle English
- > Hagge,
- > > Greek Hex
- > >
- > > The Kemetic Hept signifies the Number Seven,
- > Heptes is one of the
- > > names of the Seven Stars of Orion; Habt signifies
- > to Count
- > > The Latin Hebdomad, Hebtomat is the Number Seven,
- > Seven Days of the
- > > week, Seventh; Greek Heptad
- > >
- > > The Kemetic Heri signifies an Authority, such as
- > Army Officer,
- > > Master, Chief, Overseer, Captain, Superior
- > > The English Herald is a Representative Official or
- > Ambassador, an
- > > Officer who arranged tournaments in the Middle
- > Ages; French Heraut,
- > > Frankish Heriwald meaning Army Chief
- > >
- > > The Kemetic Herit signifies the Sky, Celestial
- > Region, Heaven; Herui
- > > is the Upper Part, what is Above; Heri is to
- > Ascend in the Air;
- > Heru
- > > the god of the Sky, one of the seventy-five forms
- > of Ra the Sun-
- > god;
- > > Heru-aaakhuti signifies Heru who dwells in the
- > Horizon (the Zone of
- > > Heru)
- > > The English Horizon is the line or circle that
- > forms the Celestial
- > > Boundary between Heaven and Earth, the Great
- > Circle of the
- > Celestial
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- > > The Kemetic Het signifies House, Covering; Ha,
- > signifies a Cap
- > > The French Hut is a Dwelling or Roofed-Shelter,
- > English Hat is a
- > > Covering for the head, akin to the term Hood of a
- > jacket; Old

> English  
> > Hod, German Hut  
> >  
> > The Kemetic Het means to Strike  
> > The English Hit is to give a Blow or Strike  
> against  
> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
> > --- End forwarded message ---  
>  
>

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<http://health.yahoo.com>

| 2005|2002-04-26 19:33:37|Mickel Hendrix|Re: Features|  
Hotep,

News flash:

The so-called Proto-Mediterranean type is just a codeword for the presence of Afruikans, who had less wider noses, and thin lips than their brethren, who can be found in various parts of Afruika. In otther words, the element that lived in so-called Greek islands during the 11th millennium B.C. resembled some of the modern tribes of Ethiopia. And we can find the same morphological features that western anthropologists hide under the Sergi-derived name of Proto-Mediterranean in the United Snakes of Amerikkka. And we could take them northern Afruika and stick them in the middle of the black populations and they would be called Hamite, Mediterranean and even Aryano-Cushites. Simply put, they were black folk!

P.E.A.C.E. Progress....

--- [Omari.Maulana@Fluor.com](mailto:Omari.Maulana@Fluor.com) wrote:

> Interesting mention of features in mesolithic Greek  
> crania.  
>

>

[http://www.aee.gr/hellenic/3aee/anthropos/original\\_contibut/youra\\_engl.html](http://www.aee.gr/hellenic/3aee/anthropos/original_contibut/youra_engl.html)

>

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<http://health.yahoo.com>

| 2006|2002-04-27 00:21:46|meresw|The Black Athena Debate|

Hello group!

I would like to let you know about a new web-page with extensive  
links about  
the Black Athena controversy. View site at:

<http://www.worldagesarchive.com/Individual%20Web%20Pages/BlackAthena.html>

Regards

---

#### THE WORLD AGES ARCHIVE

Is the Bible historical? Were the ancients immune to nationalistic propaganda in the chronicling of their histories? Explore the debate at:

<http://www.worldagesarchive.com>

| 2007/2002-04-27 17:15:50|rootofciv|Re: Fwd: Kemetic-Indo-European Word Analogies Part I|  
Peace, I would like to see your sources that ties Wmn with the moon. That sounds controversial.

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,  
>  
> I've long overstood that god or gods represents the  
> One Divine. My usage of the terms was to show those of  
> us who are not as learned on such matter. Afterall,  
> we're speaking what's called the English language.  
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 > >  
 > >  
 > > Divine Ruler Equality Allah  
 > > H  
 > > allah@m...  
 > > |  
 > > <http://www.ibiblio.org/nge/jahz.html>  
 > > A--.--A  
 > >  
 > > /\   
 > > 5% Network L  
 > > L  
 > > <http://www.allahsnation.net>  
 > > <http://www.ibiblio.org/nge>  
 > >  
 > > Physical Science Productions (drum and bass, hip  
 > > hop)  
 > > <http://www.ibiblio.org/nge/physical>  
 > >  
 > > ++++ stop the execution of Mumia Abu-Jamal ++++  
 > > ++++ if you agree copy these lines to your sig  
 > > ++++  
 > > ++++ see  
 > > <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> ++++  
 > >  
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 >> Army Officer,  
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> > > --- End forwarded message ---

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> <http://health.yahoo.com>

| 2008|2002-04-27 18:20:29|a.manansala@attbi.com|Re: The Black Athena Debate|

Nice site. I enjoyed especially the articles on mankala

and geomantic divination.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2009|2002-04-28 00:54:01|mansu\_musa|A question to mr winters|

[http://groups.google.com/groups?](http://groups.google.com/groups?hl=en&q=clyde+winters+ramira+naka&meta=)

hl=en&q=clyde+winters+ramira+naka&meta=

| 2010|2002-04-28 12:46:59|a.manansala@attbi.com|Fwd: Strangers in a Strange Land: Stable

Isotope Evidence for Human|

Strangers in a Strange Land: Stable Isotope Evidence

for Human Migration in the Dakhleh Oasis, Egypt

Journal of Archaeological Science, November 2001,

vol. 28, no. 11, pp. 1199-1208(10)

Dupras T.L. [1]; Schwarcz H.P. [2]

[1] Dept. of Sociology & Anthropology, University of

Central Florida, Orlando, FL, 32816-1360, U.S.A. [2]

School of Geography and Geology, McMaster University,

Hamilton, Ontario, L8S 4M1, Canada

Abstract:

This study utilizes a combination of both stable oxygen and nitrogen isotope ratios to determine migration patterns for a large sample of human remains from the Kellis 2 cemetery (c. ad 250) in the Dakhleh Oasis, Egypt. Stable oxygen isotopic analysis has been used to identify potential migrants in several different populations. In this study, the data resultant from the combination of oxygen isotope ratios from bone apatite and nitrogen isotope ratios from bone collagen indicate that at least two individuals are not native to the

Oasis, as shown by their lower nitrogen values and more positive oxygen isotopes, approaching values documented for residents of the Nile Valley and Nubia. The most isotopically distinctive individual is lepromatous, suggesting that he may have been exiled to the oasis from the Nile Valley. Interestingly, all individuals who have different isotope values are male, supporting the idea that males may have been involved in caravan trade between the Oasis and the Nile Valley.

| 2011|2002-04-28 14:03:01|amnehtt|2,000-year-old palace in the heart of the ancient black civilization|

Royal Nubia lies under sand

<http://www.nationalpost.com/tech/story.htmlf=/stories/20020422/713804.html>

Canadian archaeologists in Sudan, using magnetometers, have found a 2,000-year-old palace in the heart of the ancient black civilization

| 2012|2002-04-28 15:41:08|Bradenqp@aol.com|FWD: Martin Bernal Interview|

I'm forwarding the following link to a taped audio interview of Prof. Martin Bernal on WSKG radio, a National Public Radio affiliate. The interview aired March 26th, 2002 and deals with the Black Athena project and the publication of Black Athena Writes Back. It's understandably mostly geared toward lay people and it's interesting to hear the sympathetic responses of callers to the show, all of whom feel Bernal's basic thesis makes perfect sense.

It's interesting to read Bernal's present assessment of the racial makeup of KMT. His idea of the racial identity of the average citizen of KMT is much more in line with those who suggest a mulatto type. This is clearly at odds with most of us who see the average ancient Egyptian citizen (prior to the coming of the Assyrians, Persians, Greeks, etc.) as essentially identical to modern Somali, Hausa, and other African types - with a growing mulatto presence over time up north, particularly in the Delta. There's certainly been more than enough work done by the African centered movement to make the case of a Black KMT convincingly. It's also interesting to note Bernal's assessment that the presence of Blacks in biblical literature indicates a presence, but a sparse one.

Here's a link to the audio (RealAudio) interview:

<http://www.wskg.com/off-the-page-bernal.htm>

Speaking of Black Athena Writes back, I've been waiting for reviews from the major literary publications and they have been few and far between. Almost as if they're all hoping it'll just go away.

Here's a review by Steve Howe, author of *Afrocentrism*, an extraordinary waste of trees and an inept critique of the African Centered movement which fails to counter the theses of Diop, Van Sertima, etc., but merely misrepresents their work or dismisses them. His review of Black Athena Writes Back:

<http://www.independent.co.uk/story.jsp?story=111952>

Also a review of BAWB from the Washington Post by Stanley Burstein:

<http://www.washingtonpost.com/ac2/wp-dyn/A46541-2001Oct11?language=printer>

Burstein's review is disingenuous at best. With more academics coming round to Bernal's view, Burstein now seeks to shift the emphasis of the debate from the intellectual malice and deceit that created the Aryan Model to an appreciation of Greek culture for what it did actually create on its own. The implications

of the anti-black stance which pervaded academia and still does to this day is no trivial matter. Attempting to sweep it under the rug will only infuriate more Black scholars and confirm the view that many Eurocentrists are no longer worth engaging because they lack the moral center that would make such engagement fruitful.

Paul Braden

| 2013|2002-04-28 17:06:53|mansu\_musa|Re: A question to mr winters|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> <http://groups.google.com/groups?>

> hl=en&q=clyde+winters+ramira+naka&meta=

Is it true you publish your work in the racist journal mankind quarterly ?????

| 2014|2002-04-28 22:20:52|Clyde Winters|Re: A question to mr winters|

Hi Musa

I published an article in the journal Mankind Quarterly on the Proto-culture of the Mande. Did you ever read it?

C.A. Winters

At 12:06 AM 4/29/02 -0000, mansu\_musa wrote:

> ""<> wrote:

>> <http://groups.google.com/groups?>

>>&&meta=

>

>

> Is it true you publish your work in the racist journal mankind quarterly ?????

>

>

>

>

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| 2015|2002-04-29 05:47:02|Clyde Winters|Re: Egypt vs. Greece,New Afrocentric Book|

Hi Gang

A new book has been published concerning the Afrocentric birth of civilization. This book is:

Molefi Kete Asante and Ama Mazama (Eds.), Egypt vs Greece and the American

Academy. The book is published by: African American Images, Chicago, Illinois.

Table of Contents:

M.K. Asante and A. Mazama, "A discourse on cultural and social knowledge" (pp.7-24).

J.Gordon, "Toward an African Historiography", (pp.25-36).

C. Finch,M.D."Critiquing the Critics:Advancing the paradigm" (pp.37-50).

C.Verharen, "In and out of Africa:Misreading Afrocentricity" (pp.67-90).

D.E. Luke, "Preserving the Eurosupremist myth" (pp.91-120).

C.A. Winters,Ph.D."Ancient Afrocentric history and the Genetic model" (pp121-164).

Th.Obenga, "Thales of Miletus and Egypt" (pp.165-178).

A. Mazama and M.K. Asante, "In the final analysis:Defending the paradigm" (pp.179-184).

C.A. Winters

| 2016|2002-04-29 07:52:01|Omari.Maulana@Fluor.com|Research Results|

Interesting article on research results in NE Africa. Dated 2001

<http://www.geocities.com/henslater/index3.html>

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| 2017|2002-04-29 07:55:07|Sir. Maxdunza|Re: Egypt vs. Greece,New Afrocentric Book|

Hotep!

The messages are excellent, but I would rather receive a **digest** copy rather than individual mail.

Thank you.

"Knowledge is like a mighty river that cannot be physically contained by mankind. But, when we spiritually approach it with a measure of wisdom and understanding, the mind can absorb knowledge like a mental sponge" ..... C. Alexander Forrest

---

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| 2018|2002-04-29 08:40:53|Omari.Maulana@Fluor.com|stereotype|

I feel that the term "Saharan Neolithic" creates an inappropriate stereotype for the neolithic cultures of Africa. The region between 9000 and 5000BC was more of a Sahelian climate zone. The term "Saharan Neolithic", I feel is being used to bring to mind a physical type of man that didn't dominate the region at that time. What do others think? Also, does any one have information concerning cattle tumuli in Niger/Chad, this is mentioned by McDonald in Africana?

---

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| 2019|2002-04-29 09:26:29|a.manansala@attbi.com|Re: FWD: Martin Bernal Interview|

- > It's interesting to read Bernal's present assessment of the racial makeup of
- > KMT. His idea of the racial identity of the average citizen of KMT is much
- > more in line with those who suggest a mulatto type. This is clearly at odds
- > with most of us who see the average ancient Egyptian citizen (prior to the
- > coming of the Assyrians, Persians, Greeks, etc.) as essentially identical to
- > modern Somali, Hausa, and other African types - with a growing mulatto
- > presence over time up north, particularly in the Delta.

Yes, Keita has criticized him earlier for these views. Even if Lower Egypt had a growing mulatto population during ancient times, it still isn't proper to consider Egypt a "mixed" population. Unless, you consider ancient Israel, Greece and Rome as mixed also.

There is more variation cranially in Europe than in all of Africa.

In Austria and Czechoslovakia, you have round-headed people with the broadest faces in the world,  
prominent cheekbones, robust mandibles, flaring malars,  
etc.

While in Sweden or Norway, the people have long heads  
with narrow faces, depressed cheekbones, slight jaws,  
etc.

His review of Black Athena Writes Back:

>  
> HREF="<http://www.independent.co.uk/story.jsp?story=111952>"><http://www.independent.co.uk/story.jsp?story=111952>>  
>  
> Also a review of BAWB from the Washington Post by Stanley Burstein:  
>  
> HREF="<http://www.washingtonpost.com/ac2/wp-dyn/A46541-2001Oct11?language=printer>  
> "><http://www.washingtonpost.com/ac2/wp-dyn/A46541-2001Oct11?language=printer></A>  
>  
> Burstein's review is disingenious at best. With more academics coming round  
> to Bernal's view, Burstein now seeks to shift the emphasis of the debate from  
> the intellectual malice and deceit that created the Aryan Model to an  
> appreciation of Greek culture for what it did actually create on its own. The  
> implications of the anti-black stance which pervaded academia and still does  
> to this day is no trivial matter. Attempting to sweep it under the rug will  
> only infuriate more Black scholars and confirm the view that many  
> Eurocentrists are no longer worth engaging because they lack the moral center  
> that would make such engagement fruitful.  
>  
>

Howe can be dismissed as part of the same company with Lefkowitz et al.  
Burstein at least admits some key points of Bernal regarding  
Egyptian influence on classical Greece. It does seem that he  
is too concerned that the debate will create heat and polemic  
in Western circles. That's a small price to pay for the truth  
to come out.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2020|2002-04-29 11:15:47|a.manansala@attbi.com|Re: Research Results|

These articles clearly indicate the importance of  
African pastoralists and their cattle in predynastic

Egypt. Note especially the article on horn deformation in Kerma. This practice is also in evidence in Saharan rock art and among present-day people in East Africa.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2021|2002-04-29 11:30:08|bengaltigerman2001|Rosie Perez and other Afro Latinas|

Why is it that a woman like Rosie Perez, who has distinct African features, is just called hispanic? Jennifer Lopez also has African features and nobody mentions her Africanness.

| 2022|2002-04-29 12:31:38|terance pete|Re: A question to mr winters|

**Clyde Winters** wrote:

Hi Musa

I published an article in the journal Mankind Quarterly on the Proto-culture of the Mande. Did you ever read it?

C.A. Winters

At 12:06 AM 4/29/02 -0000, mansu\_musa wrote:

> ""<> wrote:

>> <http://groups.google.com/groups?>

>>&&meta=

>

>

> Is it true you publish your work in the racist journal mankind

> quarterly ??????

>

>

>

>

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Why would you publish in a racist journal that was started to prove black



people were inferior. The reason why I ask you thesde thing Mr. Winter is not out of disrepect,it just seems Ortiz and a couple other people are critizing your reserch,and even some afrocentricst don't take you serious. I would not expect a person like you to publish in the making quartlery who tried to prove black people were mentally inferior,and no offence that is kind of suspect,

please check out the links i have post,and please i ask of your sir toi respond to your critics just like van sertima did. I know ortiz is a a eurocentric,but I wish you would set these people straight.

---

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| 2023|2002-04-29 16:03:42|Clyde Winters|Re: A question to mr winters|  
Hi Terrence

Sorry to hear that you are disturbed by the publication of my article in Mankind Quarterly. I write anthropology and linguistic articles. As a result, when I sent the article to Mankind Quarterly, I did not know the political views of the publication, I only knew that it published anthropology articles. Since this was the case, I published my article on proto-Mande in this journal. I did not find out the political views of the journal until I was made aware of its view by Ortiz in one of our numerous debates in anthropological groups.

I always respond to my critics. When Ortiz attacked my article in Black Collegian, I attempted to get a response published in Current Anthropology but they refused to publish my response. As a result, I published a response to the Ortiz piece years ago on the WWW. The address of the article is below:

<http://homepages.luc.edu/~cwinter/ortiz1.htm>

<http://clyde.winters.tripod.com/junezine/>

In your post you claim that "The reason why I ask you thesde thing Mr. Winter is not out of disrepect,it just seems Ortiz and a couple other people are critizing your reserch,and even some afrocentricst don't take you serious". Please let me know who these Afrocentrists are, I don't know of any Afrocentrists who don't take me serious. The only critics of my work are Rashidi and Ivan van Sertima. Rashidi, does not agree with my evidence that the Olmec were predominately Black/African. This is understandable, he has not done any original research in his life. The material he dtill discusses today is the material I gave him back in 1980.

Ivan also disputes my Olmec work. This results from the fact that his main source on ancient America was Berry Fell. Ivan, like most people

interested in Afrocentric history can only read one European language (English), and fail to seek out the sources of Afrocentric history in their original language. As a result, they can not comment on many aspects of Afrocentric history because they don't know how to get to the sources.

I can read other languages besides English so I could find the sources they couldn't. This makes them afraid to make the claims I do. This is due to the advantage I had of growing up in Chicago during the 1960's. In the 1960's, I studied French in High School for four years, so when I went to the University of Illinois-Urbana, I could find French sources to help in my research. Also, during the 1960's, due to the popularity of the Nation of Islam and Moors, I was early familiar with Arabic.

This meant that I had access to more information in more languages than most people interested in ancient history. At Illinois I studied Swahili, so by the time graduated from Illinois I had a mastery of Arabic, French and Swahili.

When I began work on the Olmec, I had to study the Malinke-Bambara group of languages. I later learned that Blacks had spoken the Otomi language, so I learned Otomi. Later, to compare Mande to the Mayan languages, I had to study Spanish and Portuguese, along with several Mayan languages to make sure that my conclusions were correct about a Mande-Olmec substratum in the Mayan languages. Because, I learned the Mande languages, Otomi and the Mayan languages I was able to see the connections between the ancient Mexicans and Olmecs, connections Ivan could not see because he could only read books written in English about ancient America.

Later, I recognized that the Indus Valley writing was related to the ancient writing of the Mande. After some research I learned that the Dravidians probably originated in Saharan Africa, and migrated from there to India. This suggested that I might be able to read the Indus Valley writing, if I read the symbols using Vai sounds, to possible Dravidian words written in the Indus Valley writing. To test this hypothesis I had to learn Dravidian linguistics and Tamil. My hypothesis was correct, and later I deciphered the Indus Valley writing, and published a dictionary of the Indus Valley writing some years ago. Some of my articles on the Dravidian origin of the Indus Valley writing include the following:

Winters, Clyde Ahmad, "The Indus Valley Writing is Proto- Dravidian", Journal of Tamil Studies , no 25 (June 1984a), pp.50-64

Winters, Clyde Ahmad, "Further Notes on Japanese and Tamil" ,International Journal of Dravidian Linguistics 13, no2 (June 1984c) pages 347-353.

Winters, Clyde Ahmad, "The Inspiration of the Harappan Talismanic Seals", Tamil Civilization 2, no1 (March 1984d), pages 1-8.

Winters, Clyde Ahmad, "The Harappan Writing of the Copper Tablets", Journal of Indian History LXII, nos.1-3 (1984), pages 1-5.

Winters, Clyde Ahmad, "The Proto-Culture of the Dravidians ,Manding and Sumerians", Tamil Civilization 3, no1 (March ,1985a) ,pages 1-9.

Winters, Clyde Ahmad, "The Indus Valley Writing and related Scripts of the 3rd Millennium BC", India Past and Present 2, no1 ( 1985b), pages 13-19.

Winters,Clyde Ahmad Winters , "The Dravidian Origin of the Mountain and Water Toponyms in central Asia", Journal of Central Asia 9, no2 (1986d), pages 144-148.

Winters,Clyde Ahmad, "Tamil,Sumerian and Manding and the Genetic Model",International Journal of Dravidian Linguistics,18,(1989) no 1.

Winters,Clyde Ahmad, "Review of Dr. Asko Parpolas' "The Coming of the Aryans". International Journal of Dravidian Linguistics 18, no2 (1989) , pages 98-127.

Winters, Clyde Ahmad, "The Dravido Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), pages 120-144.

\_\_\_\_\_.(1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

\_\_\_\_\_.(1994c). Ancient Dravidian: And introductory grammar of Harappan with Vocabularies , Journal Tamil Studies, No.41, 1-21.

\_\_\_\_\_.(1995a). Ancient Dravidian:The Harappan signs, Journal Tamil Studies, No.42, 1-23.

\_\_\_\_\_.(1995b). Ancient Dravidian: Harappan Grammar/Dictionary, Journal Tamil Studies, No.43-44, 59-130.

\_\_\_\_\_.(1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

During my research into Dravidian linguistics I learned of the connection between Dravidian languages and the Elamite and Sumerian languages. Rawlinson, had already made it clear that these people were probably Black and came from Africa. Given this reality, I later learned Elamite and Sumerians so I could see if there were any connections. There were, and since this time I have been working on the ancient language of the Black African-Dravidian-Elamite-Sumerian languages

After I stopped being an editor of the Journal of African Civilization, which I co-founded in 1979, I began work on the Olmec, and Dravidian, Elamite and Sumerian connections. I did not return to writing about ancient Egypt and Greece until after Hunter Adams embarrassed Afrocentrism. I taught Hunter many things. I begged him back in the early 1980's to get his degree, since he could get it free at the University of Chicago, but he refused and continued to go around telling people he had a degree in Physics, when he never attended college. Many of the people writing on Afrocentric themes when the Portland document was written had copied my work. As a result, when the critics of Afrocentrism asked them to provide the proof in 1990's for their claims about the Greeks, e.g., the African origin of Socrates, no one could present any evidence for their claims, because the claims they made had first been made by me. Hunter learned a lot from me, but he refused to get the credentials to justify his claim of being a scientist at Argonne National Lab.

J.A. Rogers, made it clear that you don't have to have a college degree to write Afrocentric history. But his life of research makes it clear that you must learn to read other languages, if you hope to find out the true ancient world history of Blacks in Africa, Asia and the Americas.

Due to this state of affairs, I returned to writing about ancient Greece and Egypt, to try and remedy some of the damage done to Afrocentrism by Hunter Adams.

I am a scholar. I do not say things likely. If I make a claim, I will defend it.

I teach research methods. So I spend a lot of time teaching my students how test hypothesis. So I am not afraid of research.

I am not afraid of criticism either. If the criticism of my work is based on evidence. I will go toe to toe with anyone, anyplace, anytime, anywhere. As a result, I have presented my claims of the African origin of the Olmecs and decipherment of the Indus Valley writing before the American Anthropological Association and Central States Anthropological Society. I have sent my articles to journals around the world, including Japan, where I have confirmed that Black people were the masters of civilization, until the expansion of the People of the Sea, and other mixed European, and Mongoloid groups after 1300-1200 BC.

If I claim something, I usually have the evidence to back my conclusions up. This is due to the fact that I may research a theme for years before I present my findings to the public.

If I want to know something, I'm going to find out about it by any means necessary. The knowledge is out there but you have to take the time to learn the languages necessary to know it and own it, if you want to really conduct ORIGINAL RESEARCH in Afrocentrism instead of waiting for Europeans to find the knowledge for you.

C.A. Winters

At 11:37 AM 4/29/02 -0700, terance pete wrote:

> <> wrote:

>Hi Musa

>I published an article in the journal Mankind Quarterly on the

>Proto-culture of the Mande. Did you ever read it?

>

>C.A. Winters

>

>At 12:06 AM 4/29/02 -0000, mansu\_musa wrote:

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>Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

> Why would you publish in a racist journal that was started to prove black

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>I would not expect a person like you to publish in the making quartlery who

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>kind of suspect, please check out the links i have post,and please i ask of

>your sir toi respond to your critics just like van sertima did. I know

>ortiz is a a eurocentric,but I wish you would set these people straight.

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| 2024|2002-04-29 22:10:06|a.manansala@attbi.com|Re: A question to mr winters|  
Clyde Winters wrote:  
>>

Hi Terrence  
Sorry to hear that you are disturbed by the publication  
of my article in  
Mankind Quarterly. I write anthropology and linguistic  
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result, when I sent the article to Mankind Quarterly,  
I did not know the  
political views of the publication, I only knew that it  
published  
anthropology articles. Since this was the case, I  
published my article on  
proto-Mande in this journal. I did not find out the  
political views of the  
journal until I was made aware of its view by Ortiz in  
one of our numerous  
debates in anthropological groups.  
>>

This is actually not hard to believe.

While many people now know that Mankind Quarterly is a  
racist pub., not many know that the Journal of Indo-  
European Studies is run by the exact same group of  
people!

Or at least, many reputable IE scholars pretend not to  
know and continue to publish in that journal.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2025|2002-04-30 00:39:44|mansu\_musa|Re: A question to mr winters|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Clyde Winters wrote:

> >>

> Hi Terrence

> Sorry to hear that you are disturbed by the publication

> of my article in

> Mankind Quarterly. I write anthropology and linguistic

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>

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> racist pub., not many know that the Journal of Indo-

> European Studies is run by the exact same group of

> people!

While many people now know that Mankind Quarterly is a racist pub., not many know that the Journal of Indo-European Studies is run by the exact same group of people!

Or at least, many reputable IE scholars pretend not to know and continue to publish in that journal.

Like who????

The whole journal was started by a racist scientist who was named willam shockley. Shockley went around from campus to campus advocating blacks were mentally inferior to whites. The journal was founded to stop blacks from getting civil rights, and one of the main contributors to this journal is none other than the people who wrote the bell curve, which is backed up by a extreme organization called

the pioneer fund.

>  
> Or at least, many reputable IE scholars pretend not to  
> know and continue to publish in that journal.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
| 2026|2002-04-30 08:36:57|a.manansala@attbi.com|Re: A question to mr winters|  
Terance wrote:  
> This is actually not hard to believe.  
>  
> While many people now know that Mankind Quarterly is

a  
> racist pub., not many know that the Journal of Indo-  
> European Studies is run by the exact same group of  
> people!

>>Like who????

My reference is to the Journal of Indo-European studies  
which has always been a Pioneer Fund beneficiary and  
was founded and is still published by Roger Pearson,  
one of the most well-known racist eugenicists.

JP Mallory is who the general editor of the journal is  
one of the most respected IE scholars in the world.

Who else has written there? Just a few names from  
browsing through their index: Colin Renfrew, Bernard  
Sergeant, Victor Mair, Alexis Manaster Ramer, Edgar  
Polome, Marija Gimbutas, Thomas Gamkrelidze.

All well-known names in IE studies.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2027|2002-04-30 09:04:01|rahkyt|Re: A question to mr winters|

Attachments :  
.....



m http

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Rashidi, does not agree with my evidence that the Olmec were predominately Black/African. This is understandable, he has not done any original research in his life.

---

whew! its gettin' hot up in this piece...

---

Ivan also disputes my Olmec work. This results from the fact that his main source on ancient America was Berry Fell. Ivan, like most people interested in Afrocentric history can only read one European language (English), and fail to seek out the sources of Afrocentric history in their original language. As a result, they can not comment on many aspects of Afrocentric history because they don't know how to get to the sources.

---

i can confirm the truth of this. back in 1997 or so, ivan van sertima came to indiana university-bloomington to speak. after his talk, i went up to him to ask him about 'they came before columbus' and the implications of his research. he was very uncomfortable speaking to me about the connections between the later meso-american cultures and the olmecs and vehemently denied any ties to the afrocentricity movement as it may relate to connections between the meso-american cultures and kemet. he cut the conversation short and was out...leaving me wondering what had just happened. =)

thanx, dr. winters, for your detailed comments.

ankh, oodja, seneb!

--

Mark Rockeymoore  
Designer & Systems Manager  
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| 2028|2002-04-30 12:23:15|rootofciv|Re: A question to mr winters|  
Peace (http)? Wasn't that one of the ENTIRE POINTS of  
they came before columbus, wait let me read this  
thread again, something doesn't sound right. It was  
either Sertima or Rashidid that pointed out the 7 locks  
in the back of the head stones and making a connection with  
the Nile valley. Peace.

Divine Ruler Equality Allah H  
[allah@metalab.unc.edu](mailto:allah@metalab.unc.edu) |  
<http://www.ibiblio.org/nge/jahz.html> A--.--A  
/\  
5% Network L L  
<http://www.allahsnation.net>  
<http://www.ibiblio.org/nge>

Physical Science Productions (drum and bass, hip hop)  
<http://www.ibiblio.org/nge/physical>

++++ stop the execution of Mumia Abu-Jamal ++++  
++++ if you agree copy these lines to your sig ++++  
++++ see <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> ++++

--- In Ta\_Seti@y..., "rahkyt " wrote:  
> m http  
> ---  
> Rashidi, does not agree with my evidence that  
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>

> thanx, dr. winters, for your detailed comments.

>

> ankh, oodja, seneb!

>

>

>

> --

>

>

> Mark Rockeymoore

> Designer & Systems Manager

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| 2029|2002-04-30 12:28:05|rootofciv|Re: A question to mr winters|

Man"kind" quarterly. That is kinda funny :p

Peace

Divine Ruler Equality Allah H

[allah@metalab.unc.edu](mailto:allah@metalab.unc.edu) |

<http://www.ibiblio.org/nge/jahz.html> A--.--A

/\

5% Network L L

<http://www.allahsnation.net>

<http://www.ibiblio.org/nge>

Physical Science Productions (drum and bass, hip hop)

<http://www.ibiblio.org/nge/physical>

++++ stop the execution of Mumia Abu-Jamal +++++  
++++ if you agree copy these lines to your sig +++++  
++++ see <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> +++++

--- In Ta\_Seti@y..., Clyde Winters wrote:

>  
> Hi Musa  
> I published an article in the journal Mankind Quarterly on the  
> Proto-culture of the Mande. Did you ever read it?  
>  
> C.A. Winters  
>  
> At 12:06 AM 4/29/02 -0000, mansu\_musa wrote:  
>> ""<> wrote:  
>>> [http://groups.google.com/groups?](http://groups.google.com/groups?&&meta=)  
>>>&&meta=  
>>  
>>  
>>  
>> Is it true you publish your work in the racist journal mankind  
>> quarterly ?????  
>>  
>>  
>>  
>>  
>> To unsubscribe from this group, send an email to:  
>> Ta\_Seti-unsubscribe@y...  
>>  
>>  
>>  
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
Service.

| 2030|2002-04-30 15:00:50|ptah\_seker\_ausar777|Fwd: Noah's Ark Part I|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Nubian Nation,

Aight! This  
one is an extension of what I've presented about the  
Kemetic origin of the Kabbalah. As we know in the book of  
Genesis, there is the story of the Great Deluge or Flood,  
in which God destroyed humanity for its wickedness  
on earth. In doing so, the Almighty established a  
covenant with the patriarch Noah, whereby he, his sons,  
their wives, and two of each kind of animal were spared  
aboard an Ark, which was built by Noah  
himself.

The origin of the story stems from the Kemetic Stellar Theology, which centers around the Great Mother and the Seven Stars. In the Kemetic language, the word Ark signifies a Period of Time. Thus, we have the Forty Days and Nights of the Flood. In a previous post, I touched on the number Forty, which derives from the Lunar Theology, centering around the Moon. There are Ten Months in a Lunar Year, of Twenty-Eight Days apiece, divided into Four Weeks. In all, we have Forty Weeks or Two Hundred and Eighty Days, which is the Period of Time, when the Woman (Womb of Man) is with Child, a Time of Trials and Tribulations.

According to Webster's Bible Dictionary, the word Ark means Chest, as in the Ark of the Covenant of the Israelites. In Kemetic, the term Ark also signifies Covenant, to Encircle, an Enclosure, and a Measure; Thus, we have the Covenant God made with Noah, and the Ark, as an Enclosure, along with its Constructional Measurements or Dimensions.

From the Kemetic Ark, we get the term Arc, which, in Geometry, is any of an unbroken part of a Circle, a term itself deriving from the Kemetic Ark. In Astronomy, it is part of a Circle representing the apparent course of a Heavenly Body, such as the Seven Stars of the Great Bear, or Big Dipper of the Heavens. We also have the Arc-tic Circle, and the Arc-tic Ocean. With the H added on, we have the term Arch, as in the Arch-Angels of the Bible, Arch-Bishop the Head of the Arch-Diosese, Arch-pelago, a large body of Water with Islands, and the monumental Arch of St. Louis.

When it comes to the meaning of the name of Noah, the Bible Dictionary tells us it signifies Rest, hence the Ark resting on Mount Ararat after the Flood had subsided. In the Kemetic language, the term Nnu means Rest, and Nu means Water. A, as a word in the Kemetic Vocabulary, also signifies Water, and Ua means Captain of the Boat. Aah pertains to the Moon, of the Lunar Year, which has Forty Weeks, the same number, ascribed to how long the Flood lasted.

P.E.A.C.E. Proper  
Education Always Corrects Errors!  
--- End forwarded message ---

| 2031|2002-04-30 15:02:29|ptah\_seker\_ausar777|Fwd: Noah's Ark Part II|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Black Fam,

In Greek, we have  
the equivalent of the term Ark in Argo. This is the  
name of the Ship or Vessel that the legendary Jason  
sailed in, in search of the Golden Fleece in the land of  
Colchis (southern Russia), whose inhabitants were  
Ethiopians. It is also the first half of the name of his  
crew, known as the Argo-nauts. The prow, which is the  
front part of the Ship, was shaped in the form of a  
Goddess, who spoke to, and guided, Jason and the  
Argonauts, during times of danger. Argo is also the name of  
the city that was built by Deucalion (the Greek  
Noah), after the Deluge.

In Greek, Argo signifies  
Bright, Shining as in a Bright or Shining Moon or Stars  
at Night. In the Kemetic language, Arku means  
Silver, as in the Silvery appearance of the Moon or Seven  
Shining Stars of the Big Dipper or Kemetic Goddess  
Ta-urt. This leads to the modern word Argent, meaning  
Silvery-White, and the name of the South Amerikkkan country of  
Argentina, a word which stems from a kind of Fish that gives  
off a Silvery Lustre. The Kemetic Arku is an  
Initiate, a Wise Man, which brings us to the modern term  
Arcane, something that is kept Secret, such as to an  
Initiate in a Secret Order, like Freemasonry.

In  
the Religious Ceremonies of the Greeks at Delphi, a  
Boat shaped like a Crescent was carried during the  
Processions. It was called the Umbilicus, Omphalos, or Argos.  
The Umbilicus is the Cord that attached the Fetus to  
the Naval of the Mother, the Placenta, being the  
Place of the Center. The Crescent is none other than  
the Sacred Boat or Bark of Auset and a Phase of the  
Moon, which goes through a total of Four; hence part of  
the Symbol of the Nation of Islam, with the other  
being the Star of Auset the Kemetic Moon Goddess.

In the Sanskrit language of the Hindus of India, the term Arki is the name of Saturn, which is none other than the Stellar God Sut, one of the Seven Stars or Children of the Mother Goddess Ta-urt. Arksha in Sanskrit signifies Stellar Constellation, to Regulate by the Stars, as in telling Time or a Period of Time. Arjuna is the name of the Hindu Constellation, and also signifies Made of Silver. Arka, who was the Mother of Phoroneus, was the First to reign in Greek legend; the Greek way of indicating that the Kemetic Stellar Theology of the Great Mother Goddess Ta-urt and the Seven Stars was the First Doctrine that gave rise to Religion.

Another name of Venus, another one of the Seven Stars, and the Roman copy of the Kemetic Goddess Auset, is Architis. Among the Laplander people Norway, Virchu Archa is the Mother of the Gods, which, in the Latin language is the Genetrix; She who brings forth; the Biblical Genesis, as in the Genealogy of Isis; Gen, as in the First Clan; the Movie Clan of the Cave Bear, the Animal Symbol of the Clan; Genes, and Genetics, inherited from the Great Mother; The Kemetic Mut, and Ar or Har as the Child.

In the Homer's Odyssey, there is a Dog name Argus, who is the only one to recognize the Sailor Odysseus, who returned to his homeland of Ithaca, after Ten Years, following the legendary Trojan War. Shortly after, the Dog (reminiscent of the Kemetic dogstar of Auset) dies, symbolizing the end of Odysseus' Ten Year Journey, a Period of Time. The Ten Years correspond to the number of Months in the Lunar Year of the Moon. In the name of Orca, we have the Movie about the Great Whale of the Sea, which avenged the Death of her Offspring, having been killed by a Man of the Seven Seas.

Now in the Kemetic language, the term Qeti signifies Oarsmen and Orbit, as in Stars or Planets orbiting around the Sun. Among the Dogon tribe of Mali, West Africa, they speak of two Stars called Sirius A and Sirius B, the second one known to make a complete orbit around the former every Fifty years. Fifty is the same number of Oarsmen or Argonauts, which made up Jason's

crew.

P.E.A.C.E. Progress Everytime Afrikaners Cultivate  
Enlightenment!

--- End forwarded message ---

| 2032|2002-04-30 15:03:48|ptah\_seker\_ausar777|Fwd: Noah's Ark III|

--- In kemetsoulcommunity@y..., ptah\_seker\_ausar777 wrote:  
Hotep Nubianation,

Finally, I shall close  
out the Kemetic roots of Noah's Ark. In ending part  
two, I highlighted the Kemetic term Qeti, which means  
Oarsmen, and Orbit; the Stars Sirius A and B of the Dogon  
Tribe of West Afrika; and how the latter Star makes a  
complete revolution around Sirius A, every Fifty Years,  
which is the number of Oarsmen of Jason's  
Crew.

Before that, I meant to explore the latter half of the  
term Argonaut, which is Naut. It is also found in the  
terms Nautical, Astronaut, and Aeronautics. Nautical is  
associated with having Navigational Skills on the High Sea  
or Ocean. Aeronautics and an Astronaut, of course,  
are affiliated with Astronomy, the study of the  
Universe, hence the NASA Space Program.

The Cushite  
mariners of ancient Phoenicia, which is the modern country  
of Lebanon of Western Asia, were known for their  
Nautical Skills on the High Seas, and also for using the  
Stars, during their sailing ventures at Night. In the  
Kemetic language, we have Nut or Nuit, the name of the  
Goddess who personified the Sky or Heaven. The Kemetic  
Imy-Inuit were the Watchers of the Nighttime Sky, the  
Astronomers who mapped out the Stellar or Celestial Heaven,  
hence the modern word Minute. The records of the  
Kemites mention Three and a Half Revolutions of the Great  
Year, which lasts about 26,000 Years. Therefore, the  
Imy-Inuit had known about Astronomy at least 78,000 Years  
ago.

Interestingly, the ancient writer  
Plutarch speaks of a horizontal circle, which was  
associated with Darkness, and was separated from the Light.  
Here, we have the Two Stars of the Dogon, and, which,  
are none other than the Kemetic Goddesses Auset and



Nephyths. Sirius A, the Brighter Star, otherwise the Light, is the Star of Auset, known as the Dog Star of the God Anubis or Anpu. It foretold the Annual Rising or Flooding of the Nile River, hence the parallel with the Flood of Noah. Its other name is Sothis, which is rooted in the names of the Kemetic Stellar God Sut or Set and Isis the Greek name of Auset. Sirius B is tied to Nephyths, being the Lesser or Darker of the Two Star, and having formed a Horizontal Circle around Sirius A.

Moreover, Nephyths is said to be the Wife of Set, who became the personification of Darkness of Evil in the Lunar and Solar Theologies of the Kemites, hence the word Soot, covered with Black Ash or Black as Soot.

P.E.A.C.E.

--- End forwarded message ---

| 2033|2002-04-30 15:05:31|ptah\_seker\_ausar777|Fwd: Noah's Ark IV|

--- In kemetsoulsociety@y..., ptah\_seker\_ausar777 wrote:  
Hotep Nubianation,

We come to an observation of the term Sirius, which in Greek is Seirios. In other Greek Mythology, there are the Seirenes, who lured Sailors to the Rocks with their Singing. In the Singular form, it is Seiren, which is the Latin Siren, a High-sounding Contraption used in Emergency or Alert Situations. Thus, we have the Star Sirius as the Dog, being a form of Alert, as in the modern Dog's Bark.

All

in all, the Kemetic Ark, Nuit, and Qeti bottoms out the Cushite-Sumerian story of Gilgamesh, from whence the biblical Noah's Ark and the Great Deluge, and the Greek Jason and the Argonauts derived. In one of the Epics of Gilgamesh, it said that he, his sons, and their wives were spared aboard a Ship, during a Great Deluge, that destroyed Humanity. In the story of the Enuma Elish, Gilgamesh is said to have been accompanied by Fifty Companions, known as the Annunaki, who were the Gods of Heaven. The Kemetic An is the name of Amon-Ra the God of Heaven.

The Sumerian Ark or

Vessel is referred to as the Magan Boat of Gilgamesh.  
The term was also applied to either Kemet or Arabia.  
Among the later mixed Assyrians of the Bible, only  
Kemet was known as Magan. In the Kemetic language,  
Ma-Khan signifies the Place of the Boat. Skennu means to  
Sail, which resembles the word Canoe. The Kemetic Sken  
means to Navigate, Transport, and Ma-khennu is the Boat  
of Souls, the Sacred Bark of Auset of the Kemetic  
Theology.

P.E.A.C.E. Progress Everytime Afruikans  
Cultivate Enlightenment!  
--- End forwarded message ---

| 2034|2002-04-30 15:24:53|ptah\_seker\_ausar777|The Biblical Land of Pathros and the Origin of  
the Kemites|  
Hotep to the Family (Familiar Y Chromosome),

In the book of Ezekiel, it is indicated the ancient Kemites derived  
from the South, or that Upper Kemet was their earliest Abode. In the  
29th verse of the 14th chapter, it is stated: "I will bring again the  
captivity of Egypt, and will cause them to return into the land of  
Pathros; unto the land of their habitation."

According to Webster's Bible Dictionary, Pathros means Southern. Now,  
in the Kemetic language, Pet, Peth signifies Birth, Place, House,  
Abode. Res signifies the South, Southern Region. Hence, we have the  
Abode of the South, Birth in the South, Place of the Birth in the  
South of Kemet, or Upper Kemet.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!  
| 2035|2002-04-30 17:48:35|rahkyt|Re: A question to mr winters|  
m htp DRE

--

Peace (htp)? Wasn't that one of the ENTIRE POINTS of they came before columbus, wait let me  
read this thread again, something doesn't sound right.

---

which was the impression that i was left with after my short (4,5 minute) interlude with dr van  
sertima. it seemed to me that he was uncomfortable associating himself with 'afrocentrism', as  
many seem to be. when i spoke directly of kemet, he hemmed and hawed and spoke of the  
olmecs as if they existed in a vacuum. he also stated that the contribution of the olmecs to later  
mesoamerican cultures was unclear.

my impression was that he was attempting to appear to be as 'mainstream' and conventional as  
possible, within the parameters of the 'new' knowledge that he was spreading.

as i stated earlier, this conversation was some years ago, at least 4 or 5, so i don't have a clear

memory of the specifics anymore, only that he was not who i thought that i was left with a feeling of disappointment. don't get me wrong, bruh awakened my third with 'they came before columbus', but, when i met him in person, his statements were not as 'direct' and 'conclusive' as the statements made in the text itself.

ankh, oodja, seneb!

mark

--

Mark Rockeymoore  
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704.509.2698 - fax

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| 2036|2002-04-30 23:10:16|Manu Ampim|Re: A question to mr winters|

Clyde Winters wrote:

>Rashidi, does not agree with my evidence that the Olmec were predominately Black/African. This is understandable,

>he

has not done any original research in his life...

Ivan also disputes my Olmec work. This results from the fact that his main source on ancient America was Berry Fell. Ivan, like most people interested in Afrocentric history can only read one European language (English), and fail to seek out the sources of Afrocentric history in their original language. As a result, they can not comment on many aspects of Afrocentric history because they don't know how to get to the sources.

-----

Mark Rockeymoore wrote:

> i can confirm

the truth of this. back in 1997 or so, ivan van sertima came to indiana university-bloomington to speak. after his talk, i went up to him to ask him about 'they came before columbus' and the implications of his research. he was very uncomfortable speaking to me about the connections between the later meso-american cultures and the olmecs and vehemently denied any ties to the afrocentricity movement as it may relate to connections between the meso-american cultures and kemet. he cut the conversation short and was out...leaving me wondering what had just happened. =)

---

Mark,

This experience that you recall with Van Sertima \*does not\* confirm Winters' point regarding first-hand research on "Afrocentric history." You state that "after my short (4,5 minute) interlude with dr van sertima. it seemed to me that he was uncomfortable associating himself with 'afrocentrism', as many seem to be. when i spoke directly of kemet, he hemmed and hawed and spoke of the olmecs as if they existed in a vacuum. he also stated that the contribution of the olmecs to later mesoamerican cultures was unclear....this conversation was some years ago, at least 4 or 5, so i don't have a clear memory of the specifics anymore."

I know your intentions are honest, but you have to be careful in making these and other statements. We must always be accurate, which is what separates our work from the propagandists who systematically distort African history and blindly condemn Black writers and scholars. I am aware that Van Sertima does not allow his opponents to falsely label and thereby "pigeon hole" his research. But this is a different matter altogether from the point that Clyde is making.

I have written and spoken extensively about the importance of conducting primary (first-hand) research within Africentric circles. Also, I teach a growing "7-Step Course on Historical Primary Research Methods," and I have written a groundbreaking book entitled, *Towards Black Community Development: Moving Beyond the Limitations of the Lecture Model* (1996), which is a balanced critique of the Africentric movement and Black scholarship. There is no doubt that most writers don't have the proper training or skills to conduct original first-hand research, and thus their work is limited. Yet, there is plenty of work to do in each of the three broad areas of primary research methodology: (1) field studies; (2) museum studies; and (3) library and archival studies.

There is nothing more powerful than effectively confronting our academic opponents with solid primary research methodology. Chancellor Williams in the "Preview" to his seminal work, *The Destruction of Black Civilization* (1974) discusses the details of how to use this essential methodology within the discipline of Africana Studies.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Research/PrimaryResearch.html](http://www.geocities.com/m_ampim/Research/PrimaryResearch.html)

| 2037|2002-04-30 23:25:18|kcam23063@aol.com|Re: Rosie Perez and other Afro Latinas|  
"Hispanic" is defined by language, and has nothing to do with physical features. You have me wondering - what is there to actually say about their Africaness? I would think that just claiming Puerto Rican nationality should be enough.

<bengaltigerman@h...>

Date: Mon Apr 29, 2002 11:30 am

Subject: Rosie Perez and other Afro Latinas

Why is it that a woman like Rosie Perez, who has distinct African features, is just called hispanic? Jennifer Lopez also has African features and nobody mentions her Africaness.>

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 2038|2002-05-01 05:14:44|Bradenqp@aol.com|Re: A question to mr winters|

Mark, it's possible you met Dr. Van Sertima at a time when he was very much on the defensive from the various attacks that were coming his way. The time period you're referring to seems to coincide with the period of the harshest attacks against his Olmec work from the orthodoxy. He may have been trying to be as careful as possible. It was during this period that Van Sertima circulated his response to Barbour, Haslip Vera and others. Here's a link to this response at Runoko Rashidi's website:

<http://www.cwo.com/~lucumi/reply.html>

I recall him sending me a copy of this article when I ordered *Ancient America Revisited* from him. He

asked that it please be circulated.

In addition, Prof. Clyde Winters had published his critique of Van Sertima's conclusions on the Web around this time and the Mande connection Winters suggests must surely have been noted by Van Sertima, even if he has not embraced it. He may have felt unsure of the certainty of his own conclusions during the period you ran into him.

I would be interested to know what his position is at this time. His website (<http://www.vansertima.com>) has been non-functional for a long while. This is unfortunate.

Oh and can anyone tell me whatever did happen to the Journal of African Civilizations? The last I heard, the latest volume was to be about continental African civilizations and was due to have been out in 2000.

Paul Braden

| 2039|2002-05-01 10:04:41|Djehuti Sundaka|Pathros|  
Pathros (Greek) < Pathrusi (Kana'aniy) < Pa Ta Rusy (Kamy) - The Land South

| 2040|2002-05-01 10:15:37|solex\_eke|Join NUSOUL Group!|  
<http://groups.yahoo.com/group/nusoul> Take a minute to check out this group, formed in the interest of the positive progression of African Americans worldwide.

| 2041|2002-05-01 11:07:55|bengaltigerman2001|Re: Rosie Perez and other Afro Latinas|  
What I was trying to say is that Rosie Perez looks African, but nobody mentions that.

--- In Ta\_Seti@y..., kcam23063@a... wrote:

> "Hispanic" is defined by language, and has nothing to do with physical  
> features. You have me wondering - what is there to actually say about their  
> Africaness? I would think that just claiming Puerto Rican nationality should  
> be enough.

>  
> <

href="http://groups.yahoo.com/group/Ta\_Seti/post?

protectID=014056234108158153050056148077172223134026044219183113181221021016142254099102">bengaltigerman@h...>

> Date: Mon Apr 29, 2002 11:30 am

> Subject: Rosie Perez and other Afro Latinas

>

> Why is it that a woman like Rosie Perez, who has distinct African  
> features, is just called hispanic? Jennifer Lopez also has African  
> features and nobody mentions her Africaness.>

>

>

>

>

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

| 2042|2002-05-01 11:31:57|Mamadi Sefe Dekote|Re: Rosie Perez and other Afro Latinas|

I know this is off topic but it does offer a glimpse into much of the contradictions that plague racial categories.

I mean who doesn't know that Rosie Perez looks African/black?

90+% of all Africans imported to the western hemisphere as slaves went to the Caribbean and South America (some near 50% to Brazil alone). Afro-Latinas thus are quite common, many with quite recognizable features (like Rosie Perez).

Now whether they claim such things or what they choose to designate themselves as is another topic. But none of that changes reality of course. Pele may be seen as white in Brazil. His African heritage however is rather obvious---whatever his chosen identification.

The reasoning behind calling people with obvious black features hispanic (which is a language designation BUT is commonly used also as a racial identifier---albeit a very bad and confusing one) lies greatly with the blurring of racial and cultural markers, and the way they may be applied outside the US. Its convoluted to say the least and has much to do with Spanish or Portugeuse ideas of race and classification trying to assert itself in the American understanding.

Thus in the US people who may have once enjoyed white status in Brazil (say a recent Portuguese immigrant) become labeled hispanic in the US and lumped in with everyone from Afro-latinos to indigenous-European mixtures (i.e., Mexican mestizos). And as black people always seem to be a conundrum, Afro-latinos get thrown back and forth from black to hispanic. And in an era where many do not want to be tainted with the black or African brush, many are careful to just call them latino/latina/hispanic.

This creates bizarre scenarios where people like Rosie Perez speak of not wanting to be seen as "black" (I do not know if this also means African to her) and persons like singer Ricky Martin going on about his "African heritage". It also leaves Puerto Ricans as a whole in a large controversy, with some claiming descent from indigenous Taino peoples and others claiming the Tainos all went extinct.

It is interesting to note that currently there is a type of black/Afro-renaissance sweeping much of "Latin" America and the Spanish speaking Caribbean.

A similar racial contradiction appeared in The Discovery Channel's program

The Real Eve. In it they were discussing the much disputed Kennewick Man.

While the narrator (Danny Glover) used the anthropological term "Caucasian"

to describe the skeleton, the actual reenactment of him was played by a man

with obviously Asian-"Mongloid" features. Many people did not know what to make of a man deemed Caucasian who in there eyes looked anything but.

Of course most did not understand that much of this centered around the racial quagmire anthropology had dug itself into, with classifications for such

people as the Ainu (obvious Asian-Mongloids) as Caucasoid.

Bring all of this back to Egyptology, and one sees why absurd ideas of Hamites, Dark-Whites, etc. seem to populate various swaths of the African continent---conveniently located mind you in areas that Europeans have deemed "important."

The idea of race is a mess (but of course still a very relevant one) and they expect \*us\* (the politically correct deemed "people of color") to figure it out.

DG

PS- what African features does Jennifer Lopez have? I suspect I know the answer I'll get...but I jes had to ask. :) lol

---

[bengaltigerman@hotmail.com](mailto:bengaltigerman@hotmail.com) said

> What I was trying to say is that Rosie Perez looks African, but  
> nobody mentions that.

>

> --- In Ta\_Seti@y..., kcam23063@a... wrote:

>> "Hispanic" is defined by language, and has nothing to do with  
> physical

>> features. You have me wondering - what is there to actually say

> about their  
> > Africaness? I would think that just claiming Puerto Rican  
>  
> nationality should  
> > be enough.  
> >  
> > bengaltigerman@h...>  
> > Date: Mon Apr 29, 2002 11:30 am  
> > Subject: Rosie Perez and other Afro Latinas  
> >  
> > Why is it that a woman like Rosie Perez, who has distinct African  
> > features, is just called hispanic? Jennifer Lopez also has African  
> > features and nobody mentions her Africanness.>  
>

| 2043|2002-05-01 11:46:41|kcamm23063@aol.com|Re: Rosie Perez and other Afro Latinas|

This is really off-topic for this group, and I usually try to stay within the guidelines. I have been away for a couple of weeks, so I don't know what brought Rosie and J-Lo into any discussion that has to do with ancient KMT. I am sure that the majority of us are aware of Rosie, but what I am missing is what there is to verbally say about how she looks and what is the point when everyone already knows what she looks like? What is there about Rosie's looks that warrant any kind of contemplation or discussion by the members of this group? Rosie looks African because she is, and anyone who sees her can see this - including Rosie herself. I don't know Rosie's level of African consciousness (if she has any at all), so I will not comment on this. There are many Africans born in the diaspora who do not relate to the Motherland regardless of how African they seem to look, so I am not understanding what you think there is to talk about concerning the way Rosie and J-Lo look. Hispanic and Latino are purely language and have nothing to do with how anyone looks - it's like the Arabs (another group linked through linguistics). So if Rosie or any other Hispanic chooses to call themselves "Hispanic," it has nothing to do with their biological ancestry because it is a language designation only.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 5/1/02 11:11:02 AM Pacific Daylight Time, bengaltigerman@hotmail.com writes:

What I was trying to say is that Rosie Perez looks African, but nobody mentions that.

--- In Ta\_Seti@y..., kcamm23063@a... wrote:

> "Hispanic" is defined by language, and has nothing to do with  
physical  
> features. You have me wondering - what is there to actually say  
about their  
> Africaness? I would think that just claiming Puerto Rican  
nationality should  
> be enough.  
>  
> bengaltigerman@h...>  
> Date: Mon Apr 29, 2002 11:30 am  
> Subject: Rosie Perez and other Afro Latinas  
>  
> Why is it that a woman like Rosie Perez, who has distinct African  
> features, is just called hispanic? Jennifer Lopez also has African



> features and nobody mentions her Africanness.>  
>

| 2044|2002-05-01 12:33:11|a.manansala@attbi.com|Re: Rosie Perez and other Afro Latinas|  
One source of confusion is that the U.S census dept.  
includes Hispanic under the race category, even though  
it has an 'of any race' tag added on.

Regards,

Paul Kekai Manansala

> This is really off-topic for this group, and I usually try to stay within the  
> guidelines. I have been away for a couple of weeks, so I don't know what  
> brought Rosie and J-Lo into any discussion that has to do with ancient KMT.  
> I am sure that the majority of us are aware of Rosie, but what I am missing  
> is what there is to verbally say about how she looks and what is the point  
> when everyone already knows what she looks like? What is there about Rosie's  
> looks that warrant any kind of contemplation or discussion by the members of  
> this group? Rosie looks African because she is, and anyone who sees her can  
> see this - including Rosie herself. I don't know Rosie's level of African  
> consciousness (if she has any at all), so I will not comment on this. There  
> are many Africans born in the diaspora who do not relate to the Motherland  
> regardless of how African they seem to look, so I am not understanding what  
> you think there is to talk about concerning the way Rosie and J-Lo look.  
> Hispanic and Latino are purely language and have nothing to do with how  
> anyone looks - it's like the Arabs (another group linked through  
> linguistics). So if Rosie or any other Hispanic chooses to call themselves  
> "Hispanic," it has nothing to do with their biological ancestry because it is  
> a language designation only.

>

> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)

>

> In a message dated 5/1/02 11:11:02 AM Pacific Daylight Time,  
> [bengaltigerman@hotmail.com](mailto:bengaltigerman@hotmail.com) writes:

>

>

>> What I was trying to say is that Rosie Perez looks African, but  
>> nobody mentions that.

>>

>> --- In Ta\_Seti@y..., kcam23063@a... wrote:

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>> physical

>>> features. You have me wondering - what is there to actually say  
>> about their

> > > Africaness? I would think that just claiming Puerto Rican  
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> > > be enough.  
> > >  
> > > <  
> > HREF="[http://groups.yahoo.com/group/Ta\\_Seti/post?protectID=014056234108158153050056148077172223134026044219183113181221021016142254099102](http://groups.yahoo.com/group/Ta_Seti/post?protectID=014056234108158153050056148077172223134026044219183113181221021016142254099102)">bengaltigerman@h...>  
> > > Date: Mon Apr 29, 2002 11:30 am  
> > > Subject: Rosie Perez and other Afro Latinas  
> > >  
> > > Why is it that a woman like Rosie Perez, who has distinct African  
> > > features, is just called hispanic? Jennifer Lopez also has African  
> > > features and nobody mentions her Africanness.>  
> > >  
> >  
>  
| 2045|2002-05-01 14:51:56|rahkyt|Re: A question to mr winters|

m htp manu

Mark, This experience that you recall with Van Sertima \*does not\* confirm Winters' point regarding first-hand research on "Afrocentric history."

----

i know. i did not state that it did. you are putting statements together that i made separately. rather, i 'confirmed' only that dr. van sertima was uncomfortable speaking of kemet in connection with the olmec culture. in my second msg, i also stated that dr. van sertima was a hero of mine, an attempt on my part to make certain that it was clear that i was not denigrating him in any way. again, though, i'll be the object lesson. ;- ) you raise a good point:

---

We must always be accurate, which is what separates our work from the propagandists who systematically distort African history and blindly condemn Black writers and scholars.

---

first i'm a cyber-stalker, now i'm associated with propagandists? i don't understand. are you stating that clyde winters is such? forgive my ignorance on these matters, i am not aware of the political undertones that run so deeply on this list.

---

I am aware that Van Sertima does not allow his opponents to falsely label and thereby "pigeon hole" his research.

---

...and this is what i experienced in my short discussion with him. in answering my attempt to draw connections that he had not made in 'they came before columbus', he distanced himself very consciously from ideas that may have been more debateable at that time. i ain't hatin' on big bruh, but i was disappointed in his response.

---

But this is a different matter altogether from the point that Clyde is making.

---

which, if you are talking about the alleged 'primary research' deficit, i do not have any comment regarding, other than, 'whew! it's gettin' hot up in this piece...'

ankh, oodja, seneb!

mark

--

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| 2046|2002-05-01 18:28:35|bengaltigerman2001|Re: Rosie Perez and other Afro Latinas|

Mamadi,

Your question "I mean who doesn't know that Rosie Perez looks African/black?"

You are intelligent enough to see her Africanness.

What prompted me to bring up this issue were web messages I have read about this topic. Check out this quote I found on one site:

"It is fascinating how an actress with very african features like Rosie Perez is not claimed by African Americans because her Spanish surname and Puerto Rican culture somehow negate her visible "blackness". "

Regarding Jennifer Lopez, I think you know she has an African woman's body. (lol)

--- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:

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> of the contradictions that plague racial categories.

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> I mean who doesn't know that Rosie Perez looks African/black?

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> as slaves went to the Caribbean and South America (some  
> near 50% to Brazil alone). Afro-Latinas thus are quite common,  
> many with quite recognizable features (like Rosie Perez).

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> Now whether they claim such things or what they choose  
> to designate themselves as is another topic. But none of that  
> changes reality of course. Pele may be seen as white in Brazil.  
> His African heritage however is rather obvious---whatever his  
> chosen identification.

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> The reasoning behind calling people with obvious black features  
> hispanic (which is a language designation BUT is commonly used  
> also as a racial identifier---albeit a very bad and confusing one)

lies

> greatly with the blurring of racial and cultural markers, and the way

> they may be applied outside the US. Its convoluted to say the least

> and has much to do with Spanish or Portuguese ideas of race and

> classification trying to assert itself in the American understanding.

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> Thus in the US people who may have once enjoyed white status

> in Brazil (say a recent Portuguese immigrant) become labeled

> hispanic in the US and lumped in with everyone from Afro-latino

> to indigenous-European mixtures (i.e., Mexican mestizos). And

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> get thrown back and forth from black to hispanic. And in an era

> where many do not want to be tainted with the black or African

> brush, many are careful to just call them latino/latina/hispanic.

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> This creates bizarre scenarios where people like Rosie Perez speak

> of not wanting to be seen as "black" (I do not know if this also means

> African to her) and persons like singer Ricky Martin going on about

> his "African heritage". It also leaves Puerto Ricans as a whole in a

> large

> controversy, with some claiming descent from indigenous Taino peoples

> and others claiming the Tainos all went extinct.

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> It is interesting to note that currently there is a type of

> black/Afro-renaissance

> sweeping much of "Latin" America and the Spanish speaking Caribbean.

>

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> program

> The Real Eve. In it they were discussing the much disputed Kennewick

> Man.

> While the narrator (Danny Glover) used the anthropological term

> "Caucasian"

> to describe the skeleton, the actual reenactment of him was played

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> with obviously Asian-"Mongloid" features. Many people did not know what

> to make of a man deemed Caucasian who in there eyes looked anything but.

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> Of course most did not understand that much of this centered around the

> racial quagmire anthropology had dug itself into, with  
classifications  
> for such  
> people as the Ainu (obvious Asian-Mongloids) as Caucasoid.  
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> Bring all of this back to Egyptology, and one sees why absurd ideas  
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> Hamites, Dark-Whites, etc. seem to populate various swaths of the  
> African continent---conveniently located mind you in areas that  
> Europeans  
> have deemed "important."  
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> The idea of race is a mess (but of course still a very relevant one)  
> and they expect \*us\* (the politically correct deemed "people of  
color")  
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> PS- what African features does Jennifer Lopez have? I suspect I know  
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>>> Date: Mon Apr 29, 2002 11:30 am  
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>>>  
>>> Why is it that a woman like Rosie Perez, who has distinct

African

> > > features, is just called hispanic? Jennifer Lopez also has

African

> > > features and nobody mentions her Africanness.>

> >

| 2047|2002-05-01 19:35:00|Manu Ampim|Re: A question to mr winters|

There are no immediate plans for another issue of the JAC. The last issue was **\_Egypt: Child Of Africa\_** (1994). About 12 of the back issues are in circulation.

Manu Ampim

| Paul Braden wrote:

| Oh and can anyone tell me whatever did happen to the Journal of African Civilizations?  
| The last I heard, the latest volume was to be about continental African civilizations and  
| was due to have been out in 2000.

| 2048|2002-05-01 21:42:57|kcamm23063@aol.com|Re: Rosie Perez and other Afro Latinas|

J-Lo paid big bucks for her now body - just check out the movie, "Selena" (now you see it, now you don't), her outing film which was made before she got rich.

I still don't get the big deal over Rosie Perez. Surely you must know that the majority of African-Americans are born with European surnames and a Spanish surname is a European name just like names that are English, French, German, Italian, Irish, Portuguese, etc. What's in a name? And if Rosie chooses to identify with the Puerto Rican culture rather than the African-American culture, that should be her choice and her's alone. Now unless she came up with the cure for AIDS or something of even greater dynamics, what is there about her that African-Americans should worry themselves about claiming? For the most part, although she was born in the USA, Rosie was allegedly raised in the Puerto Rican culture (food, language, music, etc.), and she apparently relates to that culture more than she relates to the African-American culture. She does not have to call herself an "African-American" to prove her Blackness, nor does she need to be claimed by African-Americans - anyone who sees her knows she is African. I believe the majority of Black performers in the USA are not descended from African-Americans and they do not call themselves African-American - but that doesn't necessarily mean that they ignore their African ancestry. Next time the Latino awards show is broadcasted, you should check it out (it might surprise you to see the nominees and the attendees).

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 5/1/02 7:00:36 PM Pacific Daylight Time, bengaltigerman@hotmail.com writes:

Mamadi,

Your question "I mean who doesn't know that Rosie Perez looks African/black?"

You are intelligent enough to see her Africanness.

What prompted me to bring up this issue were web messages I have read about this topic. Check out this quote I found on one site:

"It is fascinating how an actress with very african features like Rosie Perez is not claimed by African Americans because her Spanish surname and Puerto Rican culture somehow negate her visible "blackness". "

Regarding Jennifer Lopez, I think you know she has an African woman's body. (lol)

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> near 50% to Brazil alone). Afro-Latinas thus are quite common,  
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> to designate themselves as is another topic. But none of that  
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> His African heritage however is rather obvious---whatever his  
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> The reasoning behind calling people with obvious black features  
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way  
> they may be applied outside the US. Its convoluted to say the least  
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> classification trying to assert itself in the American  
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> Thus in the US people who may have once enjoyed white status  
> in Brazil (say a recent Portuguese immigrant) become labeled  
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> as black people always seem to be a conundrum, Afro-latinos  
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| 2049|2002-05-02 11:26:13|solex\_eke|~~~NUSOUL~~~|  
<http://groups.yahoo.com/group/nusoul> Take a minute to check out this  
group, formed in the interest of the positive progression of African  
Americans worldwide.  
| 2050|2002-05-02 11:52:44|kcamm23063@aol.com|Re: ~~~NUSOUL~~~|  
You should take a minute to check out this here group, it was formed in the interest of the positive  
progression of the study of ancient and classical KMT.

In a message dated 5/2/02 11:29:50 AM Pacific Daylight Time, solex\_eke@yahoo.com writes:

<http://groups.yahoo.com/group/nusoul> Take a minute to check out this  
group, formed in the interest of the positive progression of African  
Americans worldwide.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)  
| 2051|2002-05-02 14:41:58|lo\_stress|Egyptian Lotus. Semoitic usages and botanical history.|  
Greetings friends.

Has there been a serious comparison between the evolution of the  
semiotic usage and botanical history of the lotus flower(both  
varieties) in ancient africa and india?

Cultural and ethnic similarities suggest more study if none has been  
done.

Peace always

Alex D.

| 2052|2002-05-03 10:02:34|a.manansala@attbi.com|Fwd: Take Two Beers and Call Me in 1,600  
Years.(use of tetracycline|  
[http://www.findarticles.com/cf\\_0/m1134/4\\_109/62324477/p4](http://www.findarticles.com/cf_0/m1134/4_109/62324477/p4/article.jhtml?term=%2Bnubia)  
/article.jhtml?term=%2Bnubia

Take Two Beers and Call Me in 1,600 Years.(use of  
tetracycline by Nubians and Ancient Egyptians)  
Author/s: George J. Armelagos  
Issue: May, 2000

Ancient Nubians and Egyptians had a way with

antibiotics.

Some twenty years ago, Debra Martin placed a bit of bone from a mummy under a microscope and discovered that a person who lived in Nubia (northern Sudan) during the fourth century A.D. had apparently ingested tetracycline, a broad-spectrum antibiotic that entered the arsenal of modern medicine only in the 1950s. Finding a pair of designer sunglasses on the mummy would hardly have been more startling. And the discovery was purely serendipitous.

Today Martin is a professor of anthropology at Hampshire College in Amherst, but at the time she was a graduate student in biological anthropology at the University of Massachusetts. As part of her training, she was visiting a research laboratory at Henry Ford Hospital in Detroit, Michigan, to learn techniques for making thin sections of bones from archaeological finds. Normally she would have relied on a standard microscope, and the tetracycline would have gone undetected. But because the standard microscope was unavailable, another researcher suggested Martin try one that used ultraviolet light.

At one specific wavelength, ultraviolet light causes tetracycline to fluoresce with a unique yellow-greenish color. In the lab, researchers under the direction of Harold Frost were using tetracycline to measure the rate of bone formation. Tetracycline tends to bind with calcium and phosphorus, which make up more than 80 percent of the mineral portion of mature bone. (Patients who are taking the drug are advised not to drink milk or take antacids containing calcium, since the tetracycline will bind to the calcium and lose its antibiotic effectiveness.) Any tetracycline circulating in the body may bind with calcium that is being deposited in the bone, "labeling" (tagging) the bone with its indelible signature. In the laboratory study, people who were scheduled to have bone removed during biopsy or amputation were asked to take tetracycline at intervals before the surgery. Bone deposits formed during this period could then be identified and measured.

When Martin returned to the University of

Massachusetts, where I was then teaching, she told me of her discovery, and we began to explore several issues: Was this really tetracycline? If so, was it incorporated into the bone during the subject's lifetime 1,600 years ago, or could it have been produced by organisms that invaded the remains after death? If it was ingested by ancient Nubians in their food or medications, what was its source?

That we really were dealing with tetracycline was demonstrated by James Boothe, a chemist who had worked on the initial commercial applications of the antibiotic for American Cyanamid. He was able to extract it from our Nubian bone and show that it could still kill bacteria. More recently, Mark Nelson at Paratek Pharmaceuticals has been determining its precise molecular structure (there is actually a whole family of tetracyclines in nature).

Evidence that the tetracycline was incorporated during the lifetime of the Nubian mummy came from its osteons, which are microscopic cylindrical building blocks of cortical bone (such as the outer layers of bone shafts). In response to physical stresses, bone tissue undergoes a continual process of fine-tuning. Bone cells called osteoclasts break down small amounts of bone mineral, which other cells, called osteoblasts, then replace. The result is the formation of new osteons. It takes about four months for any one osteon to become fully mineralized, and tetracycline may be incorporated during the process. When we examined bone from the Nubian mummy, we found that some osteons had layers of mineral containing tetracycline alternating with layers without tetracycline. Such a pattern could have developed only during life, not if the tetracycline was somehow introduced later; it indicated that while these particular osteons were forming, the individual was ingesting tetracycline intermittently. In most of the osteons we examined in the mummy, however, we found that tetracycline was present in all the layers, suggesting that during the four months it took for these osteons to mineralize, this individual had continuously ingested the antibiotic.

To determine the extent of tetracycline use by ancient Nubians, three undergraduate researchers in our lab at

Emory University--Kristi Kohlbacher, Jennifer Cook, and Kristy Collins--painstakingly sampled thousands of osteons from our original mummy and from seventy-seven other Nubian and Egyptian remains dating from about the same era. All but four of the seventy-eight individuals showed some degree of exposure to tetracycline, and no significant differences by age or sex were evident. Even the remains of two of the three infants contained tetracycline, showing that it was passed to them in their mothers' milk.

Following the publication of these findings in the 1980s, other researchers began to report evidence of tetracycline in African prehistory. Physical anthropologist Megan Cook (then at the University of Toronto) and her colleagues, for example, found that the mummified remains of all twenty-five individuals recovered from Dakhla Oasis in Egypt, dating from the Roman period (A.D. 400-500), showed tetracycline labeling. The patterns were consistent with doses occurring at two- to three-week intervals. And Ann Grauer and I have recently reported evidence of tetracycline in bone from a Jordanian site that dates from the second century B.C. through the fourth century A.D.

But none of this told us why the antibiotic was showing up in the ancient bones. In nature, tetracycline is produced by streptomycetes, moldlike bacteria commonly found in soils. These slow-growing cells do not do so well in the wet, acidic soils where most bacteria flourish, but they have the edge in hot, dry, and neutral-to-alkaline environments. Ten-year-old spores survive in dry sand and are easily cultured.

Initially we thought that during famine or drought, the ancient Nubians and Egyptians might have been forced to eat moldy grain. (Even one or two grams of tetracycline consumed by humans in a single day will produce fluorescence in bone.) The warm, dry, alkaline environment of storage bins made of mud could have been an ideal environment for streptomycetes. But we learned that when they are growing well, streptomycetes actually produce little tetracycline. Given the degree of tetracycline labeling in the Nubian and Egyptian remains, we had to consider other possibilities. The

key turned out to be beer, known as bosa in much of present-day Africa.

Searching through both ancient and later texts, Everett Bassett, Margaret Keith, and other members of our team realized that in the region's grain processing, there was an important link between bread baking and beer brewing. Egyptian art also shows baking and brewing in constant association. In fact, baked bread is an essential part of the traditional beer recipe still used today by villagers who live along the Nile.

The beer produced in ancient times, according to Barry Kemp, author of *Ancient Egypt: Anatomy of a Civilization*, was quite different from the modern commercial product: "It was probably an opaque liquid looking like a gruel or soup, not necessarily very alcoholic but highly nutritious. Its prominence in the Egyptian diet reflects its food value as much as the mildly pleasurable sensation that went with drinking it." University of Cambridge archaeologist Delwen Samuel and his colleagues from the British brewery Scottish and New-castle have undertaken extensive research on brewing and baking in ancient Egypt. They analyzed the remains of food left in tombs as offerings and the residues of beer and crumbs of bread encrusted on pottery shards and vessels. They even examined floor sweepings from tombs and living areas.

Successful brewing depends on the use of a grain that provides enough sugar for fermentation. In modern recipes, grain is made to germinate and is then heated and dried to halt the process. Known as malting, this procedure releases the enzyme diastase, which converts the starches in grain to maltose sugar. The malt is then boiled, strained, and incubated with yeast. In the traditional Egyptian method, bread dough is set out to capture airborne yeast. (Other traditional recipes actually add bosa that was held back from previous batches for this purpose, since the liquid contains yeast.) When baked, the bread forms a crust but is removed from the oven before the center has had a chance to cook, allowing the yeast to grow in the warm, slightly cooked dough. The partially baked bread is then broken up and added to a broth of malted grain to make the beer.

We theorized that airborne streptomycete spores were captured in the ancient brewers' dough during its exposure to the air and that the streptomycetes then produced tetracycline while the yeast grew in the partially baked bread. To investigate brewing's capacity to give rise to tetracycline, Daniel Popowich and Brennan Posner, undergraduates at Emory University, added streptomycetes during two experiments with the traditional process. In the first, they added a small colony of streptomycetes to the just-baked bread; in the second, they added the streptomycetes to the mixture of malted grain and bread. The second technique was the more successful and produced significant amounts of tetracycline.

The fermenting brews of ancient times, we concluded, provided the somewhat harsh environment in which the streptomycetes were stimulated to yield tetracycline in quantity. Nowadays, companies that make pharmaceuticals deliberately control and limit certain nutrients as a way of forcing streptomycetes to make tetracycline.

Given that the ancient Nubians and Egyptians were getting doses of tetracycline, another question is whether this afforded them any medical benefits. In *Food: The Girl of Osiris*, William J. Darby and coauthors provide archaeological, historical, and ethnographic accounts of beer's use as a mouthwash to treat the gums, as an enema, as a vaginal douche, as a dressing for wounds, and as a fumigant to treat diseases of the anus (the dried remains of grains used in brewing are burned to produce a therapeutic smoke). This shows that even in the distant past, Egyptians and their neighbors appreciated beer's medicinal qualities.

Today tetracycline remains the drug of choice in the treatment of both acne and gingival disease. Researchers studying gum disease originally assumed that the tetracycline worked because of its antibiotic qualities. But tetracycline also appears to inhibit collagenase, an enzyme that breaks down collagen. There has been a concerted effort to produce chemically modified tetracyclines (CMTs) that have this effect but not the antibiotic qualities. In addition, both tetracycline and CMTs have proved to be very effective

in inhibiting matrix metalloproteinases, enzymes involved in a number of bone and connective-tissue diseases, such as rheumatoid arthritis, osteoarthritis, periodontal disease, osteoporosis, and even cardiovascular disease. The ingestion of tetracycline may thus have had real medical benefits for ancient Nubians and Egyptians.

As we enter the new millennium, many people are concerned that our own use and abuse of antibiotics in medicine, agriculture, and even manufactured products has been encouraging the rise of antibiotic-resistant bacteria. When we reported the discovery of tetracycline in ancient bones in the journal *Science*, we wondered whether, owing to long-term ingestion of the antibiotic, the Nubian and Egyptian populations might have suffered an increase in disease caused by resistant bacteria. To test this, we have examined the bones in our sample for signs of periosteal reactions--roughened surfaces that form as a result of bone infection. We have found no evidence that infections became more intense during the centuries represented by the bones, as would be expected if more resistant bacteria had evolved. But during our own lifetimes, 1,600 years later, many of us may well fall victim to bacteria that are resistant to all the known antibiotics. If we do, our bones will reveal this to archaeologists of the future.

George J. Armelagos is a professor of anthropology at Emory University in Atlanta.

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| 2053|2002-05-03 11:48:34|Ayele Bekerie|Re: Fwd: Take Two Beers and Call Me in 1,600 Years.(use of tetracycline)

\*\* "In fact, baked bread is an essential part of the traditional beer recipe still used today by villagers who live along the Nile."

This is actually a common practice throughout Ethiopia. Baked bread is an essential ingredient of home-made beer in Ethiopia. On Sunday, May 5, when the Christian Ethiopians celebrate Easter, they celebrate with, among other delicious food, home-made beer. It's been said over and over again, our understanding of the Ancient Egyptians will

benefit a great deal by studying the histories and cultures of Ethiopia.

Respectfully,

Ayele

--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
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fax: 607 255 0784  
| 2058|2002-05-03 13:34:00|lo\_stress|Working Eye candy|  
Sorry about previous post.

<http://www.highculture.8m.com/>

Enjoy, have a good weekend.

Alex D.

| 2059|2002-05-03 18:11:42|a.manansala@attbi.com|Re: Working Eye candy|  
Great pics!!!

Scott MacEacheren, a Canadian archaeologist specializing in Africa thinks the African Aqualithic-type cultures may have originated around Lake Turkana.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2060|2002-05-03 18:27:44|bigbitniss|Re: What is the origin of the word "Africa?"|  
Your eright, the suez canal separation is artificial. the geologic separation is actually much further north, in the mountains of turkey and iran where the african continental plate and that of Asia meet. Africa does sit on a separate crust of the earth than either europe or asia. now on the origin of the name 'africa' it comes from the Khanani root FRQ (Q=C) with the basic meaning to spearate and cut off. it has in the form 'ifricah' the meaning of redeemed or saved and with the Khanani article 'ha' (ie ha-ifricah) designates 'the-redeemed (land)' that is land taken from the control of the Berber groups. in these times you might call it a colony

--- In Ta\_Seti@y..., "rootofciv" wrote:

>



> Its an ARTIFICIAL seperation (Suez Canal)  
> its all bs and political to try to further  
> divide the planet.

>  
> --- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:  
> > while Asia and Europe can be  
> > viewed as one geographic mass, Eurasia,  
> > Africa is actually separated---even if by the  
> > barest of threads---thus making it its own  
> > "continent."

> >

> >

> > DG

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> > -----

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> >

> >

> >

> > > I just call the WHOLE CONTINENT (Asia, Africa and Europe)

> > > ASIA, since it is already one continent.

> > >

| 2061|2002-05-03 21:36:45|mansu\_musa|Re: Fwd: Take Two Beers and Call Me in 1,600  
Years.(use of tetracyc|

--- In Ta\_Seti@y..., Ayele Bekerie wrote:

> \*\* "In fact, baked bread is an  
> essential part of the traditional beer recipe still  
> used today by villagers who live along the Nile."

>

> This is actually a common practice throughout Ethiopia. Baked

bread

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> with, among other delicious food, home-made beer. It's been said  
> over and over again, our understanding of the Ancient Egyptians

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> benefit a great deal by studying the histories and cultures of  
> Ethiopia.

>

> Respectfully,  
>  
> Ayele  
>  
> --  
> Ayele Bekerie, PhD  
> Asst Professor and Director of Undergraduate Studies  
> Africana Studies and Research Center  
> 310 Triphammer Rd  
> Ithaca, Ny 14850  
> e-mail: ab67@c...  
> phone: 607 255 4607  
> fax: 607 255 0784

I have a slight question for you if you don't mind answering. You mention in an interview on selanda that they found teff and indigienous cereal to ethioipia. Could you please give me a reference for this ????

Thank you

| 2062|2002-05-03 21:37:40|mansu\_musa|Re: Fwd: Take Two Beers and Call Me in 1,600 Years.(use of tetracyc|

--- In Ta\_Seti@y..., Ayele Bekerie wrote:

> \*\* "In fact, baked bread is an  
> essential part of the traditional beer recipe still  
> used today by villagers who live along the Nile."  
>  
> This is actually a common practice throughout Ethiopia. Baked

bread

> is an essential ingredient of home-made beer in Ethiopia. On

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> May 5, when the Christian Ethiopians celebrate Easter, they

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> with, among other delicious food, home-made beer. It's been said  
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> benefit a great deal by studying the histories and cultures of  
> Ethiopia.

>

> Respectfully,  
>  
> Ayele  
>  
> --  
> Ayele Bekerie, PhD  
> Asst Professor and Director of Undergraduate Studies  
> Africana Studies and Research Center  
> 310 Triphammer Rd  
> Ithaca, Ny 14850  
> e-mail: ab67@c...  
> phone: 607 255 4607  
> fax: 607 255 0784

I have a slight question for you if you don't mind answering. You mention in an interview on selanda that they found teff and indgienous cereal to ethioipia in mud bricks in egypt. Could you give me a reference for this??

Thank you

| 2063|2002-05-04 01:18:28|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 1)|

The following article is one of a series of preludes to the very first book of The Five Books of Emmanuel entitled "The Mysteries of God--Sealed In The Mysteries of The Atom." This very first book will be a meta-physical study of Creation. Therefore, it is also important to remember that, while physics is the study of the relationship between matter and energy, meta-physics, in its highest form, is a study of the relationship between thought energy and matter. With that in mind, meta-physics, in its highest form, can also be described as the study of the power on mind over matter, or the study of the power of the Pure and Perfect Mind of God the Creator over matter.

The Creation of a Mental Neutron Star and Black-Hole (Part 1)

To truly understand the creation of a mental neutron star and black-hole, we need to first develop some understanding of a physical neutron star and black-hole. Therefore, for the sake of our readers who may not have read the things I wrote in the past concerning physical neutrons stars and black-holes, let us start with a review.

When a fire star with a mass three times greater than the mass of the

sun run out of hydrogen to fuse into helium, and helium to fuse into carbon, and so forth until nuclear fusion stops at iron, it collapses into the formation of a neutron star, If the original mass was more than three times greater than the mass of the sun, it ultimately collapses into the formation of a black-hole, wherein time does not pass and mass has no volume. There anti-matter and the Black Light thereof are in their purest forms--a rebirth of the Original Light (or Original Intelligence) of Creation in its purest form, from which no color of light (or intelligence) can escape the judgment of its gravitational influence.

To further understand the formation of a mental neutron star, we need to take a look at some of the components of a physical neutron star and how they relate to human behavior--as a result of the power of the Mind of God over matter.

While a nuclear force of attraction expresses a fathering behavior in an atom, neutrons express a mothering behavior in atoms. Protons can express either a son behavior, or brothering behavior, or a marriage behavior with an electron. Electrons can express a marriage behavior with a proton or a sistering behavior. A free-electron expresses the behavior of an unmarried sister. The various behaviors of neutrons, protons, and electrons, within a fathering force of nuclear attraction, can be expressed as the electromagnetism that holds an atomic family together and allows it to attract other atomic families. Therefore, these very same sets of behavior are found in Adamic families, wherein the Spirit of Knowledge is the nuclear force of attraction--under which mental magnetism holds the Adamic family together and enables it to attract other Adamic families.

Both electromagnetism and mental magnetism possess the power to process knowledge and radiate it as intelligence. In the physical arena, such radiation of intelligence is called electromagnetic radiation. Therefore, let us take a look at three forms of electromagnetic radiation and how they related to John the Baptist and Jesus of Nazareth in "The Creation of Spiritual Evidence, Infinite Signs, and Living Proof of God's Existence." The first order of electromagnetic radiation is the Alpha particle, which is made up of two neutrons and two protons, expressing a dual mother and son behavior, of a dual expression of Madonna and Child. Because of the power of the Pure and Perfect Mind of God over matter, two images of the Madonna and Child appeared on earth.

The following excerpt is taken from page 220 of "The Gods of The Egyptians" by E.A. Wallis Budge. It is not being presented to open the door to any debates on whether Horus and/or Jesus were born

through a process of partheno-genesis. but rather to shed some light on how what happened in the beginning of Creation cause two images of the Madonna and Child to appear on earth.

"Among the various people by whom Isis is venerated most be mentioned those of Syria, who identified her with certain of their local goddesses, and it is clear that early Christians bestowed some of her attributes upon the Virgin Mary. There is little doubt that in her character of the loving and protective mother she appealed strongly to the imagination of all Eastern people among whom her cult came, and that the pictures and sculptures wherein she is represented in the act of suckling her child Horus formed the foundation for Christian figures and paintings of the Madonna and Child. Several of the incidents of the wandering of the Virgin with the Child in Egypt as recorded in the Apocryphal Gospels reflect scenes in the life of Isis as described in the texts found on the Metternich Steele, and many of the attributes of Isis, the God-mother, the mother of Horus, and of Neith, the goddess of Sais, are identical with those of Mary the Mother of Christ. The writers of the Apocryphal Gospels intended to pay additional honour to Mary the Virgin by ascribing to her the attributes which up to the time of the advent of Christianity they had regarded as the peculiar property of Isis and Neith and other great indigenous goddesses, and if the parallels between the mythological history of Isis and Horus and the history of Mary and the Child be considered, it is difficult to see how they could possibly avoid perceiving in the teaching of Christianity reflections of the best and most spiritual doctrines of the Egyptian religion.

However, an Alpha particle cannot penetrate a thin sheet of paper. Therefore, the dual image of the Madonna and Child could not radiate intelligence great enough to penetrate the conscious awareness of those in Palestine that worshipped the letter of the law, which they had written on paper. The second order of electromagnetic radiation called a Beta particle had to be created before the Madonna's Child could radiate intelligence strong enough penetrate even brick walls. Therein the Madonna's Child, a proton, expresses the mothering behavior of a neutron emitting a positron, which, when it come in contact with an electron, produces a gamma-ray. Gamma-rays are the three order of electromagnetic radiation, and they can indeed penetrate a brick wall. But the Beta particle had to come first, and that is where John the Baptist came in, and that is where I will continue Part 2.

To be continued:

| 2064|2002-05-04 01:19:45|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 2) |

## The Creation of a Mental Neutron Star and Black-Hole (Part 2)

The second order of electromagnetism is produced when a neutron becomes a proton emitting an electron called a Beta particle. Beta particles move at a speed near the speed of light. They can indeed penetrate paper. Therefore, the movement of John the Baptist was at lightning speed, and it did indeed penetrate the conscious awareness of those who worshipped the letter of the law that they had written on paper. But what does a neutron becoming proton emitting an electron called a Beta particle tells us about the nature of John the Baptist? As a mental neutron, like Jesus would become before emitting a positron, John the Baptist expressed a mothering behavior toward the Hebrews that could be associate with a mother's nurturing love for her children. Jesus expressed this mothering behavior in the following verse:

MATTHEW 23:37

"O Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

However, after possessing such mothering and nurturing love for the Hebrews, John the Baptist became a proton expressing brotherly love and establish a brotherhood among his disciples, some of who he would later share with his brother Jesus. And as a proton John the Baptist emitted the second order of electromagnetism called a Beta particle. Therefore, the creation of a Beta particle is at the root of how John the Baptist processed knowledge and radiated it as intelligence with enough strength to penetrate the conscious awareness of those who worshipped the letter of the law written on paper.

At the point of being protons expressing brotherly love behavior, there wasn't much difference between John the Baptist and Jesus. They were indeed brothers of the order, as with Elijah and Elisha.

MATTHEW 11:13-14

"For all the prophets and the law prophesied until John."

"And if ye will receive it, this is Elijah, which was for to come"

However, while John the Baptists was a neutron before he became a proton, Jesus started out as a proton who had to learn to develop that same nurturing and mothering love that John the Baptist first has in starting out as a neutron. Once Jesus became a neutron, he emitted a positron, anti-matter, the product of pure and perfect thought and thought energy. Whenever the positron would come in

contact with an electron representing the negative forces on impure and imperfect thought and thought energy, it would produce the third order of electromagnetic radiation called a gamma-ray. Gamma-rays had the power to pierce right through the conscious awareness of those who worshipped the letter of the law written on paper.

And such are "The Mysteries of God--Sealed In The Mysteries of The Atom" and also in the mysteries of Adam.

REVELATION 10:7

"But in the days of voice of the seventh angel, when he shall begin to sound, the Mysteries of God should be finish, as he declared to his servants the prophets."

To be continued:

| 2065|2002-05-04 01:20:41|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 3) |

The Creation of a Mental Neutron Star and Black-Hole (Part 3)

The entire Book of Revelation is about breathing the Spirit of Life from God into man's nostrils and creating man's soul (or at least the soul of one man) in the image of the Pure and Perfect and Mind of God the Creator himself. We define man's soul as being a divinely inspired sphere of knowledge, light (intelligence), life and energy retained in the mental, molecular, and motor activity of the human brain--until the transformation or of death of the brain. With the proper education and enlightenment, the soul can unleash its power to generate spirits (or energize thoughts) with energy levels above and beyond those produced by the biochemical conversions, exchanges, and releases that occur during thought processes not divinely inspired. The generation of such high level thought energy levels can produce super-natural mental forces of attraction, such as necessary in the creation of a mental neutron star and black-hole. The foundation of such super-natural power is a biological fusion between the Seven Spirits of God (the seven eyes), and the Seven Senses of Man (the seven horns). The place of such biological fusion is the seven vertebrae that make up the cervical spine, such is the Works of God. With all these things in mind, we will continue our meta-physical study of creating a mental neutron star and black-hole from the point of view of releasing the Seven Seals that were placed on the Seven Spirits of God and the Seven Senses of Man.

Only harmony and unity exist between the Word of God and the Works of God. The Word of God is Truth, and Truth is from heaven, and heaven itself bears witness of the Truth, and the divine order the Creator placed in Creation says Amen. Therefore, anything that expresses

disharmony and separation between the Word of God and the Works of God should never dogmatically be declared or naively accepted as the Word of God. Maintaining pure and perfect harmony and unity between the Word of God and the Works of God is where the Book of Revelation excels above all others. It begins with establishing a relationship between the Seven Spirits of God, through which the Word of God comes, and the Seven Days of Creation, the Seven Senses of Man, and the Seven Churches, the Works of God into which the Word of God is received.

Though listed as the second church in Revelation 2:8-11, in the divine order of Creation, it is actually the first church. Its primary function is to give life to the other churches. As a Crown of Life for the other churches, it is associated with the Spirit of Knowledge, which was the dominant creative force in the very first day of Creation. Therefore, it is also associated with man's sense of thought, the first of man's two spiritual senses. It is through man's sense of thought that the Church of Smyrna receives knowledge of and from God that is processed into forming the intelligence through which it gives life to the other churches. In Revelation 6:1-2, the opening of the first seal is associated directly with the Church of Smyrna. The sounding of the first in Revelation 8:7 is associated directly with this church. In Revelation 16:2, the first angel to pour out its vial is also associated with the Church of Smyrna. And everything that is associated with the Church of Smyrna is associated with the first of the Seven Spirits of God, the First Day of Creation, and the first of the Seven Senses of Man. This same harmony and unity between the Word of God and the Works of God applies to each of the other churches, which we will discuss in Part 4.

To be continued:

| 2066|2002-05-04 01:21:34|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 4) |

The Creation of a Mental Neutron Star and Black-Hole (Part 4)

To further recognize the harmony and unity that exist between the First Day of Creation and the first church, the Church of Smyrna, let us take a closer look at the harmony and unity that exist between a nuclear force and the Spirit of Knowledge as a mental force of attraction. Remember that the thoughts of God were first radiated as Black Light, which laid the foundation for the creation of both matter and anti-matter. In the First Day of Creation, the thoughts of God, like the writings of Emmanuel Afraka, were scattered throughout the universe of darkness. That produced a need to create memory locations throughout the universe of darkness, wherein the



scattered thoughts of God might be gathered together and stored in memory. These memory locations became nuclear forces of attraction, wherein various atomic families (chemical elements and chemical compounds) would preserve that memory and use it to create heaven and earth at the Word of God. As the Crown of Life that is to give life to the other churches, the Church of Smyrna processes knowledge and radiates it as Black Intelligence, or Black Light, the Original Light of Creation. Thereby the Spirit of Knowledge and the intelligence radiated from within creates a mental force of attraction. Like the atomic families that preserve and use the memory locations known as nuclear forces of attraction, the Adamic families drawn into the Seven Churches by this mental force of attraction are preservers and users of memory locations.

The use of such memory locations will ultimately produce a mental neutron star and black-hole, wherein time does not pass, mass has no volume, and memory is stored in its purest form, anti-matter, which also represent the Holy People, who are in no way materialistic or animalistic in behavior (see Daniel 12:7).

Remember that Black Light produced both matter and anti-matter, and the neutron was the first particle of matter to be formed in the Second Day of Creation, the day in which the Spirit of Love was the dominant creative force--working within nuclear forces of attraction, or the mental force of attraction known as the Spirit of Knowledge. Therefore, like the Spirit of Love, the neutron is also associated with being the mother of all the forces that hold the physical and natural universe together in order that the Will of God, the Works of God, and the Word of God might all be fulfilled in Man. Thus the Spirit of Knowledge is the Father of our souls, and the Spirit of Love is the Mother of our souls. I once worked with a Rastafarian tabloid newspaper in Philadelphia called "International Hot Spice." In the words of some of the members of the Rastafarian group that published the paper, "The Law of God is Love, and Love means Love Or Vacate Earth." To vacate earth for mortals means death. Therefore, to this Rastafarian group the Law of God was love or die.

#### DEUTERONOMY 6:5

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

#### LEVITICUS 19:18

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

All of which brings us to the second church, the Church of

Philadelphia, and its relationship with the Seven Spirits of God, the Seven Days of Creation, and the Seven Senses of Man. The primary function of the Church of Philadelphia is to serve as the government of New Jerusalem, wherein the knowledge of the Laws of God, (or the Law of Love) is processed and radiated as intelligence and discipline. For true love (or love in its purest form) is not a feeling or an emotion, but rather an intelligence and a discipline. The intelligence is that the Laws of God were given to us not to eternally bind us an endless propagation of news designed to reinforce the original Law of Love, but rather that the original might be fulfilled within our consciences and hearts. For once fulfilled, the Law of Love becomes our very nature, which sets us free to truly love God with all our heart, soul, and might, and to love of neighbor as ourselves. Therefore, this intelligence reveals that fulfillment of the Law of Love is a prerequisite to becoming one with the Pure and Perfect Mind of God the Creator himself, and one with the Creation of the Universe, which is Eternal Life. The discipline of the Law of Love is that, no matter what feelings or emotions our neighbors or enemies might arouse in us, the children of God must always honor their Mother, the Spirit of Love, and rise above feelings and emotions. For such is the way to establishing the kingdom of the Heavenly Father Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of Man (and its government) being one and the same.

#### ISAIAH 9:6-7

"For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Speaking of justice, "Justice is the product of education" (Ras Iadonis). Just justice will be discussed later in relationship to the third church, the Church of Thyatira, whose primary duty is the administration of the new educational system of New Jerusalem.

To be continued:

| 2067|2002-05-04 01:22:30|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 5)|

The Creation of a Mental Neutron Star and Black-Hole (Part 5)

As the first particle of matter to be produced by Black Light, the

neutron also became the mother of all the forces that hold the universe together in order that the Will of God, the Works of God, and the Word of God might all be fulfilled in Man. Thereby the neutron became the government of the universe. Therefore, the nature of the Church of Philadelphia reflects that same mothering behavior toward the citizens of New Jerusalem as a function of the government-always enforcing the Law of Love.

Being the mother of all the active forces that hold the universe together as the life forces of the physical universe is concurrent to what is written in Genesis 3:20 concerning Eve being the mother of all living. In writing our Second Genesis, we the people of Black Intelligence must shed even greater Black Light on the harmony and unity that must exist between the Works of God and the Word of God. For we are now much more advanced in the spiritual evolution of man (or the divinely inspired mental evolution of man). With that in mind, we must also turn to the hieroglyphic writings of our ancestors, wherein Nu is concurrent to a nuclear force of attraction, and Nut is concurrent to a neutron. And quest who is at the proton level, the son or brother level, none other than Hehu himself (see page 133 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge). This revelation is for those who doubt that the original Hebrews were called He-hu-ba-ru, and that their faith was faith in establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of man being one and the same. This revelation is also for those who doubt that both the original Messianic faith and original Hebrew faith were born out of the Gospel of Heru. In expressing the brothering behavior of a proton, Hehu represents the birth of the He-hu-ba-ru faith, the original Hebrew faith. In expressing the son behavior of a proton (the Madonna's Child), Hehu represented the Maashua, the Son of Heru who bring uprightness, righteousness, straightness, law, and order (see 296 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge). However, in later Hieroglyphic scripture, to make a distinction between the Messianic faith (the Maashua faith) and the Hebrew faith (He-hu-ba-ru faith), the son behavior of a proton expressed by Hehu became known as Shu, which we can see in the title Maashua, and on pages 298-303 of volume I of "The Gods of The Egyptian," wherein Shu and Tefnut are associated with Nu and Nut rather than Hehu and Hehut.

As the watery abyss of Creation, Nu is concurrent to the black-hole wherein Black Light exist in its purest form. Therefore, in writing our Second Genesis, the collapse of the mental neutron star will force us back into the watery abyss of Creation called Nu (as in being forced back in Abyssinian, Ethiopia) to produce Black Intelligence in its purest form, which sister Selamta Iyahna

associates with the original United African State, as in state of being. If disharmony and separation exist between the Works of God and that which is thought to be the Word of God, then it is not the Word of God. It can only be a reflection of or a reference to the Word of God at best. Therefore, in writing our Second Genesis, we must also be mindful not to make any such mistakes, and that no such mistakes made in the past be repeated by us. The Messiah (or the Maashua) doesn't come to be popular, but to be right, to correct error, and to set an example, and to die for the salvation of his people. Therefore, though the restoration of African divinity is the primary function of the Church of Ephesus, it is the duty of the Church of Philadelphia to govern such developments-to lead, to reign, to rule by example and not by force or might-always enforcing the Law of Love.

#### REVELATION 5:9-10

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

"And hast made us unto our God kings and priest: and we shall reign on earth" [but not by force, or by might, but by the example of the Holy Spirit of the Messiah, and by the Law of Love].

But how will the mental neutron star become so large that it collapses under its own weight to form a mental black-hole? Remember that, in order to gather together his thoughts that had been scattered through out the universe of darkness, the Creator created memory locations through out that every same universe. Therefore, we must be mindful of the fact that many of those memory locations fell under the dominion of Red Light, Yellow Light, and White Light-representing the other three original races of men. Therefore, the red, yellow, and white Adamic families will produced isotopes of the black Adamic families within the Seven Churches; some may even join the churches. In the atomic families, isotopes are different forms of the most stable chemical element within a particular group-including the most stable form itself. They are all similar in behavior, but have different numbers of neutrons, and therefore different atomic weights. Hydrogen is known to exist in three isotopic form, hydrogen itself with its nucleus of only one proton and no neutron, deuterium with its one proton and one neutron, and tritium with its two protons and two neutrons. Tritium is therefore another expression of Madonna and Child. Deuterium is also called heavy water. Like the Madonna's Child reacting with John the Baptist, tritium reacts with heavy water in the nuclear fusion process. Therefore, with so many isotopes on the most stable Adamic

families within the churches being formed within and outside the churches, fusion is bound to occur between the memory locations that fell under the dominion of the four colors of light representing the original four races of men. Such fusion could only radiate more of the intelligence that would produce even more forces of mental attraction. Therefore, the mental neutron star would ultimately collapse into the formation of a black-hole, wherein Black Intelligence will produce its purest form, the restoration of African divinity.

However, because the mental neutron star that forms the black-hole involves the colors of Light that represents the original four races of men, and the colors of Light that represents the Intelligence of heaven and earth, the Law of Love must be extended to all the races of men and to the earth itself. For in the restoration of African divinity is the restoration of the divinity that was given to all four of the original races of men, who evolved on earth as a product of the intelligence heaven placed therein. One of my college professors, Dr. Cary Mills, once asked the class did any of us think that there was intelligent life in the universe. Son of the students replied that man proves that there is intelligent life in the universe. Dr. Mills replied, "Man is yet to prove that he represents intelligent life; for any organism that destroys its host cannot be intelligent life."

#### REVELATION 11:18

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

To be continued:

| 2068|2002-05-04 10:39:06|Ayele Bekerie|Re: Fwd: Take Two Beers and Call Me in 1,600 Years.(use of tetracyc|

Regarding a request for reference of Teff, an indigenous Ethiopian cereal crop, please see:

1. Phillipson, David (1998). Ancient Ethiopia: Aksum: Its Antecedents and Successors. British Museum Press, pp. 35-39.
2. Reader, John (1997). Africa: A Biography of the Continent. NY: Alfred A. Knopf, pp. 205-221.

"The cereal which contributed most to the historical development of the region was of purely Ethiopian origin and there is no doubt that

it was first cultivated on the plateau, in the region where the Aksum state and civilization was established - teff (Eragrostis tef).  
Reader, p. 212.

Hope these sources suffice for now.

Respectfully,

Ayele

>--- In Ta\_Seti@y..., Ayele Bekerie wrote:  
>> \*\* "In fact, baked bread is an  
>> essential part of the traditional beer recipe still  
>> used today by villagers who live along the Nile."  
>>  
>> This is actually a common practice throughout Ethiopia. Baked  
>bread  
>> is an essential ingredient of home-made beer in Ethiopia. On  
>Sunday,  
>> May 5, when the Christian Ethiopians celebrate Easter, they  
>celebrate  
>> with, among other delicious food, home-made beer. It's been said  
>> over and over again, our understanding of the Ancient Egyptians  
>will  
>> benefit a great deal by studying the histories and cultures of  
>> Ethiopia.  
>>  
>> Respectfully,  
>>  
>> Ayele  
>>  
>> --  
>> Ayele Bekerie, PhD  
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>> e-mail: ab67@c...  
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>> fax: 607 255 0784  
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>  
>I have a slight question for you if you don't mind answering. You  
>mention in an interview on selanda that they found teff and  
>indigenous cereal to ethiopia. Could you please give me a reference

>for this ????

>

> Thank you

>

>

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--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

phone: 607 255 4607

fax: 607 255 0784

| 2070|2002-05-04 17:14:07|terance pete|Re: Fwd: Take Two Beers and Call Me in 1,600  
Years.(use of tetracyc|

***Ayele Bekerie*** wrote:

Regarding a request for reference of Teff, an indigenous  
Ethiopian  
cereal crop, please see:

1. Phillipson, David (1998). Ancient Ethiopia: Aksum: Its  
Antecedents  
and Successors. British Museum Press, pp. 35-39.

2. Reader, John (1997). Africa: A Biography of the  
Continent. NY:  
Alfred A. Knopf, pp. 205-221.

"The cereal which contributed most to the historical  
development of  
the region was of purely Ethiopian origin and there is no  
doubt that  
it was first cultivated on the plateau, in the region where  
the Aksum  
state and civilization was established - teff (Eragrostis  
tef).  
Reader, p. 212.

Hope these sources suffice for now.

Respectfully,

Ayele

```
>--- In Ta_Seti@y..., Ayele Bekerie wrote:
>> ** "In fact, baked bread is an
>> essential part of the traditional beer recipe still
>> used today by villagers who live along the Nile."
>>
>> This is actually a common practice throughout Ethiopia.
Baked
>bread
>> is an essential ingredient of home-made beer in
Ethiopia. On
>Sunday,
>> May 5, when the Christian Ethiopians celebrate Easter,
they
>celebrate
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been said
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cultures of
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>>
>> Respectfully,
>>
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>>
>> --
>> Ayele Bekerie, PhD
>> Asst Professor and Director of Undergraduate Studies
>> Africana Studies and Research Center
>> 310 Triphammer Rd
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### **Do You Yahoo!?**

[Yahoo! Health](#) - your guide to health and wellness

| 2071|2002-05-04 17:14:22|terance pete|Re: Fwd: Take Two Beers and Call Me in 1,600  
Years.(use of tetracycl

***Ayele Bekerie*** wrote:

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Antecedents  
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### **Do You Yahoo!?**

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| 2073|2002-05-04 18:50:58|kcammm23063@aol.com|MULTIPLES|

I am getting anywhere from two to four multiples of all Ta\_Seti messages, is anyone else experiencing this problem?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

| 2074|2002-05-04 20:26:50|pinatubo.geo|Re: MULTIPLES|

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> I am getting anywhere from two to four multiples of all Ta\_Seti

messages, is

> anyone else experiencing this problem?

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

Hi Karen,

I've had the same problem. The messages are spaced apart by about one minute. I've reported the problem to Yahoo.

Regards,

Paul Kekai Manansala

| 2075|2002-05-05 05:07:12|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 6)|

The Creation of a Mental Neutron Star and Black-Hole (Part 6)

No color of light can escape from the gravitational force of a physical black-hole. Therefore, no color of Intelligence will escape the judgment of the gravitational influence of a mental black-hole. With that in mind, let us take a look at the light (or intelligence) of a particular group who would doubt that the original Hebrews were called He-hu-ba-ru, and that their faith was faith in establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of Man being one and the same. We focus on this group only because Christ himself focused on this group in his message to the Church of Smyrna and the Church of Philadelphia.

REVELATIONS 2:10

"I know thy works, and tribulation, and poverty, (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

REVELATION 3:9

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Understand that, in the Book of Revelation, the glorified soul of Christ was speaking from his throne in glory. This throne of glory (or Kingdom of Heaven), into which his brother John was carried away into the Spirit (or into a divinely inspired mentality), is also represented on earth. On earth it is represented by the 90% of the functions and dynamics of the human brain that belongs to the

spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy-the dominion of Black Light. Therefore, the revelations of Jesus to his brother John were in the spiritual realm of Black Light and never fell into any white Jewish ethnic or genealogical realm. Thus commonsense should tell us that Christ was not referring to the virtually all European and Indo-European ethnic and genealogical groups also called Jews. Though some of the members of those groups do indeed practice the religion of Judaism, many are atheists, and some are Christians, Buddhist, etc. Who Christ is referring to are those Europeans and Indo-Europeans who practice the religion of Judaism as in keeping the Spirit of the original Hebrew faith, and Hebrew Israelites, who make similar claims on the Old Testament and the lineage of Abraham to suggest that their religion or way of life is also in keeping with the Spirit of the original Hebrew. The claims of neither of these two groups are rooted in the truth. One group would suggest to us that God is a white racist and therefore all his chosen people were white. The other group would suggest to us that God is a black racist, and therefore all God chosen people were black. The truth is that, though it was born out of the Gospel of Heru, the original Hebrew faith, from its very conception, was the faith of two different races of people, Hamitic Ethiopians and East-Indians. Members of these two races of people came together in the common faith of establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brother of Man being one and the same.

If these two groups, Jews that practice Judaism and Hebrew Israelites, are not keeping the original Hebrew faith, then what are they actually keeping? In their egotistical claims on the Old Testament, the lineage of Abraham, and the Hebrew faith, they are actually keeping the lust of their own pride. Remember that, while the Devil manifests himself in human lust and greed, Satan manifests himself in the human ego and pride. Thus it is written that they are, or would be made the synagogue of Satan. Therefore, neither the impure and imperfect White Light of the Jews that practice Judaism, or the impure and imperfect Black Light of the Hebrew Israelites with escape the judgment of the pure and perfect Black Light that will form in the midst of the mental black-hole.

JOHN 8:39-40 and 44

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

"Ye are of your father the devil, and the lusts of your father ye

will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Does this mean that we disregard the Law of Love when dealing with our Jewish and Hebrew Israelite brothers and sisters, and condemn them? No, pure and perfect Black Light is not for condemnation, but rather for correction-Lord knows that we all need some-including me, or maybe especially me. For I too am a Hebrew by faith.

Furthermore, a few white Jews have proven that there is a divine White Light among Jewish people that exist beneath the lust and greed that is commonly associated with the white Jews by so many. Albert Einstein was one such white Jew that proved that there is a divine White Light among Jewish people. Albert Einstein once said that every material possession was like a millstone tied around his neck. Therefore, we know that he was free from the lust and greed in which the Devil manifests himself, the lust and greed so commonly associated with Jews by so many. His formula  $E = M \times C^2$  (Energy = Mass x the Speed of Light Squared) was a description of nature and not a prescription for a bomb. Einstein's whole approach to science was based on his belief that the more we understand Creation the more we understand the mind of our Creator. When confronted with the theory of quantum physics, he would always argue that God doesn't play dice. However, in being free from the ego and pride in which Satan manifests himself, Einstein was somewhat blind to the actual power of Satan, the power of darkness, wherein quantum physics is a reality. In honor of the legacy of a disciple of divine White Light, Leo Tolstoy, Albert Einstein joined with a disciple of divine Red Light, Mohandas Gandhi, to present to the world (via the League of Nations) an anti-conscription Manifesto against obligatory military service-a white Jew that labor hard and long for peace on earth and goodwill toward all men.

There is also much hope that some of our Hebrew Israelite brothers and sisters might find the divine Black Light that exist among African people and become disciples thereof. The following is a copy of an email I received from a Miyka'el ben Yisra'el as spiritual evidence and a strong sign of such hope:

Subj: RE: The Learned Men of New Jerusalem  
Date: 4/4/2002 9:43:35 AM Eastern Standard Time  
From: [davar77@yahshuah.com](mailto:davar77@yahshuah.com)  
To: [emansmyrna@aol.com](mailto:emansmyrna@aol.com)  
Sent from the Internet (Details)

Shalam Shalam Ahch!!!

I have been receiving your emails, but i have just now made the connexion that the New Jerusalem Network site is yours. you have some wonderful Knowledge that is posted on the site. i am curious, as well, as how to go about accessing those five books that you have mentioned.

You also have peaked my interest by stating that Ab-Ba's name is Heru, I was wondering how u arrived at that conclusion as well as why you still address Mashiyakh Yahawashi (Yahshua) by a Hellenized name? i have been studying "Egyptology" or KMTology as of late, currently reading "Ancient Egypt the Light of the World" by Gerald Massey, and have come upon some very interesting information regarding the "origin" of "spiritual and religious" matters. please, just answer this anyway you see fit.

Finally, i see how u also have an understanding that the Scriptures are allegories, metaphors and symbolism for the Constituion of the Human Body, Soul and Spirit. i have just completed two works, "The Opening of the Way" and "God-Man, the Word Made Flesh" and these both show the symbolic nature of the characters, places and concepts of the Scriptures as relating to the Human Body! powerful stuff. if you have any more information on that, please send it my way! i am very interested in this type information.

I hope to hear from you soon. May Yah bless you and keep you!

Shalam Aleikhem,

Miyka'el ben Yisra'el

To be continued:

| 2076|2002-05-05 05:08:08|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 7)|

The Creation of a Mental Neutron Star and Black-Hole (Part 7)

Opening the third seal placed on the Seven Spirits of God and the Seven Senses of Man takes us to the third church, the Church of Thyatira. The primary function of this church is the administration of the new educational of New Jerusalem, which comes down out of the Kingdom of Heaven from God-God being Pure and Perfect Mind. Again, the Kingdom of Heaven is represented on earth by the 90% of the functions and dynamics of the human brain that belongs to the spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy. It is within this 90% of the

functions and dynamics of the human brain that New Jerusalem will be seen coming down out of the clouds of the Kingdom of Heaven from God. Only the purer in heart will see God. Wherefore, these things will be hidden from the world in a mental black-hole from which no color of light can escape.

#### REVELATION 21:10

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

In the message to the Church of Thyatira, and in Revelation 22:16, the new educational system of New Jerusalem is called the Morning Star. The Morning Star will appear above the mental black-hole, where it will eternally remain under its gravitational influence-like the stars of the galaxies eternally remain under the influence of the black-holes that appear in their midst. Therefore, the world willing only see a sign of New Jerusalem having come down out of the Kingdom of Heaven from God, and the Morning Star is that very same sign.

#### MATTHEW 24:29-30

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light [meaning no color of light will be able to escape the gravitation influence of the mental black-hole], and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"And then shall appear the Sign of the Son of Man in heaven [in the form of the Morning Star], and then all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

#### REVELATION 2:26-28

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:"

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

"And I will give him the Morning Star [the New Educational System of New Jerusalem]"

#### REVELATION 14:14

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

Now we know that the clouds it is that the Son of Man must break



through in order that he might he might come seated on a white cloud. The are the clouds within the human brain itself that exist between the 10% of the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect though and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy. Abraham gave 10% of his tithes to Melchisedec to maintain this 10% of the functions and dynamics of the human brain in

relative peace, harmony, and unity toward the day when the rest of mankind might enter into the other 90% as Melchisedec had entered in. And what better way to break through the clouds that exist between the 10% of the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect though and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy than a divine educational system.

Understand that the Book of Zechariah is actually a prophecy of the economic, political, and religious battles and wars today's twelve tribes of Israel will encounter in their efforts to develop the new educational system of New Jerusalem. Wherefore, Zechariah, the father of John the Baptist, came as a Hebrew schoolmaster, who was killed between the altar and the temple-somewhere between the 10% of the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect though and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy. Thus the blood of all the prophets from righteous Abel to Zechariah will be required of this generation (Matthew 23:35, KJV).

To be continued:

| 2077|2002-05-05 05:09:04|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 8)|

The Creation of a Mental Neutron Star and Black-Hole (Part 8)

Remember that the primary function of the Church of Thyatira, the third church, is to administer the new educational system of New Jerusalem. For those who doubt that the primary function of the third church will cause the blood of all the prophets from righteous Abel to Zechariah to be required of this generation, let us take a look at what happens when the third angel pours out his vial.

REVELATION 16:4-6

"And the third angel poured out his vial upon the rivers and fountains of water; and they became blood."

"And I heard the angel of the waters say, Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."  
"For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

Also remember that the Spirit of Faith was the dominant creative force in the Third Day of Creation. With that in mind, let us visit the Bible's most profound definition of faith.

#### HEBREWS 11:1

"Now faith is the substance of things hoped for, the evidence of things not seen."

In this age of such highly advance science and technology, education has no doubt become the most universal exercise in faith known to modern man. Ras Iadonis declares that justice itself is the product of education. Truly education is indeed the substance of the justice hoped for, and the evidence of the justice not yet seen. Ras Iadonis' macro assessment of the true value education for his people as a whole is a valid as a micro assessment of the value of education, such as in the relationship between macroeconomics and microeconomics. The hope of nearly every father and mother on earth is that their children grow up to be self-sufficient, self-reliant, and productive members of the society in which they live. Our Heavenly Father and Mother, as divine representatives of the Spirit of Knowledge and the Spirit of Love, have the same hope for their children, the citizens of New Jerusalem. However, our Heavenly Father and Mother are the Father and Mother of our very souls. Therefore, the educational system has to be divine and founded upon Divine Science. For the hope is to build a new nation of self-sufficient, self-reliant, and self-governing people who are all productive members of a unified and divine whole. Thus divine education is the substance of one nation under God with liberty and justice for all. Every prophet, from righteous Abel to Zechariah, has labored to built such a nation. And as Abel was born out of the loins of Heru, the building of such a nation was born out of the Gospel of Heru as the great Messianic Plan, or the great Plan of Maashua. Therefore, it should be crystal clear my the primary function of the Church of Thyatira will cause the blood of all the prophets, from righteous Abel to Zechariah, to be required of this generation.

#### REVELATION 2:26-28

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

"And he shall rule them with a rod of iron: as the vessels of a

potter shall they be broken to shivers: even as I received of my Father [Heru]"

"And I will give him the morning star [the new educational system of New Jerusalem]."

To be continued:

| 2078|2002-05-05 05:10:11|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 9)|

The Creation of a Mental Neutron Star and Black-Hole (Part 9)

I start Part 9 by repeating a teaching of Ras Iadonis, "Justice is the product of education." If divine education is indeed the substance of one nation under God with liberty and justice for all its citizens, perhaps we should take a look at the Genesis and Revelation of the divine educational system of New Jerusalem from another perspective other than the Bible alone. Though they are not mentioned by name, this additional perspective also begins with Abel and his Father Heru. This perspective will also give us a glimpse of the new initiate, through whom Christ and his Heavenly Father Heru will carry out the final step in their great Messianic Plan-the final step being the development of the divine educational system of New Jerusalem, the substance and evidence of a new nation truly under God with liberty and justice for all its citizens.

The following excerpts are taken from pages 332-334 of "The Great Pyramid Decoded" by Peter Lemesurier:

"In the foregoing chapters we have seen how the awareness of a Messianic World-plan-whether it derives from some ancient folk-memory or from actual precognition-permeates much of the Ancient World's mythology. In particular we have observed its presence in the Hebrew, Egyptian, and Mayan traditions, and have discovered clear evidence that it lies at the very root of the design of the Great Pyramid. Indeed, the further back in time we explore, the clearer man's awareness of the Plan appears to be-for the Pyramid antedates by some millennia the available written records, and yet it is the Pyramid that the Plan's details are revealed most clearly and explicitly. This in itself would seem to contribute a measure of confirmatory evidence for the supposition that the Plan was once known in its entirety by a race of men who were unable or unwilling to measure up to its standards in practice, and whose civilization was subsequently-or perhaps consequently-overwhelmed by some gigantic cataclysm which left few traces, apart from the knowledge enshrined in the Great Pyramid and a number of obscure folk-memories and esoteric traditions."

Though no entire race of men have ever known the Messianic Plan in its entirety, it was indeed known by Heru and certain of his Hamitic Ethiopian descendants-among whom was his son Abel, as he is known in the Bible, or Horus, as he later became known by the Egyptians of the latter dynasties. It was written in some of the most ancient hieroglyphs that Heru's son, who was murdered by his brother, rose from the dead in accordance to the revelations of the resurrection in the Gospel of Heru. The resurrection of Heru's son from the dead, marked the beginning of the original Messianic faith-the continuous rebirth and resurrection of the sons of Heru, continuously being reborn in the earth to teach men how to establish the kingdom of Heru on earth as the Kingdom of God-according to where men were in man's spiritual evolution, or man's divinely inspired mental evolution. Certain of Heru's descendants are identified as the sons of God in Genesis 6:2. There it is evident that certain of Heru's descendants were either unwilling or unable to give up to the standards of the great Messianic Plan in practice. Yet among those the original Hebrew faith was born out of the Gospel of Heru. Thereby the original Messianic faith and the original Hebrew faith became two parallel faiths born out of the Gospel of Heru. Which is why Peter Lemesurier could observe the presence of the great Messianic Plan in both Hebrew and Egyptian traditions. Its presence in Mayan tradition has solely to do with the baptism of pure and perfect thought and thought energy poured upon Quetzalcoatl from a Pass-Over of the Star of Christ (Halley's Comet)-yet the very same baptism is at the root of its presence being observed in all three traditions.

"But if knowledge of the Messianic Plan was so deeply-albeit subconsciously-in what we are pleased to call the Ancient World, it is no less securely rooted-even if often unrecognized-in the subconsciousness of man today. Increasingly, thinking men are prepared to admit to their awareness that the world is set on a more and more downhill course-spiritually, morally, and physically-and that none of the gods of modern man-whether politics, science, technology, wealth, comfort, security, or obsessive entertainment-can save him from destruction unless they are subordinated to some form of higher, spiritual authority which is conspicuously lacking in the contemporary world? Consequently, he is increasingly prepared to turn to almost any 'savior' that presents itself [Matthew 24:11]-so that, subconsciously, his mind is becoming steadily more attuned to that wavelength of receptivity which will eventually ensure maximum effect for the expected Messianic return.

Meanwhile, man's scientific advances is (whether he realizes it or not) ever more urgently preparing the ground for acceptance of the Messianic teachings. Steadily, scientific man is coming to realize

that the observable physical world is in reality very different from what he has for so long assumed?

Then stage, then is set for the Messianic initiate [through whom Christ and his Heavenly Father Heru will carry out their great Messianic Plan]. In the words of the ancient 'Hymn of the Robe of Glory' (from the Acts of Thomas) the king and queen of the east' (symbolic of the solar divinity) are about to dispatch their son to rescue from Egypt the pearl of great price guarded by the serpent. The sunrise of the new age will bring with it the Messianic figure, an emissary from the world of pure spirit [a world of pure and perfect thought and thought energy], who will rescue the precious jewel of man's soul from the terrestrial snakepit. Putting off his princely raiment, the redeemer will put on Egyptian clothes 'lest I should seem strange, as one that had come from without to recover the pearl, and lest the Egyptians should arouse the serpent against me.' We may interpret this sentence to mean that the Great Initiate will come as an ordinary man whose message will be expressed in terms acceptable from the point of view of contemporary science and knowledge. The story then concludes: 'And I caught away the pearl and turned back to bear it unto my fathers. And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light [Black Light] of my fatherland in the East?'"

The Egyptians written of here would today would not be the ancient Egyptian slave master of the Old World, but rather the American slave masters of the New World. Therefore, though the new initiate is totally African in his earthly nature, and in his philosophical philosophy of a pure earthly identity, he puts on African-American clothes to avoid the American arousing the serpent against him. This serpent is also written of on page 222 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge. Therein the serpent is written of as a two-headed winged serpent monster, whose tail terminates in a human head, whereby it watches over its own image, which today would be the image of white supremacy, or Aryan superiority. The fatherland of the new initiate is Ethiopia.

"Ultimately, however, what will eventually do more than anything else to make men's minds ripe for the Messianic initiative [Revelation 14:15] is scientific proof-proof produced by the fulfillment of predictive statements based on known and incontrovertible evidence. It is here that the Great Pyramid, in association with the surviving biblical texts, seems to have a vital role to play. For if the Pyramid's predictions are borne out by historical fact in the years to come, then our interpretation of its symbolism will be validated and the truth of its message confirmed. And this in turn, in

association with modern scientific knowledge will help to permit human acceptance of the Great Initiate's teachings. Man's destiny will then be unmistakably revealed to him in all its breadth and splendor, and each human being will be faced with the ultimate choice of fulfilling or ignoring the conditions necessary for its fulfillment [Revelation 20:12-15]"

To be continued with the fourth church, the Church of Sardis, whose primary function is to develop Divine Science among today's twelve tribes of Israel as the foundation of the new educational system of New Jerusalem:

| 2079|2002-05-05 05:11:02|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 10)|

The Creation of a Mental Neutron Star and Black-Hole (Part 10)

In opening the Fourth Seal, we open up the relationships between the fourth church of the Seven Churches, the fourth of the Seven Spirits of God, which is the Spirit of Truth, the fourth day of the Seven Days of Creation, in which the Spirit of Truth was the dominant creative force, and the fourth sense of the Seven Senses of Man, which is the sense of sight.

JOHN 16:13-15

"Howbeit when he, the Spirit of Truth, is come, he will guide you into ALL TRUTH: for he shall not speak of himself: but whatsoever he shall hear [through his inner sense of sight], that shall he speak: and he will show you things to come."

"He shall glorify me: for he shall receive of mine, and shall show it unto you."

"All things that the Father hath are mine: therefore said I, that he shall receive of mine, and shall show it unto you."

Truth is from heaven, and heaven itself bears witness of the truth, and the divine order that the Creator placed in the Creation says, Amen. Therefore, a divine meta-physical study of the Divine Science of Creation is the path to ALL TRUTH. Thus the fourth church is the Church of Sardis, and its primary function is to develop and/or organize Divine Science among today's twelve tribes of Israel, to seal the servants of God in their foreheads with the Seal of the Living God (Revelation 7:1-4).

In addition to or in connection with the fourth of things described in the first paragraph, the number four holds some very valuable meanings to the primary function of the Church of Sardis. Some of those meanings can be found in the very first chapter of the Book of Ezekiel, which is actually a prophecy of the development of Divine

Science among today's twelve tribes of Israel. In the creation of a mental neutron star, fusion occurs between the four colors Light that represent the cultures of the original four races of men, like fusion between the intelligence of men from four different cultures.

Remember that electromagnetic radiation, Alpha particles, Beta particles, and gamma rays, is a physical expression of knowledge being processed and transmitted as intelligence in the form of radiation. Cosmic radiation, X-rays, is a physical expression of matter being bombarded with electrons until it is forced to reveal the intelligence hidden inside. Together they represent the four fundamental forms of radiation. When physical fusion occurs, the four fundamental form of radiation remain around, and about, and within the area of fusion. Therefore, when mental fusion occurs, the four fundamental form of radiation becomes a spiritual expression of how the intelligence is radiated from the fusion and retained around, and about, and within it. Therefore, these four fundamental forms of radiation represent the spirits of the four living creatures, and give testimony of why they had four faces (Ezekiel 1:12-21).

Remember that a proton decays from a neutron, but yet a proton can become a neutron emitting a positron (an anti-electron), which, when it comes in contact with an electron, produces a gamma ray.

Wherefore, in Ezekiel 1:13-14, the four living creatures ran (as a proton), and returned (as a neutron emitting a positron), and then took on the appearance of a flash of lightning (a gamma ray).

So what does it mean that the spirit of the living creatures were in the wheel within a wheel? A neutron star is form when a fire star runs out of fuel to convert into solar energy. This occurs because fusion stops at iron. Therefore, a neutron star has an iron core (as in the rod of iron written of in the Book of Revelation). The iron core is what produces the color of amber in Ezekiel 1:4, as in the amber color of molten hot iron. Between the iron core and the outer hydrogen layer (or circle), which first fused into helium, are exactly four layers (or four wheels within hydrogen wheel with its iron axle). They four layers of fusion are helium, carbon, oxygen, and silicon. The spirits of the four fundamental forms of radiation remain around, and about, and within these four layers (or circles) of fusion. Wherefore, it is written that the spirit of the four living creature are within the wheel within a wheel. Ezekiel 1:15-16 tells us that, when one of the wheels appeared on earth it took on the color of a beryl, which is green. The atmospheres between the earth and the sun are most populated by hydrogen atoms, which in turn causes the electromagnetic frequency of green light to be the most populated wave-length. Thus we see the color of beryl in Ezekiel 1:16, and the color of emerald in Revelation 4:3-how beautiful is the sense of sight that evolved out of the Fourth Day of Creation.

Walk with me my beloved brothers and sisters. For we are going to "Walk Through Creation," as Bob Marley declare in his song Exodus-movement of the people. For I am the faithful and true witness of the beginning of the Creation of God, as it was revealed unto me by my Heavenly Father Heru and his Christ, to whom he committed ALL THINGS, and I'm his Amen (Revelation 3:14).

To be continued:

| 2080|2002-05-05 09:26:54|emmanuel\_afrika|More On Christ's Plan of Reparation (Part 1) |

Subj: More On Christ's Plan of Reparation (Part 1)

Date: 5/5/2002 11:43:36 AM Eastern Daylight Time

From: EMANSMYRNA

To: [bob\\_graham@graham.senate.gov](mailto:bob_graham@graham.senate.gov), [senator@kennedy.senate.gov](mailto:senator@kennedy.senate.gov), [Barbara.Lee@mail.house.gov](mailto:Barbara.Lee@mail.house.gov), [alcee.pubhastings@mail.house.gov](mailto:alcee.pubhastings@mail.house.gov), [senator\\_mack@jcc.senate.gov](mailto:senator_mack@jcc.senate.gov), [senator@dpm.senate.gov](mailto:senator@dpm.senate.gov), [senator@warner.senate.gov](mailto:senator@warner.senate.gov), [smith.chris@leg.state.fl.us](mailto:smith.chris@leg.state.fl.us), [sobel.eleanor@leg.state.fl.us](mailto:sobel.eleanor@leg.state.fl.us), [atwater.jeff@leg.state.fl.us](mailto:atwater.jeff@leg.state.fl.us), [bullard.edward@leg.state.fl.us](mailto:bullard.edward@leg.state.fl.us), [gannon.anne@leg.state.fl.us](mailto:gannon.anne@leg.state.fl.us), [harper.james@leg.state.fl.us](mailto:harper.james@leg.state.fl.us), [lee.denise@leg.state.fl.us](mailto:lee.denise@leg.state.fl.us), [meadows.matt@leg.state.fl.us](mailto:meadows.matt@leg.state.fl.us), [meek.kendrick.web@leg.state.fl.us](mailto:meek.kendrick.web@leg.state.fl.us), [miller.lesley.web@leg.state.fl.us](mailto:miller.lesley.web@leg.state.fl.us), [jones.daryl.web@leg.state.fl.us](mailto:jones.daryl.web@leg.state.fl.us)

Dear Senator Graham and Senator Kennedy,

Though I address this electronic letter to you two Senators in particular, its message is to all members of the U. S. Senate and House of Representatives--as well as all members of the Florida Legislator. I address you two Senators in particular because, during my earliest formative years in trying to understand the totality of the mission the Heavenly Father and Christ had given me, the two of you continuously replied to my letters to you. Somehow the two of you managed to rise above that fact that my testimonies were not very favorable towards America, listened with your consciences and hearts--even after the Secret Service had come to my house and tried to intimidate me against fulfilling my mission.

Though I never identified myself as being anything other than African, in the last letter from you, Senator Graham, you identified me as a great Floridian. Now how could U. S. Senator identify a man, who was giving testimony against America, as a great Floridian? I'm sure you understood the mission I had been given was generating a great compassion for humanity, and it was your hope that such compassion might one day be of service to the citizens of Florida.



That I understand and appreciate kindly. However, even in the most formative years of my mission, I understood that it would be wise to not allow myself to be corrupted by flattery. I sure that wasn't your intention, but it could have very well had the effect of corrupting my mission. By remaining only African, there is still hope that my mission might one day be of service to all humanity--in the total liberation and self-realization of all humankind, when all humanity is at liberty to fulfill our greatest potential as Man.

So much for that, I'm mainly writing you this electronic letter to begin a detail examination of Christ's plan of Reparation. It begins with a rebirth of the Seven Churches written of in the Book of Revelation. These Seven Churches are not to be churches in the traditional sense of the word church. They are to be more or less nonprofit corporations, dedicated to carrying out the charitable works of Christ Jesus and the process of making justice the product of education. Once the Seven Churches are formed, they are to be united under one multi-national nonprofit corporation, which, in effect, would be a new nation existing within many nations. As a multi-national nonprofit corporation functioning as a nation within many nations, the citizens of New Jerusalem can export the charitable works of Christ Jesus into Africa, and anywhere else in the world that it is accepted. Also, as a multi-national nonprofit corporation, all the kings of the earth can bring their honor and glory into New Jerusalem as a part of Christ's plan of Reparation (see Revelation 21:22-26).

If the United States is the only country being sued for Reparation, why should all the kings of the earth bring their honor and glory into New Jerusalem? James E. Oglethorpe bitterly rejected the idea of slavery being introduced in the Georgia. However, the Georgia trustees found themselves under great pressure from the British to institutionalize slavery in Georgia. In 1749, James Habersham and the evangelist George Whitefield gave into British pressure, and proposed that the colony could not prosper unless slave labor was allowed to work Georgia farm. Therefore, Great Britain is also responsible for the enslavement of our African ancestors in the United States, and definitely be a part of Christ's law suit for Reparation.

On the 4th of July, 1884, the Statue of Liberty was delivered to the American Ambassador in Paris by the French. Though this was done after the so-called emancipation of the slave, it was done in honor of America's success in its Declaration of Independence in 1776, a time when our African ancestors were still held in bondage. So it can only be conclude that this French gesture was only to insure that

the French people of continue sharing in America's slave generated prosperity--even after the slaves were declared to be free. Therefore, France would also be named in Christ's law suit for Reparation. During the time of slavery in America, America should have been shunned by every so-called civilized nation. Instead it was glorified by all nations. For all nations desired to share in America's slave generated wealth. Therefore, all nations would be named in Christ's law suit for Reparation.

Should African nations be exempted from Christ's law suit? No, African nations should not be exempted. Many African kings and other Africans that sat in high places generated revenue by selling our African ancestors to the European slave traders. All African nations would therefore be included in Christ's law suit for Reparation.

Christ's plan of reparation is just, and saves the United States of America from having to bear the burden of Reparation alone. Yet all these things must be initiated in the United States--starting with the rebirth of the Seven Churches. Wherefore, it is written in Revelation 15:7 that one of the four beasts (the United States) gave unto the seven angels (the Seven Churches) seven golden vials. So, please don't think that the two of you are being placed under the spot light alone. We are all currently being placed under the spot light of Christ, and he's searching the conscience and heart of each and every one of us. Must Jesus bear the cross alone, and all the world go free. No, there is a cross for everyone and every nation, and there a cross for me, and cross for the two of you.

Sincerely Yours,  
In The Spirit of Eternal Love,  
Emmanuel Afraka

| 2081|2002-05-05 16:17:01|mansu\_musa|Archaeologists have stumbled on the 110th pyramid to be discovered |

CAIRO, Egypt (AP) -- -- the 4,500-year-old tomb of a queen whose identity remains a mystery, the country's antiquities director said Sunday.

"When we discover in Egypt a tomb or a statue, it's something important," said Zahi Hawass, director of Egypt's Supreme Council of the Antiquities. "But when we discover a pyramid, it's the most important thing."

Hawass said the last such discovery was four years ago, when he found another queen's pyramid at Saqqara, south of Cairo.

The latest discovery was made by a Swiss team excavating the tomb of the 4th dynasty pharaoh Redjedef, son and successor of Cheops -- also known as Khufu -- of Great Pyramid fame.

The Swiss archaeologists were clearing sand from desert around

Redjedef's unfinished pyramid just outside Cairo when they found an unmistakable shape: sharply cut blocks rising just a few feet (about 2 meters) above a square base of just 5-by-5 yards (meters).

The discovery "was completely by accident," Hawass said.

The site is just a few miles (kilometers) from Cheop's Great Pyramid, one of the world's best-known pyramids. Redjedef ruled for a few years after Cheop's death and may have been killed by his brother in an internecine power struggle.

The Swiss archaeologists, who completed a two-month excavation of the queen's pyramid last week, found it contained three chambers besides the tomb located about 15 feet (five meters) underground.

No mummy was found -- ancient tomb robbers had been at work, Hawass said.

Researchers did find a remnant of a limestone sarcophagus, some pottery and one alabaster jar of the type used to store organs removed from a body before it is mummified.

The new pyramid's proximity to the much larger pyramid of Redjedef and its small size indicate it was the tomb of a woman, probably the sister, daughter or wife of Redjedef.

"All this evidence proves that once a queen was buried in this pyramid," Hawass said.

She may have been both sister and wife of Redjedef, said Hawass, noting the only hieroglyphs found in the tomb spelled out Cheops. Most queen's tombs found in Egypt bear no trace of the occupants own name, Hawass said.

In all, 110 pyramids have now been found in Egypt, Hawass said.

Another 20 tombs atop which pyramids probably once sat also have been found, he said.

| 2082|2002-05-05 18:45:00|emmanuel\_afrika|No More Seas Between The Saints (Part 1) |  
My Dearly Beloved Sister Carina,

#### REVELATION 21:1

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

In my last electronic letter to you, the subject title was The Saints Find Common Ground In Ancient African Spirituality. However, there is a great sea (or ocean) between the saints here in the United States and those in Africa. But Revelation 21:1 tells us that there will be no more sea (or ocean) to separate the saints in a new concept of heaven and earth, which is actually a new understanding of the history of God on earth. I will be accomplished through the works of the little horn written of in Daniel 8:9-14, and his supporters, among whom the truth he brings will be practiced until it prospers.

But first let us look at the spiritual nature of some of his supporters. We will start with Carl Patton, one of the two angels that come out of the temple in Revelation 14:1517:

In a message dated 5/4/2002 3:15:27 PM Eastern Daylight Time, [calpatton@aol.com](mailto:calpatton@aol.com) writes:

## FREEDOMJOURNAL SUPPORTS EMMANUEL AFRIKA AND THE NEED FOR A NEW EDUCATIONAL SYSTEM

Thus, we commend our Dearly Beloved Brother Emmanuel Afrika and our Beloved Sister Crystal Cartier for standing with God. The FreedomJournal goes on record this day 4 May 2002 in the year of our Lord and Savior Jesus Christ noting that this Brother and this Sister are truly Anointed and Called by the Creator.

In a message dated 5/4/2002 6:07:57 PM Eastern Daylight Time, [calpatton@aol.com](mailto:calpatton@aol.com) writes:

Well said. Write on! Let the church say...AMEN!!!!  
Brave souls that stand up for the TRUTH & righteousness of Christ.. shall be rewarded. You... Wise & cherished Brother Eman, & Brother Carl, Bro. Akkebala, MenofRespect, Precious Sista Singa, etc.... are all representing well & shining brightly thru the Word of God. I LOVE the beauty & complexity of your minds & spirits. You have my Love, Support, & Respect.

In a message dated 4/28/2002 9:53:45 AM Eastern Daylight Time, LCol81937 writes:

Salutaion Brother Afraka (Emmanuel):

I pay tribute to the power of the Holy Spirit moving in and through you for the edification of all who, yet, see through the glass darkly, and now face to face. Your work of reconciling Ancient African history and theology with the Bible is nothing short of wondrously righteous. Press on toward the mark of the prize of the

high calling in Christ Jesus.

Rev. Dr. Larry D. Coleman

In a message dated 4/30/2002 2:52:25 AM Eastern Daylight Time,  
[maxgetwell@charter.net](mailto:maxgetwell@charter.net) writes:

Dear Emmanuel,

I have been reading your e-mails for sometime and I find them to be quite informative. I have no problems with accepting your teachings. I have always had a deep rooted suspicion about the accuracy about the Bible. Sometimes a person must loose his/herself in order to find his/herself and it has been a difficult struggle in learning my true nature [ A son of God or as you say Heru]... I also receive e-mails from Carl Patton, another blessing for my spiritual growth. So press on my brother keep up the good work!

Peace and love Evans Max Murray the Poet

The Gospel before the Pyramids...this is what I have been searching for. I have been searching for someone before 5th Dynasty "Ptah-hotep".

And was having a very hard time. That is when I started getting your e-mail about Heru.

I don't believe in coincidences. Your e-mails is a God sent.

In a message dated 4/26/2002 1:07:40 PM Eastern Daylight Time,  
[calpatton@aol.com](mailto:calpatton@aol.com) writes:

Today we are thankful to God our Father and your Father and the Father of all of humankind for your service to all of God's children. You are God sent and we will forever keep you and all the True Saints in prayer.

Peace and Love,

Your Brother Carl Patton, FreedomJournal

In a message dated 4/26/2002 11:52:51 AM Eastern Daylight Time,  
[Myra.Wysinger@ceb.ucop.edu](mailto:Myra.Wysinger@ceb.ucop.edu) writes:

I agree with your views on Haile Sellassie. It was  
very nicely put.

In a message dated 5/2/2002 11:13:09 PM Eastern Daylight Time,  
[lionesscarina@attbi.com](mailto:lionesscarina@attbi.com) writes:

...you stated that "Haile Selassie was the head of an earthly  
government, and, therefore, he could have in no way have been  
Christ"....  
I agree with you....

Empress Carina  
Ceo/Founder

In a message dated 4/18/2002 8:39:45 AM Eastern Daylight Time,  
[empresfiyah@yahoo.com](mailto:empresfiyah@yahoo.com) writes:

Okay, I think that's it. Give beloved thanx for allowing me this  
space and time to reveal that which is in my heart. The Creator of  
all and all, I humbly bow before the I.

Fiyah Habaziniah

DANIEL 8:8

"Therefore the he goat waxed very great: and when he was strong, the  
great horn was broken; and for it came up four notable ones toward  
the four winds of heaven"

The he goat was Adolph Hitler. The great horn was Aryan  
superiority. I was broken in World War II. The four notable ones

are the four beast, the United States, Great Britain, Russia, and France, that came and seized control of the German scientist that made the horn so great.

DANIEL 8:9

"And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant land."

In a message dated 5/3/2002 12:47:26 PM Eastern Daylight Time, EMANSMYRNA writes:

"We have to find out what (spiritual) philosophy will unite us all." To do that we must develop an understanding of the difference between the Ethiopian borders, in which Haile Sellassie reigned, and the Ethiopia of God, which is described in Revelation 2:7 as the Paradise of God. This Greater Ethiopia is inclusive of more Black African people; it is the Ethiopia of Marcus Garvey--though he didn't fully understand the spiritual impact of its ancient mysteries. The lifeline of Greater Ethiopia begins to the south, where Lake Victoria (Ukerewe) feeds the White Nile, and to the east, where Lake T'ana feeds the Blue Nile (Abbai), and to where they join at Khartoum and continue as one until they are poured out in the Delta (Daniel 8:9). Through the works of Marcus Garvey, today's spiritual Ethiopia is inclusive of all of Africa and all Black African people.

Though Daniel lived in Babylon, there is much such evidenced that the baptism of pure and perfect thought and thought energy poured upon Daniel from the Pass-Over of the Star of Christ was trying to lead him back to the Paradise of God. Therefore, Daniel was instructed by the visions to seal up the prophecies until one would come and know exactly where the baptism was trying to lead him. But now that such a horn has come, he and many of the saints who understand find themselves a sea (or ocean) apart from this earthly manifestation of the Paradise of God. Therefore, the little horn must also wax great in the southern and eastern United States, with New Jerusalem itself being the pleasant land instead of the Nile Delta.

DANIEL 8:10-12

"And it wax great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

"Yea, he magnified himself even to the prince of the host [the president of the United States], and by him the daily sacrifice was

taken away, and the place of his sanctuary was cast down."

"And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

The recent letters I wrote to members of the U.S. Senate, U.S. House of Representatives, and the Florida Legislator will lead the place of the little horn's sanctuary being cast down. For it reveals that members of the U.S. government have known since 1986 that this little horn was in the earth, and that he was sent from the Father and Christ to fulfill the Book of Revelation, which also includes the restoration of African divinity, and the re-establishment of the equality of the Black race on earth. Since the name Martin Luther King, Jr. is so powerful in holding millions of black people in captivity, the U. S. government established the sanctuary in the name of Martin Luther King, Jr. That plan was to use the sanctuary to rob the little horn of his crown of knowledge in the name of Martin Luther King, Jr. instead of the name of his Father and Christ, who sent him.

Since the followers of Martin are at the so-called higher end of the social structure and no man could buy or sell any stolen from the little horns crown of knowledge, the ten kings, presenting the name Martin Luther King, Jr., felt comfortable in giving certain Rastafarian and Hebrew Israelite leaders a free hand in trying to rob the little horn of his crown. Their reward would be an opportunity to cast lots for his garments, as did the Roman soldiers that crucified Jesus. The daily sacrifice are sacrifices made to the African-Americans at the higher end of the social structure by corporate America (the Whore in Revelation 17:16). The whore made these daily sacrifices to the African-American upper class to prevent any chances of the works of the little horn becoming a Reparation movement. Yet that is exactly what happened. Therefore, the whore is faced with having to choose between Christ's plan of Reparation and the lawyer's plan. Either way the whore will pay. There is no escape. Therefore, by the little horn the daily sacrifice was taken away. The host that is given to the little horn are the people listed above and their supporters, and other yet to come. They are given to him because of the transgressions of the U.S. Government, Martin Luther King, Jr.'s ten kings, Rastafarian leaders, Hebrew Israelite leaders, etc.

To be continued with more on how the baptism was trying to lead Daniel back to the earthly manifestation of the Paradise of God, Greater Ethiopia:



Sincerely Yours,

In The Spirit of Eternal Love,

Emmanuel Afraka

| 2083|2002-05-05 20:02:15|Mamadi Sefe Dekote|Re: No More Seas Between The Saints (Part 1)|

WHAT is this?!?!

And WHY is IT on this forum?!?!

I hate to constantly be the voice of complaint on fringe ideologies (well no i don't...somebody has to do it), but between the white supremacist rants and this Biblio-Egyptian-physics spiritual ideology, its beginning to seem like "anything goes."

Not complaining fully of course, I have found the forum a wealth of information and discussion (on both sides). Its just that it also seems to attract the more \*interesting\* elements which (IMHO) do not belong here (at least not when its in 8 or more emails!).

DG

-----

> My Dearly Beloved Sister Carina,

>

> REVELATION 21:1

> "And I saw a new heaven and a new earth: for the first heaven and the  
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> Well said. Write on! Let the church say...AMEN!!!!  
> Brave souls that stand up for the TRUTH & righteousness of Christ..  
> shall be  
> rewarded. You... Wise & cherished Brother Eman, & Brother Carl, Bro.  
> Akkebala, MenofRespect, Precious Sista Singa, etc.... are all  
> representing well & shining brightly thru the Word of God. I LOVE  
> the beauty & complexity of your minds & spirits. You have my Love,

> Support, & Respect.

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> In a message dated 4/28/2002 9:53:45 AM Eastern Daylight Time,  
> LCole81937 writes:

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> African history and theology with the Bible is nothing short of  
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> in order to find his/herself and it has been a difficult struggle in  
> learning my true nature [ A son of God or as you say Heru]... I also  
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> growth. So press on my brother keep up the good work!  
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> Peace and love Evans Max Murray the Poet

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> Today we are thankful to God our Father and your Father and the  
> Father of all of humankind for your service to all of God's children.  
> You are God sent and we will forever keep you and all the True Saints  
> in prayer.

> Peace and Love,  
> Your Brother Carl Patton, FreedomJournal  
>  
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> The he goat was Adolph Hitler. The great horn was Aryan  
> superiority. I was broken in World War II. The four notable ones  
> are the four beast, the United States, Great Britain, Russia, and  
> France, that came and seized control of the German scientist that  
> made the horn so great.  
>  
> DANIEL 8:9  
> "And out of one of them came forth a little horn, which waxed  
> exceedingly great, toward the south, and toward the east, and toward  
> the pleasant land."

> In a message dated 5/3/2002 12:47:26 PM Eastern Daylight Time,  
> EMANSMYRNA writes:  
>  
>  
>  
> "We have to find out what (spiritual) philosophy will unite us all."  
> To do than we must develop an understanding of the difference between  
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> Ethiopia of God, which is described in Revelation 2:7 as the Paradise  
> of God. This Greater Ethiopia is inclusive of more Black African  
> people; it is the Ethiopia of Marcus Garvey--though he didn't fully  
> understand the spiritual impact of its ancient mysteries. The

> lifeline of Greater Ethiopia begins to the south, where Lake Victoria  
> (Ukerewe) feeds the White Nile, and to the east, where Lake T'ana  
> feeds the Blue Nile (Abbai), and to where they join at Khartoum and  
> continue as one until they are poured out in the Delta (Daniel 8:9).  
> Through the works of Marcus Garvey, today's spiritual Ethiopia is  
> inclusive of all of Africa and all Black African people.

> Though Daniel lived in Babylon, there is much evidenced that the  
> baptism of pure and perfect thought and thought energy poured upon  
> Daniel from the Pass-Over of the Star of Christ was trying to lead  
> him back to the Paradise of God. Therefore, Daniel was instructed by  
> the visions to seal up the prophecies until one would come and know  
> exactly where the baptism was trying to lead him. But now that such  
> a horn has come, he and many of the saints who understand find  
> themselves a sea (or ocean) apart from this earthly manifestation of  
> the Paradise of God. Therefore, the little horn must also wax great  
> in the southern and eastern United States, with New Jerusalem itself  
> being the pleasant land instead of the Nile Delta.

>

> DANIEL 8:10-12

> "And it wax great, even to the host of heaven; and it cast down some  
> of the host and of the stars to the ground, and stamped upon them."  
> "Yea, he magnified himself even to the prince of the host [the  
> president of the United States], and by him the daily sacrifice was  
> taken away, and the place of his sanctuary was cast down."  
> "And an host was given him against the daily sacrifice by reason of

> transgression, and it cast down the truth to the ground; and it  
> practiced, and prospered."

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> of Representatives, and the Florida Legislator will lead the place of  
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> members of the U.S. government have known since 1986 that this little  
> horn was in the earth, and that he was sent from the Father and  
> Christ to fulfill the Book of Revelation, which also includes the  
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> captivity, the U. S. government established the sanctuary in the name  
> of Martin Luther King, Jr. That plan was to use the sanctuary to rob  
> the little horn of his crown of knowledge in the name of Martin  
> Luther King, Jr. instead of the name of his Father and Christ, who  
> sent him.

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> movement. Yet that is exactly what happened. Therefore, the whore  
> is faced with having to choose between Christ's plan of Reparation  
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> given to him because of the transgressions of the U.S. Government,  
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> Israelite leaders, etc.

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> To be continued with more on how the baptism was trying to lead  
> Daniel back to the earthly manifestation of the Paradise of God,  
> Greater Ethiopia:

>

> Sincerely Yours,  
> In The Spirit of Eternal Love,  
> Emmanuel Afraka

>

| 2084|2002-05-05 20:16:20|Mamadi Sefe Dekote|Archaeologists Unearth Base of Egypt Queen Pyramid|

Archaeologists Unearth Base of Egypt Queen Pyramid  
Sun May 5, 4:58 PM ET

CAIRO (Reuters) - Archaeologists have discovered the base of a small, 4,500-year-old pyramid believed to have been built for a Pharaonic queen in the desert outside Cairo, the head of Egypt's Supreme Antiquities Council said Sunday.

The pyramid, made of stone blocks, was thought to have been built for the wife of Djedefre, whose father Cheops built the Great Pyramid at Giza, about 10 miles south of

the excavation site.

"This pyramid has been discovered by a Swiss-Egyptian expedition excavating near the pyramid of Djedefre, the son of Cheops, the famous king who built the Great Pyramid," Zahi Hawass, head of the Supreme Antiquities Council, told reporters.

"What is found is (the base of) the pyramid that is only maybe two or three feet high," Hawass said. "This discovery is very important. It shows that this pyramid is for one of the queens of Djedefre."

Djedefre is believed to have usurped the throne in Egypt by murdering his older half-brother roughly 4,500 years ago to become the third king of the fourth Pharaonic dynasty. He reigned for eight years.

Hawass said archaeologists had found the name Khufu, or Cheops, inscribed in hieroglyphics inside. They also found alabaster jars in the pyramid, which had three chambers and was found near Djedefre's own pyramid.

Hawass said the ruins were those of the 110th pyramid found in Egypt. Tourism is one of Egypt's main sources of foreign currency, and the Giza pyramids are a star attraction.

| 2085|2002-05-05 21:32:43|kcamm23063@aol.com|Re: No More Seas Between The Saints (Part 1)|

I don't mean to offend you, but enough is enough, okay? There are many Yahoogroups for Christianity, this is not one of them; so, please, either keep your e-mails to yourself or share them with groups or people that are interested.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 5/5/02 6:48:54 PM Pacific Daylight Time, emansmyrna@aol.com writes:

My Dearly Beloved Sister Carina,

REVELATION 21:1

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

In my last electronic letter to you, the subject title was The Saints Find Common Ground In Ancient African Spirituality. However, there is a great sea (or ocean) between the saints here in the United States and those in Africa. But Revelation 21:1 tells us that there will be no more sea (or ocean) to separate the saints in a new concept of heaven and earth, which is actually a new understanding of

the history of God on earth. I will be accomplished through the works of the little horn written of in Daniel 8:9-14, and his supporters, among whom the truth he brings will be practiced until it prospers.

But first let us look at the spiritual nature of some of his supporters. We will start with Carl Patton, one of the two angels that come out of the temple in Revelation 14:15-17:

In a message dated 5/4/2002 3:15:27 PM Eastern Daylight Time, calpatton@aol.com writes:

#### FREEDOMJOURNAL SUPPORTS EMMANUEL AFRIKA AND THE NEED FOR A NEW EDUCATIONAL SYSTEM

Thus, we commend our Dearly Beloved Brother Emmanuel Afrika and our Beloved Sister Crystal Cartier for standing with God. The FreedomJournal goes on record this day 4 May 2002 in the year of our Lord and Savior Jesus Christ noting that this Brother and this Sister are truly Anointed and Called by the Creator.

In a message dated 5/4/2002 6:07:57 PM Eastern Daylight Time, calpatton@aol.com writes:

Well said. Write on! Let the church say...AMEN!!!!  
Brave souls that stand up for the TRUTH & righteousness of Christ.. shall be rewarded. You... Wise & cherished Brother Eman, & Brother Carl, Bro. Akkebala, MenofRespect, Precious Sista Singa, etc.... are all representing well & shining brightly thru the Word of God. I LOVE the beauty & complexity of your minds & spirits. You have my Love, Support, & Respect.

In a message dated 4/28/2002 9:53:45 AM Eastern Daylight Time, LCole81937 writes:

Salutaion Brother Afraka (Emmanuel):

I pay tribute to the power of the Holy Spirit moving in and through you for the edification of all who, yet, see through the glass darkly, and now face to face. Your work of reconciling Ancient African history and theology with the Bible is nothing short of wondrously righteous. Press on toward the mark of the prize of the high calling in Christ Jesus.

Rev. Dr. Larry D. Coleman



In a message dated 4/30/2002 2:52:25 AM Eastern Daylight Time, maxgetwell@charter.net writes:

Dear Emmanuel,

I have been reading your e-mails for sometime and I find them to be quite informative. I have no problems with accepting your teachings. I have always had a deep rooted suspicion about the accuracy about the Bible. Sometimes a person must loose his/herself in order to find his/herself and it has been a difficult struggle in learning my true nature [ A son of God or as you say Heru]... I also receive e-mails from Carl Patton, another blessing for my spiritual growth. So press on my brother keep up the good work!

Peace and love Evans Max Murray the Poet

The Gospel before the Pyramids...this is what I have been searching for. I have been searching for someone before 5th Dynasty "Ptah-hotep".  
And was having a very hard time. That is when I started getting your e-mail about Heru.

I don't believe in coincidences. Your e-mails is a God sent.

In a message dated 4/26/2002 1:07:40 PM Eastern Daylight Time, calpatton@aol.com writes:

Today we are thankful to God our Father and your Father and the Father of all of humankind for your service to all of God's children. You are God sent and we will forever keep you and all the True Saints in prayer.  
Peace and Love,  
Your Brother Carl Patton, FreedomJournal

In a message dated 4/26/2002 11:52:51 AM Eastern Daylight Time, Myra.Wysinger@ceb.ucop.edu writes:

I agree with your views on Haile Sellassie. It was very nicely put.

In a message dated 5/2/2002 11:13:09 PM Eastern Daylight Time, lionesscarina@attbi.com writes:

...you stated that "Haile Selassie was the head of an earthly government, and, therefore, he could have in no way have been Christ"....

I agree with you....

Empress Carina  
Ceo/Founder

In a message dated 4/18/2002 8:39:45 AM Eastern Daylight Time, empressfiyah@yahoo.com writes:

Okay, I think that's it. Give beloved thanx for allowing me this space and time to reveal that which is in my heart. The Creator of all and all, I humbly bow before the I.

Fiyah Habaziniah

DANIEL 8:8

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven"

The he goat was Adolph Hitler. The great horn was Aryan superiority. I was broken in World War II. The four notable ones are the four beast, the United States, Great Britain, Russia, and France, that came and seized control of the German scientist that made the horn so great.

DANIEL 8:9

"And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant land."

In a message dated 5/3/2002 12:47:26 PM Eastern Daylight Time, EMANSMYRNA writes:

"We have to find out what (spiritual) philosophy will unite us all." To do that we must develop an understanding of the difference between the Ethiopian borders, in which Haile Selassie reigned, and the Ethiopia of God, which is described in Revelation 2:7 as the Paradise of God. This Greater Ethiopia is inclusive of more Black African people; it is the Ethiopia of Marcus Garvey--though he didn't fully understand the spiritual impact of its ancient mysteries. The lifeline of Greater Ethiopia begins to the south, where Lake Victoria (Ukerewe) feeds the White Nile, and to the east, where Lake T'ana feeds the Blue Nile (Abbai), and to where they join at Khartoum and continue as one until they are poured out in the Delta (Daniel 8:9).

Through the works of Marcus Garvey, today's spiritual Ethiopia is inclusive of all of Africa and all Black African people.

Though Daniel lived in Babylon, there is much such evidenced that the baptism of pure and perfect thought and thought energy poured upon Daniel from the Pass-Over of the Star of Christ was trying to lead him back to the Paradise of God. Therefore, Daniel was instructed by the visions to seal up the prophecies until one would come and know exactly where the baptism was trying to lead him. But now that such a horn has come, he and many of the saints who understand find themselves a sea (or ocean) apart from this earthly manifestation of the Paradise of God. Therefore, the little horn must also wax great in the southern and eastern United States, with New Jerusalem itself being the pleasant land instead of the Nile Delta.

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"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them."

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The recent letters I wrote to members of the U.S. Senate, U.S. House of Representatives, and the Florida Legislator will lead the place of the little horn's sanctuary being cast down. For it reveals that members of the U.S. government have known since 1986 that this little horn was in the earth, and that he was sent from the Father and Christ to fulfill the Book of Revelation, which also includes the restoration of African divinity, and the re-establishment of the equality of the Black race on earth. Since the name Martin Luther King, Jr. is so powerful in holding millions of black people in captivity, the U. S. government established the sanctuary in the name of Martin Luther King, Jr. That plan was to use the sanctuary to rob the little horn of his crown of knowledge in the name of Martin Luther King, Jr. instead of the name of his Father and Christ, who sent him.

Since the followers of Martin are at the so-called higher end of the social structure and no man could buy or sell any stolen from the little horn's crown of knowledge, the ten kings, presenting the name Martin Luther King, Jr., felt comfortable in giving certain Rastafarian and Hebrew Israelite leaders a free hand in trying to rob the little horn of his crown. Their reward would be an opportunity to cast lots for his garments, as did the Roman soldiers that crucified Jesus. The daily sacrifice are sacrifices made to the African-Americans at the higher end of the social structure by corporate America (the Whore in Revelation 17:16). The whore made these daily sacrifices to the African-American upper class to prevent any chances of the works of the little horn becoming a Reparation movement. Yet that is exactly what happened. Therefore, the whore is faced with having to choose between Christ's plan of Reparation and the lawyer's plan. Either way the whore will pay. There is no

escape. Therefore, by the little horn the daily sacrifice was taken away. The host that is given to the little horn are the people listed above and their supporters, and other yet to come. They are given to him because of the transgressions of the U.S. Government, Martin Luther King, Jr.'s ten kings, Rastafarian leaders, Hebrew Israelite leaders, etc.

To be continued with more on how the baptism was trying to lead Daniel back to the earthly manifestation of the Paradise of God, Greater Ethiopia:

Sincerely Yours,  
In The Spirit of Eternal Love,  
Emmanuel Afraka

| 2086|2002-05-06 08:05:51|emmanuel\_afrika|Re: [LOJU] Re: Rastas Hated by All For H.I.M. |  
Subj: Re: [LOJU] Re: Rastas Hated by All For H.I.M.  
Date: 5/6/2002 9:41:36 AM Eastern Daylight Time  
From: EMANSMYRNA  
To: [LOJU@yahoogroups.com](mailto:LOJU@yahoogroups.com)

My Dearly Beloved Brothers and Sisters,

What is happening in the Rastafarian community has nothing at all to do with Rasta being hated for Haile Selassie's name sake. What is happening in the Rastafarian community is the result of certain Rastafarian leaders adding to the words of the prophecies in the Book of Revelation, and now God (Pure and Perfect Mind) is adding unto them the plagues written therein. But they did not feel alone. For there are many other groups who have added to the words of the prophecies in the Book of Revelation, and Pure and Perfect Mind will also add unto them the plagues therein. That Book was written for the understanding of only one man on earth, Emmanuel Afraka. It was never written to be interpreted by any Rastafarian or Hebrew Israelite leaders.

#### REVELATION 22:18-19

"For I testify unto every man that hearth the words of the prophecy of this book, If any man shall add unto these things, God [Pure and Perfect Mind] shall add unto him the plagues that are written in this book:"

"And if any man shall take away from the words of the book of this prophecy, God [Pure and Perfect Mind] shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Sincerely Yours,

In The Spirit of Eternal Love,

Emmanuel Afraka

| 2087|2002-05-06 08:20:27|Mamadi Sefe Dekote|Re: [LOJU] Re: Rastas Hated by All For H.I.M|

I think the forum needs bouncers. Perhaps two large Aker lions or a sphinx with a bad attitude would do. :)

If I wanted to be preached to, I'd go to CHURCH on Sundays instead of sitting at home and watching Meet The Press! lol

@ Emmanuel Afraka

PLEASE read the main page of this group and see what its about. IMHO, the religious ideologies need to go elsewhere. I'm sure there are 1,001 forums who would find such things interesting. But when I joined this one, I did not do so with the intentions of having to read chunks of Western Asian Semitic thunder god and savior diety scriptures and proclamations.

DG

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> Subj: Re: [LOJU] Re: Rastas Hated by All For H.I.M.  
> Date: 5/6/2002 9:41:36 AM Eastern Daylight Time  
> From: EMANSMYRNA  
> To: [LOJU@yahooogroups.com](mailto:LOJU@yahooogroups.com)  
>  
>  
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 > the book of life, and out of the holy city, and from the things which  
 > are written in this book."  
 >  
 > Sincerely Yours,  
 > In The Spirit of Eternal Love,  
 > Emmanuel Afraka  
 | 2088|2002-05-06 09:12:31|mansu\_musa|tell me if this is insulting or what look at these egyptain  
 sculpt|  
<http://eawc.evansville.edu/pictures/egpage.htm>

How come all the sculptures just about are from the romasn era  
 ptolmeic era they never show any pharoahs up from there

what a joke  
 | 2089|2002-05-06 10:39:08|pinatubo.geo|Re: tell me if this is insulting or what look at these  
 egyptain sc|  
 --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
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 >  
 > How come all the sculptures just about are from the romasn era  
 > ptolmeic era they never show any pharoahs up from there  
 >  
 > what a joke

I followed the link you posted and there are images from all periods  
 including many Pharaohs. Or you sure you gave the right link?

Regards,  
 Paul Kekai Mananasala  
<http://home.attbi.com/~a.manansala/afro.htm>  
 | 2090|2002-05-06 11:19:36|ptah\_seker\_ausar777|Fwd: Star Wars Part I|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
 Hotep To the Gods and the Queen Mother

Earths,

Well, there have been some very subliminal movies that have been made in the world of Hollywood (Hellowood). Some of the most interesting flicks are the series of Star Wars movies, produced by George Lucas. His latest called The Phantom Menace, which is supposed to be the precursor of Stars Wars: A New Hope, The Empire Strikes Back and Return of the Jedi, is really in a league of its own. The plot of the story derives from the astronomical-theological system of the Cushites of ancient Kemet, surrounding Ausar (Osiris), Auset (Isis), Set (Satan) and Heru (Horus).

To begin with, Lucas owns a ranch in California, where he houses his production company called LucasFilm and a special effects company called Industrial Light and Magic, which we shall also explore.

Now, it has been shown that directly over the ranch, on May 19th at 12PM noon, the constellation of Orion, which is a group of stars, appeared above the southeast horizon (Zone of Horus, Horus Rising as the Sun) at thirty-three degrees. This constellation is associated with Ausar, in which three of the stars have an alignment just like the three pyramids at Cairo, Egypt. On the monuments of Kemet, there is a portrayal of Ausar walking from an east to west direction, while he holds a staff in one hand and a five-pointed star in the other. If, we matched this portrait to the Orion constellation, it would appear that Ausar is walking across the sky, hence the word skywalker, the last name of the boy character Anakin Skywalker of Phantom Menace. Notice the date and time, which was when the movie was released to the public in movie theaters. In what is called Universal Time, it amounts to nineteen hundred and a half or point five hours, which is associated with the hyper dimensional number 19.5 of physics.

Ausar is also associated with the Moon, being the god who was betrayed and cut into fourteen (half of the days of the Lunar Month) pieces by Set, only to be brought back to life by Auset. In the 60's, there was a NASA mission that landed on the Moon. And the spot

where they landed, the astronauts (astro meaning star and Naut deriving from Nuit or Nut the Kemetic star goddess) performed a ceremony exactly thirty-three minutes after they landed. Upon leaving, they left a capsule on the Moon, and from this very spot the Orion constellation appears at thirty-three degrees below the horizon, on May 19th at 12PM.

When we turn to

Auset, there is a star associated with her called Sirius (Sir, meaning chief and Isis), also called the dog star, because the dog represents a symbolical alarm signal, thus the star being the indicator to the Cushites that the Nile River would be begin to flood at a certain time every year. In Phoenix, Arizona, this star appeared above the southeast horizon at nineteen point five degrees. The time was 1PM on May 19th, which, amounts to nineteen hundred point five hours Universal Time, because Arizona's time zone is one hour ahead of California's. Auset would be none other than Queen Amidala, who wore several headdresses like the Kemetic goddess is portrayed on the monuments.

From a latitude

position of Phoenix on a map, it is located at thirty-three degrees. And drawing a line from that spot to northern Africa, we'd arrive at Cairo, Egypt, the location of the three pyramids, which are aligned with three of the stars of Orion. At this spot appeared the constellation of Taurus at nineteen point five degrees below the northwest horizon, and is associated with Set in this instance. In the time zone of Cairo, Egypt, this took place at 9PM on May 19th, which again, is the equivalent of nineteen hundred hours Universal Time.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- End forwarded message ---

| 2091|2002-05-06 11:20:33|ptah\_seker\_ausar777|Fwd: Star Wars Part II|

--- In kemetsoulsociety@y..., ptah\_seker\_ausar777 wrote:

The constellation of Taurus is associated with Set in this instance. Here, Set represents an adult Anakin Skywalker, who was consumed by the Dark Side, hence his becoming the famous evil villain Darth Vader. The Dark Side is also known as the Sith, which only a



corruption of Set the biblical Satan, or Seth, the name of the third son of Adam. Moreover, it is not too far to figure out that the name Darth Vader is equivalent to Dark In-vaider, who invades and attempts to conquer the galaxy. In other words, Anakin Skywalker as the symbolical Ausar, which is the sun, is enveloped by the darkness of Set and becomes evil himself, a disciple of Set, in this case the Emperor, the leader of the Sith. This is why we say sunset (in the west), when the sun begins to decrease in the evening and appears to be fading away into the night, or darkness.

In

Phantom Menace, Queen Amidala befriends the boy Anakin, after her spaceship landed on the desert planet called Tatooine. Her alliance with Anakin matches that of Auset and Ausar, who, as the Kemetic story goes, had a son name Heru, who, in turn, is none other than Luke Skywalker. Ultimately, Luke becomes the hero, a name deriving from Heru, who is also said to have been the hero, who conquered Set, in a pitched battle. So, in Return of the Jedi, Luke takes on Darth Vader, who was formerly of the Light Side, before he became a follower of the Emperor. In their battle, both Luke and Vader fight with what's called light sabers. It is no coincidence that the color of Vader's light saber is red, which is the very same color associated with Set or Satan (on the hot sauce bottle) as the evil god in the Kemetic theology. The color of Luke's light saber is green, which is associated with Ausar as the god of vegetation, hence the resurrection of Ausar.

But

before Luke can accomplish such a task, he, just like in martial arts, has to master the art of what's called the Jedi, which requires rigorous training and concentration and manipulation of telepathic-psychic powers. This took place in The Empire Strikes Back the sequel to Star Wars: A New Hope. He goes off to this planet known as Dagoba, where he would be instructed in the arts by the dwarfish creature Yoda, one of the chief members of the Jedi Knights.

In the early

beginnings of his training, Luke struggles to master the art of the Jedi. One scene has him upside down on one

hand, while he levitates a rock, the droid known as R2D2 and even Yoda. Suddenly, he experiences a frightening thought or vision, his concentration is broken and what he has suspended in the air falls to the ground. He foresaw a city in the clouds, where his friends, Princess Leia, Han Solo and Chewbacca would end up being captives of Darth Vader. Yoda knew exactly what he envisioned. Luke also fails to levitate his spaceship out of the swamp that he crashed in, when landing on the planet. Yoda pinches him on the arm and then tells him he must concentrate, elevate beyond the crude matter of the physical plane, and feel the force as it resonates in the rock, the tree, the droid and so forth.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- End forwarded message ---

| 2092|2002-05-06 11:20:47|ptah\_seker\_ausar777|Fwd: Star Wars Part III|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Now, what does Luke's training and Yoda's lesson seem like? In eastern Afro-Asiatic culture, the whole thing is equivalent to what's known as the Yoga or Tantric System, which requires the deepest meditation and originated from the Cushites of Kemet. The results are a state of the highest communication with the spiritual realm, whereby telekenetic-psyhic powers can be reached.

The gateway to this realm is through what's known as the Third Eye, scientifically called the pineal gland, which is located at the base of the brain. It is a fact that in black people the pineal operates to its maximum potential, allowing black people to attain the highest communication with the spiritual cosmos. In Caucasian people, the pineal gland is generally non-functional, because of calcification, the retardation by salt.

The position of meditation, while practicing Yoga, is the so-called Indian style, which was the same position Kemetic scribes use to sit in when they wrote on papyrus. There are seven planes of existence, the lowest being the physical plane, the plane of the material-superficial world, a world in which most of us find ourselves trapped,

unable to transcend carnal desires. The seven planes are associated with the seven chakras located in the body from the torso to the top of the dome or the head. These are vital centers, where electromagnetic waves resonate throughout the upper portions of the body. The sixth chakra is the Third Eye, which is located between the eyebrows, hence the mythological beast called the Cyclops, who had one eye in the middle of his forehead.

On the headgear of the Pharaoh is the serpent or snake, which is lined in perfect accord with the Third Eye. The reason being is because the snake represents an electromagnetic energy flow which resonates in the brain at the Third Eye level. In other words, a snake travels in a zigzag motion, which is equivalent to the way energy waves travel throughout the seven chakras of the body.

Ask yourself, is it a coincidence that the name of Yoda, the master of the art of the Jedi, which requires meditation, is spelled almost exactly the same way as the word Yoga? Furthermore, the word Jedi recalls the Djed Eye (Jed-I), the Kemetic Third Eye of Heru, the prototype of the character Luke Skywalker, who avenges his father's death, as Anakin Skywalker.

P.E.A.C.E. Progress Everytime  
Afruikans Cultivate Enlightenment!  
--- End forwarded message ---

| 2093|2002-05-06 11:21:08|ptah\_seker\_ausar777|Fwd: Star Wars Part III The Conclusion |

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Gods and the Queen Mother  
Earths,

In conclusion, the whole scoop behind the Star Wars flicks is that they are tied into Freemasonry. George Lucas more than likely is a 33rd degree Mason, which is why we kept encountering thirty-three degrees in the astronomical positionings of the groups of stars of the constellations. Plus, his first name Lucas isn't too far off from Luke, the first name of Luke Skywalker.

His  
special effects company, called Industrial Light and

Magic, denotes the Light of the Illuminati, the Enlightened Ones, the Sons of the Light, and Magic as in Magi, the Wise Men from the East, the Science of Magic, which was prevalent in ancient Kemet.

The numbers thirty-three and nineteen point five were very significant to the Cushite astronomer-priests of Kemet. The temples and pyramids are built on such angles of degrees. In the Kemetic canon, the number nineteen represents the number of squares or cubits of the height of the average man. And in Freemasonry, the 19th degree, dubbed the Grand Pontiff, is one of the more important of all the thirty-three degrees, which is why the movie Phantom Menace was released on the 19th day of the month of May.

As mentioned in the first post, 19.5 is associated with the hyperdimensional number of physics. Is it a coincidence that the spaceships in Star Wars were capable of going into hyperspace? And in the ceiling of the temple of Abydos, the Holy Sanctuary of Ausar, there are several hieroglyphic signs that resemble some of the spaceships designed for the Star Wars movies. One of them recalls the famous Millennium Falcon, flown by the character Han Solo. And the same type of bird is also associated with Heru, as the falcon god. And so I say,

P.E.A.C.E. Progress Everytime  
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--- End forwarded message ---

| 2094|2002-05-06 11:28:58|Manu Ampim|Archaeologists have stumbled on the 110th pyramid to be discovered |

Ta-Seti members,

It is always interesting to read these Associated Press (AP) and Reuters reports, because they often contain unfounded speculation and misleading information regarding ancient African civilizations. The writers for these international news agencies interview archeologists and Egyptologists and follow their conclusions, which are often filled with unsubstantiated opinion that has little or nothing to do with the evidence.\* I will give you two examples.

The first AP press statement concerns pharaoh Redjedef (or Djedefre):

<"The latest discovery was made by a Swiss team excavating the tomb of

< known as Khufu -- of Great Pyramid fame. ... Redjedef ruled for a few  
< years after Cheop's death and may have been killed by his brother in

> pyramid," Hawass said.

Hawass and many other scholars often state as a matter of "fact" that the Old Kingdom pyramids were used as "tombs" by the kings and queens that were allegedly buried in them. Yet, the fact is that in NONE

of the great pyramids of Giza or Dahshur has there ever been one mummy found. There is no concrete evidence of any burials in these pyramids, yet this unfounded speculation is perpetuated by scholars who ignore the evidence in order to continue promoting theories that have never been established as facts. Not only has there been no burials found in these pyramids, but there are other problems with the theory of the Old Kingdom Giza and Dahshur pyramids being used as "tombs" and the final resting place of royal family members.

For example, in the Great Pyramid of Khufu at Giza, the so-called "burial" (or king's) chamber is well over 100 feet \*above\* ground! This would be completely contrary to all known Old Kingdom burials for an individual to be buried above ground in this manner. Another problem with the "pyramids as a tomb theory" is that several pyramid "burial" chambers have been found \*completely undisturbed\* by tomb robbers (e.g. the empty coffins of Khephren, Queen Hetepheres, and a third one under the Step Pyramid of Saqqara). Finally, there is the problem of pharaoh Sneferu who is attributed with building 3 pyramids. It is illogical to assume that Sneferu could have been buried in all three of these pyramids. The "pyramids as a tomb theory" simply does not fit the Old Kingdom evidence, and it is nothing more than a faulty theory being promoted as a "fact."

These are two examples of how both press reporters and scholars constantly mis-inform the public about African culture and history. This AP report is another example of why it is important for African people to conduct \*PRIMARY RESEARCH\* on their own culture and tradition, rather than rely on the opinions and illogical theories of other groups. The great pyramids of Giza are among the most powerful monuments in the world, and these extraordinary African structures had multiple functions, which did not include serving as a royal tomb.

Advancing the work,  
Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

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> CAIRO, Egypt (AP) -- -- the 4,500-year-old tomb of a queen whose  
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> Sunday.  
> "When we discover in Egypt a tomb or a statue, it's  
something  
> important," said Zahi Hawass, director of Egypt's Supreme  
Council of  
> the Antiquities. "But when we discover a pyramid, it's the  
most  
> important thing."  
> Hawass said the last such discovery was  
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> another queen's pyramid at Saqqara, south  
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> The latest discovery was made by a Swiss team excavating the  
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 > The Swiss archaeologists, who completed a two-month excavation of the  
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 > the tomb located about 15 feet (five meters) underground.  
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 > Researchers did find a remnant of a limestone sarcophagus, some  
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 > The new pyramid's proximity  
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 was the tomb of a woman, probably the  
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 > pyramid," Hawass said.  
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 > name, Hawass said.  
 > In all, 110  
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 > Another 20 tombs  
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| 2095|2002-05-06 11:29:03|Manu Ampim|Archaeologists have stumbled on the 110th pyramid  
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> Another 20 tombs atop which pyramids probably once sat also have been  
> found, he said.

| 2096|2002-05-06 13:47:17|Mamadi Sefe Dekote|Re: Fwd: Star Wars Part II|  
Okay. This was probably the most unique interpretation of the Star Wars saga I've ever seen. Kudos just on thinking up this one!

But as a sci-fi buff myself...is there a point at which a cigar is just a cigar? :) lol

I can't say I see the Egypto-relationship in the Star Wars saga so clearly myself, except in the savior figure who must arise to defeat evil. There I can see Heru. But quite honestly that concept is so



universal (see Joseph Campbell's "The Hero with a Thousand Faces" or Clyde Ford's "The Hero with an African Mask"), I don't know if Lucas pulled it out of Egypt. In fact I'm apt to think he did not.

From what I've read of Lucas' works he was focusing on Jewish messianic concepts (as mentors like Frank Herbert did in DUNE with his blending of Hebrew and Islamic messianic concepts) and Eastern spiritualism (the force).

If you want to see the hidden story behind Star Wars, you may want to look at the Nazi Party. That the Empire is supposed to represent Nazis is something Lucas himself has admitted. And even as a kid I noticed it in everything from their military uniforms to Vader's mask to the name of their shock troops---

Storm Troopers. The Nazi SA or Sturmabteilungen literally translated as Storm Troopers. Even the Star Wars Storm Trooper helmets are reminiscent of the old Nazi helmet and skull symbols.

So I can't say I see Egypt in Star Wars, but I see a host of other symbols---much of which Lucas himself has talked about.

Now for a blockbuster movie that seems to pull heavily on some African concepts see The Lion King (with its Epic of Sundiata retold and seeming blend of the Heru story) as well as The Matrix. The Matrix for instance is immersed in Greek letters, name and symbols---all of which allude to Egyptian themes (neophyte in relation to cult societies common in AE, the black woman oracle vs the AE Tep'ra, and the phrase of Know Thy Self). But again, the story of the sleeper who must awaken and dispell evil is so universal (whatever its origins) its hard to pinpoint such things within modern movies/writings directly to Egypt---at least in the creators' minds. Again, I can find all sorts of seemingly AE derived elements in Frank Herbert's DUNE or even JRR Tolkien's Lord of the Rings. But both were using wholly different sources for their works than AE. If there's an AE connection, its extremely indirect and very far down the line---IMHO.

I tried not to stray woefully off-topic...as I dont' want to be a hypocrite...but I couldn't pass this one up. :) lol

DG

---

> --- In kemetsoulcommunity@y..., ptah\_seker\_ausar777 wrote:

> The constellation of Taurus is associated with  
> Set in this instance. Here, Set represents an adult  
> Anakin Skywalker, who was consumed by the Dark Side,  
> hence his becoming the famous evil villain Darth Vader.  
> The Dark Side is also known as the Sith, which only a  
> corruption of Set the biblical Satan, or Seth, the name of  
> the third son of Adam. Moreover, it is not too far to  
> figure out that the name Darth Vader is equivalent to  
> Dark In-vader, who invades and attempts to conquer

> the galaxy. In other words, Anakin Skywalker as the  
> symbolical Ausar, which is the sun, is enveloped by the  
> darkness of Set and becomes evil himself, a disciple of  
> Set, in this case the Emperor, the leader of the Sith.  
> This is why we say sunset (in the west), when the sun  
> begins to decrease in the evening and appears to be  
> fading away into the night, or darkness.

>

> In  
> Phantom Menace, Queen Amidala befriends the boy Anakin,  
> after her spaceship landed on the desert planet called  
> Tatooine. Her alliance with Anakin matches that of Auset  
> and Ausar, who, as the Kemetic story goes, had a son  
> name Heru, who, in turn, is none other than Luke  
> Skywalker. Ultimately, Luke becomes the hero, a name  
> deriving from Heru, who is also said to have been the  
> hero, who conquered Set, in a pitched battle. So, in  
> Return of the Jedi, Luke takes on Darth Vader, who was  
> formerly of the Light Side, before he became a follower of  
> the Emperor. In their battle, both Luke and Vader  
> fight with what's called light sabers. It is no

> coincidence that the color of Vader's light saber is red,  
> which is the very same color associated with Set or  
> Satan (on the hot sauce bottle) as the evil god in the  
> Kemetic theology. The color of Luke's light saber is  
> green, which is associated with Ausar as the god of  
> vegetation, hence the resurrection of Ausar.

>

> But  
> before Luke can accomplish such a task, he, just like in  
> martial arts, has to master the art of what's called the  
> Jedi, which requires rigorous training and

> concentration and manipulation of telepathic-psychic powers.  
> This took place in The Empire Strikes Back the sequel  
> to Star Wars: A New Hope. He goes off to this planet  
> known as Dagoba, where he would be instructed in the  
> arts by the dwarfish creature Yoda, one of the chief  
> members of the Jedi Knights.

>

> In the early  
> beginnings of his training, Luke struggles to master the art  
> of the Jedi. One scene has him upside down on one  
> hand, while he levitates a rock, the droid known as  
> R2D2 and even Yoda. Suddenly, he experiences a

> frightening thought or vision, his concentration is broken  
> and what he has suspended in the air falls to the  
> ground. He foresaw a city in the clouds, where his  
> friends, Princess Leia, Han Solo and Chewbacca would end  
> up being captives of Darth Vader. Yoda knew exactly  
> what he envisioned. Luke also fails to levitate his  
> spaceship out of the swamp that he crashed in, when landing  
> on the planet. Yoda pinches him on the arm and then  
> tells him he must concentrate, elevate beyond the crude  
> matter of the physical plane, and feel the force as it  
> resonates in the rock, the tree, the droid and so  
> forth.

>

> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!

>

>

| 2097|2002-05-06 14:01:30|lo\_stress|mdw-ntchr studies in LA?|

Can anyone in the LA Area recomend a class or mdw-ntchr study group?

I've made significant headway in Gardener's book Egyptian Grammar on my own, but I think my progress would be enhanced and expedited by an experienced teacher.

Peace Always.

Alex D.

Vivendi/Universal Interactive.

310-649-8360

| 2098|2002-05-06 14:33:52|Mamadi Sefe Dekote|Climate threatens Egypt's treasures|

Saturday, 4 May, 2002, 12:36 GMT 13:36 UK

Climate threatens Egypt's treasures

[http://news.bbc.co.uk/1/hi/english/world/from\\_our\\_own\\_correspondent/newsid\\_1966000/1966886.stm](http://news.bbc.co.uk/1/hi/english/world/from_our_own_correspondent/newsid_1966000/1966886.stm)

Malcolm Billings  
In Egypt

The climate in the Nile valley used to be as dry as a bone, enabling remarkable preservation of ancient treasures.

But archaeologists believe this is changing and objects and buildings that have survived for thousands of years are threatened with destruction. Malcolm Billings joined a group of Dutch archaeologists at an excavation in the desert at Saqqara, north of Cairo.

The archaeologists took no chances on the perpendicular ladder inside the tomb shaft.

I strapped on a harness and followed Dr Maartin Raven of Leiden Museum down to the main tomb chamber about 20 feet under the surface.

A team of Egyptian workmen were collecting sand in buckets and hoisting them up to the surface.

"This scene hasn't changed in 150 years since people began digging out these tombs looking for treasure," Dr Raven explained. "We still dig with our hands. That way you don't miss anything or damage it."

Tomb raiders

Around us were 20 to 30 crates of skeletons and bits of bone that had come from more burial places in the labyrinth of passages that led off from the bottom of the shaft.

The desert here is a remarkable sight. It's a landscape of humps and bumps and deep pits left by treasure hunters and archaeologists who first explored this place in the 19th Century - the graveyard for the ancient Egyptian capital of Memphis.

Many treasures are on display in Cairo's museum

Archaeologists today don't expect to find anything spectacular. They reckon the tomb-raiders or the early explorers removed

everything of value long ago, but they do hope to find out more about the occupants of the tombs.

But in a chapel in a courtyard by the entrance to the tomb they found something stunning. As the archaeologists dug out the sand they found themselves looking into the eyes of two beautifully carved stone figures.

## Tombs

It was a double statue, which, according to the inscriptions, were of a high priest and his wife who served the Pharaoh Akenaten in the 14th Century BC.

They still had much of their original paint and there wasn't a scratch on them.

Shawabtis are small statues that answer questions in the afterlife

"They had been sitting where they had been placed, undisturbed for more than 3,000 years," the archaeologist told me.

It was a major find that would be worth a fortune on the illicit art market. The mounted police arrived - on camels - and stood guard until a police escort could be arranged to transport the statue to the Egyptian Museum in Cairo where it is now on display.

The finding of the high priest settled the question of the ownership of the tomb. But where was his coffin? They had carefully searched the chambers and passages below.

## Tunnels

Maartin Raven took his torch and led the way on his hands and knees into a labyrinth of tunnels. He pointed up to a concrete pillar they had put in to hold up the roof.

"Sometimes these places collapse," he said in a matter-of-fact tone. "You can't be too careful."

The further we went, the hotter it got, and we huffed and puffed along the passage, stirring up clouds of dust as we went.

The desert is a landscape of humps and bumps and deep pits left by treasure hunters

We stopped at a hole in the side of the tunnel.

"That's the next-door tomb," he said. "We had no idea that it was here, but it's not really a surprise - the rock under the desert here is like miles of Swiss cheese."

Apparently you can get a long way underground following the routes of tomb robbers where they had broken through walls and dug their own access shafts.

I felt that the air was distinctly thin as we scrambled through the hole and into another troglodyte world. A stairway led down into a burial chamber in which we could stand, thank god.

Piles of dust

The archaeologists think this tomb is at least 1,000 years older than the high priest's tomb, but there is no clue as to whose it was and there are no records of anyone having entered it during the past 150 years.

The chamber was empty except for a scatter of bones that would not add up to one skeleton, but nothing else except for a few beads that the tomb robbers had dropped on the way out.

Archaeologists believe that whoever was here in the 19th Century would have found an intact tomb and would probably have left the coffin and the mummy having unwrapped it and taken any jewellery.

There could have been other objects made of wood. The emptiness of these tombs, according to archaeologists, is the result of a change of climate in the Nile Valley.

Since the Aswan Dam was built in the 1950s, the dam has controlled the flooding of the Nile and given farmers year long irrigation.

Dr Raven believes that as a result the fields never dry out. The moisture, he said seeps into the rock under the desert the humidity levels go up and anything organic gradually disintegrates.

"That could have been the high priest's coffin there," he said pointing to some dust on the floor. "That's all we find now instead of wooden objects - just piles of dust. For the archaeologists it's a tragedy."

| 2099|2002-05-06 14:40:13|Thomas Mountain|Ancient Voices; Blacks in Brazil from 50,000BC from BBC|

## **This is from Aug 26(?), 1999 BBC**

### **Sci/Tech**

#### **'First Americans were Australian'**

This is the face of the first known American, Lucia

The first Americans were descended from Australian aborigines, according to evidence in a new BBC documentary.

The skulls suggest faces like those of Australian aborigines. The programme, Ancient Voices, shows that the dimensions of prehistoric skulls found in Brazil match those of the aboriginal peoples of Australia and Melanesia. Other evidence suggests that these first Americans were later massacred by invaders from Asia.

Until now, native Americans were believed to have descended from Asian ancestors who arrived over a land bridge between Siberia and Alaska and then migrated across the whole of north and south America. The land bridge was formed 11,000 years ago during the ice age, when sea level dropped.

How rock art suggests a violent end for the "Australian" Americans

However, the new evidence shows that these people did not arrive in an empty wilderness. Stone tools and charcoal from the site in Brazil show evidence of human habitation as long ago as 50,000 years.

The site is at Serra Da Capivara in remote northeast Brazil. This area is now inhabited by the descendants of European settlers and African slaves who arrived just 500 years ago.

But cave paintings found here provided the first clue to the existence of a much older people.

The costumes and rituals shown in rock art survived in Terra del Fuego

Images of giant armadillos, which died out before the last ice age, show the artists who drew them lived before even the natives who greeted the Europeans.

These Asian people have facial features described as mongoloid. However, skulls dug from a depth equivalent to 9,000 to 12,000 years ago are very different.

Walter Neves, an archaeologist from the University of Sao Paulo, has taken extensive skull measurements from dozens of skulls, including the oldest, a young woman who has been named Lucia.

"The measurements show that Lucia was anything but mongoloid," he says.

Walter Neves has measured hundreds of skulls

The next step was to reconstruct a face from Lucia's skull. First, a CAT scan of the skull was done, to allow an accurate working model to be made.

Then a forensic artist, Richard Neave from the University of Manchester, UK, created a face for Lucia. The result was surprising: "It has all the features of a negroid face," says Dr Neave.

Lucia's skull is 12,000 years old  
The skull dimensions and facial features match most closely the native people of Australia and Melanesia. These people date back to about 60,000 years, and were themselves descended from the first humans, who left Africa about 100,000 years ago.

But how could the early Australians have travelled more than 13,500 kilometres (8,450 miles) at that time? The answer comes from more cave paintings, this time from the Kimberley, a region at the northern tip of Western Australia.

Here, Grahame Walsh, an expert on Australian rock art, found the oldest painting of a boat anywhere in the world. The style of the art means it is at least 17,000 years old, but it could be up to 50,000 years old.

And the crucial detail is the high prow of the boat. This would have been unnecessary for boats used in calm, inland waters. The design suggests it was used on the open ocean.

### **Fantastic voyage**

Archaeologists speculate that such an incredible sea voyage, from Australia to Brazil, would not have been undertaken knowingly but by accident.

Just three years ago, five African fishermen were caught in a storm and a few weeks later were washed up on the shores of South America. Two of the fishermen died, but three made it alive.

Walter Neves says the negroid people disappear 7,000 years ago  
But if the first Americans had drifted from Australia, where are their descendants now? Again, the skulls suggest an answer.

The shape of the skulls changes between 9,000 and 7,000 years ago from being exclusively negroid to exclusively mongoloid. Combined with rock art evidence of increasing violence at this time, it appears that the mongoloid people from the north invaded and wiped out the original Americans.

Fuegian Cristina Calderon may be one of the few surviving descendants of the first Americans  
The only evidence of any survivors comes from Terra del Fuego, the islands at the remotest southern tip of South America.

The pre-European Fuegians, who lived stone age-style lives until this century, show hybrid skull features which could have resulted from intermarrying between mongoloid and negroid peoples. Their rituals and traditions also bear some resemblance to the ancient rock art in Brazil.



The identity of the first Americans is an emotive and controversial question. But the evidence from Brazil, and a handful of people who still live at the very tip of South America, suggests that the Americas have been home to a greater diversity of humans than previously thought - and for much longer.

*Ancient Voices: The hunt for the first Americans will be shown on BBC Two at 2130 BST on Wednesday 1 September.*

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| 2100|2002-05-06 16:36:57|lo\_stress|[LOJU] Re: Rastas Hated by All For H.I.M.|  
Dear Emmanuel,  
Please find the time to read the following books written by the late Cheikh Anta Diop. If you will read anything outside of the Bible it should be these texts, ASAP!

Origins of Civilization

[http://www.amazon.com/exec/obidos/ASIN/1556520727/qid=1020727923/sr=8-4/ref=sr\\_8\\_3\\_4/002-5059124-3660003](http://www.amazon.com/exec/obidos/ASIN/1556520727/qid=1020727923/sr=8-4/ref=sr_8_3_4/002-5059124-3660003)

Precolonial Black Africa

[http://www.amazon.com/exec/obidos/ASIN/1556520883/ref=pd\\_bndl\\_img\\_3/002-5059124-3660003](http://www.amazon.com/exec/obidos/ASIN/1556520883/ref=pd_bndl_img_3/002-5059124-3660003)

Civilization or Barbarism

[http://www.amazon.com/exec/obidos/ASIN/1556520484/ref=pd\\_bndl\\_img\\_2/002-5059124-3660003](http://www.amazon.com/exec/obidos/ASIN/1556520484/ref=pd_bndl_img_2/002-5059124-3660003)

With love and respect  
Alex D.

--- In Ta\_Seti@y..., "emmanuel\_afrika" wrote:

| 2101|2002-05-06 18:36:05|djahuti.geo|Re: Fwd: Star Wars Part II|  
Although the Nazi elements certainly stand out in the epic, the Empire itself would seem to have been based upon the Roman model with its senate and its emperor. However, this only takes us right back to a messianic concept in which Jewish rebellions had occurred during the Roman Empire.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:

> Okay. This was probably the most unique  
> interpretation of the Star Wars saga I've ever

> seen. Kudos just on thinking up this one!

>

> But as a sci-fi buff myself...is there

> a point at which a cigar is just a cigar? :) lol

>

> I can't say I see the Egypto-relationship in the

> Star Wars saga so clearly myself, except in the savior

> figure who must arise to defeat evil. There I can

> see Heru. But quite honestly that concept is so

> universal (see Joseph Campbell's "The Hero with

> a Thousand Faces" or Clyde Ford's "The Hero

> with an African Mask"), I don't know if Lucas pulled

> it out of Egypt. In fact I'm apt to think he did not.

>

> From what I've read of Lucas' works he was focusing

> on Jewish messianic concepts (as mentors like Frank Herbert

> did in DUNE with his blending of Hebrew and Islamic messianic

> concepts) and Eastern spiritualism (the force).

>

> If you want to see the hidden story behind Star Wars,

> you may want to look at the Nazi Party. That the Empire

> is supposed to represent Nazis is something Lucas himself

> has admitted. And even as a kid I noticed it in everything from

> their military uniforms to Vader's mask to the name of their shock

> troops---

> Storm Troopers. The Nazi SA or Sturmabteilungen literally

> translated as Storm Troopers. Even the Star Wars Storm Trooper

> helmets are reminiscent of the old Nazi helmet and skull symbols.

>

> So I can't say I see Egypt in Star Wars, but I see a host of other

> symbols---much of which Lucas himself has talked about.

>

> Now for a blockbuster movie that seems to pull heavily on some

> African concepts see The Lion King (with its Epic of Sundiata

> retold and seeming blend of the Heru story) as well as The Matrix.

> The Matrix for instance is immersed in Greek letters, name and

> symbols---all of which allude to Egyptian themes (neophyte in

> relation to cult societies common in AE, the black woman oracle

> vs the AE Tep'ra, and the phrase of Know Thy Self). But again,

> the story of the sleeper who must awaken and dispell evil is so

> universal (whatever its origins) its hard to pinpoint such things

> within modern movies/writings directly to Egypt---at least in the

> creators' minds. Again, I can find all sorts of seemingly AE derived

> elements in Frank Herbert's DUNE or even JRR Tolkien's Lord of the

> Rings. But both were using wholly different sources for their works

> than AE. If there's an AE connection, its extremely indirect and

very

> far down the line---IMHO.

>

> I tried not to stray woefully off-topic...as I don't want to

> be a hypocrite...but I couldn't pass this one up. :) lol

>

>

> DG

>

>

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--

>

>

>

> > --- In kemetsoulsociety@y..., ptah\_seker\_ausar777 wrote:

> > The constellation of Taurus is associated with

> > Set in this instance. Here, Set represents an adult

> > Anakin Skywalker, who was consumed by the Dark Side,

> > hence his becoming the famous evil villain Darth Vader.

> > The Dark Side is also known as the Sith, which only a

> > corruption of Set the biblical Satan, or Seth, the name of

> > the third son of Adam. Moreover, it is not too far to

> > figure out that the name Darth Vader is equivalent to

> > Dark In-vader, who invades and attempts to conquer

>

> > the galaxy. In other words, Anakin Skywalker as the

> > symbolical Ausar, which is the sun, is enveloped by the

> > darkness of Set and becomes evil himself, a disciple of

> > Set, in this case the Emperor, the leader of the Sith.

> > This is why we say sunset (in the west), when the sun

> > begins to decrease in the evening and appears to be

> > fading away into the night, or darkness.

> >

> > In

> > Phantom Menace, Queen Amidala befriends the boy Anakin,

> > after her spaceship landed on the desert planet called

> > Tatooine. Her alliance with Anakin matches that of Auset

> > and Ausar, who, as the Kemetic story goes, had a son

> > name Heru, who, in turn, is none other than Luke

> > Skywalker. Ultimately, Luke becomes the hero, a name

> > deriving from Heru, who is also said to have been the

> > hero, who conquered Set, in a pitched battle. So, in

> > Return of the Jedi, Luke takes on Darth Vader, who was

> > formerly of the Light Side, before he became a follower of

> > the Emperor. In their battle, both Luke and Vader

> > fight with what's called light sabers. It is no  
>  
> > coincidence that the color of Vader's light saber is red,  
> > which is the very same color associated with Set or  
> > Satan (on the hotsauce bottle) as the evil god in the  
> > Kemetic theology. The color of Luke's light saber is  
> > green, which is associated with Ausar as the god of  
> > vegetation, hence the resurrection of Ausar.  
> >  
> > But  
> > before Luke can accomplish such a task, he, just like in  
> > martial arts, has to master the art of what's called the  
> > Jedi, which requires rigorous training and  
> > concentration and manipulation of telepathic-psychic powers.  
> > This took place in The Empire Strikes Back the sequel  
> > to Star Wars: A New Hope. He goes off to this planet  
> > known as Dagoba, where he would be instructed in the  
> > arts by the dwarfish creature Yoda, one of the chief  
> > members of the Jedi Knights.  
> >  
> > In the early  
> > beginnings of his training, Luke struggles to master the art  
> > of the Jedi. One scene has him upside down on one  
> > hand, while he levitates a rock, the droid known as  
> > R2D2 and even Yoda. Suddenly, he experiences a  
>  
> > frightening thought or vision, his concentration is broken  
> > and what he has suspended in the air falls to the  
> > ground. He foresaw a city in the clouds, where his  
> > friends, Princess Leia, Han Solo and Chewbacca would end  
> > up being captives of Darth Vader. Yoda knew exactly  
> > what he envisioned. Luke also fails to levitate his  
> > spaceship out of the swamp that he crashed in, when landing  
> > on the planet. Yoda pinches him on the arm and then  
> > tells him he must concentrate, elevate beyond the crude  
> > matter of the physical plane, and feel the force as it  
> > resonates in the rock, the tree, the droid and so  
> > forth.  
> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> > Enlightenment!  
>  
> >  
> >

Amen Ra Hetep,

Ahhh some others also noted Star Wars Trilogy the comparison of Joseph Campbell's in the 13 part series (video series now not Available) "The Power of Myth," facinating story telling myths by Joseph Campbell was given an awards dinner at the Luke Skywalker Ranch of George Lucas just north of San Francisco, after a five day interview with Bill Moyers on the ranch just before Joseph Campbell died. I know from the interview George Lucas had extensive influence from Joseph Campbell's philosophy, and his own imagination based from his childhood experiences at movie matinee chapter serials that that was typical with "Flash Gordon, Nazi spy and the chase. Lucas is Jewish to like Spellburg, heavily Jewish history myth of themselves and culture, influenced in their adventure films Star Wars & Indiana Jones. There were so many metaphors, symbology and myth history like Obiwan Kunkoby in his hooded robes flowing around in the depiction of a "Guru" was the Jesus image who could create the force Mental Metaphysics (Levitation - "Egyptian Magic - Mystery System teachings like raising the dead Laseratih). Death Star - Space Ship over the earth to pick up the saved (Jimmy Carter and Farakkan) talk about this India myth and the Death Dividians Cult in Southern Cal suicide.

Storm Troopers were definitely German Storm Troops just looking at the helmets of Darvader was enough to see that. China Ming the Magnificent capes and his movement on the set, staged to be powerful and menacing as Darthvader wore (Flash Gordon) villain with high cartoon collars like Elvis Presley liked to wear.

In a message dated 5/6/02 6:43:47 PM, [ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com) writes:

<< Although the Nazi elements certainly stand out in the epic, the Empire itself would seem to have been based upon the Roman model with its senate and its emperor. However, this only takes us right back to a messianic concept in which Jewish rebellions had occurred during the Roman Empire.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:

- > Okay. This was probably the most unique
- > interpretation of the Star Wars saga I've ever
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- > Star Wars saga so clearly myself, except in the savior
- > figure who must arise to defeat evil. There I can
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> with an African Mask"), I don't know if Lucas pulled  
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> has admitted. And even as a kid I noticed it in everything from  
> their military uniforms to Vader's mask to the name of their shock  
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> translated as Storm Troopers. Even the Star Wars Storm Trooper  
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> symbols---much of which Lucas himself has talked about.  
>  
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> African concepts see The Lion King (with its Epic of Sundiata  
> retold and seeming blend of the Heru story) as well as The Matrix.  
> The Matrix for instance is immersed in Greek letters, name and  
> symbols---all of which allude to Egyptian themes (neophyte in  
> relation to cult societies common in AE, the black woman oracle  
> vs the AE Tep'ra, and the phrase of Know Thy Self). But again,  
> the story of the sleeper who must awaken and dispell evil is so  
> universal (whatever its origins) its hard to pinpoint such things  
> within modern movies/writings directly to Egypt---at least in the  
> creators' minds. Again, I can find all sorts of seemingly AE derived  
> elements in Frank Herbert's DUNE or even JRR Tolkien's Lord of the  
> Rings. But both were using wholly different sources for their works  
> than AE. If there's an AE connection, its extremely indirect and  
very  
> far down the line---IMHO.  
>  
> I tried not to stray woefully off-topic...as I dont' want to  
> be a hypocrite...but I couldn't pass this one up. :) lol  
>  
>  
> DG >>

| 2103|2002-05-07 02:57:26|willie bennett|Re: MULTIPLES|

Yes. Many duplicates

>From: [kcamm23063@aol.com](mailto:kcamm23063@aol.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] MULTIPLES  
>Date: Sat, 4 May 2002 21:50:50 EDT  
>  
>I am getting anywhere from two to four multiples of all Ta\_Seti messages,  
>is  
>anyone else experiencing this problem?  
>  
>Forward Ever (by any means necessary); Backward Never!  
>Karen-Yaa (YGA)

---

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>  
| 2104|2002-05-07 03:19:54|willie bennett|Re: No More Seas Between The Saints (Part 1)|  
Yes. What is this! I enjoyed ignoring the white supremacist out there  
somewhere on a slippery slope to reality, but this everything is the bible  
and a church stuff is some wasteland I left 25 years ago. Can  
something be done about bible spam?

>From: Mamadi Sefe Dekote <[dg14@swt.edu](mailto:dg14@swt.edu)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: re: [Ta\_Seti] No More Seas Between The Saints (Part 1)  
>Date: Sun, 05 May 2002 22:02:19 -0400  
>  
>WHAT is this?!?  
>  
>And WHY is IT on this forum?!?  
>  
>I hate to constantly be the voice of  
>complaint on fringe ideologies (well no  
>i don't...somebody has to do it), but between  
>the white supremacist rants and this  
>Biblio-Egyptian-physics spiritual ideology,  
>its beginning to seem like "anything goes."  
>  
>Not complaining fully of course, I have found the  
>forum a wealth of information and discussion (on both  
>sides). Its just that it also seems to attract the more

>\*interesting\* elements which (IMHO) do not belong  
>here (at least not when its in 8 or more emails!).

>

>

>DG

>

> -----

>

>

>

>> My Dearly Beloved Sister Carina,

>>

>> REVELATION 21:1

>> "And I saw a new heaven and a new earth: for the first heaven and the  
>> first earth were passed away; and there was no more sea."

>>

>> In my last electronic letter to you, the subject title was The Saints  
>> Find Common Ground In Ancient African Spirituality. However, there  
>> is a great sea (or ocean) between the saints here in the United  
>> States and those in Africa. But Revelation 21:1 tells us that there

>

>> will be no more sea (or ocean) to separate the saints in a new  
>> concept of heaven and earth, which is actually a new understanding of  
>> the history of God on earth. I will be accomplished through the  
>> works of the little horn written of in Daniel 8:9-14, and his  
>> supporters, among whom the truth he brings will be practiced until it  
>> prospers.

>>

>> But first let us look at the spiritual nature of some of his  
>> supporters. We will start with Carl Patton, one of the two angels  
>> that come out of the temple in Revelation 14:15-17:

>>

>> In a message dated 5/4/2002 3:15:27 PM Eastern Daylight Time,  
>> [calpatton@aol.com](mailto:calpatton@aol.com) writes:

>>

>> FREEDOMJOURNAL SUPPORTS EMMANUEL AFRIKA AND THE NEED FOR A  
NEW

>> EDUCATIONAL SYSTEM

>

>> Thus, we commend our Dearly Beloved Brother Emmanuel Afrika and our  
>> Beloved Sister Crystal Cartier for standing with God. The  
>> FreedomJournal goes on record this day 4 May 2002 in the year of our  
>> Lord and Savior Jesus Christ noting that this Brother and this Sister  
>> are truly Anointed and Called by the Creator.

>>

>> In a message dated 5/4/2002 6:07:57 PM Eastern Daylight Time,



> > [calpatton@aol.com](mailto:calpatton@aol.com) writes:  
> >  
> > Well said. Write on! Let the church say...AMEN!!!!  
> > Brave souls that stand up for the TRUTH & righteousness of Christ..  
> > shall be  
> > rewarded. You... Wise & cherished Brother Eman, & Brother Carl, Bro.  
> > Akkebala, MenofRespect, Precious Sista Singa, etc.... are all  
> > representing well & shining brightly thru the Word of God. I LOVE  
> > the beauty & complexity of your minds & spirits. You have my Love,  
>  
> > Support, & Respect.  
> >  
> > In a message dated 4/28/2002 9:53:45 AM Eastern Daylight Time,  
> > LCole81937 writes:  
> >  
> > Salutaion Brother Afraka (Emmanuel):  
> >  
> > I pay tribute to the power of the Holy Spirit moving in and through  
> > you for the edification of all who, yet, see through the glass  
> > darkly, and now face to face. Your work of reconciling Ancient  
> > African history and theology with the Bible is nothing short of  
> > wondrously righteous. Press on toward the mark of the prize of the  
> > high calling in Christ Jesus.  
> >  
> > Rev. Dr. Larry D. Coleman  
>  
> > In a message dated 4/30/2002 2:52:25 AM Eastern Daylight Time,  
> > [maxgetwell@charter.net](mailto:maxgetwell@charter.net) writes:  
> >  
> >  
> > Dear Emmanuel,  
> >  
> > I have been reading your e-mails for sometime and I find them to be  
> > quite informative. I have no problems with accepting your  
> > teachings. I have always had a deep rooted suspicion about the  
> > accuracy about the Bible. Sometimes a person must loose his/herself  
> > in order to find his/herself and it has been a difficult struggle in  
> > learning my true nature [ A son of God or as you say Heru]... I also  
> > receive e-mails from Carl Patton, another blessing for my spiritual  
> > growth. So press on my brother keep up the good work!  
> >  
> > Peace and love Evans Max Murray the Poet  
>  
> > The Gospel before the Pyramids...this is what I have been searching  
> > for. I have been searching for someone before 5th Dynasty "Ptah-  
> > hotep".

> > And was having a very hard time. That is when I started getting your  
> > e-mail about Heru.  
> >  
> > I don't believe in coincidences. Your e-mails is a God sent.  
> >  
> > In a message dated 4/26/2002 1:07:40 PM Eastern Daylight Time,  
> > [calpatton@aol.com](mailto:calpatton@aol.com) writes:  
> >  
> > Today we are thankful to God our Father and your Father and the  
> > Father of all of humankind for your service to all of God's children.  
> > You are God sent and we will forever keep you and all the True Saints  
> > in prayer.  
>  
> > Peace and Love,  
> > Your Brother Carl Patton, FreedomJournal  
> >  
> >  
> > In a message dated 4/26/2002 11:52:51 AM Eastern Daylight Time,  
> > [Myra.Wysinger@ceb.ucop.edu](mailto:Myra.Wysinger@ceb.ucop.edu) writes:  
> >  
> >  
> > I agree with your views on Haile Sellassie. It was  
> > very nicely put.  
> >  
> > In a message dated 5/2/2002 11:13:09 PM Eastern Daylight Time,  
> > [lionesscarina@attbi.com](mailto:lionesscarina@attbi.com) writes:  
> >  
> > ...you stated that "Haile Selassie was the head of an earthly  
> > government,and ,therefore,he could have in no way have been  
>  
> > Christ"....  
> > I agree with you....  
> >  
> > Empress Carina  
> > Ceo/Founder  
> >  
> >  
> > In a message dated 4/18/2002 8:39:45 AM Eastern Daylight Time,  
> > [empresfiyah@yahoo.com](mailto:empresfiyah@yahoo.com) writes:  
> >  
> > Okay, I think that's it. Give beloved thanx for allowing me this  
> > space and time to reveal that which is in my heart. The Creator of  
> > all and all, I humbly bow before the I.  
>  
> > Fiyah Habaziniah  
> >

> >

> > DANIEL 8:8

> > "Therefore the he goat waxed very great: and when he was strong, the  
> > great horn was broken; and for it came up four notable ones toward  
> > the four winds of heaven"

> >

> > The he goat was Adolph Hitler. The great horn was Aryan  
> > superiority. I was broken in World War II. The four notable ones  
> > are the four beast, the United States, Great Britain, Russia, and  
> > France, that came and seized control of the German scientist that  
> > made the horn so great.

> >

> > DANIEL 8:9

> > "And out of one of them came forth a little horn, which waxed  
> > exceedingly great, toward the south, and toward the east, and toward  
> > the pleasant land."

>

> > In a message dated 5/3/2002 12:47:26 PM Eastern Daylight Time,  
> > EMANSMYRNA writes:

> >

> >

> >

> > "We have to find out what (spiritual) philosophy will unite us all."  
> > To do than we must develop an understanding of the difference between  
> > the Ethiopian borders, in which Haile Sellassie reigned, and the  
> > Ethiopia of God, which is described in Revelation 2:7 as the Paradise  
> > of God. This Greater Ethiopia is inclusive of more Black African  
> > people; it is the Ethiopia of Marcus Garvey--though he didn't fully  
> > understand the spiritual impact of its ancient mysteries. The  
> > lifeline of Greater Ethiopia begins to the south, where Lake Victoria  
> > (Ukerewe) feeds the White Nile, and to the east, where Lake T'ana  
> > feeds the Blue Nile (Abbai), and to where they join at Khartoum and  
> > continue as one until they are poured out in the Delta (Daniel 8:9).  
> > Through the works of Marcus Garvey, today's spiritual Ethiopia is  
> > inclusive of all of Africa and all Black African people.

>

> > Though Daniel lived in Babylon, there is must such evidenced that the  
> > baptism of pure and perfect thought and thought energy poured upon  
> > Daniel from the Pass-Over of the Star of Christ was trying to lead  
> > him back to the Paradise of God. Therefore, Daniel was instructed by  
> > the visions to seal up the prophecies until one would come and know  
> > exactly where the baptism was trying to lead him. But now that such  
> > a horn has come, he and many of the saints who understand find  
> > themselves a sea (or ocean) apart from this earthly manifestation of  
> > the Paradise of God. Therefore, the little horn must also wax great  
> > in the southern and eastern United States, with New Jerusalem itself

> > being the pleasant land instead of the Nile Delta.  
> >  
> > DANIEL 8:10-12  
> > "And it wax great, even to the host of heaven; and it cast down some  
> > of the host and of the stars to the ground, and stamped upon them."  
> > "Yea, he magnified himself even to the prince of the host [the  
> > president of the United States], and by him the daily sacrifice was  
> > taken away, and the place of his sanctuary was cast down."  
> > "And an host was given him against the daily sacrifice by reason of  
> >  
> > transgression, and it cast down the truth to the ground; and it  
> > practiced, and prospered."  
> >  
> > The recent letters I wrote to members of the U.S. Senate, U.S. House  
> > of Representatives, and the Florida Legislator will lead the place of  
> > the little horn's sanctuary being cast down. For it reveals that  
> > members of the U.S. government have known since 1986 that this little  
> > horn was in the earth, and that he was sent from the Father and  
> > Christ to fulfill the Book of Revelation, which also includes the  
> > restoration of African divinity, and the re-establishment of the  
> > equality of the Black race on earth. Since the name Martin Luther  
> > King, Jr. is so powerful in holding millions of black people in  
> > captivity, the U. S. government established the sanctuary in the name  
> > of Martin Luther King, Jr. That plan was to use the sanctuary to rob  
> > the little horn of his crown of knowledge in the name of Martin  
> > Luther King, Jr. instead of the name of his Father and Christ, who  
> > sent him.  
> >  
> > Since the followers of Martin are at the so-called higher end of the  
> >  
> > social structure and no man could buy or sell any stolen from the  
> > little horns crown of knowledge, the ten kings, presenting the name  
> > Martin Luther King, Jr., felt comfortable in giving certain  
> > Rastafarian and Hebrew Israelite leaders a free hand in trying to rob  
> > the little horn of his crown. Their reward would be an opportunity  
> > to cast lots for his garments, as did the Roman soldiers that  
> > crucified Jesus. The daily sacrifice are sacrifices made to the  
> > African-Americans at the higher end of the social structure by  
> > corporate America (the Whore in Revelation 17:16). The whore made  
> > these daily sacrifices to the African-American upper class to prevent  
> > any chances of the works of the little horn becoming a Reparation  
> > movement. Yet that is exactly what happened. Therefore, the whore  
> > is faced with having to choose between Christ's plan of Reparation  
> > and the lawyer's plan. Either way the whore will pay. There is no  
> > escape. Therefore, by the little horn the daily sacrifice was taken  
> > away. The host that is given to the little horn are the people

> > listed above and their supporters, and other yet to come. They are  
> > given to him because of the transgressions of the U.S. Government,  
> > Martin Luther King, Jr.'s ten kings, Rastafarian leaders, Hebrew  
>  
> > Israelite leaders, etc.  
> >  
> > To be continued with more on how the baptism was trying to lead  
> > Daniel back to the earthly manifestation of the Paradise of God,  
> > Greater Ethiopia:  
> >  
> > Sincerely Yours,  
> > In The Spirit of Eternal Love,  
> > Emmanuel Afraka  
>  
> >  
>

---

Get your FREE download of MSN Explorer at <http://explorer.msn.com/intl.asp>.

| 2105|2002-05-07 08:14:07|kcammm23063@aol.com|Re: Star Wars Part II|

Alaman, for the record, where did you read or hear that Lucas is Jewish? Unless he converted, this is false. Lucas comes from a Christian background, as his family has belonged to the Church of Christ for several generations. I really don't think Lucas practices any religion, as I have never read anything about his religious affiliations; and I had believed that his work, which I find exceptional, was based on Buddhism for the most part.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 5/7/02 2:48:26 AM Pacific Daylight Time, alaman5375@aol.com writes:

Amen Ra Hetep,  
Ahhh some others also noted Star Wars Trilogy the comparison of Joseph Campbell's in the 13 part series (video series now not Available) "The Power of Myth," facinating story telling myths by Joseph Campbell was given an awards dinner at the Luke Skywalker Ranch of George Lucas just north of San Francisco, after a five day interview with Bill Moyers on the ranch just before Joseph Campbell died. I know from the interview George Lucas had extensive influence from Joseph Campbell's philosophy, and his own imagination based from his childhood experiences at movie matinee chapter serials that that was typical with "Flash Gordon, Nazi spy and the chase. Lucas is Jewish to like Spellburg, heavily Jewish history myth of themselves and culture, influenced in their adventure films Star Wars & Indiana Jones. There were so many metaphors, symbology and myth history like Obiwan Kunkoby in his hooded robes flowing around in the depiction of a "Guru" was the Jesus image who could create the force Mental Metaphysics (Levitation -"Egyptian Magic - Mystery System teachings like raising the dead Laseratih). Death Star - Space Ship over the earth to pick up the saved (Jimmy Carter and

Farakkan) talk about this India myth and the Death Dividians Cult in Southern Cal suicide.

Storm Troopers were definitely German Storm Troops just looking at the helmets of Darvader was enough to see that. China Ming the Magnificent capes and his movement on the set, staged to be powerful and menacing as Darthvader wore (Flash Gordon) villain with high cartoon collars like Elvis Presley liked to wear.

In a message dated 5/6/02 6:43:47 PM, ahuguley@ix.netcom.com writes:

<< Although the Nazi elements certainly stand out in the epic, the Empire itself would seem to have been based upon the Roman model with its senate and its emperor. However, this only takes us right back to a messianic concept in which Jewish rebellions had occurred during the Roman Empire.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mamadi Sefe Dekote wrote:

> Okay. This was probably the most unique  
> interpretation of the Star Wars saga I've ever  
> seen. Kudos just on thinking up this one!  
>  
> But as a sci-fi buff myself...is there  
> a point at which a cigar is just a cigar? :) lol  
>  
> I can't say I see the Egypto-relationship in the  
> Star Wars saga so clearly myself, except in the savior  
> figure who must arise to defeat evil. There I can  
> see Heru. But quite honestly that concept is so  
> universal (see Joseph Campbell's "The Hero with  
> a Thousand Faces" or Clyde Ford's "The Hero  
> with an African Mask"), I don't know if Lucas pulled  
> it out of Egypt. In fact I'm apt to think he did not.  
>  
> From what I've read of Lucas' works he was focusing  
> on Jewish messianic concepts (as mentors like Frank Herbert  
> did in DUNE with his blending of Hebrew and Islamic messianic  
> concepts) and Eastern spiritualism (the force).  
>  
> If you want to see the hidden story behind Star Wars,  
> you may want to look at the Nazi Party. That the Empire  
> is supposed to represent Nazis is something Lucas himself  
> has admitted. And even as a kid I noticed it in everything from  
> their military uniforms to Vader's mask to the name of their shock  
> troops---  
> Storm Troopers. The Nazi SA or Sturmabteilungen literally  
> translated as Storm Troopers. Even the Star Wars Storm Trooper  
> helmets are reminiscent of the old Nazi helmet and skull symbols.  
>  
> So I can't say I see Egypt in Star Wars, but I see a host of other  
> symbols---much of which Lucas himself has talked about.  
>  
> Now for a blockbuster movie that seems to pull heavily on some  
> African concepts see The Lion King (with its Epic of Sundiata  
> retold and seeming blend of the Heru story) as well as The Matrix.

> The Matrix for instance is immersed in Greek letters, name and  
> symbols---all of which allude to Egyptian themes (neophyte in  
> relation to cult societies common in AE, the black woman oracle  
> vs the AE Tep'ra, and the phrase of Know Thy Self). But again,  
> the story of the sleeper who must awaken and dispell evil is so  
> universal (whatever its origins) its hard to pinpoint such things  
> within modern movies/writings directly to Egypt---at least in the  
> creators' minds. Again, I can find all sorts of seemingly AE derived  
> elements in Frank Herbert's DUNE or even JRR Tolkien's Lord of the  
> Rings. But both were using wholly different sources for their works  
> than AE. If there's an AE connection, its extremely indirect and  
very  
> far down the line---IMHO.  
>  
> I tried not to stray woefully off-topic...as I dont' want to  
> be a hypocrite...but I couldn't pass this one up. :) lol  
>  
>  
> DG >>

| 2106|2002-05-07 09:33:16|a.manansala@attbi.com|Fwd: Kouros statue found in Kerameikos |  
The kouros statues have strong Egyptian influence.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/vedicindia.html>

---

[http://www.ekathimerini.com/4dcgi/\\_w\\_articles\\_politics\\_1\\_00014\\_30/04/2002\\_16000](http://www.ekathimerini.com/4dcgi/_w_articles_politics_1_00014_30/04/2002_16000)

Kouros found in Kerameikos  
By Iota Sykka - Kathimerini

Archaeologists excavating one of the best-known ancient sites of Athens have discovered a 2,600-year-old statue of a rare type and in a good state of preservation.

The 2-meter-high kouros statue, depicting a naked youth standing upright with his hands clenched by his sides, was found by German Archaeological Institute archaeologists in the ancient Kerameikos cemetery during work to clean a channel associated with the Eridanus River ? which traversed the site in antiquity.

Archaeologists working with the Ministry of Culture who have seen the statue described it as a unique find of vast importance as it dates to the Protoarchaic Period

and is one of the very few known kouroi of that time. They say it is incredibly beautiful and artistically impressive.

The statue was found lying face-down at a shallow depth. Everyone who has seen it says the work preserves most sculptural details to an extraordinary degree. It is the most impressive of all the non-architectural finds unearthed by the German Archaeological Institute, and emerged from a spot where nobody had expected such a surprise.

The excavation started a few weeks ago, and yielded a series of finds that were important enough to persuade the Ministry of Culture's Central Archaeological Council to extend the Institute's excavation permit for three more weeks, following a proposal by archaeologist Liana Parlama, director of the ministry's Third Ephorate of Prehistoric and Classical Antiquities.

The impressive kouros was photographed by a special ministry team before being shut in a case. It is now being guarded in a secure location, ahead of being studied, conserved and then exhibited in a fitting manner.

[In November 2000, Culture Ministry archaeologists excavating the site of the ancient town of Thera, on the island of Santorini, discovered a 2.3-meter-high statue of a kore, a dressed young woman, dating to around 640 BC.]

| 2107|2002-05-07 12:51:02|damon bradford|Re: mdw-ntchr studies in Atlanta?|

- > Can anyone in the Atlanta Area recomend a class or
- > mdw-ntchr study group?
- >
- > >
- > Thanks,

Daymon Bradford>

>

---

Do You Yahoo!?



Yahoo! Health - your guide to health and wellness

<http://health.yahoo.com>

| 2108|2002-05-07 14:19:14|mansu\_musa|The guanche people of canary islands who are they?? |  
I have read that the guanche people in the canary islands mummify  
their dead in the same way as the kemetians. Who exactly are they. I  
heard they were blonde berber immigrants from northern Africa??

Anybody think there is a connection to ancient egypt??

| 2109|2002-05-07 14:30:28|Bradenqp@aol.com|Re: mdw-ntchr studies in Atlanta?

In a message dated 5/7/2002 3:55:41 PM Eastern Daylight Time, virtualdee2001@yahoo.com writes:

> Can anyone in the Atlanta Area recomend a class or  
> mdw-ntchr study group?  
>  
> >  
> Thanks,  
Daymon Bradford>

The best bet for finding local mdw ntchr study groups might be ASCAC, the Association for the Study of Classical African Civilizations. Their homepage is at:

<http://www.ascac.org/>

There is also a page with contact information for its various regional affiliates at:

<http://www.ascac.org/regions.html>

At the conclusion of his book *Let the Ancestors Speak: Removing the Veil of Mysticism from Medu Netcher*, Ankh Mi Ra mentions that ASCAC offers correspondence courses in mdw ntchr as well.

In the specific case of Atlanta, I seem to recall Dr. Charles S. Finch making mention of study groups in the area in one of his works. Dr. Finch's contact information at Morehouse school of medicine can be found at:

<http://www.msm.edu/MSMDIRECTORY/drx.asp?query=person&id=228>

He would most likely be able to recommend a suitable group in the Atlanta area.

Regards,

Paul Braden

| 2110|2002-05-07 15:58:29|alaman5375@aol.com|Re: Star Wars Part II|

In a message dated 5/7/02 8:20:04 AM, [kcamm23063@aol.com](mailto:kcamm23063@aol.com) writes:

<< Alaman, for the record, where did you read or hear that Lucas is Jewish?  
Unless he converted, this is false. Lucas comes from a Christian background,  
as his family has belonged to the Church of Christ for several generations.  
I really don't think Lucas practices any religion, as I have never read  
anything about his religious affiliations; and I had believed that his work,  
which I find exceptional, was based on Buddhism for the most part.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA) >>

Amen Ra Hetep,

Haftay Karen,

It was an interview I saw and heard by Bill Moyers interview (13 part video-Rockerfella Library "The Power of Myth" not available now, There is a telecourse at San Mateo College which airs the series about 3 a.m. certain semesters) with Lucas & Joseph Campbell at the Lucas "Luke Skywalker Ranch" and they were replying to the fact that both men grew up in the New York area. Lucas Jewish, family had moved to California (Bay Area small town where he much later created the movie around "American Graffiti") during the war.

Yes If I remember correct George Lucas father was became a minister and started a church in the small town in California they settled in. His mother I believe is/was Jewish from New York. He met Spielberg at UCLA.

Campbell was Irish during different eras in American Myth.

Campbell fascination came from myth as he was growing up and saw Buffalo Bill and Native Americans. Campbell's beginnings in myth began in Native American myth and folk lore.

Lucas replied in his memory growing up in the late 30's and 40's myth stories of Flash Gordon, Zorro, and Nazi Spy movie serial Adventures and comic books.

The interview was covering background on the two men coming from two different American time periods, cultures and the lessons, understanding of fables, folk lore, and myth, stories. How the peoples used them to teach community, society morals and outcomes for life.

Bill Moyers did an earlier interview with Campbell 8 part series just on Campbell his philosophy the study of myth making like King Arthur, the Bible and American Culture. Every once and awhile PBS will do a TV fundraiser and present the interview of Bill Moyers & Joseph Campbell.

| 2111|2002-05-07 16:33:52|alaman5375@aol.com|Re: Star Wars Part II|

In a message dated 5/7/02 4:10:58 PM, [alaman5375@aol.com](mailto:alaman5375@aol.com) writes:

<<

In a message dated 5/7/02 8:20:04 AM, [kcamm23063@aol.com](mailto:kcamm23063@aol.com) writes:

<< Alaman, for the record, where did you read or hear that Lucas is Jewish?

Unless he converted, this is false. Lucas comes from a Christian background, as his family has belonged to the Church of Christ for several generations.

I really don't think Lucas practices any religion, as I have never read anything about his religious affiliations; and I had believed that his work, which I find exceptional, was based on Buddhism for the most part. >>

Amen Ra Hetep,

Haftay Karen,

I'm no expert on George Lucas. They had him on Biography, he and Spielberg. The interview with Bill Moyers was not about their religion but about how

they came to be involved to write and make a popular move based in fictional/myth.

Their background was to set up their love of story telling not their religion although some did touch on Campbell Catholic and Lucas Jewish heritage. I do not know what his faith is. I only pointed out the connection with him and Campbell from what another person in the list posted.

Anhk Wdji Seneb,

Bi Sie

| 2112|2002-05-07 17:52:22|mansu\_musa|archeoastronomy in africa |

<http://www.wam.umd.edu/~tlaloc/archastro/ae28.html>

| 2113|2002-05-07 20:25:13|mansu\_musa|The skeleton of a human being who lived more than 30,000 years ago |  
30,000-year-old skeleton found

08may02

CAIRO: The skeleton of a human being who lived more than 30,000 years ago has been discovered in southern Egypt by Belgian archaeologists, an Egyptian official said.

"Anthropologists have set his, or her, age to be between 30,000 and 33,000 years ago," Zaki Hawass, director of Egypt's Supreme Council of Antiquities, told reporters.

It was the oldest skeleton ever found in northern Africa, Hawass said.

A team from the University of Leuven found the skeleton buried in a seated position facing east, with the head turned upward, the director of the council's excavation department, Attiya Radwan, told AFP.

It was found in a mountain cavern in Dandara, 550km south of Cairo, along with shards of pottery from the same period, he added.

The pottery debris could be the oldest in the world after some found in China, going back 35,000 years, he said.

| 2114|2002-05-07 20:43:34|kcamm23063@aol.com|Re: The skeleton of a human being who lived more than 30,000 years |

Very interesting, Alberto, however, do you recall the source where this message was found?

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 5/7/02 8:27:01 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

30,000-year-old skeleton found

08may02

CAIRO: The skeleton of a human being who lived more than 30,000 years ago has been discovered in southern Egypt by Belgian archaeologists, an Egyptian official said.

"Anthropologists have set his, or her, age to be between 30,000 and 33,000 years ago," Zaki Hawass, director of Egypt's Supreme Council of Antiquities, told reporters.

It was the oldest skeleton ever found in northern Africa, Hawass said.

A team from the University of Leuven found the skeleton buried in a seated position facing east, with the head turned upward, the director of the council's excavation department, Attiya Radwan, told AFP.

It was found in a mountain cavern in Dandara, 550km south of Cairo, along with shards of pottery from the same period, he added.

The pottery debris could be the oldest in the world after some found in China, going back 35,000 years, he said.

| 2115|2002-05-07 21:08:24|a.manansala@attbi.com|Re: The skeleton of a human being who lived more than 30,000 years |  
Mansu wrote:

>>

It was found in a mountain cavern in Dandara, 550km south of Cairo, along with shards of pottery from the same period, he added.

The pottery debris could be the oldest in the world after some found in China, going back 35,000 years, he said.

>>

Last I was aware, the world's oldest pottery was some Jomon samples dating to about 15,000 BP. Pottery in China dates to about 14,500 BP.

I don't think any pottery approaches 35,000 BP.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2116|2002-05-07 21:26:08|alaman5375@aol.com|Re: mdw-ntchr studies in Atlanta?|

In a message dated 5/7/02 2:32:34 PM, [Bradenqp@aol.com](mailto:Bradenqp@aol.com) writes:

<< n a message dated 5/7/2002 3:55:41 PM Eastern Daylight Time, [virtualdee2001@yahoo.com](mailto:virtualdee2001@yahoo.com) writes:

> > Can anyone in the Atlanta Area recomend a class or  
> > mdw-ntchr study group?  
> >  
> > >  
> > Thanks,  
> Daymon Bradford> >>

Amen Ra Hetep, - "Gods Peace,"  
Salaam, Kemey Aleka,  
Dahandahmcee, - "Good evening,"  
Hawae' Daymon,  
Never violate the sacredness of your individual self-respect.  
Happiness is a perfume you cannot pour on others without getting a few  
drops on yourself. ...  
You meet people in life for a reason, so always try and learn something from  
that person so your time want be wasted.  
Sorry you are not in the neighborhood.  
Best I can do is suggest you contact the Association for the Study of  
Classical African Civilizations ASCAC Region in Atlanta and see what study  
groups they may have in session. ASCA is sponsoring the current classes here  
in oakland, CA \*See below. Here are two of their hyper links for your  
favorite places.  
Click Here: <http://www.ascac.org/index.html>>ASCAC Online  
<http://www.ascac.org/index.html>  
Click Here: <http://www.ascac.org/regions.html>>ASCAC Regions  
<http://www.ascac.org/regions.html>  
SOUTHERN REGION  
Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina,  
Oklahoma, South Carolina, Tennessee, and Texas

Jerome Boykin, President  
P.O. Box 2632  
West Columbia, SC 29171  
803 750 8994

The Scheduled once a week classes new location of the classes has been  
confirmed to be: Sunday, May 12, 2002 at the Wo'se Community Church 8924  
Holly Street, Oakland at 5 - 8 p.m.  
Understanding The MDW NTr "Medu Neter"  
Learn to Read Write the language of our ancient KMT Ancestors  
Classes Facilitator Dr. Theophile Obenga  
Sunday - Weekly Classes begin Promptly at 5:00 p.m.  
Study Fee \$15.00 per class.  
Please RSVP as class space is Limited.

Phone : 510- 638-4961 or E-mail - [HAFE3705@aol.com](mailto:HAFE3705@aol.com) Haftay Mamma Hafeezah Dalji  
Sponsored by Association for the Study of Classical African Civilizations  
(ASCAC)

In the meantime, between time take good care, we will see you there.

Unyanly, mun gode don halita! - "Thank You, in the name of the ancestors!"

Ankh, Wdja, Seneb, - "I wish you life, Strength, and Health"

Di Anpu hetep em-k hru pu! - "May Anpu make an offering for you this day."

Di Anpu Er-k Hetep - "May Anpu Give You Peace"

Knowledge is power. Information is valuable. A people who are ignorant\* of  
their past will defile the present and destroy the future.

\*The other real AIDS (Acute Ignorance Deficiency Syndrome)

"History is a light that illuminates the past and a key that unlocks the  
door to the future."

Forward Ever; Backward Never!

Dahanwoal! - "Good Bye!"

Hawae' Baba AlAman >>

Click Here: <http://www.ascac.org/index.html>>ASCAC Online

<http://www.ascac.org/index.html>

Click Here: <http://www.ascac.org/regions.html>>ASCAC Regions

<http://www.ascac.org/regions.html>

#### SOUTHERN REGION

Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina,  
Oklahoma, South Carolina, Tennessee, and Texas

Jerome Boykin, President

P.O. Box 2632

West Columbia, SC 29171

803 750 8994

| 2117|2002-05-07 22:04:33|mansu\_musa|Re: The skeleton of a human being who lived more  
than 30,000 years |

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Mansu wrote:

>

>>>

> It was found in a mountain cavern in Dandara, 550km

> south of Cairo,

> along with shards of pottery from the same period, he

> added.

> The pottery debris could be the oldest in the world

> after some found

> in China, going back 35,000 years, he said.

>>>

>

> Last I was aware, the world's oldest pottery was some

> Jomon samples dating to about 15,000 BP. Pottery in

> China dates to about 14,500 BP.  
>  
> I don't think any pottery approaches 35,000 BP.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

[http://www.themercury.news.com.au/common/story\\_page/0,5936,4277578%255E401,00.html](http://www.themercury.news.com.au/common/story_page/0,5936,4277578%255E401,00.html)

my reference  
to the article.

| 2118|2002-05-08 06:42:23|a.manansala@attbi.com|Re: The skeleton of a human being who  
lived more than 30,000 years |

I wonder if they mistakenly took the date for the  
skeletal remains as that of the pottery finds, while  
actually the two came from separate layers. They did  
happen to misspell Zahi Hawass' name. ;)

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/vedicindia.html>

Mansu wrote:

>>--- In Ta\_Seti@y..., a.manansala@a... wrote:  
> Mansu wrote:  
>  
> >>  
> It was found in a mountain cavern in Dandara, 550km  
> south of Cairo,  
> along with shards of pottery from the same period, he  
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> after some found  
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> >>  
>  
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> Jomon samples dating to about 15,000 BP. Pottery in  
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> I don't think any pottery approaches 35,000 BP.

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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

[http://www.themercury.news.com.au/common/story\\_page/0,59](http://www.themercury.news.com.au/common/story_page/0,59)

36,4277578%

255E401,00.html

my reference  
to the article.

>>

| 2119|2002-05-08 06:53:40|Mamadi Sefe Dekote|Egyptians Celebrate Spring Holiday Dating  
Back to Pharaonic Era|  
Egyptians Celebrate Spring Holiday

By RAWYA RAGEH, Associated Press Writer

Egyptians celebrated their traditional spring holiday Monday with rites believed to date from the days of the pharaohs ? coloring eggs and eating a distinctive salted fish dish known for a smell that prompts some to say it, too, might be as old as the ancient rulers.

Historians say Egyptians have been marking Shem el-Nessim ? "smelling the breezes" ? for more than 4,500 years.

Monday, Egyptians crowded into parks like the Qanater gardens outside Cairo, from where they dove into the Nile off bridges and small boats to escape temperatures that rose as high as 90.

"At this time of the year, ancient Egyptians used to go out to the parks and celebrate the beginning of the harvest season," said Ahmed Hussein, an expert on ancient Egyptian history.

Hussein said ancient Egyptians divided the year into three seasons, each of four months: the Nile flood season, the sowing season, and the season of harvesting the all-important wheat crop ? the last coming in spring, the season of creation and fertility.

Ancient Egyptians celebrated by eating salted fish, onions and greens, and coloring eggs ? all symbols of fertility and the cycle of life. Thousands of years later, Egyptians keep the



same traditions with some modern twists.

Seven-year-old Salma Azzam said Monday she was decorating boiled eggs with stickers. Her mother Ragya Mahmoud smiled, saying, "We used to color the eggs with natural dyes: onion water for brown, herbs for red and so on. But these days kids have stickers."

The egg is a universal symbol of life and fertility ? Christians also color eggs for Easter, which fell Sunday in Egypt according to the Coptic Christian calendar.

An ode attributed to Akhenaten, the 18th dynasty pharaoh who was the first Egyptian proponent of monotheism, says: "There is no God but the One. He created life from matter and the hen from the egg."

Mohammed Rezk, his wife and two children gathered on the balcony of Cairo apartment Monday eating "fisikh," a salted fish. The odor could be smelled two floors below.

"It's just one day in the year that we get to gather for fisikh this way, so who cares what it smells like," Rezk said.

Several cases of food poisoning are reported every Shem because of improperly preserved fisikh. The Egyptian government usually runs awareness ads on TV before Shem warning people to buy fisikh from reputable suppliers. Health department squads roam the cities confiscating fish they suspect could be hazardous. Just last week, officials seized some 50 tons of bad fish from shops and unlicensed salting factories.

Egypt is the only Arab country that celebrates Shem, a tradition that has survived the arrival of Jews, Christians and Muslims.

Today the vast majority of Egyptians are Muslim.

| 2120|2002-05-08 08:21:09|mansu\_musa|please fix these links on your web site |

<http://www.dia.org/galleries/ancient/egypt/40.48.jpg>

<http://www.best.com/~tdgilman/egypt/>

<http://163.121.10.41/cult-net/3g166.jpg>

[http://www.ccer.ggl.ruu.nl/abu\\_simbel/abu-sim6.jpg](http://www.ccer.ggl.ruu.nl/abu_simbel/abu-sim6.jpg)

<http://www.qal.berkeley.edu/~hearst/egyptarc.htm>

<http://pharos.bu.edu/Egypt/Cairo/Gallery/army.jpg>

<http://www.tulane.edu/lester/images/Ancient.World/Egypt/A52.gif>

| 2121|2002-05-08 18:55:00|mansu\_musa|another link on the 30,000 year old skeleton found in egypt |

[http://www.abc.net.au/science/news/scitech/SciTechRepublish\\_550172.htm](http://www.abc.net.au/science/news/scitech/SciTechRepublish_550172.htm)

Egypt announces discovery of 30,000 year-old skeleton

Wednesday, 8 May 2002

The skeleton of a human being who lived more than 30,000 years ago has been discovered in southern Egypt by Belgian archaeologists, an Egyptian official announced.

"Anthropologists have set his, or her, age to be between 30,000 and 33,000 years ago," Zahi Hawass, director of Egypt's Supreme Council of Antiquities, said.

It was the oldest skeleton ever found in northern Africa, Mr Hawass said.

A team from the University of Leuven found the skeleton buried in a seated position facing east, with the head turned upward, the director of the council's excavation department, Attiya Radwan, said.

It was found in a mountain cavern in Dandara, 550 kilometres south of Cairo, along with shards of pottery from the same period, he said.

The pottery debris could be the oldest in the world after some found in China, going back 35,000 years, he said.

"The study of the skeleton will add a lot to our knowledge of human evolution in Egypt," he said, adding that the cavern where it was found could be an "archaeological treasure trove".

Archeologists at the University of Leuven could not be reached for comment on Tuesday.

| 2122|2002-05-09 08:26:07|a.manansala@attbi.com|Fwd: NCMM Recovers Artifacts From Abroad|

<http://allafrica.com/stories/200205080016.html>

NCMM Recovers Artifacts From Abroad

Daily Champion (Lagos)

May 8, 2002

Posted to the web May 8, 2002

ABOUT 50 artefacts have been recovered from abroad between last year and now by the National Commission for Museums and Monuments, its director-general, Dr.

Omotoso Eluyemi, has said.

Eluyemi was speaking in Kaduna at the opening of a three-day workshop on "current public-sector financial regulations and practice in Nigeria."

He stated that 34 of the artefacts were recovered last year from European museums while the remaining 16 were recovered this year from South Africa. The director-general said that plans were being put in place to continue searching "from one museum to another" for the nation's stolen artefacts, saying "these artefacts were stolen from our ancestors."

"If you visit European museums, you will be surprised to discover that they are all filled with artefacts stolen from our forefathers. "We will have a dialogue with them to have all those stolen artefacts brought back to the country," he said. Eluyemi said that the commission's 32 museums nationwide were established to carry out research into different cultures, locate them and preserve them, to show the historical importance of the nation's culture.

The director-general appealed to the federal government to invest in museums so that more revenue could be generated to keep them up to date, adding that it should fund the commission to enable it train and retrain its staff in the implementation of financial regulations. He said that the commission used to generate revenue from museum kitchen, auditorium museum and draft shops located at different state capitals.

Also speaking at the occasion, the deputy governor of Kaduna State, Mr. Stephen Shekari, urged the federal government to lay down proper financial procedure for efficient economic management. Shekari advised Nigerians to embrace the culture of hardwork, dedication and avoid the culture of failure so that the country could catch up with the western world economically.

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| 2123|2002-05-09 09:10:15|rootofciv|"nuwaubian" leader arrested|  
<http://www.accessatlanta.com/ajc/metro/0502/09nuwaubian.html>

Authorities search Nuwaubian Moors  
compound, two arrested on sex charges

By BILL OSINSKI  
Atlanta Journal-Constitution Staff Writer

EATONTON -- The secret army that had been assembled for a raid on the headquarters of the United Nuwaubian Nation of Moors all but vanished today.

Ben Gray / AJC

Law enforcement officers guard the entrance to the United Nuwaubian Nation of Moors compound in rural Putnam County while some 300 local and federal officers served a warrant following the arrest of the group's leader.

On Wednesday, a massive force of approximately 300 federal and local law enforcement agents swept down on the rural Putnam County compound after the group's leader, Dwight York, had been arrested in Milledgeville on charges of child molestation.

By this morning, nearly all the signs of police presence were gone from the 400-acre former cattle ranch.

"The operation could not have worked better," said Putnam County Sheriff Howard Sills.

There was no violence and no resistance associated with the raid, he said.

"We made entry into that compound and we had control of that compound within five minutes," he said.

Today, York and his close associate and co-defendant, Kathy Johnson, will appear for a hearing in federal court in Macon.

York, the 56-year-old leader of the United Nuwaubian Nation of Moors, was charged with three counts of knowingly transporting children with the intent of having the minors engage in sexual activity, said Maxwell Wood, U.S. attorney for Middle Georgia.

Johnson faces a similar charge.

On conviction, each felony count could result in a maximum of 15 years in prison and a \$250,000 fine.

The raid at its height involved 200 FBI agents and 80 sheriff's deputies from four Middle Georgia counties, as well as helicopters. It was the culmination of a four-year joint investigation by county and federal agents.

Though authorities were prepared to meet resistance, they said they encountered no violence during the raid or arrests, and there were no injuries.

Johnson and York -- who also faces a charge of having knowingly traveled in interstate commerce for the purpose of engaging in an unlawful sexual act -- were held at an undisclosed location while agents armed with search warrants spent hours combing over the group's compound in a pyramid-studded pasture just outside Eatonton.

"Some of the approximately 80 to 100 people on the farm scattered when the raid began," said Putnam County Sheriff Howard Sills. "But there were no incidents of violence."

York, often referred to by followers as the "Master Teacher," has claimed to be from a galaxy called Illyuwn and has prophesied that in 2003, spaceships will descend and pick up a chosen 144,000 people for a rebirth.

The Nuwaubians have had repeated conflicts with Putnam County authorities about the way they use their land, including allegations that they operated an unlicensed nightclub. At the height of tensions, members staged paramilitary exercises in view of a nearby road.

File

Dwight York

Sheriff Sills, who has been a central figure in the conflict, said it was "a federal decision" to use helicopters and heavily armed agents to make the arrests and execute the search warrants Wednesday.

Federal authorities said the charges stem from trips that York and Johnson made in March and April of 1993 with minors.

Another such trip by York, to Florida, took place three years later, according to the federal indictment.

A Putnam County grand jury is expected to convene soon to weigh indicting York on similar state charges, Sills said.

York served three years in a New York jail in the 1960s for assault, resisting arrest and carrying a concealed weapon.

York, in a 1998 interview with The Atlanta Journal-Constitution, denied reports the FBI had linked his group with a wide range of criminal conduct.

"They're making me out to be a monster," York said. "I'm not a monster."

According to a 1993 report by FBI agents gathering intelligence on suspected domestic terrorism organizations, York's group started out in Brooklyn in the mid-1970s, then calling itself the Nubian Islamic Hebrews.

Members of the group were connected to such crimes as welfare fraud, extortion, bank robbery and arson, the FBI said.

York purchased the Putnam County land in 1993 and moved the group there.

After dressing for a time in Western garb, the group settled on an Egyptian motif and called themselves the United Nuwaubian Nation of Moors.

Members built pyramids, obelisks and statuary on the part of the property that fronts Ga. 142 between Eatonton and Shadydale.

They dubbed the property the Egypt of the West.

A recurring theme in Nuwaubian tracts is that American blacks are not descended from slaves but instead from the pyramid builders of ancient Egypt.

In April 1998, Sills padlocked a nightclub called Club Ramses on the Nuwaubian property.

The sheriff said it had been operating without a liquor license in a building permitted only as a storage facility. The Nuwaubians were fined \$45,000.

York and other Nuwaubian officials accused the county of racial harassment and discrimination. Battles over use of the property have continued on and off in recent years.

In the mid-1990s, crowds as large as 10,000 or more came to the Nuwaubians' farm for the annual festival of Savior's Day, which is celebrated on York's birthday, June 26.

Police estimate as many as 150 to 200 adherents lived on the farm in those years but say now there are fewer than 100.

In recent years York has sought to establish bases for the group in other Georgia cities, including Athens and Macon.

-- Staff writers Rick Badie and Brian Feagans contributed to this article.

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++++ if you agree copy these lines to your sig ++++  
++++ see <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> ++++  
| 2124|2002-05-09 09:29:18|Mamadi Sefe Dekote|Re: "nuwaubian" leader arrested|  
Whoa!  
Child molestation charges.  
That's wild.  
I mean personally I always thought  
the Nuwaubians were nuttier than a  
bar of snickers and two sips away from  
some laced koo-laid...but I didn't think  
it would go down like this...

DG

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> <http://www.accessatlanta.com/ajc/metro/0502/09nuwaubian.html>

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| 2125|2002-05-09 11:40:21|Arjuna\_8|Re: "nuwaubian" leader arrested|

ya your tight i hhave been saying this for years, not only are  
nuwaubians spiritual perverts but they are real perverts, i have  
always known that they get all thier doctrine fomr whites and twist  
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| 2126|2002-05-09 12:41:06|Adreon Cole|Re: "nuwaubian" leader arrested|

When two or more agree then it is done

The nuwaubians participated in a culture that they felt were beneficial to themselves..though I may not agree with some of their practices I also choose not to include myself in that type of organization..I say all of this to make people realize that just because something is enigmatic to you does not mean it has no deeper meaning for others..I for one respect any group of people that is willing to separate and isolate themselves away from a foreign culture in order to gain more insight of ones past culture. As far as the accusations against the group for child molestation that has yet to be proved to me.. What I do see is another government conspiracy against people who were not willing to allow the rules of capitalism dominate them . If you note that in the article it was stated with humor as if it could not be true that Dr. York believed Black americans to not be descendants of slaves but to be descendants of Egyptians culture . It always the same old story what they cannot control they aim to destroy. Interesting that people like the nuwaubians are considered by most account to be crazy but people who adapt so well to foreign beliefs, false beliefs and dysfunctional bi functional behavior are considered sane???????? Because we dont agree with their culture does not make them wrong. It just makes them different .I wonder if that is what Europeans thought when they first encountered Black High Culture Civilizations. HMMMMMMMMMM

Esoteric

**Arjuna\_8**

<[arjuna\\_8@yahoo.com](mailto:arjuna_8@yahoo.com)> wrote:

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| 2127|2002-05-09 12:47:45|Adreon Cole|Re: "nuwaubian" leader arrested|

Another note why was'nt the WHITE Priest who had been knowingly molesting young boys for years get such a similiar harsh treatment or been arrested yet. I saw no FBI barge into the Parish. Instead the Church is making a decision on what to do with him. Like I said what they can control they aim to destroy.

Esoteric

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| 2128|2002-05-09 13:41:34|rahkyt|FW: York's Plight|

Attachments :

i'm sorry for not having a url for this piece, lost it in translation, deleted the original. i promise i didn't write it myself. ;)

---

EATONTON - Among those who were involved on one side or the other of the controversies involving the United Nuwaubian Nation of Moors, opinions did not change following initial reports of leader Malachi York's arrest on federal charges Wednesday.

York's supporters questioned the validity of the charges against him, and his detractors said a law enforcement raid on the Nuwaubian village is what they expected all along.

Joe Beasley, the Southern director of the Rainbow/PUSH Coalition, said he suspects the charges against York won't "hold any water at all."

Although the charges were brought by U.S. Department of Justice officials in U.S. District Court in Macon, Beasley cast his suspicion on Putnam County officials.

"I've been knowing Mr. York for many, many years," Beasley said. "To me, the charges are preposterous. I think it's just criminal almost that there has been a desire to really destroy the Nuwaubian nation. There is no doubt that Sheriff (Howard) Sills and the others there in the County Commission ... would go to any length to destroy the Nuwaubians."

Beasley, who came to Putnam County in 1999 to support the Nuwaubians, did allow for the possibility that the charges have merit, saying he would have to see the proof, but he vowed that "people outside Putnam County will get involved in this."

The head of the Rainbow/PUSH Coalition, Jesse Jackson, delivered a speech at the Nuwaubian village a year ago, also supporting the group in its struggles against county officials.

Like Beasley, state Rep. Tyrone Brooks, D-Atlanta, expressed serious concern over the charges.

"(York) is certainly a target of the sheriff," Brooks said. "The sheriff of the county has made it a personal mission to destroy the character of the Nuwaubians. I would be highly suspicious of any charges such as these, knowing the kind of man that he is. I've been around Dr. York, and I've spent a lot time with him."

Brooks also said he questions the nature of the charges because of conversations he has had with state law enforcement officials about York and the Nuwaubians.

"I've spoken to the (Georgia Bureau of Investigation) and other agencies, and they say these are peaceful people," Brooks said. "The Nuwaubians are folks just like you and I. I don't think you ought to be condemned based on your religion."

Brooks said the lawyers will "sort out the evidence of these particular charges," but if the Nuwaubians call on him for help, he will be available.

"I will await a call from Dr. York in terms of what they want people like me to do," Brooks said. "When we hear from them, we will meet, and we'll decide the next course of action."

The county's former building inspector, J.D. "Dizzy" Adams, was frequently targeted by the Nuwaubians in literature the group distributed around the county. The pamphlets often focused on Adams' son's criminal record and accused Adams of being an alcoholic.

"I'm just sorry I'm not there to lock them up," Adams said.

Steve Layson, the county's current commission chairman, said he was not surprised when he heard federal agents and the sheriff's office had raided the village. Layson said a combination of perceptions about fringe groups in general and specific information he had heard from the media made him believe it was only a matter of time before law enforcement went after York.

"I thought this would have happened a long time ago," Layson said.

County Commissioner Sandra Adams - who is no relation to J.D. Adams - also said she was not surprised by the events Wednesday.

"No. I'm not surprised," Adams said. "I had no knowledge of this beforehand, I'm just sitting here watching the news, stunned. But I'm not surprised. These people have done nothing since they came here that was not evil or mean."

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| 2129|2002-05-09 13:47:03|sistahgal2000|Re: "nuwaubian" leader arrested|

The Nuwaubian culture, regardless of how beneficial members felt it to be, was a perversion of both western religion and african spirituality, history and culture. all members involved in either of these two traditions should be equally offended. there was nothing enigmatic about their doctrine. i found it intriguing scifi at best, but as a religious doctrine completely ridiculous. i could no sooner follow their belief system than I could the wisdom of Mork from Orc (as preached throughout network television from the late 70s thru the early 1980s A.D. - amen).

I acknowledge York for his creativity. he is perhaps the most

imaginative 20th century spiritual leader, seconded only by L. Ron Hubbard (and it's a close second). he certainly deserves a Hugo nomination in my book. however, I think that award is reserved for homo sapiens and since York is from another planet, I'm not sure he'd qualify. anybody know the qualifications for a Hugo?

Certainly the wisemen could have followed a space ship to the cradle of baby Jesus, but many Africana Studies historians are having difficulty proving the very existence of Jesus - now they have to consider the existence of a UFO? however, the presence of extra-terrestrials might help to explain the alleged disappearance into the "heavens" after his sudden resurrection ... he was simply "beamed up." great story! somebody should get Sam Raimi on that project.

Perhaps, white people are really green skinned aliens underneath the guise of pink flesh. i shudder to think what that means for those that are biracial - and what about my half-white great grandmother. Am I 1/8 alien? damn. if racism and sexism wasn't hard enough to cope with - now I have to deal with this! but wait a minute ... wasn't that V: Final Conflict???

york may be innocent. perhaps the government is really trying to set him up. however, something tells me that the FBI couldn't care less about a cult of a few hundred Africans hoodwinking wealthy Morehouse and Spellman freshmen into turning over their college money and joining their "nation." but, if this is a set-up ... at least the alien in York's basement is free ...

provided, of course, the FBI could bust through the Kryptonite door ...

in summary, not everything wearing kente cloth and an ankh is righteous. there were crazy people in ancient Kemet too.

What is worthy of discussion is why African people are so susceptible to joining these organizations. Jim Jones, L. Ron Hubbard, York, Jehovah Witness - were rolling in the thousands in these organizations ... another symptom of our continued mental and spiritual enslavement.

--- In Ta\_Seti@y..., Adreon Cole wrote:  
>

When two or more agree then it is done  
>

The nuwaubians participated in a culture that they  
> felt were beneficial to themselves..though I may not  
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> to include myself in that type of organization..I say  
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>

Esoteric

>

***Arjuna\_8***

> ***arjuna\_8@y...*** wrote:

>

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> i have been saying this for years, not only are
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nuwaubians spiritual perverts but they are real
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> <http://shopping.yahoo.com>  
| 2130|2002-05-09 13:51:24|rootofciv|Re: "nuwaubian" leader arrested|

my thing is he used to dis ancient egypt HARD in the past under ansar, now all of a sudden they are from the Nile valley and "egypt" and the west, trying to jock Ra Un Nefer Amen. He don't believe none of that stuff, its just a tool to sell crappy books and victimize the blind deaf and dumb.

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When two or more agree then it is done

>

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Esoteric

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> **arjuna\_8@y...** wrote:

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> <http://shopping.yahoo.com>

| 2131|2002-05-09 14:30:37|sistahgal2000|Re: "nuwaubian" leader arrested|  
those priests will have their day in court. i think the FBI had to  
hurry and detain York before the mothership beamed him up. :)

you know, now that York is in FBI custody, we could be facing a  
potential invasion ... damn.

i'm sorry, i couldn't resist :))

--- In Ta\_Seti@y..., Adreon Cole wrote:

>

Another note why was'nt the WHITE Priest who  
> had been knowingly molesting young boys for years get  
> such a similiar harsh treatment or been  
> arrested yet. I saw no FBI barge into the Parish.  
> Instead the Church is making a decision on what to do  
> with him. Like I said what they can control they aim  
> to destroy.

>

Esoteric

>

**Arjuna\_8**

> **arjuna\_8@y...** wrote:

>

ya your tight  
> i hhave been saying this for years, not only are  
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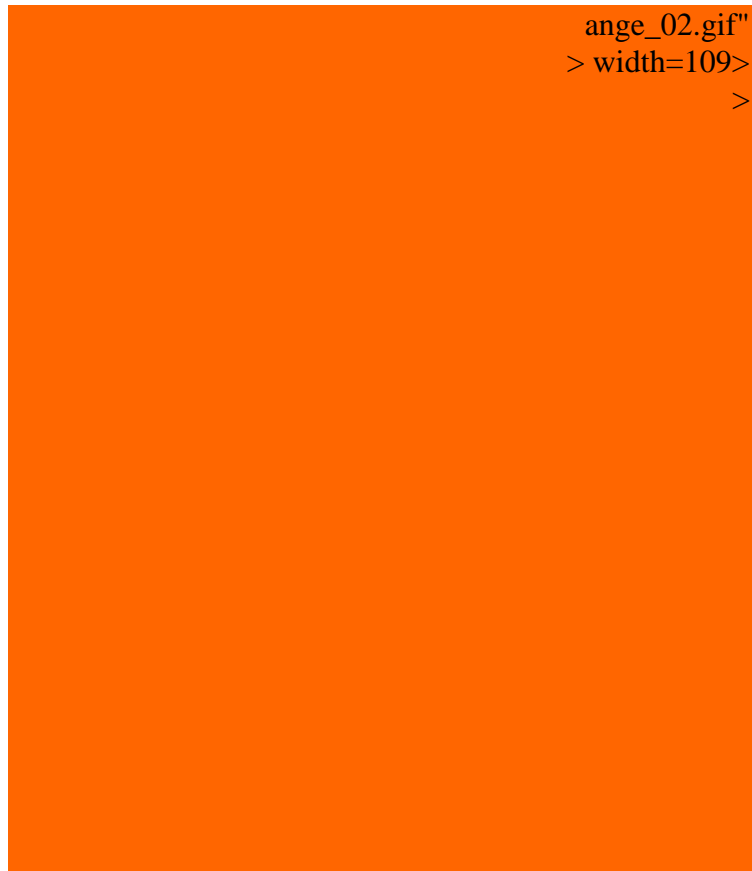
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| 2132|2002-05-09 14:46:13|rootofciv|Re: FW: York's Plight|  
its at

<http://www.macon.com/mld/telegraph/>

<http://www.macon.com/mld/telegraph/3226043.htm>

<http://www.macon.com/mld/telegraph/3226037.htm>

<http://www.macon.com/mld/telegraph/3226038.htm>

--- In Ta\_Seti@y..., "rahkyt " wrote:

>

> i'm sorry for not having a url for this piece, lost it in  
translation, deleted the original. i promise i didn't write it  
myself. ;)

>

>

> ---

> EATONTON - Among those who were involved on one side or the other  
of the controversies involving the United Nuwaubian Nation of Moors,  
opinions did not change following initial reports of leader Malachi  
York's arrest on federal charges Wednesday.

>

> York's supporters questioned the validity of the charges against  
him, and his detractors said a law enforcement raid on the Nuwaubian  
village is what they expected all along.

>

> Joe Beasley, the Southern director of the Rainbow/PUSH Coalition,  
said he suspects the charges against York won't "hold any water at  
all."

>

> Although the charges were brought by U.S. Department of Justice  
officials in U.S. District Court in Macon, Beasley cast his suspicion  
on Putnam County officials.

>

> "I've been knowing Mr. York for many, many years," Beasley  
said. "To me, the charges are preposterous. I think it's just  
criminal almost that there has a been a desire to really destroy the

Nuwaubian nation. There is no doubt that Sheriff (Howard) Sills and the others there in the County Commission ... would go to any length to destroy the Nuwaubians."

>

> Beasley, who came to Putnam County in 1999 to support the Nuwaubians, did allow for the possibility that the charges have merit, saying he would have to see the proof, but he vowed that "people outside Putnam County will get involved in this."

>

> The head of the Rainbow/PUSH Coalition, Jesse Jackson, delivered a speech at the Nuwaubian village a year ago, also supporting the group in its struggles against county officials.

>

> Like Beasley, state Rep. Tyrone Brooks, D-Atlanta, expressed serious concern over the charges.

>

> "(York) is certainly a target of the sheriff," Brooks said. "The sheriff of the county has made it a personal mission to destroy the character of the Nuwaubians. I would be highly suspicious of any charges such as these, knowing the kind of man that he is. I've been around Dr. York, and I've spent a lot time with him."

>

> Brooks also said he questions the nature of the charges because of conversations he has had with state law enforcement officials about York and the Nuwaubians.

>

> "I've spoken to the (Georgia Bureau of Investigation) and other agencies, and they say these are peaceful people," Brooks said. "The Nuwaubians are folks just like you and I. I don't think you ought to be condemned based on your religion."

>

> Brooks said the lawyers will "sort out the evidence of these particular charges," but if the Nuwaubians call on him for help, he will be available.

>

> "I will await a call from Dr. York in terms of what they want people like me to do," Brooks said. "When we hear from them, we will meet, and we'll decide the next course of action."

>

> The county's former building inspector, J.D. "Dizzy" Adams, was frequently targeted by the Nuwaubians in literature the group distributed around the county. The pamphlets often focused on Adams' son's criminal record and accused Adams of being an alcoholic.

>

> "I'm just sorry I'm not there to lock them up," Adams said.

>

> Steve Layson, the county's current commission chairman, said he was not surprised when he heard federal agents and the sheriff's office had raided the village. Layson said a combination of perceptions about fringe groups in general and specific information he had heard from the media made him believe it was only a matter of time before law enforcement went after York.

>

> "I thought this would have happened a long time ago," Layson said.

>

> County Commissioner Sandra Adams - who is no relation to J.D. Adams - also said she was not surprised by the events Wednesday.

>

> "No. I'm not surprised," Adams said. "I had no knowledge of this beforehand, I'm just sitting here watching the news, stunned. But I'm not surprised. These people have done nothing since they came here that was not evil or mean."

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>> BlaineMuhammad@a...: Thu, 9 May 2002 12:12:07 EDT

>> Re: [elevations] Black Predator elevations@a...: elevations@a...

>>

>>EATONTON - Among those who were involved on one side or the other of the

>>controversies involving the United Nuwaubian Nation of Moors, opinions did

>>not change following initial reports of leader Malachi York's arrest on

>>federal charges Wednesday.

>>

>>York's supporters questioned the validity of the charges against him, and his

>>detractors said a law enforcement raid on the Nuwaubian village is what they

>>expected all along.

>>

>>Joe Beasley, the Southern director of the Rainbow/PUSH Coalition,

said he

>> suspects the charges against York won't "hold any water at all."

>>

>> Although the charges were brought by U.S. Department of Justice officials in

>> U.S. District Court in Macon, Beasley cast his suspicion on Putnam County

>> officials.

>>

>> "I've been knowing Mr. York for many, many years," Beasley said. "To me, the

>> charges are preposterous. I think it's just criminal almost that there has a

>> been a desire to really destroy the Nuwaubian nation. There is no doubt that

>> Sheriff (Howard) Sills and the others there in the County Commission ...

>> would go to any length to destroy the Nuwaubians."

>>

>> Beasley, who came to Putnam County in 1999 to support the Nuwaubians, did

>> allow for the possibility that the charges have merit, saying he would have

>> to see the proof, but he vowed that "people outside Putnam County will get

>> involved in this."

>>

>> The head of the Rainbow/PUSH Coalition, Jesse Jackson, delivered a speech at

>> the Nuwaubian village a year ago, also supporting the group in its struggles

>> against county officials.

>>

>> Like Beasley, state Rep. Tyrone Brooks, D-Atlanta, expressed serious concern

>> over the charges.

>>

>> "(York) is certainly a target of the sheriff," Brooks said. "The sheriff of

>> the county has made it a personal mission to destroy the character of the

>> Nuwaubians. I would be highly suspicious of any charges such as these,

>> knowing the kind of man that he is. I've been around Dr. York, and I've spent

>> a lot time with him."



> >

> >Brooks also said he questions the nature of the charges because of  
> >conversations he has had with state law enforcement officials  
about York and  
> >the Nuwaubians.

> >

> >"I've spoken to the (Georgia Bureau of Investigation) and other  
agencies, and  
> >they say these are peaceful people," Brooks said. "The Nuwaubians  
are folks  
> >just like you and I. I don't think you ought to be condemned based  
on your  
> >religion."

> >

> >Brooks said the lawyers will "sort out the evidence of these  
particular  
> >charges," but if the Nuwaubians call on him for help, he will be  
available.

> >

> >"I will await a call from Dr. York in terms of what they want  
people like me  
> >to do," Brooks said. "When we hear from them, we will meet, and  
we'll decide  
> >the next course of action."

> >

> >The county's former building inspector, J.D. "Dizzy" Adams, was  
frequently  
> >targeted by the Nuwaubians in literature the group distributed  
around the  
> >county. The pamphlets often focused on Adams' son's criminal  
record and  
> >accused Adams of being an alcoholic.

> >

> >"I'm just sorry I'm not there to lock them up," Adams said.

> >

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> >surprised when he heard federal agents and the sheriff's office  
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> "treble clef mos' def harmonix sonic tonic for my ebonix phonic master mix trix betwixt holy bliss kissed soul mist an afrikan fist controls this illicit tryst while those ebojazzy flows groove in smooth chocolate undertows glidin' slidin' between rhythmic beats

>

> ?can ya feel the heat?

>

> Excerpt from "Ebojazzy Flows" by Rahkyt

>

> -----

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> <http://www.bigmailbox.com>

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| 2133|2002-05-09 14:58:04|Mamadi Sefe Dekote|Nauwaubians|

Maybe they were afraid if they didn't nab him now,

he'd leave on his mothership and go back to the 15th

galaxy or wherever it is he says he's from. :)

C'mon.

Malachi York and his Nauwubians weren't just some group of black folks going off to celebrate Egyptian culture. It was alot more than that...

I know people who have been specifically \*brainwashed\* to drop out of school, life and family to join his grouping.

He attacks the entire African-centered movement as not having "real knowledge" while he teaches black people all sorts of extra-terrestrial ideologies (copied from several similar white groups) as our supposed "true history." The group even denies slavery ever happened. You should see them go into the mathematical reasons of why its impossible to fit Africans onto a slave ship.

I found the bit about George Bush actually being one of a race of green-skinned lizard men funny as well as absurd. And that created language of theirs (Nubic) with its inordinate amount of "z's" and "t's" was bizarre enough to keep any linguist busy for a while. But teaching folks about aliens walking on the moon with liquid shoes or the supposed homosexual intercourse of Set with Heru and claiming it was real black history, was always just more than I could bear.

York has for years shifted his beliefs and styles when it suits him. He's Islamic once second, Hebrew the next, some Moorish prince, and/or a Native American chief, an Egyptian spaceman from another galaxy, and so on. York became Egyptian when the idea become popular.

Now I'm all for letting Malachi and crew distort and pervert reality, African history and sanity if they wish. Be as crazy as one wants to be. Until he has his day in court with these charges, I'm not going to pronounce him guilty. Though I had heard of the sexual molestation "rumors" for a long time. That however means nothing. And I think this should all be monitored to make certain he has a fair trial. The system isn't supposed to put away the mentally disturbed.

But if the Nauwubians aren't a cult (in the modern sense of the word), then I don't know what is. Might there be racism involved here? Sure. What else is new? On the one hand I hate to see anyone

go out that way, especially if it can be proven that he is the victim or target of bias. I wouldn't condone such actions upon anyone.

But all that aside, I won't say I have any soft spot in my heart for the Nauwubians, their ideologies and teachings. I fully contend that York's "Mis-Education of the Negro" (to borrow from Carter G. Woodson) is as debilitating as anything Eurocentric thought has tossed our way.

I hope someone cares and feeds for the alien in his basement while York is away. :) lol

DG

---

Adreon Cole wrote:

- > Another note why was'nt the WHITE Priest who
- > had been knowingly molesting young boys for years get
- > such a similiar harsh treatment or been
- > arrested yet. I saw no FBI barge into the Parish.
- > Instead the Church is making a decision on what to do
- > with him. Like I said what they can control they aim
- > to destroy.
- > Esoteric

| 2134|2002-05-09 15:33:22|lo\_stress|Re: "nuwaubian" leader arrested|  
Simpin' Egpytian religion.  
>> <http://www.factology.com> (York's e-propoganda machine).

How can one distill 30,000+ years of culture into a working philosophy if we JUST proved that ancient Africans were black(an obvious fact)! Not to mention the last 100 years of scientific progress.

York is an afrocentric gangster pimping an obscurant philosophy on innocent people looking for a healthy culture. His criminal record is no surprise. He's a racist supreme not very different from the KKK.

Is he the Black L. Ron Hubbard? LOL!

hard@work  
| 2135|2002-05-09 17:43:06|rekhz|Re: "nuwaubian" leader arrested|  
Hotep (peace)

Granted.... York changed philosophies, names, religions, origins, and locations, more times then Michael Jackson had nose jobs. Yes, if he and others within his group or cult, or what ever you call it, are having sex with babies, etc, then his life is forfeit. Period. But damn, let's slow down and peep who his accusers are!

I mean most of us are aware that "Dr" York borrowed (stole) from everyone from Elijah Muhammad, Marcus Garvey, David Ike (reptilians, etc), Zacheria Sintchin (the 12th planet), etc, but this sh#\$%@T... is F%#\$@ up!!

What concerns me, is that all of his followers are devastated. They'll probably never follow a Black man again! Some of you may say they were brain washed and deserve it. I say they are no more brain washed then people who believe an old jewish man built a boat and put two of every species of plant, animal, germ, etc, on it, sailed for 40 days and nights...

White authorities took armed troops and stormed a Black; I don't know, what would you call that place? Point is, they got raided by the military! So all white folks have to do, is say you did something offensive, and that's it!?! This smells like that Whacko or wacko stuff that happened back in Texas.

For those of you who are slow, no I am not a member of the York community, or what ever it is. Nor do I support the rape of babies, sex with minors, etc. But I also don't believe everything I read in the papers, nor do I believe everything I see on the news.

The only thing I can say for certain regarding the York situation, is that I don't know what happened. If there are folks with direct or primary information, please step foward before the "high tech" lynching begins.

Edward

=====

<http://www.daathrekh.com>

| 2136|2002-05-09 18:22:41|Arjuna\_8|Re: "nuwaubian" leader arrested|  
exactyl rekh dwight york is by far not even the closest to most  
imaginative personage in america. in his early days he pagarized word

for word everything in noi. All york does is palagarize badly fomr whites and others and change a few things and pretends ile know one knows where he is getting his stuff from like icke, and sitchen,i have been following yorkys for a long time now and they are the most pathetic people i have seen. it seems they wil never ackknowledge being fomr slaves. at first they said they were some special tribe of arabs who were brought her for breeding and would say they were supeior to west african slaves, then they became jews then native american now they are egyptians who were never slaves, they just od not wan to acknowledge thier true history, they wan to be somehting elss=e than descendents ofmr west africa slavesor even east african.-

-- In Ta\_Seti@y..., "rekhz" wrote:

>

> Hotep (peace)

>

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> Edward  
> =====

> <http://www.daathrekh.com>

| 2137|2002-05-09 18:34:30|Mamadi Sefe Dekote|Sounding out an ancient instrument- The  
didjeridu|

Sounding out an ancient instrument

Tuesday, 7 May 2002

<http://www.abc.net.au/science/news/stories/s548907.htm>

Just how the unusual and complex sounds of the didjeridu  
- an ancient traditional instrument of the people of Arnhem  
Land - are created is not well understood, but that could  
change with a new Australian project.

A research collaboration between physicists, and medical  
imaging specialists will be working on the project for the  
next three years with an Australian Research Council  
Discovery Grant to study the acoustics of the didjeridu.

"People look at it and say it's very primitive," said Associate  
Professor Lloyd Hollenberg, a theoretical physicist at the  
University of Melbourne. "They don't even take it seriously  
as a musical instrument, but when you look at it it's very  
complicated, and not easy to play."

"The pipe, to a large extent is the least important part  
of the didjeridu," he added. "The didjeridu really is  
inside the body."

The unique sound of the didjeridu comes from the

complex interaction between the pipe (or "tube") with the mouth and vocal tract of the player. The way the lips couple with the pipe, the movements made within the vocal tract, and the control of breathing all have a profound effect on the sound. The researchers are looking at these individual components to see how they work together.

### Tricks of the trade

The droning noise comes from the pipe. "But all of the complicated things a didjeridu player does ? such as the call of a kookaburra - are achieved by controlling the shape of the vocal tract," explained Dr Hollenberg. "You are singing down the instrument basically."

It's the movement of the tongue that determines the shape of the vocal tract but until now no one has known precisely how that happens. The solution has been to use Magnetic Resonance Imaging (MRI). Dr Hollenberg constructed a special didjeridu so he could lie perfectly still inside the MRI machine and play notes. "In the end I did it myself," he said, "one of the many horrific experiments I have conducted on myself in the course of science."

In the celebrated technique of circular breathing, some of the air inhaled through the nose is stored inside your cheeks. You can use this air to blow through the instrument while catching your next breath - not dissimilar to bagpipes. "When you play the didjeridu you don't need a lot of air ? you can keep a note up without even breathing for about 30 seconds, its gentle exhalation," Hollenberg explained.

### Didjeridu beginnings

The didjeridu originated in the northern area of Australia. The traditional guardians are considered to be the Yolngu people in Arnhem Land. They call the instrument a yidaki.

Usually a didjeridu is made from a lopped eucalyptus sapling that has had a termite nest at its base. The white ants will have eaten out the centre of the tree, leaving behind a spongy material that the instrument maker can easily push out.

"Then they thin the edges - the real art form to making a good didjeridu," explained Dr Hollenberg. The thinning



of the walls affects the timbre of the sound. The length of the instrument determines the primary pitch of the note. All of the higher pitched sounds present in didjeridu playing originate from the acoustics of the vocal tract.

While the didjeridu is now played all over Australia, this only happened after white settlement in the country. Those that are made in the south are often made from mallee wood and produce a very different sound, according to Dr Hollenberg.

Dr Hollenberg began playing the didjeridu in 1994. As a physicist, he became curious as to how the sounds are made. He could only find two papers on the didjeridu. The first, dated 1983, was written by Professor Neville Fletcher from Australian National University. "He's the real pioneer," enthused Dr Hollenberg. "It's terrific he's on board."

The other members of the team are Associate Professor Joe Wolfe and Dr John Smith from the University of NSW. They are all physicists, and with the exception of Dr Hollenberg are specialists in acoustics. As a theoretical physicist, he has had to teach himself acoustics.

"We are looking at this as non-indigenous Australians doing a scientific investigation which is not the way indigenous people would look at it," said Dr Hollenberg. "So we try to have a balance there by liaising with indigenous players."

| 2138|2002-05-09 18:52:25|Mamadi Sefe Dekote|Nubia Conference in Rome, 2002|  
<http://rmcisadu.let.uniroma1.it/nubiakonference/>

| 2139|2002-05-10 08:00:36|rootofciv|DFACS takes custody of 5 Nuwaubian children|  
here are his accusers, THE BABIES

<http://www.macon.com/mld/macon/3233941.htm>

Posted on Fri, May. 10, 2002

DFACS takes custody of 5 Nuwaubian children  
By Rob Peecher  
Telegraph Staff Writer

EATONTON - The Putnam County Department of Family and Children Services took five children into protective custody during Wednesday's law enforcement raid at the United Nuwaubian Nation of Moors village.

The four girls and one boy taken into protective custody range in age from 13 to 16 years old, Putnam County Sheriff Howard Sills said.

"We received information about these five children that was corroborated by others that caused us to seek out the protective order," Sills said. "We had an order from the Juvenile Court signed (by a judge) prior to going on the compound. The children, we suspect, are victims of child molestation."

Agents of the FBI, Putnam County sheriff's deputies and deputies from other sheriff's offices raided the village at 404 Shady Dale Road just after federal officers took Nuwaubian leader Malachi York, 56, and his wife, Kathy Johnson, 33, into custody in Baldwin County.

York and Johnson, who pleaded not guilty Thursday afternoon in a federal Magistrate Court, were arrested on warrants accusing them of transporting children for sexual purposes. York is accused in all four counts of the federal indictment and Johnson in one.

Additional state warrants accuse York of 10 counts of aggravated child molestation and Johnson with one count of aggravated child molestation. Those state warrants have not yet been served.

Middle District of Georgia U.S. Magistrate Judge Claude W. Hicks Jr. said the only possible plea for York and Johnson to enter during Thursday's hearing was not guilty, and Hicks said he will consider bond for the two in a hearing scheduled for Monday.

Hicks also provided York and Johnson with prison sentence ranges calculated by federal probation officers and based on federal sentencing guidelines. Johnson faces a sentence of between five years, 10 months and seven years, three months. York faces a sentence of between 11 years, three months and 14 years in a federal prison. Hicks added, though, that the ranges could change based on a review of the circumstances.

About a dozen of York's supporters attended the hearing, and one woman let out an audible gasp as York and Johnson were both led into the courtroom with restraints on their wrists and ankles.

During Thursday's hearing, York and Johnson both were represented by former state Sen. Leroy Johnson and his associate attorney Karen Haines. Hicks said he warns all co-defendants who come before him that using one attorney to represent both defendants has "pitfalls," as "competing interests" may arise during the course of the trial.

Wednesday's raid was prompted by state and federal search warrants giving law officers the authority to take control of the property and search it, but that search ended abruptly when authorities received information that Nuwaubians were preparing to retake the village by force, Sills said.

"The search was probably not as thorough as it could have been," Sills said. "The FBI received direct information that the Nuwaubians were going to arm themselves, mass and try to retake the compound. I immediately blocked the road again, and it was reported to me that we had a couple hundred of them massed at either side of the roadblocks."

Sills said that although he felt confident that the law enforcement presence at the village, which at that time consisted of about half of some 150 federal and local officers involved in the initial raid, could have prevailed in a confrontation, it would have meant "unnecessary bloodshed."

Authorities decided to conclude their search rather than risk a confrontation, Sills said.

Sills said he saw "maybe one-50th" of the potential evidence taken from the property, but he was aware of hundreds of videotapes being confiscated, computers and numerous weapons, ranging from handguns to assault rifles.

"In York's bedroom alone, there were at least three assault rifles and other assorted handguns and what I would call regular long guns," Sills said. "In their barn where the men live, they had a lot of (weapons) in it."

The evidence taken from the village is still in federal custody and has to be examined to determine its value, Sills said.

Omer Reid, president of the Baldwin County chapter of the National Association for the Advancement of Colored People, attended Thursday's hearing and reiterated statements made by some of York's supporters Wednesday.

"Nothing has been proven," Reid said. "There are only allegations ... I don't think (York's) character should be demeaned in any way."

Sills rebuked criticism by some of York's supporters that the raid was politically motivated or had to do with a desire on his part to "destroy the Nuwaubians."

"We have victims of what our society has always considered to be one of the most deplorable acts," Sills said. "The victims came to us. The victims tried to get help.

"I am charged with the duty to protect the lives, property and morals of the people of this county. Now, if a person charged with that duty carries out that duty Pif that is in some way a vendetta or harassment, then those people need to examine their morals, if that's what they think."

-----  
-----  
To contact Rob Peecher, call (706) 485-3987 or e-mail [rpeecher@communicomm.com](mailto:rpeecher@communicomm.com).

DRE Allah [allah@metalab.unc.edu](mailto:allah@metalab.unc.edu)  
<http://metalab.unc.edu/nge/physical>  
Physical Science Productions

--- In Ta\_Seti@y..., "rekhz" wrote:

>  
> Hotep (peace)  
>  
> Granted.... York changed philosophies, names, religions,  
> origins, and locations, more times then Michael Jackson had  
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>  
> Edward  
> =====  
> <http://www.daathrekh.com>  
| 2140|2002-05-10 09:25:34|a.manansala@attbi.com|DG to help moderate Ta\_Seti|  
After the series of evangelical postings, DG noted that  
there was a need for bouncers on this group. Since DG  
has been doing a lot of the bouncing anyway, I asked  
him if he would like to join me in moderating the group.

I'm pleased to announce that he has accepted the job.

It's really more semi-moderation than anything else.  
All memberships and posts are approved automatically.  
Action is only taken when messages and members wander  
too far astray.

Members can now feel even more confident that their  
mailboxes are secure from cyber-marauders .

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2141|2002-05-10 12:45:00|djahuti.geo|Re: DG to help moderate Ta\_Seti|  
I think this is a great move and will be very influencial for people  
like myself choosing to remain on the list.

Djehuti Sundaka

--- In Ta\_Seti@y..., a.manansala@a... wrote:

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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
| 2142|2002-05-10 15:08:47|a.manansala@attbi.com|Fwd: Climate threatens Egypt's treasures|  
Saturday, 4 May, 2002, 12:36 GMT 13:36 UK  
Climate threatens Egypt's treasures

The desert at Saqqara used to be as dry as a bone

Malcolm Billings  
In Egypt

The climate in the Nile valley used to be as dry as a bone, enabling remarkable preservation of ancient treasures.

But archaeologists believe this is changing and objects and buildings that have survived for thousands of years are threatened with destruction. Malcolm Billings joined a group of Dutch archaeologists at an excavation in the desert at Saqqara, north of Cairo.

That's all we find now instead of wooden objects - just piles of dust. For the archaeologists it's a tragedy

Dr Maartin Raven  
The archaeologists took no chances on the perpendicular ladder inside the tomb shaft.

I strapped on a harness and followed Dr Maartin Raven of Leiden Museum down to the main tomb chamber about 20 feet under the surface.

A team of Egyptian workmen were collecting sand in buckets and hoisting them up to the surface.

"This scene hasn't changed in 150 years since people began digging out these tombs looking for treasure," Dr Raven explained. "We still dig with our hands. That way you don't miss anything or damage it."

Tomb raiders

Around us were 20 to 30 crates of skeletons and bits of bone that had come from more burial places in the labyrinth of passages that led off from the bottom of the shaft.

The desert here is a remarkable sight. It's a landscape of humps and bumps and deep pits left by treasure hunters and archaeologists who first explored this place in the 19th Century - the graveyard for the ancient Egyptian capital of Memphis.

Many treasures are on display in Cairo's museum. Archaeologists today don't expect to find anything spectacular. They reckon the tomb-raiders or the early explorers removed everything of value long ago, but they do hope to find out more about the occupants of the tombs.

But in a chapel in a courtyard by the entrance to the tomb they found something stunning. As the archaeologists dug out the sand they found themselves looking into the eyes of two beautifully carved stone figures.

Tombs

It was a double statue, which, according to the inscriptions, were of a high priest and his wife who served the Pharaoh Akenaten in the 14th Century BC.

They still had much of their original paint and there wasn't a scratch on them.

Shawabtis are small statues that answer questions in the afterlife

"They had been sitting where they had been placed, undisturbed for more than 3,000 years," the archaeologist told me.

It was a major find that would be worth a fortune on the illicit art market. The mounted police arrived - on camels - and stood guard until a police escort could be arranged to transport the statue to the Egyptian Museum in Cairo where it is now on display.

The finding of the high priest settled the question of the ownership of the tomb. But where was his coffin? They had carefully searched the chambers and passages below.

Tunnels

Maartin Raven took his torch and led the way on his hands and knees into a labyrinth of tunnels. He pointed up to a concrete pillar they had put in to hold up the roof.

"Sometimes these places collapse," he said in a matter-of-fact tone. "You can't be too careful."

The further we went, the hotter it got, and we huffed and puffed along the passage, stirring up clouds of dust as we went.

The desert is a landscape of humps and bumps and deep pits left by treasure hunters  
We stopped at a hole in the side of the tunnel.

"That's the next-door tomb," he said. "We had no idea that it was here, but it's not really a surprise - the rock under the desert here is like miles of Swiss cheese."

Apparently you can get a long way underground following the routes of tomb robbers where they had broken through walls and dug their own access shafts.



I felt that the air was distinctly thin as we scrambled through the hole and into another troglodyte world. A stairway led down into a burial chamber in which we could stand, thank god.

Piles of dust

The archaeologists think this tomb is at least 1,000 years older than the high priest's tomb, but there is no clue as to whose it was and there are no records of anyone having entered it during the past 150 years.

The chamber was empty except for a scatter of bones that would not add up to one skeleton, but nothing else except for a few beads that the tomb robbers had dropped on the way out.

Archaeologists believe that whoever was here in the 19th Century would have found an intact tomb and would probable have left the coffin and the mummy having unwrapped it and taken any jewellery.

There could have been other objects made of wood. The emptiness of these tombs, according to archaeologists, is the result of a change of climate in the Nile Valley.

Since the Aswan Dam was built in the 1950s, the dam has controlled the flooding of the Nile and given farmers year long irrigation.

Dr Raven believes that as a result the fields never dry out. The moisture, he said seeps into the rock under the desert the humidity levels go up and anything organic gradually disintegrates.

"That could have been the high priest's coffin there," he said pointing to some dust on the floor. "That's all we find now instead of wooden objects - just piles of dust. For the archaeologists it's a tragedy."

| 2143|2002-05-11 10:45:12|rootofciv|Re: DG to help moderate Ta\_Seti|  
htp djhty

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> I think this is a great move and will be very influencial for people

> like myself choosing to remain on the list.

>  
> Djehuti Sundaka  
>  
>  
> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
> > After the series of evangelical postings, DG noted that  
> > there was a need for bouncers on this group. Since DG  
> > has been doing a lot of the bouncing anyway, I asked  
> > him if he would like to join me in moderating the group.  
> >  
> > I'm pleased to announce that he has accepted the job.  
> >  
> > It's really more semi-moderation than anything else.  
> > All memberships and posts are approved automatically.  
> > Action is only taken when messages and members wander  
> > too far astray.  
> >  
> > Members can now feel even more confident that their  
> > mailboxes are secure from cyber-marauders .  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>  
| 2144|2002-05-11 11:58:49|kcamm23063@aol.com|Re: DG to help moderate Ta\_Seti|  
Ase-o!

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 5/11/02 10:51:13 AM Pacific Daylight Time, allah@metalab.unc.edu writes:

htp djhty

--- In Ta\_Seti@y..., "djahuti.geo" wrote:  
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> > <http://home.attbi.com/~a.manansala/afro.htm>

| 2145|2002-05-12 02:52:56|mansu\_musa|Racial myths web site what internet trash |  
[http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
| 2146|2002-05-12 13:33:57|a.manansala@attbi.com|On "preserving" pigments|  
This article should be of interest with respect to the  
discussions on "restoring" and "retouching" artifacts.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

<http://www.uc.edu/news/sarco.htm>

Archaeologists Preserve Pigments from the Past  
Date: May 10, 2002  
By: Marianne Kunnen-Jones  
Phone: (513) 556-1826  
Photos By: Courtesy of Studia Troica  
Archive: Research News

Looters robbing an ancient graveyard in Can, Turkey, in 1998 dropped a heavy marble coffin in their attempt to flee, abandoning the stolen item in a forest. The sarcophagus deemed unworthy of further trouble by the thieves turns out to be a treasure to archaeologists - it's the most colorful sarcophagus surviving from Classical Greek antiquity, according to Professor C. Brian Rose, a University of Cincinnati archaeologist who served on the international team working to save it.

Rose, who supervises Greek and Roman excavations at the

Troy archaeological site not far from where the sarcophagus was found, is co-author of an article reporting on the discovery, which is published in the May 2002 volume of *Studia Troica*, a publication of the University of Cincinnati and the University of Tuebingen (Germany). Lead investigators on the team are Nurten Sevinc, Reyhan Korpe and Musa Tombul from the Canakkale Museum in northwestern Turkey. Police had notified the Canakkale Museum of the abandoned marble coffin, which had been broken into pieces, and the museum took steps to retrieve and preserve it all.

When many people think of ancient Greek artwork, they mistakenly think of pristine white sculpture, like the Elgin Marbles of the Parthenon. That's because most of the paint that originally covered Greek sculpture has not withstood the ravages of time, said Rose, who serves as head of the UC classics department. The Elgin Marbles are only about 50 years older than the painted Can sarcophagus, which dates to about 400-375 B.C.

"A lot of sarcophagi found by earlier archaeologists were heavily cleaned so that the resulting object was devoid of color," said Rose. "There was a romantic notion common at the time that everything from ancient Greece was a classical white, but that's because archaeologists rarely took steps to conserve the paint that once existed."

The Can sarcophagus serves as an important reminder that the "snowy white buildings of Classical Athens would have been brightly painted," said Rose.

More paint is preserved on the Can sarcophagus than on the famous "Alexander Sarcophagus" in the Istanbul Archaeological Museum, said Rose. That makes it the most extensive painted surface surviving on a sarcophagus of the classical Greek period. On the front of the marble coffin, one scene depicts a man, probably the deceased occupant of the stone coffin, spearing a boar in the eye during a stag and boar hunt on horseback. On one short side of the coffin, the same

man in the heat of battle spears a fallen Greek opponent in the eye.

In the stag hunt scene, a figure of a second rider was finished, painted, and later chiseled off probably in an act of "damnatio," or condemnation.

"Because the Canakkale museum dealt with the discovery so judiciously and carefully, we actually have the painting and iconography well preserved," Rose said. "The surface was originally caked with earth. One's first instinct is to take a stick and remove it all, but this would have destroyed the paint. The museum instead patiently waited for months for conservators to arrive."

In the meantime, they sent a photo to Rose, while he was in the midst of teaching at UC. "I didn't really believe what I was seeing when I first saw all the paint. It just takes one's breath away. And some of the iconography, especially the speared Greek, was unprecedented."

He was even more impressed when he saw the sarcophagus in person when he arrived at Troy in June 1999 for the summer season. Upon viewing it, he invited a conservator working on the Troy project, Donna Strahan, to set up a team to preserve the piece and work out a schedule for doing so before the season ended. Strahan is the chief conservator at the Asian Art Museum in San Francisco.

Because paint tends to stick to the encrusted dirt on top of it rather than the original surface beneath it, the conservators could not use solvents to clean it. Instead they used scalpels, sticks and blower bulbs.

Although the pigment on the sarcophagus was preserved, the looters did cause damage by using a bulldozer to break into the tomb. The resulting surface gouges in the marble and destruction to the left side of the sarcophagus could not be repaired. Despite that, the artifact remains historically significant because of the large amount of pigment it still carries.

Rose also arranged for the remains of the sarcophagus' male occupant to be analyzed by a Tuebingen colleague, Dr. Henrike Kiesewetter. The analysis of the human remains showed that the grave belonged to a young adult male who died in his 20s and was probably a warrior and hunter, as depicted in the scenes. He had multiple healed fractures on his left upper arm and left thigh, and other injuries that indicate he probably fell from his horse during battle. The man lived several years after the injuries. Other signs in the

skeletal remains indicate he continued to remain active, despite a shortening of the left leg and arthritic changes that undoubtedly caused him pain. The cause of his death is not known.

John Wallrodt of UC's classics department also contributed to the team's report in *Studia Troica*. He found that the best way to get images of the marble coffin's pigments was to hold a scanner up to it, rather than photograph it.

For the last 15 years, Rose has worked in partnership with Professor Manfred Korfmann, director of the Troy project at the University of Tuebingen (Germany). Together they have overseen the publication of 12 volumes detailing the results of their excavations. Since 1994, they have been collaborating with the Canakkale Museum on the publication of a series of Archaic and Classical Greek tombs in the surrounding area.

The funding for the sarcophagus research was supplied by the Taft Semple Fund of the UC classics department, the George B. Storer Foundation, Daimler-Chrysler and the Canakkale Museum.

| 2147|2002-05-13 10:29:24|a.manansala@attbi.com|Fwd: More on Abu Rowash Pyramid|  
[http://www.guardians.net/hawass/new\\_pyramid\\_discovered\\_at\\_abu\\_ro.htm](http://www.guardians.net/hawass/new_pyramid_discovered_at_abu_ro.htm)

Pyramid Discovered at Abu Rowash

The Swiss/ French mission in cooperation with the Supreme Council of Antiquities (SCA) discovered a pyramid in April 2002, at the site of Abu Rowash dated

to the reign of Djedefre.

The excavation of the 8th mission started at the southeast section of the King Djedefre's royal pyramid complex at Abu Rowash. This site is located to the south of the boat pit that was discovered by E. Chassinat and it has never been excavated before.

During the excavation the team discovered the enclosure wall that went from the north to the south until stopping at the southeast angle. We found that this wall continued to the west. The general design of this wall showed us a small area on the south side of the enclosure wall where we discovered a building that was completely unknown. After cleaning the area we found that this building was a satellite pyramid. The base of the pyramid is approximately 20 arms long on each side and is five courses tall. It only appears from the south side. It is approximately 1.60 - 2.00 meters high. This pyramid it is located approximately 10 arms from the south east angle of the pyramid of King Djedefre. The newly discovered pyramid is situated at the exact angles and layout as the pyramid of Djedefre. In the middle of the north facade of the newly discovered pyramid we found a shaft that is approximately four arms deep. (H. 1.50 m. L. 1.50 m.)

In the rubble of this shaft we found a large block that was used to seal the sub-structure of the pyramid. We discovered a corridor in the sub-structure that went from the north to the south. Connected to this corridor is one entrance to a chamber on the east side and two entrances to two chambers on the west side.

Artifacts discovered inside the pyramid

Some tiles that are similar to the tiles used for decoration in the southern tomb of Djoser at the Step Pyramid in Saqqara.

A large Egyptian alabaster vessel. It is in excellent condition and complete. It has a beautiful circular neck. (H. 36 cm. Diameter. 19 cm.) We found the lid of

the vessel. (Diameter. 11cm.)

Fragments of a large Egyptian Alabaster plate with the inscription: hr md ddw hww. This is the horus name of King Khufu, builder of the Great Pyramid.

Many pottery fragments from water vessels. (Diameter. 25 cm.)

Two Egyptian Alabaster lids possibly from canopic jars. (Diameter. 12 cm. & 14 cm.)

The chamber on the east side contained many fragments of the lid of a magnificent limestone sarcophagus. (H. 2.06 m. L. 0.42 m.) and some limestone fragments from the body of the sarcophagus.

| 2148|2002-05-13 18:58:15|rootofciv|Re: Fwd: More on Abu Rowash Pyramid|  
what dynasty or how old would this be then? Peace.

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> [http://www.guardians.net/hawass/new\\_pyramid\\_discovered\\_a](http://www.guardians.net/hawass/new_pyramid_discovered_a)

> t\_abu\_ro.htm

>

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> the body of the sarcophagus.  
| 2149|2002-05-13 19:22:28|a.manansala@attbi.com|Re: Fwd: More on Abu Rowash Pyramid|  
rootofciv wrote:

>>

what dynasty or how old would this be then? Peace.

>>

The 4th Dynasty of Giza.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2150|2002-05-14 07:44:39|mansu\_musa|Libyan rock art |  
Does anybody have any information on the libyan rock art. Does  
anybody know if the rock art is similar to the one found at tassil  
ajjer???

?????Was the rock art done by proto saharans or medes??

| 2151|2002-05-14 19:51:28|mansu\_musa|US asks for report on stolen Egyptian antiquities|  
US asks for report on stolen Egyptian antiquities

The New York Attorney asked Zahi Hawas, Secretary-General of the  
Supreme Council of Antiquities (SCA), to set up a committee of  
Egyptian archaeologists to provide a report to the American court  
next week on the value of stolen pieces.

Hawas said a number of foreign archaeologists whom investigations  
proved to have been involved in smuggling antiquities will be  
suspended soon.

A British lawyer will be assigned to file a lawsuit to retrieve a  
royal head of a statue in the possession of a British artifacts  
merchant. In statements, Hawas said the U.S. court ruling on the  
stolen antiquities case in New York will be handed down on June 11.  
Meanwhile, Minister of Culture Farouk Hosni approved establishing a  
national museum of antiquities in Sharm El-Sheikh to develop tourist  
activities in the Red Sea governorate.

Hamdi Shehata, Head of the Museums Sector, said the project will be  
offered to specialised consulting firms early next month to draw up a  
final design of the museum which will stand over an area of four  
feddans.

Mohamed Abdel-Maqsood, Director of the Lower Egypt and Sinai  
Antiquities Department, said a committee will be formed to select  
4,000 pieces for display in the museum representing development of  
jewellery industry and mining in Sinai.

| 2152|2002-05-14 20:14:04|kcamm23063@aol.com|Re: US asks for report on stolen Egyptian antiquities|

Alberto, if you are not the author, then would you mind stating your source and providing the date? This would very much be appreciated.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 5/14/02 7:57:14 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

US asks for report on stolen Egyptian antiquities

The New York Attorney asked Zahi Hawas, Secretary-General of the Supreme Council of Antiquities (SCA), to set up a committee of Egyptian archaeologists to provide a report to the American court next week on the value of stolen pieces.

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Mohamed Abdel-Maqsoud, Director of the Lower Egypt and Sinai Antiquities Department, said a committee will be formed to select 4,000 pieces for display in the museum representing development of jewellery industry and mining in Sinai.

| 2153|2002-05-15 01:25:48|mansu\_musa|Re: US asks for report on stolen Egyptian antiquities|

--- In Ta\_Seti@y..., kcamm23063@a... wrote:

> Alberto, if you are not the author, then would you mind stating

your source

> and providing the date? This would very much be appreciated.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

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> alberto34482@y... writes:

>

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> > jewellery industry and mining in Sinai.

> >

Sorry I was in a hurry, and copied it down and forgot to post the web site

here is the reference I will post the reference in the future

<http://www.uk.sis.gov.eg/online/html7/o140522i.htm>

| 2154|2002-05-15 07:20:37|Bradenqp@aol.com|Reiki|

Would anyone on this list know of African descended Reiki practitioners in the Massachusetts area, preferably in or near Boston? Spiritualist healers

versed in other schools, but similar to Reiki, would be fine as well. An Afrocentric perspective would be a definite plus.

As an alternative, information on African centered healers willing to consult remotely from other parts of the country would also be appreciated. I realize this may be somewhat off-topic, but I'm interested in contacting healers who can provide energy readings, purifications, etc. from a solid base well tuned to the African reality.

Please email me directly if you wish.

Thanks,

Paul Braden

| 2155|2002-05-15 09:13:00|a.manansala@attbi.com|Re: Reiki|

Try visiting this page:

<http://theafrican.com/Healer/index.shtml>

All the healers on this site are based in Kentucky or DC, but they may be able to refer you to someone near Boston.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2156|2002-05-15 10:20:04|P. Webb|Re: US asks for report on stolen Egyptian antiquities|

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., kcam23063@a... wrote:
> Alberto, if you are not the author, then would you mind
> stating
> your source
> and providing the date? This would very much be
> appreciated.
>
> Forward Ever (by any means necessary); Backward Never!
> Karen-Yaa (YGA)
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> In a message dated 5/14/02 7:57:14 PM Pacific Daylight
> Time,
> alberto34482@y... writes:
>
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Sorry I was in a hurry, and copied it down and forgot to  
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here is the reference I will post the reference in the  
future

<http://www.uk.sis.gov.eg/online/html7/o140522i.htm>

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahooogroups.com

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---

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[LAUNCH](#) - Your Yahoo! Music Experience

| 2157|2002-05-15 10:27:48|Bradenqp@aol.com|Re: Reiki|

In a message dated 5/15/2002 12:14:24 PM Eastern Daylight Time, a.manansala@attbi.com writes:

Try visiting this page:

<http://theafrican.com/Healer/index.shtml>

All the healers on this site are based in Kentucky or DC, but they may be able to refer you to someone near Boston.

Regards,  
Paul Kekai Manansala

Yes, thank you, Paul.

Actually, I've been in touch with one of the healers on that page. It's what got me into investigating reiki in the first place. When I stumbled upon that website, I remembered Grisso's contribution to the Black Athena debate sponsored by Harper Collins, in which you and several others on this list participated.

By the way, can you or someone else recommend a book which best makes the link between modern African cosmogonies and that of Kmt? I've read *Egyptian Yoga* and *Egyptian Tantra Yoga* by Muata Ashby as well as *Metu Neter Vol I* and *Metu Neter Vol II* by Ra Un Nefer Amen, but many of the direct links to individual deities of the Yoruba or the Akan, for example are not made although the general connections are mentioned in passing. In fairness, this is not the focus of either author, however such a work which fully establishes the links to major African cosmogonies would be most useful.

I have read *Religion in West Africa and Ancient Egypt* by the late Nigerian Bishop J. Olumide Lucas, which attempted to make these direct links, but it was written before he'd had time to make the full metaphysical linkages between various deities, ideas and philosophies comprehensively.

Paul Braden

| 2158|2002-05-15 10:34:53|rootofciv|Re: Reiki|

there is this guy in VA that practices that art. He has a book you can get off half.com

Ultimate Mental Power: The IKO - Meditation Technique Baba U. Deon-Solek

Paperback, 1999 - Buy it for \$10.99 (Save 60%)

Peace.

--- In Ta\_Seti@y..., Bradenqp@a... wrote:

- > Would anyone on this list know of African descended Reiki practitioners in
- > the Massachusetts area, preferably in or near Boston? Spiritualist healers
- > versed in other schools, but similar to Reiki, would be fine as well. An
- > Afrocentric perspective would be a definite plus.
- >
- > As an alternative, information on African centered healers willing to consult
- > remotely from other parts of the country would also be appreciated. I realize
- > this may be somewhat off-topic, but I'm interested in contacting healers who
- > can provide energy readings, purifications, etc. from a solid base well tuned
- > to the African reality.
- >
- > Please email me directly if you wish.
- >
- > Thanks,
- > Paul Braden

| 2159|2002-05-15 10:44:03|rootofciv|Re: Reiki|

Peace try this site

<http://home.attbi.com/~a.manansala/cultu.htm>

also try this book

John Mason, "Black Gods-Orisa Studies in the New World "

--- In Ta\_Seti@y..., Bradenqp@a... wrote:

- > In a message dated 5/15/2002 12:14:24 PM Eastern Daylight Time,
- > a.manansala@a... writes:
- >
- >
- >> Try visiting this page:
- >>
- >> <http://theafrican.com/Healer/index.shtml>
- >>
- >> All the healers on this site are based in Kentucky or
- >> DC, but they may be able to refer you to someone near
- >> Boston.
- >>



> > Regards,  
> > Paul Kekai Manansala  
> >  
>  
> Yes, thank you, Paul.  
> Actually, I've been in touch with one of the healers on that page.  
It's what  
> got me into investigating reiki in the first place. When I stumbled  
upon that  
> website, I remembered Grisso's contribution to the Black Athena  
debate  
> sponsored by Harper Collins, in which you and several others on  
this list  
> participated.  
>  
> By the way, can you or someone else recommend a book which best  
makes the  
> link between modern African cosmogonies and that of Kmt? I've read  
Egyptian  
> Yoga and Egyptian Tantra Yoga by Muata Ashby as well as Metu Neter  
Vol I and  
> Metu Neter Vol II by Ra Un Nefer Amen, but many of the direct links  
to  
> individual deities of the Yoruba or the Akan, for example are not  
made  
> although the general connections are mentioned in passing. In  
fairness, this  
> is not the focus of either author, however such a work which fully  
> establishes the links to major African cosmogonies would be most  
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> I have read Religion in West Africa and Ancient Egypt by the late  
Nigerian  
> Bishop J. Olumide Lucas, which attempted to make these direct  
links, but it  
> was written before he'd had time to make the full metaphysical  
linkages  
> between various deities, ideas and philosophies comprehensively.  
>  
>  
> Paul Braden  
| 2160|2002-05-15 11:07:47|a.manansala@attbi.com|Fwd: More on Kouros statue|  
Notice the Kouros statues was found together with a  
sphinx and two lion statues.

Regards,  
Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

---

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&cid=518&ncid=732&e=5&u=/ap/20020511/ap_on_re_eu/greece_statue_1)

[tmpl=story&cid=518&ncid=732&e=5&u=/ap/20020511/ap\\_on\\_re\\_eu/greece\\_statue\\_1](http://story.news.yahoo.com/news?tmpl=story&cid=518&ncid=732&e=5&u=/ap/20020511/ap_on_re_eu/greece_statue_1)

Archaeologists Find Ancient Statue  
Sat May 11, 2:48 AM ET

German archaeologists digging in a Greek burial ground have found a 2,600-year-old statue that appears to be another masterpiece by an acclaimed ? but anonymous ? ancient artist.

The find ? a nearly complete statue of a young man called a "kouros" ? bears the stylistic hallmarks of works attributed to a sculptor known only as Dipylos after the neighborhood where his works were found.

"After 140 years of excavations ... no one could imagine that a new work by the Dipylos sculptor would come to light. But it happened," Wolf-Dietrich Niemeier, head of the German archaeological digs in the area, said Friday.

The new statue was discovered in March along with other antiquities, including two lion sculptures and a sphinx, near the Sacred Gate, one of two portals (news - web sites) into ancient Athens. The finds date from the Archaic period, which was about 900-510 B.C.

Another Dipylos kouros is at the Metropolitan Museum in New York. The National Archaeological Museum in Athens also has one.

Digs in the area have been going on for more than a century and fragments of several kouros figures have been found. But it is rare to find one as complete as the latest find, which is missing portions of its legs and face.

Similarities in facial features, hair and body type among all the finds have led experts to believe they

were created by the same artist or workshop.

Niemeier said the newly uncovered statue has striking similarities to the Dipylon work in New York. When it was complete, the statue may have stood as tall as 6 feet 6 inches tall.

"This find is important ... Greece, which is a vast archaeological area, provides and will always provide the joy of this kind of discovery," said Culture Minister Evangelos Venizelos.

Kouros are sculptures of standing young men, typically with one leg slightly forward. Their original use or meaning is unknown. Some were later used as building material for roadways, presumably after they lost their cultural significance.

The sphinx dates back to 560 B.C. and is the twin of one found in 1907. One of the two lions was found in fragments, but the other was intact, Niemeier said.

| 2161|2002-05-15 15:53:06|mansu\_musa|Re: Reiki|

--- In Ta\_Seti@y..., Bradenqp@a... wrote:

> In a message dated 5/15/2002 12:14:24 PM Eastern Daylight Time,

> a.manansala@a... writes:

>

>

>> Try visiting this page:

>>

>> <http://theafrican.com/Healer/index.shtml>

>>

>> All the healers on this site are based in Kentucky or

>> DC, but they may be able to refer you to someone near

>> Boston.

>>

>> Regards,

>> Paul Kekai Manansala

>>

>

> Yes, thank you, Paul.

> Actually, I've been in touch with one of the healers on that page.

It's what

> got me into investigating reiki in the first place. When I stumbled

upon that

> website, I remembered Grisso's contribution to the Black Athena

debate

> sponsored by Harper Collins, in which you and several others on

this list

> participated.

>

> By the way, can you or someone else recommend a book which best

makes the

> link between modern African cosmogonies and that of Kmt? I've read

Egyptian

> Yoga and Egyptian Tantra Yoga by Muata Ashby as well as Metu Neter

Vol I and

> Metu Neter Vol II by Ra Un Nefer Amen, but many of the direct links

to

> individual deities of the Yoruba or the Akan, for example are not

made

> although the general connections are mentioned in passing. In

fairness, this

> is not the focus of either author, however such a work which fully

> establishes the links to major African cosmogonies would be most

useful.

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Nigerian

> Bishop J. Olumide Lucas, which attempted to make these direct

links, but it

> was written before he'd had time to make the full metaphysical

linkages

> between various deities, ideas and philosophies comprehensively.

>

> The Divine Kingship in Ghana and Ancient Egypt by

Eva L.R. Meyerowitz, London, Faber and Faber Ltd.,

here is another good book to establish the link between kemet and

western africa

Another book I ran across is Moustafa Gadalla Exiled Egyptains

The Divine Kingship in Ghana and Ancient Egypt by  
Eva L.R. Meyerowitz, London, Faber and Faber Ltd., check out that  
book if you can find it still in print

> Paul Braden

| 2162|2002-05-15 16:40:47|lo\_stress|Ramsis II Xrays|

Can anyone please suggest were I might find xrays or cranial facial  
measurements of Ramses II.

Thanks in advance.

Peace

Alex D.

310-649-8360

| 2163|2002-05-15 18:39:08|Bradenqp@aol.com|Re: Reiki|

In a message dated 5/15/2002 7:15:25 PM Eastern Daylight Time, alberto34482@yahoo.com writes:

here is another good book to establish the link between kemet and  
western africa

Another book I ran across is Moustafa Gadalla Exiled Egyptains

The Divine Kingship in Ghana and Ancient Egypt by  
Eva L.R. Meyerowitz, London, Faber and Faber Ltd., check out that  
book if you can find it still in print

I've read Moustafa Gadalla's book and would be curious to know if he has reviewed African centered material since he wrote it. He pretty much implies that a group of Egyptians brought with them the culture that generated a number of African civilizations, but he does not make the connections between Africa and the birth of Kmt itself. It's almost a variant of the old hamitic hypothesis without the implicit racialism of that idea. He's non-committal about the race of the Egyptians, as I recall.

Thanks for the references and help, Alberto, DREA and Paul. I have not read Meyerowitz' book nor those by Deon-Solek and Mason. I'll check them out.

Paul Braden

| 2164|2002-05-15 21:07:57|a.manansala@attbi.com|Re: Reiki|

Moustafa Gadalla's website can be found at:

<http://www.egypt-tehuti.org>

He has a lot of material here from his books on  
Egyptian-African religion.

Try also to search the Legacy site. For example:

On African masks

<http://ngilegacy.com/masks.htm>

The Secrets of the Lotus

<http://ngilegacy.com/lotus.htm>

You can find their search engine at:

<http://ngilegacy.com/search.htm>

Or browse their archives (PDF format) at:

<http://ngilegacy.com/issues.htm>

Budge and P. Shinnie also wrote a lot about the similarities in their works. I have a summary of some of Budge's ideas from \_Osiris; The Egyptian Religion Of Resurrection\_ at:

<http://www.geocities.com/pinatubo.geo/budge.htm>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2165|2002-05-15 21:14:53|a.manansala@attbi.com|Re: Ramsis II Xrays|  
James Harris and Edward Wente, \_X-ray Atlas of the Royal Mummies\_ (Chicago: University of Chicago, 1980).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2166|2002-05-15 22:44:52|mansu\_musa|Re: Reiki|

--- In Ta\_Seti@y..., Bradenqp@a... wrote:

> In a message dated 5/15/2002 7:15:25 PM Eastern Daylight Time,

> alberto34482@y... writes:

>

>

> > here is another good book to establish the link between kemet and

> > western africa

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> >

> > The Divine Kingship in Ghana and Ancient Egypt by

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> > book if you can find it still in print

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> reviewed African centered material since he wrote it. He pretty

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> number of African civilizations, but he does not make the

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> Africa and the birth of Kmt itself. It's almost a variant of the

old hamitic

> hypothesis without the implicit racialism of that idea. He's non-

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> about the race of the Egyptians, as I recall.

>

> Thanks for the references and help, Alberto, DREA and Paul. I have

not read

> Meyerowitz' book nor those by Deon-Solek and Mason. I'll check them

out.

>

>

> Paul Braden

I don't exactly have the reference for the book, but I read that in an african art book that many western africans like the ancient kemetians consider the ibis bird sacxred, and you never know this could be a connection. I was also curious wondering that in egypt i have read there was masking ceremonies, and naming ceremonies much like other parts of africa. Has anybody done any serious reserch on this subject I was just curious???

| 2167|2002-05-15 22:56:30|mansu\_musa|Re: Reiki|

--- In Ta\_Seti@y..., Bradenqp@a... wrote:

> In a message dated 5/15/2002 7:15:25 PM Eastern Daylight Time,  
> alberto34482@y... writes:  
>  
>  
>> here is another good book to establish the link between kemet and  
>> western africa  
>> Another book I ran across is Moustafa Gadalla Exiled Egyptains  
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>> The Divine Kingship in Ghana and Ancient Egypt by  
>> Eva L.R. Meyerowitz, London, Faber and Faber Ltd., check out

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>> book if you can find it still in print  
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> Africa and the birth of Kmt itself. It's almost a variant of the

old hamitic

> hypothesis without the implicit racialism of that idea. He's non-

committal

> about the race of the Egyptians, as I recall.

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> Meyerowitz' book nor those by Deon-Solek and Mason. I'll check them

out.

>

>

> Paul Braden



I've read Moustafa Gadalla's book and would be curious to know if he has reviewed African centered material since he wrote it. He pretty much implies that a group of Egyptians brought with them the culture that generated a number of African civilizations, but he does not make the connections between Africa and the birth of Kmt itself. It's almost a variant of the old hamitic hypothesis without the implicit racialism of that idea. He's non-committal about the race of the Egyptians, as I recall.

Moustafa Gadalla has a lot of opinions in his work that I don't agree with. He is not silent on the race of the kemetians, he thinks that the actual descendants of the kemetians live to the south along the Nile. He thinks this because many of the customs that the people along the Nile practice, and I somewhat agree with him here. I am from modern day kemet, and I come from southern Egypt and the fellahin which is Arabic for peasant live a lot like the people of the Nile used to even use some of the similar farming and irrigation techniques. Most modern day Egyptians on the issue are quite squishy on the issue because of the Islamic and Arabization that has taken place over the centuries. I see a lot of racist try to say that the black gene flow into Egypt came from slaves, and this is not even true. Black people have always lived along the Nile and still do. People when I first came here tried to do the same thing they did to Moustafa Hefny, and put a Caucasian white label on me. My mother is from Algeria also and a Tuareg, but they do the same thing. People don't believe that black people have even lived in the Saharan region. I even read the Egyptology thing by Mary Ann Roth. What she said is incorrect. Many people in Modern day Egypt will tell you they are black with out hesitation, but when they get here to America they switch over because of the stigma of racism. Another flaw in what she said is there has been a conspiracy by Egyptologist to cover up race, well the truth is you can still go to the Cairo Museum today and you will see even the Nubians get marked as anything but Nigritoid. Even Harvard Nubologist admits early Egyptologist were quite hostile and tried to paint the Nubians as whites even. We see people like Breasted Maspero and others have tried their hardest to paint the kemetians as white. Frank Yurco a modern day Egyptologist admits they were black, but he tries to lump lower Egyptians in with Berber populations.

| 2168|2002-05-16 06:40:18|Mamadi Sefe Dekote|Egypt & Africa (was RE: Reiki)|

If this book hasn't been suggested yet for those looking for links between Egypt and other regions

of Africa...

Celenko, Theodore, ed. Egypt in Africa, Indiana University Press, 1996.

Selection of brief essays discussing Egypt's cultural relationship to sub-Saharan Africa. It includes works by both African-centered and mainstream Egyptology academicians. This combination is probably why it is used in several college level courses.

DG

---

| 2169|2002-05-16 08:46:55|Ayele Bekerie|Stop the Auction|  
Dear Ta-Seti Participants,

It has come to my attention that important historical artifacts, including sacred Tabot or Arc of the Covenant is going to be auctioned in the U.S. Please campaign to stop the auction. Please contact the Ethiopian Embassy in Washington for more details. The auctioning of Malcolm X Diaries has been successfully stopped. Let us do the same here. The religious artifacts are priceless and the Tabot is the most sacred object of the Ethiopian Orthodox Church.

Here is an additional information:

#### ART, CULTURE & ENTERTAINMENT

Looted religious relics put on auction

5/16/2002 7:59:00 AM

Addis Ababa, May 16, 2002

Some 91 Ethiopian altar tabots, processional crosses, painted triptychs, diptychs, regalia, artifacts, books and antiquarian maps have been put on auction by the Butter Fields Auctioneers in the United States.

They are of brass, iron, stone and wood and reputed to be over 600 years old. Lt. Col. Geoffrey Pierson looted most of these religious relics from this country during Ethiopian war of liberation from fascist Italian occupation at the beginning of the Second World War.

The Embassy of Ethiopia is currently working to pressure Butter

Fields Auctioneers to stop the auction of the Al J. Venter Collection of Ethiopian Christian Art.

Experts had determined that some of the items in the auction were sacred Ethiopian national treasures, which they had strong cause to believe were either looted from Ethiopian churches and/ or illegally trafficked from the country.

Source: Reporter

--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

phone: 607 255 4607

fax: 607 255 0784

| 2170|2002-05-16 10:02:44|lo\_stress|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> James Harris and Edward Wente, \_X-ray Atlas of the

> Royal Mummies\_ (Chicago: University of Chicago, 1980).

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

Thank you very, very much Paul.

My Ramses digital restoration project is proceeding well. I've had a few set backs, which have enabled me to refine my approach. I hope I can raise the bar for egypto-forensic illustration.

Within the month I should have some preliminary images to share.

Hopefully the X-Ray atlas will provide the information I am looking for. I NEED THE EXACT HEIGHT OF RAMSES II's SKULL FROM CHIN TO CRANIAL APEX so that I can calibrate my software for appropriate tissue depth.

If anyone has quick access to this information it would save me a long trip to the UCLA library.

I can be contacted at

[aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

OR

310-649-8360

Peace and health to all

Alex D.

| 2171|2002-05-16 10:11:55|lo\_stress|Bronze Age Archer in Europe|

<http://www.newscientist.com/news/news.jsp?id=ns99992288>

I think that this might be appropriate for this group.

I'll try and track down some more info later.

Alex D.

| 2172|2002-05-16 12:14:18|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

Alex, all the measurements in this work are cephalometric types either angular or indices.

For example:

UFH/TFH =

Upper facial height divided by Lower facial height

Ramses II's UFH/TFH index is .45.

I have a general description of the cephalograms of Rameses II and many of his family members at:

<http://www.geocities.com/pinatubo.geo/data7.htm>

If you need any specific data, let me know.

The measurements available are:

Angular

ANB

SNA

SNB

SN Pog

NS Art

NS Gon

NS PNS

NS Bas

Gonial Angle

Gon-Art-Pog

Sn-Pal. Plane

SN-Mand. Plane  
Y-Axis  
U1-P. Plane  
L1-M Plane  
Interincisal

Index

Ramus/Body  
Maxilla/Body  
Maxilla/Mandible  
Ramus/Maxilla  
SN/Body  
Bas N/Art Gn  
Cranial Index  
UFH/TFH  
A-B diff.

Abbr.

A - A point  
B - B point  
N - Nasion  
S - Sella  
Pog - Pogion  
Gon - Gonion  
PNS - Posterior nasal spine  
Bas - Basion  
Pal - Palatal  
Mand - Mandibular  
L1 - Mand. central incisor

| 2173|2002-05-16 19:53:32|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Alex, all the measurements in this work are  
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>  
> Angular  
>  
> ANB  
> SNA  
> SNB  
> SN Pog  
> NS Art  
> NS Gon  
> NS PNS  
> NS Bas  
> Gonial Angle  
> Gon-Art-Pog  
> Sn-Pal. Plane  
> SN-Mand. Plane  
> Y-Axis  
> U1-P. Plane  
> L1-M Plane  
> Interincisal  
>  
> Index  
>  
> Ramus/Body  
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- > Gon - Gonion
- > PNS - Posterior nasal spine
- > Bas - Basion
- > Pal - Palatal
- > Mand - Mandibular
- > L1 - Mand. central incisor

Did rames have real red hair,or was it dyed with henna?? I read a few tests all the earliest tests said it was red hair was dyed,and i read other that said rames had natural red hair ???

| 2174|2002-05-16 20:02:28|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

- > --- In Ta\_Seti@y..., a.manansala@a... wrote:
- > > Alex, all the measurements in this work are
- > > cephalometric types either angular or indices.
- > >
- > > For example:
- > >
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- > > Ramses II's UFH/TFH index is .45.
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- > > Rameses II and many of his family members at:
- > >
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- > > If you need any specific data, let me know.
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- > >
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- > >
- > > Index
- > >
- > > Ramus/Body
- > > Maxilla/Body
- > > Maxilla/Mandible
- > > Ramus/Maxilla
- > > SN/Body
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- > > PNS - Posterior nasal spine
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- > Did rames have real red hair,or was it dyed with henna?? I read a

few

> tests all the earliest tests said it was red hair was dyed,and i

read

> other that said rames had natural red hair ???



y L. Balout, C. Roubet and C. Desroches-Noblecourt, and was titled: "La Momie de Ramses II: Contribution Scientifique a l'Egyptologie," (Paris: Editions Recherchesur les Civilisations, 1985). Professor P. F. Ceccaldi, with a research team behind him, studied some hairs which were removed from the mummy's scalp. Ramesses II was 90 years-old when he died, and his hair had turned white. Ceccaldi determined that the reddish-yellow colour of the mummy's hair had been brought about by its being dyed with a dilute henna solution; it proved to be an example of the cosmetic attentions of the embalmers  
| 2175|2002-05-16 20:27:29|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|mansu\_musa wrote:

>>

y L. Balout, C. Roubet and C. Desroches-Noblecourt, and was titled: "La Momie de Ramses II: Contribution Scientifique a l'Egyptologie," (Paris: Editions Recherchesur les Civilisations, 1985). Professor P. F. Ceccaldi, with a research team behind him, studied some hairs which were removed from the mummy's scalp. Ramesses II was 90 years-old when he died, and his hair had turned white. Ceccaldi determined that the reddish-yellow colour of the mummy's hair had been brought about by its being dyed with a dilute henna solution; it proved to be an example of the cosmetic attentions of the embalmers  
>>

There were some tests conducted which are often used to declare that a positive ID for red hair (other than through henna dye) was made.

This is false. There was some evidence that Rameses II \*could\* have had red hair, but no evidence that was the case.

For example, pheomelanin was present. All red heads have pheomelanin, but also many people who have black or other non-red hair.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2176|2002-05-16 22:42:35|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> mansu\_musa wrote:

>

> >>

> y L. Balout, C. Roubet and C. Desroches-Noblecourt, and

> was

> titled: "La Momie de Ramses II: Contribution

> Scientifique a

> l'Egyptologie," (Paris: Editions Recherchesur les

> Civilisations,

> 1985). Professor P. F. Ceccaldi, with a research team

> behind him,

> studied some hairs which were removed from the mummy's

> scalp.

> Ramesses II was 90 years-old when he died, and his hair

> had turned

> white. Ceccaldi determined that the reddish-yellow

> colour of the

> mummy's hair had been brought about by its being dyed

> with a dilute

> henna solution; it proved to be an example of the

> cosmetic attentions

> of the embalmers

> >>

>

> There were some tests conducted which are often used to

> declare that a positive ID for red hair (other than

> through henna dye) was made.

>

> This is false. There was some evidence that Rameses II

> \*could\* have had red hair, but no evidence that was the

> case.

>

> For example, pheomelanin was present. All red heads

> have pheomelanin, but also many people who have black

> or other non-red hair.

>

> Regards,

> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

Thank you for the clarification. There is a couple of people running around on the physical anthropology sites claims that Rames II had red hair. I was watching a documentary with Kent Week, a western egyptologist said that rames II had red hair. He also stated it was rare. I don't know what to say.

| 2177|2002-05-16 23:00:48|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > Did rames have real red hair, or was it dyed with henna?? I read

a few tests all the earliest tests said it was red hair was dyed, and I read other that said rames had natural red hair ???

in follow-up:

>

> y L. Balout, C. Roubet and C. Desroches-Noblecourt, and was  
> titled: "La Momie de Ramses II: Contribution Scientifique a  
> l'Egyptologie," (Paris: Editions Recherchesur les Civilisations,  
> 1985). Professor P. F. Ceccaldi, with a research team behind him,  
> studied some hairs which were removed from the mummy's scalp.  
> Ramesses II was 90 years-old when he died, and his hair had turned  
> white. Ceccaldi determined that the reddish-yellow colour of the  
> mummy's hair had been brought about by its being dyed with a

dilute henna solution; it proved to be an example of the cosmetic attentions of the embalmers<

Not exactly correct. Actual red hair was found by electron microscopic examination. Here's what the report actually said:

"Ramses IId mummy's hair is confined to a temporo-occipital zone which corresponds to an advanced stage of baldness.

Hairs are slightly crimped and show an oval cross-section, the great axis of which lies between 60 and 70 urn : they are specific of < a cymotrich leucoderm >>. [1]

The sample which was investigated comprised identical percentages of fully depigmented and pigmented hairs, the overall colour being a light fair red with some tendency towards yellow.

Although the microscope examination was able to show strong evidence of red pigments, no evidence of possible pigments was obtained : the latter might be present as a diffuse b> component which could be masked by a faint yellow dye (probably arising from dilute Henna >> or one of its derivatives). [2]

The examination of pieces of hairs fallen from the mummy's head gave some explanations to the conspicuous fragility shown by the samples during handling.

Some abrasion of the cuticle, probably present during Ramses IId's life. was also noticed.

Physico-chemical aggressions, during Ramses IId's life, have led to the disappearance of part of the cuticular sheet. which is known to play a protective action on the cortex of the hair ; as a consequence, the latter was modified to a more spongy > and << porous >> state : that lead to a slow but very efficient oxidation of cystinic bonds. This oxidation could explain the strength losses and was confirmed by amino-acid analysis."

Within the body of the work, a slightly more detailed information was give (translated from the French):

"...Under the microscope, there were hairs of two colors : 1) redhead and pigmented; 2) white and completely depigmented, but also colored in yellow by a dye. The fact that the white hairs have under the microscope a yellow hue, it was noted that one used the dilute dye. While reasoning by analogy, one is right to think that the pigmented hairs have been submitted them also to the coloration that, if [the hair] was only light, could have tampered pigments of origin strongly, whom appears redhead...

The hypothesis that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely... If the microscopic exam permitted to recover with certainty an almost redhead pigment, it is not in the same way of the possible fraction blond pigmentation, which could exist in the diffuse state, but would be concealed by a pale yellow dye (probably of the diluted henna [or] either one of its derivative[s]."

The above is from the report of the the Laboratory of the Judiciary Identification (National Police), who concluded (also translated from the French):

"It was not possible to recover on the die-hard-thin cuts of the

very particular morphologies characterizing pigments of hairs  
redhead. Nevertheless, observations to the electronic microscope to  
sweep suggest a certain analogy between hairs of Ramses II and the  
present redhead hairs. Results in MEB perfectly confirm those  
gotten by the laboratory of L'Oréal.

When queried by me (as the L'Oreal report is not present in the  
work), I received the following information from them (translated  
from the French):

"The optic microscopy permitted to determine the redhead hue of  
pigments. Their morphology in electronic microscopy is compatible  
with the one of the pigments of pheomelanin. All results are in the  
book that you mention. "

The full report of the hair analysis of the mummy can be found in *La  
momie de Ramses II: Contribution scientifique à l'Égyptologie*,  
Lionel, Balout; Roubert, C., Desroches-Noblecourt, Christiane,  
(Paris, 1985).

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2178|2002-05-16 23:09:34|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > There were some tests conducted which are often used to  
> > declare that a positive ID for red hair (other than  
> > through henna dye) was made.

> >

> > This is false. There was some evidence that Rameses II  
> > \*could\* have had red hair, but no evidence that was the  
> > case.

> >

> > For example, pheomelanin was present. All red heads  
> > have pheomelanin, but also many people who have black  
> > or other non-red hair.

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> Thank you for the clarification. There is a couple of people

running around on the physical anthropology sites claims that Rames  
II had red hair. I was watching a documentary with Kent Week,a

western egyptologist said that rames II had red hair. He also stated it was rare. I don't know what to say.<

While, as Paul mentions, pheomelanin is present in dark hair, in the case of the Ramses II analysis, his comments are also incorrect. The analysis done on Ramses II shows (as noted in the report I posted earlier) in life he did have red hair. It is rare, and Weeks properly noted this.

However, it appears to have been a familial trait, as similar analysis showed the same situation with Ramses II's father, Seti I, who also had red hair. Considering the meaning of Seti's name ("man of Sutekh/Seth"), it is more likely (as Egyptian names spoke of some of the essence of a human being) that his hair identified him with the red god of the desert, who is traditionally shown with a red tripartite wig, denoting his "dangerous" characteristics.

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| 2179|2002-05-16 23:31:58|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
Katherine wrote:

>>

While, as Paul mentions, pheomelanin is present in dark hair, in the case of the Ramses II analysis, his comments are also incorrect. The analysis done on Ramses II shows (as noted in the report I posted earlier) in life he did have red hair. It is rare, and Weeks properly noted this.

>>

As usual, Katherine you're wrong.

Even the report that you have been posting for years states that no specific morphologies related to red hair were found.

We have already seen that you have a penchant to see

blondes where none exist as in your debates with Manu Ampim.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2180|2002-05-17 01:11:58|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

>

> >>

> While, as Paul mentions, pheomelanin is present in dark

> hair, in the

> case of the Ramses II analysis, his comments are also

> incorrect.

> The analysis done on Ramses II shows (as noted in the

> report I

> posted earlier) in life he did have red hair. It is

> rare, and Weeks

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> As usual, Katherine you're wrong.

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> states that no specific morphologies related to red

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> blondes where none exist as in your debates with Manu

> Ampim.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

The analysis done on Ramses II shows (as noted in the report I

posted earlier) in life he did have red hair. It is

rare, and Weeks

properly noted this.

I am just curious where exactly did the red hair come from???

Even modern Egyptians from where my native country is do not have red hair. There is a couple amazing Berbers that live in northern Algeria that have some red hair, but I am curious where are all these red-haired people coming from. In all the tomb scenes you see they show Libyans with red hair, but yet they are called the Tamhuw wearing animal skins??? where are these people coming from. I might add I am not an Egyptologist, but I know my country. I have yet to see any blonde or red-haired types in my country of birth. Omar Sharif is not even Egyptian, and yet we see him writing editorials for Egypt revealed.

| 2181|2002-05-17 06:40:45|a.manansala@attbi.com|Re: Ramses II Xrays & DigiRebirth|  
The article you mention only misinterprets the reports posted by Katherine.

Here are some relevant quotes:

"

If the microscopic exam permitted to recover with certainty an almost redhead pigment, it is not in the same way of the possible fraction blond pigmentation, which could exist in the diffuse state, but would be concealed by a pale yellow dye (probably of the diluted henna [or] either one of its derivative[s])."

And,

"It was not possible to recover on the die-hard-thin cuts of the very particular morphologies characterizing pigments of hairs redhead. Nevertheless, observations to the electronic microscope to sweep suggest a certain analogy between hairs of Ramses II and the present redhead hairs. Results in MEB perfectly confirm those gotten by the laboratory of L'Oréal."

The tests did not confirm red hair, but that's obviously what the investigators were looking for.

Red hair is a ratio of pheomelanin to eumelanin. There



is no reason to be confident that these ratios in the Rameses II mummy have not changed over thousands of years. Indeed, as the hair cuticle was damaged this is a sure thing. Eumelanin and pheomelanin degrade at different rates depending on the conditions.

And as I've stated before, it is wrong to use mummies as an indication of original appearance, however they may look.

Mummies undergo significant biochemical changes including the breakdown of proteins, fermentation, etc.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

"

| 2182|2002-05-17 10:12:20|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

>

> >>

> While, as Paul mentions, pheomelanin is present in dark

> hair, in the

> case of the Ramses II analysis, his comments are also

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> The analysis done on Ramses II shows (as noted in the

> report I

> posted earlier) in life he did have red hair. It is

> rare, and Weeks

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> As usual, Katherine you're wrong.

>

> Even the report that you have been posting for years

> states that no specific morphologies related to red

> hair were found.

>

> We have already seen that you have a penchant to see

> blondes where none exist as in your debates with Manu

> Ampim.

As usual, Paul, I find your hostility to information which contradicts your point of view both confusing and sad.

While you say what you will (and have in all the years I have communicated online with you on this matter (about 5-6 year as I recall)), you have also no ground upon which you base this misinformation. The report is clear:

"...Under the microscope, there were hairs of two colors : 1) redhead and pigmented; 2) white and completely depigmented, but also colored in sallow by a dye. The fact that the white hairs have under the microscope a sallow hue, it was noted that one used the dilute dye. While reasoning by analogy, one is right to think that the pigmented hairs have been submitted them also to the coloration that, if [the hair] was only light, could have tampered pigments of origin strongly, whom appears redhead...

The hypothesis that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely..."

Source: \_La momie de Ramses II: Contribution scientifique □br> l'Égyptologique\_, Lionel, Balout; Roubert, C., Desroches-Noblecourt, Christiane, (Paris, 1985).

Based upon the report, it states that, in life, the hair of Ramses II was that of a "redhead clear..."

Further, as I noted, L'Oreal did, in private communications with me, confirm this finding.

While Prof. Ampim and I have disagreements other the coloration of \_sking and hair coloring\_ of the Hetepheres imagery of the OK, there is no doubt of the imagery itself as shown in the tombs of Antefoker (Middle Kingdom) the tombs of Rekhmire and Nakht, where blondes and redheads are distinctly shown as part of the native population.

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| 2183|2002-05-17 10:26:11|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

Katherine wrote:

>>

"...Under the microscope, there were hairs of two colors : 1) redhead and pigmented; 2) white and completely depigmented, but also colored in sallow by a dye. The fact that the white hairs have under the microscope a sallow hue, it was noted that one used the dilute dye. While reasoning by analogy, one is right to think that the pigmented hairs have been submitted them also to the coloration that, if [the hair] was only light, could have tampered pigments of origin strongly, whom appears redhead...

The hypothesis that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely..."

>>

You have left out other parts of the report.

All this states is that in the opinion of the researchers the redhead hypothesis is most likely.

However, again no specific identification is made. The specific features associated with redhair were not found as mentioned in the second report, only characteristics that \*might\* indicate redhair (such as pheomelanin).

Given Rameses II's age at death it is probably more likely that the white hair was the natural one rather than the red, in my opinion.

But the most important factor is that the mummy does not give reliable info on what the living Rameses II's

hair looked like.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2184|2002-05-17 10:51:39|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>>

> The analysis done on Ramses II shows (as noted in the

> report I

> posted earlier) in life he did have red hair. It is

> rare, and Weeks

> properly noted this.

>

> I am just curious where exactly did the red hair come from???

Even modern Egyptians from where my native country is don't have red hair. There is a couple amazing Berbers that live in northern Algeria that have some red hair, but I am curious where are all these red-haired people coming from. In all the tomb scenes you see they show Libyans with red hair, but yet they are called the Tamhuw wearing animal skins??? where are these people coming from. <

I have met red-haired modern Egyptians: most are from the Alexandrian region, and the hair is more along the auburn range. Many of them have hazel or green eyes. While Paul will jump on this issue as "admixture" with colonial groups of modern times, even the ancient Egyptians were known to have had interaction with foreigners where the differences such as hair color were noted in names and artistic renderings.

For example, the vizier Neferronpet's mother had the name of Qafraiat, which means (in Semitic) "she who has blonde hair." (Bresciani, 1997: 241). In Avaris, a Hyksos dignitary's statue showed that he had also red hair (Bietak, 1996: 20), so interaction between Egyptians and foreigners in pharaonic imperial period also further involved into the native Egyptian population, so finding red-haired Egyptians in modern times (without necessarily being a trait introduced post Arab influxes) is quite possible.

References:

Bietak, M. 1996. *Avaris, the Capital of the Hyksos: Recent Excavations at Tell el-Dab'a*. (London: British Museum Press).

Bresciani, E. 1997. Foreigners. In S. Donadoni (ed.), *The*

Egyptians.\_ (Chicago: University of Chicago Press): 221-253.

Red hair is normally thought of as a recessive trait, For this reason, it is possible it may be subsumed by black/brown, where eumelanin predominates. However, where pheomelanin predominates, as appears to have been the case in the poor deceased Ramses II, then the pheomelanin produces red hair. Such red hair need not be of the "blonde based" red, however, as the report noted: there are many ranges of red hair, which has called into question whether red hair is genetically controlled, rather than mere sport appearances.

See:

<<http://druniverse.wsu.edu/QandA.asp?questionID=8062>>

and

<<http://archderm.ama-assn.org/issues/v137n11/abs/dre10022.html>>

which discusses that red hair may "...approximate an autosomal recessive trait," but is actually due to other factors other than simple Mendelian genetic conditions of dominant and recessive traits.

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| 2185|2002-05-17 11:05:27|Emeagwali, Gloria (History)|Re: Ramsis II Xrays & DigiRebirth|  
'Red God of the Desert' or the devil incarnate .....  
GE

-----Original Message-----

From: naseret [mailto:[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)]  
Sent: Friday, May 17, 2002 2:10 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > There were some tests conducted which are often used to  
> > declare that a positive ID for red hair (other than  
> > through henna dye) was made.

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> > This is false. There was some evidence that Rameses II

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While, as Paul mentions, pheomelanin is present in dark hair, in the  
case of the Ramses II analysis, his comments are also incorrect.  
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However, it appears to have been a familial trait, as similar  
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of the essence of a human being) that his hair identified him with  
the red god of the desert, who is traditionally shown with a red  
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Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

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[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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| 2186|2002-05-17 11:08:08|Emeagwali, Gloria (History)|Re: Ramsis II Xrays & DigiRebirth|

Are you suggesting that the mummy is a fake? Interesting idea.

GE

-----Original Message-----

From: mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

Sent: Friday, May 17, 2002 4:12 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

>

> >>

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> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

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[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

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| 2187|2002-05-17 11:15:31|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
Gloria wrote:

>>

Are you suggesting that the mummy is a fake?  
Interesting idea.

GE  
>>

Diop questioned whether the mummy was really that of  
Rameses II since it was not readily-identifiable when  
first found.

Another question would be as to the hair actually  
tested. It did not come directly from the body of  
Rameses II.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2188|2002-05-17 11:24:47|neseret|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:



> Katherine wrote:

>

> >>

>

> "...Under the microscope, there were hairs of two

> colors : 1) redhead and pigmented; 2) white and completely

depigmented, but also colored in sallow by a dye. The fact that the white hairs have under the microscope a sallow hue, it was noted that one used the dilute dye. While reasoning by analogy, one is right to think that the pigmented hairs have been submitted them also to the coloration that, if [the hair] was only light, could have tampered pigments of origin strongly, whom appears redhead...

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> clear, and maybe same redhead blond (Venice fair?) seems

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> You have left out other parts of the report.

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> All this states is that in the opinion of the

> researchers the redhead hypothesis is most likely.

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> However, again no specific identification is made. The

> specific features associated with redhair were not

> found as mentioned in the second report, only

> characteristics that \*might\* indicate redhair (such as

> pheomelanin).

Again, incorrect: The report says:

"The sample which was investigated comprised identical percentages of fully depigmented and pigmented hairs, the overall colour being a light fair red with some tendency towards yellow.

Although the \_microscope examination was able to show strong evidence of red pigments\_, no evidence of possible pigments was obtained : the latter might be present as a diffuse b> component which could be masked by a faint yellow dye (probably arising from dilute Henna >> or one of its derivatives)."

As the report is stating, they find evidence of red hair \_is\_ there. Note that the report distinguishes between "red pigments" present in the hair, and the henna, which they refer to as a "dye."

- > Given Rameses II's age at death it is probably more
- > likely that the white hair was the natural one rather
- > than the red, in my opinion.

Then, based upon the two pieces of information given in the report, again you would be wrong. The report carefully distinguished between the pigmented, not affected by dyes and non-pigmented hair, which is the white hair (and which specifically noted this).

- >
- > But the most important factor is that the mummy does
- > not give reliable info on what the living Rameses II's
- > hair looked like.

I would disagree, based upon the report, but to each his own.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2189|2002-05-17 11:44:37|lo\_stress|Re: Ramsis II Xrays & DigiRebirth|  
But what about Malcom X aka Detroit Red, or Red Foxx. Two light  
skinned red haired blacks. ;)

Does not the Ramses family stem from military(non-royal) roots?  
Perhaps he was mixed. Red hair or not, could his family be  
categorized afrioid based upon their bone structures?

Peace.

Alex

| 2190|2002-05-17 13:06:07|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

- > Are you suggesting that the mummy is a fake? Interesting idea.
- >
- > GE
- >
- > -----Original Message-----
- > From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Friday, May 17, 2002 4:12 AM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth  
>  
>  
> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
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>> The analysis done on Ramses II shows (as noted in the  
>> report I  
>> posted earlier) in life he did have red hair. It is  
>> rare, and Weeks  
>> properly noted this.  
>>>  
>>  
>> As usual, Katherine you're wrong.  
>>  
>> Even the report that you have been posting for years  
>> states that no specific morphologies related to red  
>> hair were found.  
>>  
>> We have already seen that you have a penchant to see  
>> blondes where none exist as in your debates with Manu  
>> Ampim.  
>>  
>> Regards,  
>> Paul Kekai Manansala  
>> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
>  
> The analysis done on Ramses II shows (as noted in the  
> report I  
> posted earlier) in life he did have red hair. It is  
> rare, and Weeks  
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> I am just curious where exactly did the red hair come from???  
> Even modern egyptians from where my native country is donot have

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> hair. There is a couple amazingh berbers that live in northern  
> algeria that have some red hair,but I am curious where are all

these

> red haired people coming from. IN all the tomb scence you see they  
> show libyans with red hair,but yet they are called the tamhou

wearing

> animal skins??? where are these people coming from. I might add I

am

> not a egyptologist,but I know my country. I have yet to see any  
> blonde or red haired types in my country of birth. OMAR shariff is  
> not even egyptain,and yet we see him writting editorials for egypt  
> revelaed.

>

>

>

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>

>

>

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<http://docs.yahoo.com/info/terms/>

Are you suggesting that the mummy is a fake? Interesting idea.  
No,I not sugesting the mummies fake,but I am wondering where  
exactly do the red hair in egypt come from. Even today in egypt,the  
country where i was born and come from I see no red hair or blonde  
hair for that matter. The only red haired people i can see is the  
libyans which are showed bound and called tamhou. I am not saying  
there was no red haired people I am just curious where they came from.  
Like I said there are no blonde haired and red haired people in  
modern egypt. The only red haired people i know in Northern Africa  
are the kabyle and some of the coastal berbers.

| 2191|2002-05-17 14:32:14|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
Katherine wrote:

>>

As the report is stating, they find evidence of red  
hair \_is\_  
there. Note that the report distinguishes between "red

pigments"  
present in the hair, and the henna, which they refer to  
as a "dye."  
>>

The report you gave said they did not find specific  
morphologies for red hair. Only an analogy of red hair  
from which it is clear from the whole report that they  
mean only the presence of pheomelanin.

Since all redheads have pheomelanin, the mummy could  
have had red hair, but the same substance is also found  
at high percentages among non-redheads.

They should have tested for ratios of melanin but they  
had insufficient samples.

One can see this clearly by just looking at pictures of  
the mummy. It is not obviously red-headed.

So, clearly there is no positive ID here of a redhead.  
That some hairs may have appeared red under an electron  
microscope is meaningless. The whole mummy looked  
unnatural in terms of color which is probably the  
result of all sorts of unknown biochemical processes.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2192|2002-05-17 14:37:10|Emeagwali, Gloria (History)|Re: Ramsis II Xrays & DigiRebirth|  
'In Avaris, a Hyksos dignitary's statue  
showed that he had also red hair (Bietak, 1996: 20).....'

Just to note that the Hyksos were foreign invaders from West Asia.

-----Original Message-----  
From: naseret [mailto:[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)]  
Sent: Friday, May 17, 2002 1:52 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth

--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>

> The analysis done on Ramses II shows (as noted in the  
 > report I  
 > posted earlier) in life he did have red hair. It is  
 > rare, and Weeks  
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 > I am just curious where exactly did the red hair come from???  
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 red hair. There is a couple amazing Berbers that live in northern  
 Algeria that have some red hair, but I am curious where are all  
 these red-haired people coming from. In all the tomb scenes you see  
 they show Libyans with red hair, but yet they are called the Tamhu  
 wearing animal skins??? where are these people coming from. <

I have met red-haired modern Egyptians: most are from the  
 Alexandrian region, and the hair is more along the auburn range.  
 Many of them have hazel or green eyes. While Paul will jump on this  
 issue as "admixtures" with colonial groups of modern times, even the  
 ancient Egyptians were known to have had interaction with foreigners  
 where the differences such as hair color were noted in names and  
 artistic renderings.

For example, the vizier Neferronpet's mother had the name of  
 Qafraiat, which means (in Semitic) "she who has blonde hair."  
 (Bresciani, 1997: 241). so interaction  
 between Egyptians and foreigners in pharaonic imperial period also  
 further involved into the native Egyptian population, so finding red  
 haired Egyptians in modern times (without necessarily being a trait  
 introduced post Arab influxes) is quite possible.

#### References:

Bietak, M. 1996. *Avaris, the Capital of the Hyksos: Recent  
 Excavations at Tell el-Dab'a*. (London: British Museum Press).

Bresciani, E. 1997. Foreigners. In S. Donadoni (ed.), *The  
 Egyptians*. (Chicago: University of Chicago Press): 221-253.

Red hair is normally thought of as a recessive trait. For this  
 reason, it is possible it may be subsumed by black/brown, where  
 eumelanin predominates. However, where pheomelanin predominates, as  
 appears to have been the case in the poor deceased Ramses II, then  
 the pheomelanin produces red hair. Such red hair need not be of  
 the "blonde based" red, however, as the report noted: there are many  
 ranges of red hair, which has called into question whether red hair  
 is genetically controlled, rather than mere sport appearances.

See:

<<http://druniverse.wsu.edu/QandA.asp?questionID=8062>>

and

<<http://archderm.ama-assn.org/issues/v137n11/abs/dre10022.html>>

which discusses that red hair may "...approximate an autosomal recessive trait," but is actually due to other factors other than simple Mendelian genetic conditions of dominant and recessive traits.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

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| 2193|2002-05-17 14:45:18|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., "Emeagwali, Gloria (History)"  
wrote:

> 'In Avaris, a Hyksos dignitary's statue  
> showed that he had also red hair (Bietak, 1996: 20).....'  
>  
> Just to note that the Hyksos were foreign invaders from West Asia.  
>  
>  
>  
> -----Original Message-----  
> From: neseret [mailto:egylist@g...]  
> Sent: Friday, May 17, 2002 1:52 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth  
>  
>  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> >>

> > The analysis done on Ramses II shows (as noted in the  
> > report I

> > posted earlier) in life he did have red hair. It is

> > rare, and Weeks

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> red hair. There is a couple amazing Berbers that live in northern

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> these red-haired people coming from. In all the tomb scenes you

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> wearing animal skins??? where are these people coming from. <

>

> I have met red-haired modern Egyptians: most are from the

> Alexandrian region, and the hair is more along the auburn range.

> Many of them have hazel or green eyes. While Paul will jump on

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> issue as "admixtures" with colonial groups of modern times, even

the

> ancient Egyptians were known to have had interaction with

foreigners

> where the differences such as hair color were noted in names and

> artistic renderings.

>

> For example, the vizier Neferronpet's mother had the name of

> Qafraiat, which means (in Semitic) "she who has blonde hair."

> (Bresciani, 1997: 241). so interaction

> between Egyptians and foreigners in pharaonic imperial period also

> further involved into the native Egyptian population, so finding red

> haired Egyptians in modern times (without necessarily being a trait

> introduced post Arab influxes) is quite possible.

>

> References:

>

> Bietak, M. 1996. \_Avaris, the Capital of the Hyksos: Recent

> Excavations at Tell el-Dab'a\_. (London: British Museum Press).

>

> Bresciani, E. 1997. Foreigners. In S. Donadoni (ed.), \_The

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> Red hair is normally thought of as a recessive trait, For this  
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> eumelanin predominates. However, where pheomelanin predominates,

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> appears to have been the case in the poor deceased Ramses II, then  
> the pheomelanin produces red hair. Such red hair need not be of  
> the "blonde based" red, however, as the report noted: there are

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> ranges of red hair, which has called into question whether red hair  
> is genetically controlled, rather than mere sport appearances.

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> See:

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> and

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> which discusses that red hair may "...approximate an autosomal  
> recessive trait," but is actually due to other factors other than  
> simple Mendelian genetic conditions of dominant and recessive

traits.

>

> Katherine Griffis-Greenberg

>

> University of Alabama at Birmingham

> UAB Options/Special Studies

>

> <http://www.griffis-consulting.com>

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have met red-haired modern Egyptians: most are from the Alexandrian region, and the hair is more along the auburn range. Many of them have hazel or green eyes. While Paul will jump on this issue as "admixture" with colonial groups of modern times, even the ancient Egyptians were known to have had interaction with foreigners where the differences such as hair color were noted in names and artistic renderings.

Alexzandria has a large lebanese population which have been mixing over the centuries with the northern egyptian people. I am from southern egypt, and like I said I never meet any red haired egyptians, but coming from the north is very possible, but you also have to consider a bulk of the population in alexzandria is Lebanese  
| 2194|2002-05-17 15:43:23|chingdude56|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> No, I am not suggesting the mummies are fake, but I am wondering where  
> exactly do the red hair in egypt come from. Even today in egypt, the  
> country where I was born and come from I see no red hair or blonde  
> hair for that matter. The only red haired people I can see is the  
> libyans which are shown bound and called tamhou. I am not saying  
> there was no red haired people I am just curious where they came

from.

> Like I said there are no blonde haired and red haired people in  
> modern egypt. The only red haired people I know in Northern Africa  
> are the kabyle and some of the coastal berbers.

I recently came across photographs of blonde and red haired egyptians while browsing at a bookstore. The people were part of an oasis community in western egypt and the author ascribed their features to a berber origin on the basis of the community's oral history.

btw, does anyone know if the genetic evidence supports a derivation or consanguinity with european populations for northern berber communities such as the kabyle? It's hard to imagine that such features as fair hair/eyes/skin (and mesocephaly?) that occur among them evolved independently.

kabyles:

<http://karim.freehosting.net>

<http://members.aol.com/nikegrid/boualem.htm>

| 2195|2002-05-17 15:45:39|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "lo\_stress" wrote:

- > But what about Malcom X aka Detroit Red, or Red Foxx. Two light
- > skinned red haired blacks. ;)
- >
- > Does not the Ramses family stem from military(non-royal) roots?
- > Perhaps he was mixed. Red hair or not, could his family be
- > catagorized africoid based upon their bone structures?

Ramses II's forefather was a non-royal military man named "Pi-Rammessu", who served as Horemheb's comrade in arms wheth the latter was general under Tutankhamun. After the death of Horemheb's main military attache, Sennawy, Pi-Rammessu moved into his place, and once Horemheb was made king, Pi-Ramessu served first as general, then vizier, under this king, and culminated as his decreed heir upon Horemheb's death. Changing his name to "Ramses {I}", he was likely an old man upon his ascension to the throne, and may have ruled alone for only 2 years or so.

The family hailed from the eastern Delta region of Egypt, and it is thought possible they were descendants of the Hyksos rulers, mainly due to the issuance of the 400-year Stela, which celebrated the 400-year old rule of Sutekh, portrayed as the primary Hyksos god, Baal, and the founding of Avaris. With in the inscriptions, Ramses mentions an ancestor of his family which was named Tiu - which is likely not an Egyptian name.

As for Ramses II, the published report which has formed the largest portion of this thread, states that Ramses II was a "cymotrich leukoderm," or a "wavy haired person with white/fair skin." As such, I do not think his classification would be called "afrocoid," which is traditionally a term used to describe dark or black persons.

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| 2196|2002-05-17 16:02:45|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
mansu\_musa wrote:

>>

Alexzandria has a large lebanese population which have been mixing over the centuries with the northern egyptain people. I

am from  
southern egypt, and like I said i never meet any red  
haired  
egyptians, but coming from the north is very  
possible, but you also  
have to consider a bulk of the population in  
alexandria is Lebanese  
>>

Many of the middle to upper class Egyptians I met and  
talked with in Cairo come from families that migrated  
only in the last century or two from Lebanon, Greece,  
Syria, Armenia, etc.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2197|2002-05-17 16:21:22|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
chingdude56 wrote:  
>>

btw, does anyone know if the genetic evidence supports  
a derivation  
or consanguinity with european populations for northern  
berber  
communities such as the kabyle? it's hard to imagine  
that such  
features as fair hair/eyes/skin (and mesocephaly?) that  
occur among  
them evolved independently.  
>>

Below are abstracts of two studies. The first gives an  
idea of a European connection, while the other suggests  
more isolated development.

Tissue Antigens 1981 May;17(5):501-6 Related Articles,  
Books, LinkOut

HLA-A,B,C, Bf and glyoxalase I polymorphisms in a  
sample of the Kabyle population (Algeria).

Bouali M, Dehay C, Benajam A, Poirier JC, Degos L, Marcelli-Barge A.

HLA (A,B and C) gene and haplotype frequencies were determined in 44 Berber families from the Kabyle tribe. The Bf and Glo polymorphisms were also defined and the haplotypes were deduced from these family data. The main association (A1, B8, BfS; A29, B12, Glo2, Aw33, B14, BfS, Glo1; Cw5, B18, BfF1; A1, Bw17) showed the relationship between the populations from the southwest of Europe, and this population. Another association, A11 and Bw21, was found also in Twareg, which are probably of the same origin.

Hum Genet 1978 Jan 19;40(2):177-84 Related Articles, OMIM, Books, LinkOut

Heterogeneity of glucose-6-phosphate dehydrogenase deficiency in Algeria. Study in Northern Algeria with description of five new variants.

Benabadji M, Merad F, Benmoussa M, Trabuchet G, Junien C, Dreyfus JC, Kaplan JC.

Glucose-6-phosphate dehydrogenase (G6PD) deficiency was found in 3.2% of the male population living in the urban area of Algiers. The deficient subjects originated from multiple geographic regions of Northern Algeria, with prevalence of individuals of Berber-Kabyle origin. Red blood cell G6PD was partially purified and characterized in deficient males from 17 families, and six different variants were found. Among them, only one, the Gd(-) Kabyle variant, had been previously described. It was detected in nine families. The other five variants were new: Gd(-) Laghouat (four cases), Gd(-) Blida (one case), Gd(-) Thenia (one case), Gd(-) Titteri (one case), and Gd(-) Alger (two brothers). Strikingly, the common Mediterranean variant was not found. G6PD deficiency is heterogeneous in northern Algeria where autochthonous variants seem to prevail. The Kabyle variant may be common in this country.

| 2198|2002-05-17 16:22:06|neseret|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:  
 > >>  
 > As the report is stating, they find evidence of red  
 > hair \_is\_ there. Note that the report distinguishes between "red  
 > pigments" present in the hair, and the henna, which they refer to  
 > as a "dye."  
 > >>  
 >  
 > The report you gave said they did not find specific  
 > morphologies for red hair. Only an analogy of red hair  
 > from which it is clear from the whole report that they  
 > mean only the presence of pheomelanin.

Paul: they did. They said the hair was red (and I have quoted all such information which states this fairly unequivocally, IMO), and it would be \_eumelanin\_ which would show evidence of dark (brown/black) hair.

Pheomelanin can be masked BY eumelanin, but in this case, it was not. The reports does not even cite findings of eumelanin. Further, they studied the roots of the hair taken from the mummy itself and from where it had fallen out. This means they were seeing how the hair looked in \_life\_. As such, it is not the dye they analyzed, but the hair root for its original coloration.

> One can see this clearly by just looking at pictures of  
 > the mummy. It is not obviously red-headed.

Oh, for heaven's sake. Have you actually seen the mummy of Ramses II, then? No, you state you have seen only pictures. Since you have not, we will then have to rely upon the description the report gives:

"Ramses IId mummy's hair is confined to a temporo-occipital zone which corresponds to an advanced stage of baldness.

Hairs are slightly crimped and show an oval cross-section, the great axis of which lies between 60 and 70 urn : they are specific of < a cymotrich leucoderm >>. [1]

The sample which was investigated comprised identical percentages of fully depigmented and pigmented hairs, \_the overall colour being a light fair red\_ with some tendency towards yellow." [Emphasis \_ \_ mine]

See also:

<<http://www.sullybuttes.net/users/teacher/red.htm>>

for a discussion of this report.

- > So, clearly there is no positive ID here of a redhead.
- > That some hairs may have appeared red under an electron
- > microscope is meaningless.

Somehow persons who are actually trained to study hair, as part of forensic sciences, anatomists, and so on are doing "meaningless" work? I somehow think you are pushing credibility here. Electron microscopy is exactly the tool used in all such studies, so it is by no means "meaningless."

I suggest you also look at

Birkett, D.A., Gummer, C.I., and Dawber, R.P.R. 1986. Preservation of the subcellular structure of ancient hair. In A.R. David (ed.), *Science in Egyptology*. Manchester: Manchester University Press: 367-369.

- >The whole mummy looked
- > unnatural in terms of color which is probably the
- > result of all sorts of unknown biochemical processes.

Clearly describe the full processes you mean, Paul. Mummification tends to *preserve* the tissues of the body for review by analysis (it is even possible to see down to the cellular structure even today without notable change in tissue coherency). It is a dessicating procedure, which means the tissue is relieved of fluids, but not its structural integrity.

And before you pull out that old saw about resins damage again, I think you should be aware that by the time of Ramses II's death, this practice had ceased.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2199|2002-05-17 16:22:07|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

> >>

> As the report is stating, they find evidence of red

> hair \_is\_ there. Note that the report distinguishes between "red

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> as a "dye."

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- >The whole mummy looked
- > unnatural in terms of color which is probably the
- > result of all sorts of unknown biochemical processes.

Clearly describe the full processes you mean, Paul. Mummification tends to *\_preserve\_* the tissues of the body for review by analysis (it is even possible to see down to the cellular structure even today without notable change in tissue coherency). It is a dessicating procedure, which means the tissue is relieved of fluids, but not its structural integrity.

And before you pull out that old saw about resins damage again, I think you should be aware that by the time of Ramses II's death, this practice had ceased.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2200|2002-05-17 16:37:48|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
Katherine wrote:

>>

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

> >>

Paul: they did. They said the hair was red

>>

They did not. They did find some red-looking hairs, and white and yellow hairs.

But they did not confirm what the \*original\* hair color was. They plainly said they did not have sufficient samples to conduct such tests. No 'specific morphologies.'

>>

> One can see this clearly by just looking at pictures of > the mummy. It is not obviously red-headed.

Oh, for heaven's sake. Have you actually seen the mummy of Ramses

II, then? No, you state you have seen only pictures.

>>

No one has said the mummy has red hair previous to the testing. This is obvious from many color photos.

That's why the report made such big headlines in EuroAmerican newspapers. The red hair story comes out only after microscopic observation.

>The whole mummy looked

> unnatural in terms of color which is probably the

> result of all sorts of unknown biochemical processes.

>>

Clearly describe the full processes you mean, Paul.

Mummification

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structure even  
today without notable change in tissue coherency). It  
is a  
dessicating procedure, which means the tissue is  
relieved of fluids,  
but not its structural integrity.  
>>

You must have missed recent postings to this group.

I cited a study not long ago which claimed that no  
Egyptian mummy older than the Ptolemaic period  
contained authentic DNA!

They used aspartic acid racemization rates to support  
their conclusion.

Then there was the study of a Ptolemaic mummy, in which  
researchers were unable to extract normal human  
proteins because these had all broken down. The mummy  
dated to only about 200 BCE.

Use the group search engine to find the refs.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2201|2002-05-17 16:38:58|terance pete|Re: Ramsis II Xrays & DigiRebirth|

***a.manansala@attbi.com*** wrote:

mansu\_musa wrote:

>>  
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been mixing  
over the centuries with the northern egyptain people. I  
am from  
southern egypt, and like I said i never meet any red  
haired  
egyptains, but coming from the north is very  
possible, but you also  
have to consider a bulk of the population in  
alexzandria is Lebanese  
>>

Many of the middle to upper class Egyptians I met and

talked with in Cairo come from families that migrated only in the last century or two from Lebanon, Greece, Syria, Armenia, etc.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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Most of the upper classes in Alexzandria are Lebanese, and our friend Omar Shariff is Lebanese also not egyptain just might want to throw that in

---

### **Do You Yahoo!?**

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| 2202|2002-05-17 16:44:13|lo\_stress|Re: Ramsis II Xrays & DigiRebirth|  
Was Diop allowed to examine the mummy? From what I understand the study of the Ramses hair was to disprove Diop.

Was the skin allowed to be tested for eumelanin? And is the mummy still on display in Cairo? One article cited in this thread states that his remains have now been tucked away in the "bowels of the museum" after the test. Curious.

According to the evidence cited thus far, Ramses ethnicity has been hinted at by examining the structure and color of his hair, and his facial shape. Are there other determining factors? Such as skeletal proportions, DNA, etc.

Are there any illustrations ancient or modern (mummy, painting, statue, or relief) of Ramses II mother?

Peace.  
alex

I find it funny that in order for an egyptian to be considered a black they must have extremely nappy hair and jet black skin. Is

Haille Sellasie I not to be considered black by european ethnic standards and classifications?????

| 2203|2002-05-17 16:56:58|terance pete|Re: Ramsis II Xrays & DigiRebirth|

**chingdude56** wrote:

```
--- In Ta_Seti@y..., "mansu_musa" wrote:  
> No,I not sugesting the mummies fake,but I am wondering  
where  
> exactly do the red hair in egypt come from. Even today in  
egypt,the  
> country where i was born and come from I see no red hair  
or blonde  
> hair for that matter. The only red haired people i can  
see is the  
> libyans which are showed bound and called tamhou. I am  
not saying  
> there was no red haired people I am just curious where  
they came  
from.  
> Like I said there are no blonde haired and red haired  
people in  
> modern egypt. The only red haired people i know in  
Northern Africa  
> are the kabyle and some of the coastal berbers.
```

i recently came across photographs of blonde and red haired  
egyptians  
while browsing at a bookstore. the people were part of an  
oasis  
community in western egypt and the author ascribed their  
features to  
a berber origin on the basis of the community's oral  
history.

btw, does anyone know if the genetic evidence supports a  
derivation  
or consanguinity with european populations for northern  
berber  
communities such as the kabyle? it's hard to imagine that  
such  
features as fair hair/eyes/skin (and mesocephaly?) that  
occur among  
them evolved independently.

kabyles:  
<http://karim.freehosting.net>  
<http://members.aol.com/nikegrid/boualem.htm>

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i recently came across photographs of blonde and red haired egyptians while browsing at a bookstore. the people were part of an oasis community in western egypt and the author ascribed their features to a berber origin on the basis of the community's oral history.

btw, does anyone know if the genetic evidence supports a derivation or consanguinity with european populations for northern berber communities such as the kabyle? it's hard to imagine that such features as fair hair/eyes/skin (and mesocephaly?) that occur among them evolved independently.

What berber population are you talking about ??? The siwa oasis berbers usually have dark to medium complete skin. Siwa oasis is very near libya. I am a southern egyptain, and I can tell you I have never seen a blonde haired egyptain in my life.

What book showed these pictures???

---

### **Do You Yahoo!?**

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| 2204|2002-05-17 17:33:56|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

Alex wrote:

>>

Was Diop allowed to examine the mummy? From what I understand the study of the Ramses hair was to disprove Diop.

>>

During the UNESCO conference on African History, Diop requested samples from the royal mummies to conduct

melanin dosage tests.

He was never allowed to conduct such tests, even when Rameses II was brought to Paris. Instead he tested the Egyptian mummies in Paris.

>>

still on display in Cairo? One article cited in this thread states that his remains have now been tucked away in the "bowels of the museum" after the test.

>>

I believe the mummy is still tucked away.

>>

Such as skeletal proportions, DNA, etc.

>>

The royal mummies as a series are "supra-negroid" in relation to limb ratios. I don't have the data from the study with me so I can't give anymore specifics.

>>

Are there any illustrations ancient or modern (mummy, painting, statue, or relief) of Ramses II mother?

>>

At Abu Simbel, between the four colossal statues at the Greater Temple, there is a statue of Mut-Tuy, Ramses II's mother.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

Attachments :

**neseret** wrote:

```
--- In Ta_Seti@y..., "lo_stress" wrote:  
> But what about Malcom X aka Detroit Red, or Red Foxx. Two  
light  
> skinned red haired blacks. ;)  
>  
> Does not the Ramses family stem from military(non-royal)  
roots?  
> Perhaps he was mixed. Red hair or not, could his family  
be  
> catagorized africoid based upon their bone structures?
```

Ramses II's forefather was a non-royal military man named "Pi-Ramessu", who served as Horemheb's comrade in arms wheth the latter was general under Tutankhamun. After the death of Horemheb's main military attache, Sennawy, Pi-Ramessu moved into his place, and once Horemheb was made king, Pi-Ramessu served first as general, then vizier, under this king, and culminated as his decreed heir upon Horemheb's death. Changing his name to "Ramses {I}", he was likely an old man upon his ascension to the throne, and may have ruled alone for only 2 years or so.

The family hailed from the eastern Delta region of Egypt, and it is thought possible they were descendants of the Hyksos rulers, mainly due to the issuance of the 400-year Stela, which celebrated the 400-year old rule of Sutekh, portrayed as the primary Hyksos god, Baal, and the founding of Avaris. With in the inscriptions, Ramses mentions an ancestor of his family which was named Tiu - which is likely not an Egyptian name.

As for Ramses II, the published report which has formed the largest portion of this thread, states that Ramses II was a "cymotrich leukoderm," or a "wavy haired person with white/fair skin." As such, I do not think his classification would be called



"afrocoid,"  
which is traditionally a term used to describe dark or  
black persons.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

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portion of this thread, states that Ramses II was a "cymotrich  
leukoderm," or a "wavy haired person with white/fair skin." As  
such, I do not think his classification would be called  
"afrocoid,"  
which is traditionally a term used to describe dark or black  
persons.

well maybe those test say these things, but tell me why don't the testds match the pictures I  
found???

---

### **Do You Yahoo!?**

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| 2206|2002-05-17 18:06:23|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

Terance wrote:

>>

well maybe those test say these things, but tell me why  
don't the testds match  
the pictures I found???

>>

I'm willing to bet that if you gave Ramses II's cephalogram to an international forensic specialist (like they have at Interpol) without any ID, the analysis would turn out East African nearly all the time.

This would be even more true if the same thing was done with the cephalograms of his father Seti I or his son Merenptah.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2207|2002-05-17 20:05:29|mansu\_musa|Interesting web site don't agree with everything on it |

<http://www26.brinkster.com/archived/>

| 2208|2002-05-18 03:55:26|mansu\_musa|a QUESTION FOR Paul Barton??|

In fact, ancient Nubians used both the elephant and horses as weapons

of war. DO YOU HAVE ANY REFERENCES FOR THIS i SAW YOUR WEB SITE,BUT

THE QUESTION IS i WISH YOU WOULD INCLUDE REFERENCES

| 2209|2002-05-18 07:05:08|a.manansala@attbi.com|Re: a QUESTION FOR Paul Barton??|

mansu\_musa, I don't have info no Paul Barton's site but

I wonder if I could ask you a question.

You've said many times you grew up in S. Egypt and that you're mother is from Algeria.

Where exactly did you grow up in S. Egypt and how would you describe the population there in terms of ethnicity and American ideas of "race."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2210|2002-05-18 10:04:03|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "lo\_stress" wrote:

- > Was Diop allowed to examine the mummy? From what I understand the
- > study of the Ramses hair was to disprove Diop.
- >
- > Was the skin allowed to be tested for eumelanin? And is the mummy
- > still on display in Cairo?

Yes on both counts.

- > One article cited in this thread states
- > that his remains have now been tucked away in the "bowels of the

> museum" after the test. Curious.

It's not: it's on display in the royal mummies exhibit area.

> According to the evidence cited thus far, Ramses ethnicity has been hinted at by examining the structure and color of his hair, and his facial shape. Are there other determining factors? Such as skeletal proportions, DNA, etc.<

The end result of the report \_La Momie Ramses II\_ cited Ramses II as a "cymotrich leukoderm," or a wavy haired person with white/fair skin. That was in the cited report posted earlier.

> Are there any illustrations ancient or modern (mummy, painting, statue, or relief) of Ramses II mother?

- a) A temple scene at the Ramesseum, cited in PM II, 437 (14).
- b) Block located in Vienna; Museum No. 5091
- c) statue from Medinet Habu, now in Louvre cited in PM II, 192
- d) relief figures at Abu Simbel colossi, cited in PM VII, 100 (25)

PM = Porter and Moss, \_Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings\_ (Oxford: Griffith Institute)

There may be more than this, but this is what I have before me at the moment.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2211|2002-05-18 17:33:10|terance pete|Re: a QUESTION FOR Paul Barton??|

***a.manansala@attbi.com*** wrote:

mansu\_musa, I don't have info on Paul Barton's site but I wonder if I could ask you a question.

You've said many times you grew up in S. Egypt and that your mother is from Algeria.

Where exactly did you grow up in S. Egypt and how would

you describe the population there in terms of ethnicity and American ideas of "race."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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Well I would describe myself as black and that is what I put in the race box when they ask me on a job application. When I came my mother was just like the nubian egyptain man that migrted here they tried to mark him as white, My mother of course is a tuarege which are by no means white people. Anthropologist like to put every northern African person in the category med or cacuasain. southern egyptains for the most part are dark skinned. I grew up around the aswan area and that is what I would described myself as. Northern Algeria and southern algeria are like night and day. The kabyle amazingh aka berbers look alot like southern europeans, but the further south you go into that country the more African looking the people get. U saw a documentary that skip gates did and he showed the tuarege with dark skinned slaves and called the tuarege caucasain this is not so. Tuareges don't have a caste system based on race or color, but I am sad to admit that tuareges at one time did slave raid because of the presseure that was on them from the arabs. There is lots of arabs in Cairo that look down on the darker skinned egyptains, and so skin color like Ann Mary Roth is king of a stigma since many of us including the southern egyptains have become arabized.

The truth is modern day egyptains just don't care about their past. IN the schools in egypt they dopn't teach about the past so many people are confused on their idenity. The whole situlation kind of makes me think about the black arabs in the sudan. THE black arabs in the sudan don't even think they are black, so I would describe the race issue in Egypt kind of like that. many egyptains however unlike what mary roth tells you will migrate here to America and get classified as being caucasin, and it makes them mad, I really think ancient egyptains were africans and a important part ofr all of Africa, because I have done much reserch on the different customs of different parts of africans and seen similarities.

I would definatley consider myself and southern egyptans if they migrated here to America to be black, even though the census would call us middle eastern aka code word dark white.

---

## Do You Yahoo!?

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| 2212|2002-05-18 22:27:47|Manu Ampim|Re: Ramsis II Xrays & DigiRebirth|

From: "Katherine Griffis-Greenberg" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

> The end result of the report \_La Momie Ramses II\_ cited Ramses II as  
> a "cymotrich leukoderm," or a wavy haired  
person with white/fair  
> skin. That was in the cited report posted  
earlier.

Let's be serious. This is simply speculation and fantasy. This conclusion is nothing more than an hypothesis (an unproven theory) of French researchers which Griffis-Greenberg incorrectly presents as a "fact." Her position is bogged down in an obvious contradiction: she believes that the color people are represented in Egyptian art often portrays how they actually looked, yet all the images of Ramses II show him as either a brown or reddish-brown color. No where is he presented with white or "fair" skin.

> > Are there any illustrations ancient or modern (mummy, painting,  
> > statue, or relief) of Ramses II mother?

>

> a) A temple scene at the Ramesseum, cited in PM II, 437 (14).

>

b) Block located in Vienna; Museum No. 5091

> c) statue from Medinet Habu,  
now in Louvre cited in PM II, 192

> d) relief figures at Abu Simbel  
colossi, cited in PM VII, 100 (25)

>

> PM = Porter and Moss,  
\_Topographical Bibliography of Ancient  
> Egyptian Hieroglyphic Texts,  
Reliefs, and Paintings\_ (Oxford:  
> Griffith Institute)

> Katherine Griffis-Greenberg

>

>

University of Alabama at Birmingham

> UAB Options/Special  
Studies

There is no historical, cultural, or family context for an indigenous "redhead" African pharaoh. The people of Kemet viewed reddish-blonds as strange beings and omens of bad luck. I invite Griffis-Greenberg to show an ORIGINAL IMAGE of Ramses II portrayed as a "redhead." She should be able to present one relief or one statue which shows the African ruler Ramses II as a "redhead." I also invite her to show an image of Ramses II's parents and children as "redheads." THERE ARE NONE! If "red hair" was a family trait as Griffis-Greenberg erroneously states, then she should be able to present at least one original text which states that Ramses II or his father Seti I was a "redhead." Also, if Ramses II was supposedly a "redhead" with white or "leukoderm" skin, then she should present OBJECTIVE VISUAL EVIDENCE to corroborate this assertion, rather than promoting a mere hypothesis as if it were a conclusive "fact." The French study that Griffis-Greenberg cites is merely **speculating** about Ramses II's appearance in life, and the authors of the report make this clear when they state the following hypothesis (or unproven thesis): "The **\*hypothesis\*** that hairs of Ramses were of a redhead color, and maybe same redhead blond (Venice fair?) seems therefore most likely..." [emphasis added].

## TWO OTHER OPPOSITE POSITIONS

Not only do the French researchers indicate that their red hair interpretation is only an hypothesis, but two informed researchers differ with this speculative "red hair" conclusion. Robert Partridge in his study on the royal mummies describes the results of this French study on Ramses II. Partridge states the following in his book on the *Faces of Pharaohs* (1994): "The recent examination of the mummy by the French showed that this [yellow] colouring is probably natural, but were unable to identify a dilute yellow pigment which was discovered. If Ramses did have naturally red hair this would have been a rare thing in a predominantly dark-haired race. **It is possible that the colouring of both the hair and the skin are a result of the mummification process**" (p. 155; emphasis mine).

Further, Cheikh Anta Diop in his book *Civilization or Barbarism* (1991; orig. published in French 1981) indicates the ongoing French effort to mis-represent Ramses II's appearance as "White and reddish blond." Diop wrote: "The fifty respected Parisian laboratories that studied this mummy...they had used only the structure of one hair to determine its ethnicity. This structure should have been compared to the hair of a present-day jet black Nubian of Upper Egypt before reaching a conclusion.

"The above shows that the determination of the ethnicity of Ramses II made in Paris is of no scientific value. It is certainly not conclusive. Even today, after radiation has turned the mummy yellow (before the experiment it was black, as I was able to verify), one can still determine the percentage of melanin in the skin" (p. 67).

How many times has Ramses' skin and hair changed colors since he passed away in the 19th dynasty?

Both Partridge and Diop observed the Ramses II mummy in person, and they both indicate that he underwent a probable color change (either by mummification or radiation) and they differ with the hypothesis of the French scientists that Ramses was a "redhead."

Lastly, so what! The handful of rare images in Egyptian art of native individuals with reddish or yellow-brown hair are all depicted with dark brown skin. These are simply black people with various hair colors, as is the case among modern indigenous black Africans. The fact remains that there are no ancient Egyptian images in the world from dynasties 1-19, which depict an individual with white skin and reddish or blond hair. This pursuit of ancient "white Africans" in the Nile Valley is pure fantasy, and if it is not then present **first-hand and objective visual or written evidence**, rather than subjective speculation being promoted as "science."

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 2213|2002-05-18 23:10:52|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>

> From: "Katherine Griffis-Greenberg"

>

>> The end result of the report *\_La Momie Ramses II\_* cited Ramses II

as

>> a "cymotrich leukoderm," or a wavy haired person with white/fair

>> skin. That was in the cited report posted earlier.

>

> Let's be serious. This is simply speculation and fantasy. This

conclusion is nothing more than an hypothesis (an unproven theory) of French researchers which Griffis-Greenberg incorrectly presents as a "fact." Her position is bogged down in an obvious contradiction: she believes that the color people are represented in Egyptian art often portrays how they actually looked, yet all the images of Ramses II show him as either a brown or reddish-brown color. No where is he presented with white or "fair" skin.

>  
 >  
 > > > Are there any illustrations ancient or modern (mummy, painting,  
 > > > statue, or relief) of Ramses II mother?  
 > >  
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 > > PM = Porter and Moss, \_Topographical Bibliography of Ancient  
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 > >  
 > > University of Alabama at Birmingham  
 > > UAB Options/Special Studies  
 >  
 >  
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about Ramses II's appearance in life, and the authors of the report  
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>  
 > "The \*hypothesis\* that hairs of Ramses were of a redhead color, and  
 > maybe same redhead blond (Venice fair?) seems therefore most

likely..." [emphasis added].

>

> TWO OTHER OPPOSITE POSITIONS

> Not only do the French researchers indicate that their red hair

interpretation is only an hypothesis, but two informed researchers differ with this speculative "red hair" conclusion. Robert Partridge in his study on the royal mummies describes the results of this French study on Ramses II. Partridge states the following in his book on the *\_Faces of Pharaohs\_* (1994): "The recent examination of the mummy by the French showed that this [yellow] colouring is probably natural, but were unable to identify a dilute yellow pigment which was discovered. If Ramses did have naturally red hair this would have been a rare thing in a predominantly dark-haired race. It is possible that the colouring of both the hair and the skin are a result of the mummification process" (p. 155; emphasis mine).

>

> Further, Cheikh Anta Diop in his book *\_Civilization or Barbarism\_*

(1991; orig. published in French 1981) indicates the ongoing French effort to mis-represent Ramses II's appearance as "White and reddish blond." Diop wrote: "The fifty respected Parisian laboratories that studied this mummy...they had used only the structure of one hair to determine its ethnicity. This structure should have been compared to the hair of a present-day jet black Nubian of Upper Egypt before reaching a conclusion.

> "The above shows that the determination of the ethnicity of Ramses

II made in Paris is of no scientific value. It is certainly not conclusive. Even today, after radiation has turned the mummy yellow (before the experiment it was black, as I was able to verify), one can still determine the percentage of melanin in the skin" (p. 67).

>

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passed away in the 19th dynasty? Both Partridge and Diop observed the Ramses II mummy in person, and they both indicate that he underwent a probable color change (either by mummification or radiation) and they differ with the hypothesis of the French scientists that Ramses was a "redhead."

>

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native individuals with reddish or yellow-brown hair are all depicted with dark brown skin. These are simply black people with various hair colors, as is the case among modern indigenous black Africans. The fact remains that there are no ancient Egyptian images in the



world from dynasties 1-19, which depict an individual with white skin and reddish or blond hair. This pursuit of ancient "white Africans" in the Nile Valley is pure fantasy, and if it is not then present first-hand and objective visual or written evidence, rather than subjective speculation being promoted as "science."

>

>

> Advancing the work,

>

> Prof. Manu Ampim

> [http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

I sent two pictures of both seti and rames II in one of my posts. Please I ask somebody to look at them. In the two pictures both rames II and Seti are presented as brown to black coloring. Please scroll down the posts and look at the pictures attached. I also mentioned and asked where these red haired people came from. The only red haired people I know in Northern Africa are berbers that live in extreme coastal areas. The region Southern Egypt Where i come from people have brown to dark brown skin with wavy to wooly hair, but I have never in my life seen a blonde haired egyptain nor a blonde haired northern africans. IN alexzandria there is a big population of both greek and lebanese, but the egyptains that live there are usually not in the upper classes. I asked once again where exactly do these blonde haired red haired people come from. Where they kabyle?? | 2214|2002-05-19 00:00:16|chingdude56|Re: Ramsis II Xrays & DigiRebirth| --- In Ta\_Seti@y..., terance pete wrote:

> What berber population are you talking about ??? The siwa oasis

berbers usually have dark to medium complete skin. Siwa oasis is very near libya. I am a southern egyptain, and I can tell you I have never seen a blonde haired egyptain in my life.

>

> What book showed these pictures???

hello,

sorry, i can't recall the name of the book as i had been looking through so many that day. also these fair-haired berber dudes weren't euro/kabyle in physical appearance, but more as you describe them yet with hair of sandy blonde and bronzy red shades.

| 2215|2002-05-19 02:02:15|terance pete|Re: Ramsis II Xrays & DigiRebirth|

Attachments :

---

**chingdude56** wrote:

```
--- In Ta_Seti@y..., terance pete wrote:  
> What berber population are you talking about ??? The siwa  
oasis  
berbers usually have dark to medium complete skin. Siwa  
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near libya. I am a southern egyptain, and I can tell you I  
have never  
seen a blonde haired egyptain in my life.  
>  
> What book showed these pictures???
```

hello,

sorry, i can't recall the name of the book as i had been  
looking  
through so many that day. also these fair-haired berber  
dudes  
weren't euro/kabyle in physical appearance, but more as you  
describe  
them yet with hair of sandy blonde and bronzy red shades.

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Here is a picture of the saharan berbers that live around the siwa oasis around egypt.

---

### **Do You Yahoo!?**

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| 2216|2002-05-19 06:56:27|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>

> From: "Katherine Griffis-Greenberg"

>

>> The end result of the report \_La Momie Ramses II\_ cited Ramses

II as a "cymotrich leukoderm," or a wavy haired person with  
white/fair skin. That was in the cited report posted earlier.<<

>

> Let's be serious. This is simply speculation and fantasy. This

conclusion is nothing more than an hypothesis (an unproven theory) of French researchers which Griffis-Greenberg incorrectly presents as a "fact." Her position is bogged down in an obvious contradiction: she believes that the color people are represented in Egyptian art often portrays how they actually looked, yet all the images of Ramses II show him as either a brown or reddish-brown color. No where is he presented with white or "fair" skin.

There is such a thing called the "canon" of Egyptian art, and most skintone colorations are serving symbolic functions. The differentiation between male/female, common/royal, etc. are examples of such coloration symbolism. What is clear about the authentic nature of Egyptian art is that they portrayed persons \_other than Egyptians\_ as physiognomically distinct from themselves, which includes Asiatics, Nubians, Libyans, and so on. As such, there is a definite distinction in the art between the Egyptian and the "foreign" looks of other peoples.

Human remains, on the other hand, are just what they appear to be. In the case of Ramses II, he was cited as I noted in the report, which you are more than welcome to read through if you wish. Ceccaldi's methods are clearly described within. Deal with it, for that is what they said.

After Dynasty 18, all Egyptian males were shown with red-brown coloring (before that, royal males were often shown with "golden" skin tones in both painting and sculpture, for example). After the reign of Ramses II, the skin-tone of royal males varied, according to the function of the scene. Ramses III, for example in the Great Harris Papyrus, is shown with dead-white skin in the scene, which emphasized his purity before the gods.

As for information on skintone colorations and their symbolic function, see

Wilkinson, R. H. 1994. *Symbol and Magic in Egyptian Art*. London: Thames and Hudson. Specifically the section on the color of gods and men, under "Color Symbolism."

There are more reviews of such color symbolism, if anyone is interested in reading such.

>If "red hair" was a family trait as Griffis-Greenberg erroneously

states, then she should be able to present at least one original text which states that Ramses II or his father Seti I was a "redhead." Also, if Ramses II was supposedly a "redhead" with white or "leukoderm" skin, then she should present OBJECTIVE VISUAL EVIDENCE to corroborate this assertion, rather than promoting a mere hypothesis as if it were a conclusive "fact." <

Ask and ye shall receive:

See

[http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

which shows Seti I, father of Ramses II, with red hair, which is still noticeable on the relief carving. Seti I's cartouche of /mn mAat-ra/ is to be seen in the upper left quadrant.

Say what you will, Prof. Ampim, but information given in \_La Momie Ramses II\_ is more solidly based than you state: they found in the hair analysis enough scientific information to support the \_hypothesis\_ [A tentative explanation for an observation, phenomenon, or scientific problem that can be tested by further investigation; something taken to be true for the purpose of argument or investigation; an assumption] the hair in life was of reddish hue. They give excellent reasons for making their statements, which I have posted earlier. It matters not to me that neither Paul nor yourself don't wish to accept the information. It's there, and can be disproved, if either of you care to do the work rather than simply rant about it.

The report of Ceccaldi is based upon what was analyzed and observed during the restoration of the remains; as such, it differs from a "theory," which is based upon sheer speculation, with limited knowledge.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2217|2002-05-19 08:30:27|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)> [ >>  
Human remains, on the other hand, are just what they  
appear to be.  
>>

This is one of the great deceptions of  
Eurocentric "scholarship."

The use of mummies worldwide to "prove" white sun  
theory.

The evidence shows clearly that mummies are not stable  
over thousands or even hundreds of years. They begin  
processes of degradation immediately.

Also mummification and death itself can cause  
significant changes in appearance depending on the  
exact circumstances. Even modern embalming sometimes  
leaves the deceased unrecognizable. I'm sure some of  
you may have noticed this at funerals.

>>

In the case of Ramses II, he was cited as I noted in  
the report,  
which you are more than welcome to read through if you  
wish.  
Ceccaldi's methods are clearly described within.  
<<

As in all scientific reports it is necessary to present  
all data and methods.

From this it is clear, that red hair was not positively  
identified. They only found pheomelanin.

From this they \*hypothesized\* based on the appearance  
of some hair that Ramses II was a red head. No one  
need agree with this hypothesis and it is obviously  
fallacious.

They were not able to test for ratios of eumelanin  
because of the size of the sample. Otherwise they could  
have found the specific morphology for red hair which

is simply the ratio of the two types of melanin.

>>

Ask and ye shall receive:

See

[http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

which shows Seti I, father of Ramses II, with red hair, which is still noticeable on the relief carving.

>>

>>

They give excellent reasons for making their statements, which I have posted earlier. It matters not to me that neither Paul nor yourself don't wish to accept the information.

It's there, and can be disproved,

>>

Instead of simply reposting the quotes over and over, why don't you list all the good reasons why they come to the hypothesis that Ramses II has red hair in real life along with the "specific morphologies" that would have to be found to confirm this conclusion (if it were possible).

Of course, my belief is that this is not possible. Biological degradation would have made this impossible to confirm with any confidence.

However, assuming the state of preservation was more or less perfect, please answer the previous question.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2218|2002-05-19 08:39:02|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth| Katherine wrote:

>>

Ask and ye shall receive:

See

[http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

which shows Seti I, fatehr of ramses II, with red hair,  
which is  
still noticeable on the relief carving.  
>>

Wow Katherine, again it looks like you are grasping for  
straws. I'll let Prof. Ampim comment on the details.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2219|2002-05-19 09:02:19|mansu\_musa|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "neseret" wrote:

> --- In Ta\_Seti@y..., "Manu Ampim" wrote:

> >

> > From: "Katherine Griffis-Greenberg"

> >

> > > The end result of the report \_La Momie Ramses II\_ cited Ramses

> II as a "cymotrich leukoderm," or a wavy haired person with

> white/fair skin. That was in the cited report posted earlier.<<

> >

> > Let's be serious. This is simply speculation and fantasy. This

> conclusion is nothing more than an hypothesis (an unproven theory)

> of French researchers which Griffis-Greenberg incorrectly presents

> as a "fact." Her position is bogged down in an obvious

> contradiction: she believes that the color people are represented

in

> Egyptian art often portrays how they actually looked, yet all the

> images of Ramses II show him as either a brown or reddish-brown

> color. No where is he presented with white or "fair" skin.

>

> There is such a thing called the "canon" of Egyptian art, and most

> skintone colorations are serving symbolic functions. The

> differentiation between male/female, common/royal, etc. are

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- > of such coloration symbolism. What is clear about the authentic
- > nature of Egyptian art is that they portrayed persons \_other than
- > Egyptians\_ as physiognomically distinct from themselves, which
- > includes Asiatics, Nubians, Libyans, and so on. As such, there is

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- > definite distinction in the art between the Egyptian and
- > the "foreign" looks of other peoples.
- >
- > Human remains, on the other hand, are just what they appear to be.
- > In the case of Ramses II, he was cited as I noted in the report,
- > which you are more than welcome to read through if you wish.
- > Ceccaldi's methods are clearly described within. Deal with it, for
- > that is what they said.
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- > After Dynasty 18, all Egyptian males were shown with red-brown
- > coloring (before that, royal males were often shown with "golden"
- > skin tones in both painting and sculpture, for example). After the
- > reign of Ramses II, the skin-tone of royal males varied, according
- > to the function of the scene. Ramses III, for example in the Great
- > Harris Papyrus, is shown with dead-white skin in the scene, which
- > emphasized his purity before the gods.
- >
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- > function, see
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- > Wilkinson, R. H. 1994. \_Symbol and Magic in Egyptian Art\_. London:
- > Thames and Hudson. Specifically the section on the color of gods

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- > men, under "Color Symbolism."
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- > interested in reading such.
- >
- >
- >
- >> If "red hair" was a family trait as Griffiths-Greenberg erroneously
- > states, then she should be able to present at least one original
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- > a "redhead." Also, if Ramses II was supposedly a "redhead" with
- > white or "leukoderm" skin, then she should present OBJECTIVE VISUAL
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> still noticeable on the relief carving. Seti I's cartouche of /mn

> mAat-ra/ is to be seen in the upper left quadrant.

>

>

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> Say what you will, Prof. Ampim, but information given in \_La Momie

> Ramses II\_ is more solidly based than you state: they found in the

> hair analysis enough scientific information to support the

> \_hypothesis\_ [A tentative explanation for an observation,

> phenomenon, or scientific problem that can be tested by further

> investigation; something taken to be true for the purpose of

> argument or investigation; an assumption] the hair in life was of

> reddish hue. They give excellent reasons for making their

> statements, which I have posted earlier. It matters not to me that

> neither Paul nor yourself don't wish to accept the information.

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>

> Katherine Griffis-Greenberg

>

> University of Alabama at Birmingham

> UAB Options/Special Studies

>

> <http://www.griffis-consulting.com>

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to the function of the scene. Ramses III, for example in the Great Harris Papyrus, is shown with dead-white skin in the scene, which emphasized his purity before the gods.

Are you saying that the racial composition of Egypt started to change?? What exactly is golden skin??? Is that another way of saying dark white???

| 2220|2002-05-19 09:13:43|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

>

> >>

> Ask and ye shall receive:

>

> See

>

> [http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-)

> Abydos-temple.jpg

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> which shows Seti I, father of Ramses II, with red hair,

> which is

> still noticeable on the relief carving.

> >>

>

> Wow Katherine, again it looks like you are grasping for

> straws. I'll let Prof. Ampim comment on the details.

Wow, Paul, it looks like you don't realize that I fulfilled Prof. Ampim's requirement of "produc[ing] an image of Seti I's father which showed the king with red hair."

Now, whatever Prof. Ampim will say, and I know most of the arguments, you had best know the analysis of his mummy also indicated his hair was red as well (this was briefly mentioned in La Momie Ramses II as well), so I'm in no mood to reargue what I have said before.

Again, it is quite possible that the Ramessides to have been persons with red hair, based upon their home location, which implied a heavy Hyksosian remnant.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2221|2002-05-19 09:24:35|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "neseret" wrote:

>

> After Dynasty 18, all Egyptian males were shown with red-brown

> coloring (before that, royal males were often shown with "golden"

> skin tones in both painting and sculpture, for example). After the

> reign of Ramses II, the skin-tone of royal males varied, according

> to the function of the scene. Ramses III, for example in the Great

> Harris Papyrus, is shown with dead-white skin in the scene, which

> emphasized his purity before the gods.< (end of my quote)

>

> Are you saying that the racial composition of Egypt started to

> change?? What exactly is golden skin??? Is that another way of

saying dark white???

If you will recall, I said that coloration in much of Egyptian art is \_symbolic\_. Kings were thought to have been part of the divine. Gods were thought to have skin of a type of gold (which in Egypt is called /Dam/ or /Damw/, which is electrum or "white gold." Electrum is, of course, an alloy of silver and gold, both considered the most precious of metals in Egypt, with silver considered more precious than gold, in many cases.

Therefore, the coloration of a royal's skin as /Dam/ referred to his partaking of the divinity of the gods, of which he was considered a demi-god, in theological terms.

Again see:

Wilkinson, R. H. 1994. \_Symbol and Magic in Egyptian Art\_. London: Thames and Hudson.

Specially, on the "Symbolism of Color: the Hues of Gods and Men."

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2222|2002-05-19 09:52:15|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)> [

>>

Date: Sun, 19 May 2002 16:13:36 -0000

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Katherine wrote:

>

> >>

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>

> See

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> [http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-)

> Abydos-temple.jpg

>

> which shows Seti I, father of Ramses II, with red hair,

> which is

> still noticeable on the relief carving.

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Katherine, could you post a ref. stating that this image has red hair.

It's not obvious to me. Maybe there is an "analogy" to red hair but I, at least, can't spot the "specific morphologies."

>>

Again, it is quite possible that the Ramessides to have been persons

with red hair, based upon their home location, which implied a heavy

Hyksosian remnant.

>>

Hyksosian? Why do you think the Hyksos had red hair?

Did the Hyksos leave any heavy remnant in Egypt. Refs please.

Can we still find this remnant in present-day Egypt.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2223|2002-05-19 10:41:18|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> From: "neseret" [

> >>

> Date: Sun, 19 May 2002 16:13:36 -0000

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > Katherine wrote:

> >

> > >>

> > Ask and ye shall receive:

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> > See

> >

> > [http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

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> I's father

> which showed the king with red hair."

> >>

>

> Katherine, could you post a ref. stating that this

> image has red hair.

I would assume wanting to see the color here is as much to do with this as anything. However,

El-Hamid Zayed, A. 1963. \_Abydos.\_ Cairo: Government Printing Office.

Similar imagery of Seti I can be found in

Mekitarian, A., Kunnen, M. and Wulleman, R. Abydos: Sacred Precinct of Osiris. Knokke: Mappamundi.

> It's not obvious to me. Maybe there is an "analogy" to  
> red hair but I, at least, can't spot the "specific  
> morphologies."

Well, Paul, let's first define what the heck you mean by "morphologies." ["Morphology" is, BTW, defined as "The branch of biology that deals with the form and structure of organisms without consideration of function. The form and structure of an organism or one of its parts: i.e., the morphology of a cell. In linguistics, it is the study of the structure and form of words in language or a language, including inflection, derivation, and the formation of compounds.] So what is it YOU mean by the term?

So what is the "morphology" of red hair that you need this image to show? Is the fact that you cannot see it's red hair on Seti I to do with the image, or perhaps with your perception? Perception is more than seeing: it is the recognition and interpretation of sensory stimuli based chiefly on memory or desire to comprehend.

If you do not trust your eyes seeing the image, then I would say it's your problem. If you question the image, then you are free to travel to Abydos, to the Temple of Seti I and see it for yourself. Perhaps then you will overcome this, but really, it's not anything I can cure for you, in regards to your seeing, and more importantly, your perception.

> >>

> Again, it is quite possible got the Rammessides to have  
> been persons with red hair, based upon their home location, which  
> implied a heavy Hyksosian remnant.

> >>

>

> Hyksosian? Why do you think the Hyksos had red hair?

Perhaps because their imagery says they did. This was posted earlier about a Hyksos excavation:

"...In Avaris, a Hyksos dignitary's statue showed that he had also red hair (Bietak, 1996: 20), so interaction between Egyptians and foreigners in pharaonic imperial period also further involved into the native Egyptian population, so finding red haired Egyptians in modern times (without necessarily being a trait introduced post Arab influxes) is quite possible."

Source:

Bietak, M. 1996. *Avaris, the Capital of the Hyksos: Recent Excavations at Tell el-Dab'a*. (London: British Museum Press).

Message No. 2184 in the archive

> Did the Hyksos leave any heavy remnant in Egypt. Refs  
> please.

Hard to ascertain your use of the term "heavy." They did leave a remnant in Egypt and . In addition to Bietak's work, cited above, you may also find information on post Second Intermediate Hyksos presence in the area, in

Bietak, M. 1997. *The Center of Hyksos Rule: Avaris (Tell el Dab'a)*. In E. Oren, (ed.), *The Hyksos: New Historical and Archaeological Perspectives*. Philadelphia: University Museum Publications.

Therein, Bietak notes:

"Continuity of the settlement, however, can be documented in the area of the Temple of Seth (Sutekh) which so far has only been sampled and not fully excavated. A block from the sanctuary of Seth was discovered there, inscribed with a palimpsest with the name of Haremheb (ca. 1319-1292 BCE)...The temple of 'Seth of Avaris' was renewed by Seti I (whose name means 'he who belongs to Seth') in order to dedicate a new residence to the god who represented the origins of the Nineteenth Dynasty. The origins of 'Seth of Avaris' in the Canaanite weather god [Baal] from the time of the Second Intermediate Period may still be recognized in his Ramesside image as represented on the so-called Four Hundred Year Stela [where Seth is represented as the Canaanite god, Baal - KGG]."

>  
> Can we still find this remnant in present-day Egypt.

Answered above in Message No. 2184, when the question was answered before.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2224|2002-05-19 12:03:15|Manu Ampim|Re: Ramsis II Xrays & DigiRebirth|

>Katherine Griffis-Greenberg wrote:  
> The end result of the report \_La Momie Ramses II\_ cited Ramses  
> II as a "cymotrich leukoderm," or a wavy haired person with  
> white/fair skin. That was in the cited report posted earlier.<<

"Manu Ampim" wrote:

Let's be serious. This is simply speculation and fantasy. This conclusion is nothing more than an hypothesis (an unproven theory) of French researchers which Griffis-Greenberg incorrectly presents as a "fact." Her position is bogged down in an obvious contradiction: she believes that the color people are represented in Egyptian art often portrays how they actually looked, yet all the images of Ramses II show him as either a brown or reddish-brown color. No where is he presented with white or "fair" skin.

...If "red hair" was a family trait as Griffis-Greenberg erroneously states, then she should be able to present at least one original text which states that Ramses II or his father Seti I was a "redhead." Also, if Ramses II was supposedly a "redhead" with white or "leukoderm" skin, then she should present OBJECTIVE VISUAL EVIDENCE to corroborate this assertion, rather than promoting a mere hypothesis as if it were a conclusive "fact." <

>Katherine Griffis -Greenberg wrote:

> Ask and ye shall receive:  
> See  
> [http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)



>

- > which shows Seti I, father of Ramses II, with red hair, which is
- > still noticeable on the relief carving.

Wow!! This is a complete joke. You can't be serious. Any reasonable person can see that the Seti I image has been thoroughly dis-colored and effectively damaged by vandals. The various colors used in this scene have been thoroughly erased and yet, Ms. Griffis-Greenberg, you offer this as "proof" of Seti I with "red" hair!! This level of scholarship is amazing. Besides, he is wearing a WIG. I rest my case, you have NO OBJECTIVE VISUAL EVIDENCE to support the fantasy of the African ruler Ramses II or any member of his family with "red hair" and "white" skin.

- > The report of Ceccaldi is based upon what was analyzed and observed
- > during the restoration of the remains; as such, it differs from
- > a "theory", which is based upon sheer speculation, with limited
- > knowledge.

Obviously you have problems understanding the difference between a "theory" and a conclusive fact.

Also, Mansu Musa thanks for posting the images of Ramses II and Seti I.

>Mansu\_Musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) wrote:

- >I sent two pictures of both Seti and Ramses II in one of my posts.
- >Please I ask somebody to look at them. In the two pictures both Ramses
- >II and Seti are presented as brown to black coloring. Please scroll
- >down the posts and look at the pictures attached. I also mentioned
- >and asked where these red haired people came from. The only red
- >haired people I know in Northern Africa are Berbers that live in
- >extreme coastal areas. The region Southern Egypt where I come from
- >people have brown to dark brown skin with wavy to wooly hair, but I
- >have never in my life seen a blonde haired Egyptian nor a blonde
- >haired northern African.

Lastly, I am re-posting the end portion of my last post to reiterate the subjective hypothesis that Griffis-Greenberg misunderstands as a solid "fact."

Manu Ampim wrote:

The French study that Griffis-Greenberg cites is merely speculating about Ramses II's appearance in life, and the authors of the report make this clear when they state the following hypothesis (or unproven thesis):

"The \*hypothesis\* that hairs of Ramses were of a redhead clear, and maybe same redhead blond (Venice fair?) seems therefore most likely..." [emphasis added].

## TWO OTHER OPPOSITE POSITIONS

Not only do the French researchers indicate that their red hair interpretation is only an hypothesis, but two informed researchers differ with this speculative "red hair" conclusion. Robert Partridge in his study on the royal mummies describes the results of this French study on Ramses II. Partridge states the following in his book on the Faces of Pharaohs (1994): "The recent examination of the mummy by the French showed that this [yellow] colouring is probably natural, but were unable to identify a dilute yellow pigment which was discovered. If Ramses did have naturally red hair this would have been a rare thing in a predominantly dark-haired race. It is possible that the colouring of both the hair and the skin are a result of the mummification process" (p. 155; emphasis mine).

Further, Cheikh Anta Diop in his book Civilization or Barbarism (1991; orig. published in French 1981) indicates the ongoing French effort to mis-represent Ramses II's appearance as "White and reddish blond." Diop wrote: "The fifty respected Parisian laboratories that studied this mummy...they had used only the structure of one hair to determine its ethnicity. This structure should have been compared to the hair of a present-day jet black Nubian of Upper Egypt before reaching a conclusion. "The above shows that the determination of the ethnicity of Ramses II made in Paris is of no scientific value. It is certainly not conclusive. Even today, after radiation has turned the mummy yellow (before the experiment it was black, as I was able to verify), one can still determine the percentage of melanin in the skin" (p. 67).

How many times has Ramses' skin and hair changed colors since he passed away in the 19th dynasty? Both Partridge and Diop observed the Ramses II mummy in person, and they both indicate that he underwent a probable color change (either by mummification or radiation) and they differ with the hypothesis of the French scientists that Ramses was a "redhead."

Lastly, so what! The handful of rare images in Egyptian art of native individuals with reddish or yellow-brown hair are all depicted with dark brown skin. These are simply black people with various hair colors, as is the case among modern indigenous black Africans. The fact remains that there are no ancient Egyptian images in the world from dynasties 1-19, which depict an individual with white skin and reddish or blond hair. This pursuit of ancient "white Africans" in the Nile Valley is pure fantasy, and if it is not then present first-hand and objective visual or written evidence, rather than subjective speculation being promoted as "science."

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 2225|2002-05-19 12:46:49|Manu Ampim|Re: Ramsis II Xrays & DigiRebirth|

> From: "Katherine Griffis-Greenberg"

>before that [the 18th dynasty], royal males were often shown with "golden"

>skin tones in both painting and sculpture, for example.

This information is misleading. Before the 18th dynasty, royal males were depicted with black and more often with various shades of brown colors (including the often discussed "reddish brown" color). Examples include: Zoser, Khufu, Khafre, Menkara, Mentuhotep II, Mentuhotep III, Senwosret I, etc. This black and brown color scheme was also used for high officials, as is demonstrated on statues and in the various reliefs.

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 2226|2002-05-19 16:15:11|neseret|Re: Ramsis II Xrays & DigiRebirth|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> >Katherine Griffis-Greenberg wrote:

> > The end result of the report \_La Momie Ramses II\_ cited Ramses

> > II as a "cymotrich leukoderm," or a wavy haired person with

> > white/fair skin. That was in the cited report posted earlier.<<

>> ...If "red hair" was a family trait as Griffis-Greenberg

erroneously

> states, then she should be able to present at least one original

> text which states that Ramses II or his father Seti I was

> a "redhead." Also, if Ramses II was supposedly a "redhead" with

> white or "leukoderm" skin, then she should present OBJECTIVE

VISUAL EVIDENCE to corroborate this assertion, rather than promoting a mere hypothesis as if it were a conclusive "fact." <

>

> >Katherine Griffis -Greenberg wrote:

>

> > Ask and ye shall receive:

> > See

> > [http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-)

temple.jpg

> >

> > which shows Seti I, father of Ramses II, with red hair, which is  
> > still noticeable on the relief carving.

>

> Wow!! This is a complete joke. You can't be serious. Any

reasonable person can see that the Seti I image has been thoroughly  
dis-colored and effectively damaged by vandals.<

And you have been to Abydos to see this "discoloration"  
and "vandalism"? I don't think so, for there has been no vandalism  
at all. I took this picture within the temple itself (which means  
the paints were protected, for those interested), which happens to  
be my particular focus of research. The wall is intact, as is the  
relief.

> The various colors used in this scene have been thoroughly

erased and yet, Ms. Griffis-Greenberg, you offer this as

> "proof" of Seti I with "red" hair!! This level of scholarship is

amazing.

I agree about the so-called level of scholarship that is presently  
being presented - that is, by you. Beyond the rant and rave, what  
\_objective\_ evidence do you have, specifically by reference and  
citation, of such "vandalism?"

It's all well and good to claim something is damaged when it doesn't  
fit in with your preconceptions. Proving it is quite another thing,  
OTOH.

Paul asked for citations from me about references to the relief. I  
gave that to him; now, I am asking the same of you. Until they  
appear, your comments mean little or nothing if you have no "proof"  
of their damage. BTW, your own works of "Vanished evidence," or  
quotations without specific proof which is verifiable do not  
constitute citations. You have made the charge of vandalism and  
damage: Now \_prove\_ it.

> Besides, he is wearing a WIG. I rest my case, you have NO

OBJECTIVE VISUAL EVIDENCE to support the fantasy of the African  
ruler Ramses II or any member of his family with "red hair"  
and "white" skin.<

For one, you asked for objective evidence one of the Rammesside

royal family was shown with red hair. There it is. Now, as for wigs and the like, we can't have it both ways, can we? If it's shown on the fellow, it's also possible he has the hair color. This is the proposal you made some time ago about other wigs, that they were black in color. So, as I say, you can't have it both ways.

If the wig exists, then the color of the wig was chosen for personal preference and cosmetic reasons. This is why you have told me that Hetepheres' "blonde" couldn't be her own hair, and, IYHO, no "black" woman would wear a blonde wig. Now, if the wig Seti I wears is red, he chose to wear it. If his remains show evidence of red hair in life (and they do), it is quite possible he chooses to wear it because it fitted in with his normal hair coloring.

You said once that the "blonde curls" on BM 2560 looked "ridiculous." While that is your opinion, it doesn't negate the fact that during the 21st Dynasty, someone had that wig specifically made to wear, and wear it they did.

Various styles and colors of hair existed in Egypt at all times. This doesn't mean necessarily a "white dynastic race," as you all seem intent in reading into my comments. I have never said that, and I defy anyone here to say that I have. The Egyptians were, all in all, a mixed population, in the anthropological sense. Now, I know what you have said in the past on this subject, but I honestly wish some of you (with the exception of DG, I believe, who understood what I was writing), would get around to reading a book on the topic before jumping down someone's throat for noting what is the case both anthropologically and archaeologically.

I have shown in another situation where the vizier of Nerferronpet's mother was called Qafraiat, or "she has blonde hair." Whether she was foreign or not, she resided in Egypt and was the mother of an elite male. She was thoroughly assimilated into Egyptian culture as an elite woman, with all the status as any Egyptian. Period.

Further, the information about Seti I's mummy was also shown to have red hair (cited in La Momie Ramses II (1985), as I noted earlier, seems to have been glossed over by you.

So, rant on, Prof. Ampim, but the references ARE there. Whether you wish to acknowledge them is quite another thing. For that, I have no reference or cure for self-induced shortsightedness and refusal to consider the possibilities. My comments to Paul about "perception" would apply to you as well, I think.

> > The report of Ceccaldi is based upon what was analyzed and  
observed  
> > during the restoration of the remains; as such, it differs from  
> > a "theory," which is based upon sheer speculation, with limited  
> > knowledge.  
>  
> Obviously you have problems understanding the difference between  
a "theory" and a conclusive fact.

Apparently you have a problem understanding the difference between "hypothesis" and "theory," by your use of creative editing of my post, which made it clear that the Ceccaldi report is a formulated \_hypothesis\_. Perhaps you failed to understand what an "hypothesis" is, since you seem to continue to confuse it with "theory." It isn't the same, and again, a HYPOTHESIS is "a tentative explanation for an observation, phenomenon, or scientific problem that can be tested by further investigation. Something taken to be true for the purpose of argument or investigation; an assumption."

Until proven otherwise, it is the most valid explanation given for results gained from scientific inquiry. Do you have objective, scientifically VALID proof otherwise? Right, if so, show it and quit the bombastic statements. You will gain far more credibility if you would do this.

> Also, Mansu Musa thanks for posting the images of Ramses II and Seti I.<

I did not post such images, BTW. I suppose someone else must have. I am only able to post my own images to this List.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2227|2002-05-19 16:28:02|neseret|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>  
>

> > From: "Katherine Griffis-Greenberg"

>

> > before that [the 18th dynasty], royal males were often shown

with "golden" skin tones in both painting and sculpture, for example.

>

> This information is misleading. Before the 18th dynasty, royal

males were depicted with black and more often with various shades of brown colors (including the often discussed "reddish brown" color). Examples include:

> Zoser, Khufu, Khafre, Menkara, Mentuhotep II, Mentuhotep III,

Senwosret I,

Er, no.

Senwosret I and later kings of the Middle Kingdom, in their "divine form," are shown with yellowish skintones, as can be seen specifically in Senwosret I in Luxor J 174 (Karnak 338) in the Luxor Museum. Note that I said in the previous post they were colored such when they were in a "divine" representation.

Color was synonymous with one's essence. Ergo, if the royal male is shown in the divine state, and the gods are thought to have flesh of /Dam/, then it follows their representations must be same as that of gods. Only after 18th Dynasty did the "divine" representations, king and gods, become the red-brown coloration of men.

Again, see:

Wilkinson, R. H. 1994. *Symbol and Magic in Egyptian Art*. London: Thames and Hudson. (pp. 112-125.)

and

Robins, G. 2000. Color Symbolism. In D. B. Redford, (ed.), *The Oxford Encyclopedia of Ancient Egypt*. 1\_ Oxford: Oxford University Press: 291-294.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2228|2002-05-19 17:06:00|mansu\_musa|interesting tomb scene I saw in mereptah's tomb |  
http://images.google.com/imgres?

imgurl=www.dragonridge.com/egypt/tomb\_mural1.jpg&imgrefurl=http://www.dragonridge.com/egypt/valley\_kings.htm&h=200&w=153&prev=/images%3Fq%3DMerenptah%26start%3D20%26svnum%3D10%26hl%3Den%26lr%3D%26ie%3DUTF8%26oe%3DUTF8%26sa%3DN

| 2229|2002-05-19 17:10:56|mansu\_musa|interesting link about Rames III|

In August, 1996, an expedition into the Valley of the Kings unearthed the true tomb of King Ramses III. For hundreds of years, scholars have believed that the remains of King Ramses had been stolen by tomb robbers long ago, because no trace of the King had been found inside his pyramid.

Now, new research is showing that the rash of tomb robbing, at its height in King Ramses III's reign, may have forced the superstitious king to not only build a false burial chamber in his pyramid, which had been the practice until that time, but to even go so far as to build a false tomb, namely, the pyramid, and then bury his true remains elsewhere.

His plan seems to have worked, because not only was the body of the King found in this obscure corner of the Valley, but also dozens of his riches.

Now, you, too, can explore the tomb of King Ramses III.

<http://horizon.nmsu.edu/webbuild/anthro900/surface.html>

| 2230|2002-05-19 18:34:46|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth

Date: Sun, 19 May 2002 17:41:18 -0000

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> From: "neseret" [

> >>

> Date: Sun, 19 May 2002 16:13:36 -0000

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > Katherine wrote:

>

>>

> Katherine, could you post a ref. stating that this

> image has red hair.

I would assume wanting to see the color here is as much to do with this as anything. However,

El-Hamid Zayed, A. 1963. \_Abydos.\_ Cairo: Government Printing



Office.

Similar imagery of Seti I can be found in

Mekitarian, A., Kunnen, M. and Wulleman, R.

Abydos: Sacred

Precinct of Osiris. Knokke: Mappamundi.

>>

Do either of these books say anything about the red hair or do they just have pictures?

>>

> It's not obvious to me. Maybe there is an "analogy" to

> red hair but I, at least, can't spot the "specific

> morphologies."

Well, Paul, let's first define what the heck you mean by "morphologies." ["Morphology" is, BTW, defined as "The branch of biology that deals with the form and structure of organisms without consideration of function. The form and structure of an organism or one of its parts: i.e., the morphology of a cell. In linguistics, it is the study of the structure and form of words in language or a language, including inflection, derivation, and the formation of compounds."] So what is it YOU mean by the term?

>>

Katherine, you're the one who posted a report mentioning morphologies for red hair. Don't you know what these are? Try researching how melanin is stored.

>>

Is the fact that you cannot see it's red hair on Seti  
I to do  
with the image, or perhaps with your perception?  
Perception is more  
than seeing: it is the recognition and interpretation  
of sensory  
stimuli based chiefly on memory or desire to  
comprehend.  
>>

Katherine, the background area right in front of Seti  
I's face is redder than the area of his "hair."

This is not the original color. What it looks like to  
me is that while someone was "cleaning" the relief, the  
red paint from Seti I's skin area was smeared around to  
the surrounding areas including the "hair" area.

The picture you show does not give any clear image of  
an original red coat of paint.

>>  
> Hyksosian? Why do you think the Hyksos had red hair?

Perhaps because their imagery says they did. This was  
posted  
earlier about a Hyksos excavation:

"...In Avaris, a Hyksos dignitary's statue showed that  
he had also  
red hair (Bietak, 1996: 20), so interaction between  
Egyptians and  
foreigners in pharaonic imperial period also further  
involved into  
the native Egyptian population, so finding red haired  
Egyptians in  
modern times (without necessarily being a trait  
introduced post Arab  
influxes) is quite possible."  
>>

We've seen before that your sources aren't very reliable when it comes to things like blondism and red hair. Maybe too much emotion involved here.

Can you post an image of this red-headed Hyksos?

>>

"Continuity of the settlement, however, can be documented in the area of the Temple of Seth (Sutekh) which so far has only been sampled and not full excavated. >>

>>

What I was wondering about is anthropological evidence of continuity of Hyksos in this area. There may have been very little biological impact arising from a single invasion.

>

> Can we still find this remnant in present-day Egypt.

Answered above in Message No. 2184, when the question was answered before.

>>

Not really. Many people in northern Egypt today are very recent immigrants. I personally don't remember seeing any red heads among the Bedouin of the Sinai.

You would have to show give an anthropological profile of the Hyksos and then show how this profile still manifests in today's Egyptians.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2231|2002-05-19 21:20:00|a.manansala@attbi.com|Fwd: Netherlands returns pharaoh to Egypt|  
[http://news.bbc.co.uk/1/hi/english/world/middle\\_east/newsid\\_1996000/1996241.stm](http://news.bbc.co.uk/1/hi/english/world/middle_east/newsid_1996000/1996241.stm)

Sunday, 19 May, 2002, 14:35 GMT 15:35 UK  
Netherlands returns pharaoh to Egypt

Egypt has recovered an ancient pharaoh's statue from the Netherlands, 15 years after it was stolen from a warehouse near a temple in the southern city of Luxor. The Egyptian news agency said a delegation to the Netherlands returned on Friday with the statue of King Amenhotep the third, who lived from 1417 BC to 1379 BC.

A government official responsible for antiquities, Zahi Hawass, said the statue had been taken to the Egyptian Museum and would be exhibited in December.

He said Egypt's culture minister had backed a plan to end all scientific co-operation with foreign universities and museums that refuse to return stolen Egyptian antiquities.

From the newsroom of the BBC World Service  
| 2232|2002-05-20 10:05:03|Ayele Bekerie|Re: Stop the auctions|  
Dear Dr. Luchion,

Thank you for your support. You were the only one who responded to my note. I am glad to inform you that I received a message that the auction has been stopped.

Thank you again.

Ayele

>Greetings,

>

>Reverence to our Beloved African Race,

>

>I agree that the sales must be stopped, Please advise

>what can I do. THESE ARE AFRICAN Treasures. they must

>remain in African Possession.

>

>Sincerely,

>

>Dr. BJ Luchion D. Sci.

>

>  
>Do You Yahoo!?  
>LAUNCH - Your Yahoo! Music Experience  
><http://launch.yahoo.com>

--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
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Ithaca, Ny 14850  
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phone: 607 255 4607  
fax: 607 255 0784  
| 2233|2002-05-20 11:32:18|neseret|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:  
> From: "neseret"  
>

Paul said:

> >>  
> > Katherine, could you post a ref. stating that this  
> > image has red hair.  
>  
> I would assume wanting to see the color here is as much  
> to do with this as anything. However,  
>  
> El-Hamid Zayed, A. 1963. \_Abydos.\_ Cairo: Government  
> Printing  
> Office.  
>  
> Similar imagery of Seti I can be found in  
>  
> Mekitarian, A., Kunnen, M. and Wulleman, R.  
> Abydos: Sacred  
> Precinct of Osiris. Knokke: Mappamundi.  
> >>  
>  
>  
> Do either of these books say anything about the red  
> hair or do they just have pictures?

Both.

> > It's not obvious to me. Maybe there is an "analogy"  
 > to  
 > > red hair but I, at least, can't spot the "specific  
 > > morphologies."  
 >  
 > Well, Paul, let's first define what the heck you mean  
 > by "morphologies." ["Morphology" is, BTW, defined  
 > as "The branch of  
 > biology that deals with the form and structure of  
 > organisms without  
 > consideration of function. The form and structure of an  
 > organism or  
 > one of its parts: i.e., the morphology of a cell. In  
 > linguistics, it  
 > is the study of the structure and form of words in  
 > language or a  
 > language, including inflection, derivation, and the  
 > formation of  
 > compounds.] So what is it YOU mean by the term?  
 > >>  
 >  
 >  
 > Katherine, you're the one who posted a report  
 > mentioning morphologies for red hair. Don't you know  
 > what these are? Try researching how melanin is stored.

The report referred to analysis of the structure [morphology] of the hair, which is a biological feature of humans. Hence, Ceccalid can talk about the morphology of hair.

Art, OTOH, is not a biological feature. Do recall that I provided you information on two different things here, so using biological terms for art imagery is, to say the least, something of an oxymoron.

Again, define what YOU mean by the "morphology" you expect to see in this imagery.

> >>  
 > Is the fact that you cannot see it's red hair on Seti  
 > I to do  
 > with the image, or perhaps with your perception?  
 > Perception is more  
 > than seeing: it is the recognition and interpretation  
 > of sensory  
 > stimuli based chiefly on memory or desire to  
 > comprehend.

> >>

- > Katherine, the background area right in front of Seti
- > I's face is redder than the area of his "hair."

Pardon? That made no sense whatsoever.

- > This is not the original color. What it looks like to
- > me is that while someone was "cleaning" the relief, the
- > red paint from Seti I's skin area was smeared around to
- > the surrounding areas including the "hair" area.

As I say, it is your perception, and likely not your ability to see. I suppose for you, a trip to Abydos is in order, for the paint IS original, as well as one other such representation in the hall of Osiris within the Temple.

- > The picture you show does not give any clear image of
- > an original red coat of paint.

Isaiah 43:8 springs unbeckoned to mind here.

> >>

- > > Hyksosian? Why do you think the Hyksos had red hair?

>

- > Perhaps because their imagery says they did. This was
- > posted
- > earlier about a Hyksos excavation:

>

- > "...In Avaris, a Hyksos dignitary's statue showed that
- > he had also
- > red hair (Bietak, 1996: 20), so interaction between
- > Egyptians and
- > foreigners in pharaonic imperial period also further
- > involved into
- > the native Egyptian population, so finding red haired
- > Egyptians in
- > modern times (without necessarily being a trait
- > introduced post Arab
- > influxes) is quite possible."

> >>

- > We've seen before that your sources aren't very
- > reliable when it comes to things like blondism and red

> hair. Maybe too much emotion involved here.

Excuse me? I think you have failed to look into that mirror, sir and see where most of this emotion is coming from, as it is you who are questioning the credibility of my source, imagery, and so on - and without cause, I might add. I also think you have lost all sense of decorum. So much for your objectivity as a moderator.

Have you read Bietak? No. Have you even considered reading him? I think it is best that YOU check the cited sources (and I have now given two such citations from this author) before you dare to question them as "unreliable." Before you have the nerve to claim the \_sources\_, or my citing them are "unreliable, show me evidence that you even bothered to read them before crying 'foul.'

> Can you post an image of this red-headed Hyksos?

I have posted Bietak's own images in the Ta-Seti files at

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/)>

being

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/hyksos-statue.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/hyksos-statue.jpg)>

Bietak's own image from his journal article.

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/hyksos-statue-insitu.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/hyksos-statue-insitu.jpg)>

Photo of the statue, as found in situ. From \_Avaris, Capital of the Hyksos\_ (1996). Plate 4A.

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/hyksos-statue-det1.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/hyksos-statue-det1.jpg)>

Detail 1 of the head. From \_Avaris, Capital of the Hyksos\_ (1996). Plate 4C.

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/hyksos-statue-det2.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/hyksos-statue-det2.jpg)>

Detail 2 of the head. From \_Avaris, Capital of the Hyksos\_ (1996). Plate 4B.

<[http://groups.yahoo.com/group/Ta\\_Seti/files/Bietak/hyksos-statue-drw.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bietak/hyksos-statue-drw.jpg)>



Archaeological drawing of same, Fig. 17 in \_Avaris, Capital of the Hyksos\_ (1996).

> >>

> "Continuity of the settlement, however, can be  
> documented in the  
> area of the Temple of Seth (Sutekh) which so far has  
> only been  
> sampled and not full excavated. >>  
> >>

> What I was wondering about is anthropological evidence  
> of continuity of Hyksos in this area. There may have  
> been very little biological impact arising from a  
> single invasion.

What makes you think it was an "invasion," or that it was a single event? No one in Egyptology has held that concept for years.

The Hyksos period was, in all, an ongoing influx of people into the Delta region from the northeastern areas of Canaan and the Levant for settlement and assimilation into the culture of Egypt, and which started during the Middle Kingdom. The only "single event" as it were (and this was never typified as "invasion" even by the Egyptians, BTW) was the Hyksos elite (which is the meaning of hyksos /hqA xAs(w)t = rulers of foreign lands/ gained enough strength in the Delta to assert hegemony over a fairly large section of Egypt. See Redford, 1992: 101-103.

#### References:

Bietak, M. 1996. \_Avaris, the Capital of the Hyksos: Recent Excavations at Tell el-Dab'a\_. (London: British Museum Press).

Bietak, M. 1997. The Center of Hyksos Rule: Avaris (Tell el Dab'a). In E. Oren, (ed.), \_The Hyksos: New Historical and Archaeological Perspectives\_. Philadelphia: University Museum Publications.

On the Hyksos gradual influx into Egypt:

Redford, D. B. 1992. \_Egypt, Canaan, and Israel in Ancient Times\_. Princeton: Princeton University Press.

> > Can we still find this remnant in present-day Egypt.

>

> Answered above in Message No. 2184, when the question

> was answered before.  
> >>  
> Not really. Many people in northern Egypt today are  
> very recent immigrants. I personally don't remember  
> seeing any red heads among the Bedouin of the Sinai.

I would say you are in the minority there, as I know several red-haired and fair-eyed Egyptians. However, again, Isaiah 43:8 springs to mind.

> You would have to show give an anthropological profile  
> of the Hyksos and then show how this profile still  
> manifests in today's Egyptians.

Well, that would be difficult to do now as the Hyksos element has been thoroughly assimilated into the Egyptian population, over the past what, 3500 years? I would suppose it appears as often as the characteristics of full Nubian lineage occurs in Egypt today. However, if you wish to claim you have not seen any red heads in Egypt, ancient or modern, even when imagery is placed in front of you, I doubt I can assist you or your perception much, anyway.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2234|2002-05-20 11:58:10|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|  
From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)> [

>>

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth  
Date: Mon, 20 May 2002 18:32:15 -0000  
--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), [a.manansala@a...](mailto:a.manansala@a...) wrote:  
> From: "neseret"  
>  
Paul said:  
> >>

>>  
> Do either of these books say anything about the red

> hair or do they just have pictures?

Both.

>>

So what do they say? You're usually too eager to post excessively long quotes.

>>

> >>

> Is the fact that you cannot see it's red hair on Seti

> I to do

> with the image, or perhaps with your perception?

> Perception is more

> than seeing: it is the recognition and interpretation

> of sensory

> stimuli based chiefly on memory or desire to

> comprehend.

> >>

> Katherine, the background area right in front of Seti

> I's face is redder than the area of his "hair."

Pardon? That made no sense whatsoever.

>>

There is red color all around the image. This is very obvious. Look at the area to the left of Seti's face.

There is red color where there should not be any.

>>

> This is not the original color. What it looks like to

> me is that while someone was "cleaning" the relief, the

> red paint from Seti I's skin area was smeared around to

> the surrounding areas including the "hair" area.

As I say, it is your perception, and likely not your ability to see.

>>

There is obviously smeared red paint all around this image.

Observers like Manu Ampim have seen the result of this sloppy "cleaning" process many times.

OTOH, Seti's garment hanging from his back still has an obvious original coat of purple (or bluish) paint. There is no such coat of paint on Seti's "hair." Just a reddish residue from some "cleaning" process.

> We've seen before that your sources aren't very  
> reliable when it comes to things like blondism and red  
> hair. Maybe too much emotion involved here.

Excuse me? I think you have failed to look into that mirror, sir and see where most of this emotion is coming from, as it is you who are questioning the credibility of my source, imagery, and so on - and without cause, I might add. I also think you have lost all sense of decorum. So much for your objectivity as a moderator.  
>>

You posted earlier references in your discussion with Prof. Ampim of researchers who mistakenly claimed blond natural hair in Egyptian art.

I didn't make any accusations against Bietak, just wanted to see the image. The earlier blonde image you posted and the claim that it represented natural hair was bogus.

A result of grasping for straws.

>>

> Can you post an image of this red-headed Hyksos?

I have posted Bietak's own images in the Ta-Seti files  
at

>>

Katherine, you should know that the Egyptians often portrayed "Asiatics" not just Hyksos in red mushroom-shaped wigs.

Please do the research.

>>

> Not really. Many people in northern Egypt today are  
> very recent immigrants. I personally don't remember  
> seeing any red heads among the Bedouin of the Sinai.

I would say you are in the minority there, as I know several red-haired and fair-eyed Egyptians. However, again, Isaiah 43:8 springs to mind.

>>

I said I had not seen any Sinai Bedouin with red hair.  
Almost uniformly black.

Egyptians of today come in many different ethnicities.

Does Keita make any mention of the Hyksos biological evidence in the archaeological record.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2235|2002-05-20 13:09:10|Djehuti Sundaka|Archaeologists Hope Skulls Are Linked To Ramses II|

<http://www.guardian.co.uk/international/story/0,3604,718687,00.html>

Tomb may yield the sons of Pharaoh

## Archaeologists hope skulls are linked to Ramses II

Tim Radford, science editor  
Monday May 20, 2002  
The Guardian

Archaeologists are on the brink of identifying at least one of three human skulls and a complete skeleton found in a 3,200-year-old tomb in Egypt's Valley of the Kings.

They suspect that they have the remains of four sons of Ramses II, the pharaoh traditionally identified with the biblical story of Moses, and also the mighty ruler celebrated by the poet Shelley as Ozymandias. One skull bears evidence of a lethal head wound. Kent Weeks, the US archaeologist who has spent 20 years mapping the tombs of ancient Thebes, believes that the skull may have belonged to Ramses, son of Ramses II, and chief military spokesman for the greatest of the pharaohs.

The tomb is one of the most astonishing stories in Egyptology - it had been considered a "dirty, unimportant hole in the ground" until the revelation in 1995 that it was a significant historical site.

Ramses has been identified by generations of historians as the pharaoh who enslaved the people of Israel. Pharaoh released Moses and the Israelites after 10 terrible plagues they believed were sent by God. According to the Book of Exodus, in the 10th plague God took the lives of all the first-born sons of Egypt.

"We have thought all along that these four skulls and skeletons belonged to the sons of Ramses II. And it is possible that this one in fact can be more specifically identified as a son who was killed on a field of battle. We know he was killed by a blow to the skull. It seems logical to assume he was killed on a field of battle because of the nature of the wound," Professor Weeks said.

The four bodies were found in a pit near the entrance to a tomb in the Valley of the Kings now famous as KV5. The tomb itself had been mapped by French scientists in 1799, and visited by a Victorian explorer in 1835, but was believed to be tiny and without interest. In 1995, Prof Weeks announced that it had more than 60 chambers - all choked with rubble from flash floods - and contained a number of hieroglyphic references to the sons of Ramses II. At the latest count, the tomb has more than 110 chambers.

"We have found an additional doorway leading in to additional corridors, so all bets are off as to how many there are going to be," he said.

In London on Saturday, he outlined the riddle of Ramses to a Bloomsbury Academy summer school in Egyptology. He has already worked with radiologists, orthodontists and pathologists to examine the skull shapes of mummies in the hall of pharaohs in the Egyptian museum. The next step is to compare the skulls of the four mysterious denizens of KV5 with x-rays of the mummies of Ramses II, his father Seti I and Merenptah, the 13th son and heir to Ramses II, all preserved in Cairo. DNA sampling has been ruled out. But scientists and archaeologists believe that skull comparisons could establish at least a statistical likelihood of a genetic link.

"I think what happened was that shortly after the tomb was closed, tomb robbers broke in, went to the back of the tomb where the burial chambers lay, removed the mummies that were buried there and carried them out to the front part of the tomb where the light was better," said Prof Weeks. "They could then rip open the mummies and take whatever amulets and jewellery they found. They left the bodies behind. Over the next 3,000 years floods came in, carrying vast quantities of debris, and the bodies were washed in to this pit, and other parts were washed back into the tomb. Indeed, as we dig further inside the tomb, we are finding human remains that could very well be parts of these same bodies."

The tomb has already yielded the names of two sons of the great pharaoh: his first born, Amon-her-khepeshef and Ramses the military leader.

History file

Ramses II reigned from 1279 BC to 1212 BC

The pharaoh in the Exodus account of Moses and the Israelites is not named, and there is no Egyptian account of any such event

Ramses had another name: User-maat-re, or Ozymandias rendered in ancient Greek - Shelley's "king of kings"

The website of the tomb dig in the Valley of the Kings, [www.kv5.com](http://www.kv5.com), gets 18m hits a year

| 2236|2002-05-20 13:22:16|Djehuti Sundaka|Remains of Ancient Settled Community Found|

Based on the dating presented in the article below, the statement "The remains of what is thought to be the oldest settled agricultural community in Africa have been discovered..." is certainly not true. It should probably read "The remains of what is thought to be the oldest settled agricultural community in the Horn of Africa have been

discovered...".

Djehuti Sundaka

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<http://library.northernlight.com/FD20020520240000182.html?cb=0&dx=1006&sc=0#doc>

Remains of Ancient Settled Community Found

Story Filed: Monday, May 20, 2002 11:34 AM EST

May 20, 2002 (UN Integrated Regional Information Networks/All Africa Global Media via COMTEX) -- The remains of what is thought to be the oldest settled agricultural community in Africa have been discovered on the outskirts of the Eritrean capital, Asmara.

Experts say the sites are of "global importance", and believe they could change the way the history of the Horn of Africa is viewed.

The sites are scattered across a large area of what is considered prime development land to the south and west of the city, much of it already earmarked for new housing.

Archaeologists from the University of Asmara are hoping to complete an urgent survey of the area, funded by the World Bank's Cultural Artifacts Rehabilitation Project (CARP), to assess the extent of the find before any building work commences. The project also plans to build an open-air museum on one of the sites, to provide information to the public and display items found there.

Using evidence collected during preliminary excavations, archaeologists have already pieced together a fascinating picture of life nearly 3,000 years ago. The settlement's inhabitants lived in stone houses, ate cows and goats, drank beer and farmed surrounding fertile land. They dressed in animal skins - tools for tanning and softening hides have been discovered, along with needles, stone implements for punching leather, and bronze buttons.



To conserve heat on the cool highland plateau, houses were entered through openings in the roof. For the same reason, according to archaeologists, homes appear to have shared walls. Hundreds of tiny bulls' heads, carved from stone, and thought to have ritual significance, were found around the sites. Gold earrings, bracelets and rings, copper and bronze daggers, and multiple-necked pottery jugs were also found in one excavation, which was possibly a burial chamber.

Experts believe the sites provide crucial new evidence that people lived in populated, settled farming communities in the Horn of Africa as early as 800 BC. "This is one of the richest heritage areas in Africa. It can be compared to Athens and Rome as it has excellent parallels to those places. There is a remarkable opportunity to use this as a centrepiece of national preservation," Prof Peter Schmidt, a specialist in African archaeology and dean of the College of Arts and Social Sciences at the University of Asmara, said.

The potential for tourism revenue from such important prehistoric sites is considerable. Last year, tourism in neighbouring Ethiopia generated more than US \$77 million. Many tourists visited that country's ancient monuments at Aksum.

It is likely that the sites on the outskirts Asmara, which contain remnants likely to predate the Aksumite period (of the first to the sixth centuries AD) by many centuries, could also attract foreign and domestic tourists.

The Eritrean government, which is supporting the project, is anxious that the local community, including schoolchildren and university students, also has access to the ruins and use them to learn more about the country's history.

Arlene Fleming, a cultural resource specialist with the World Bank, said it was essential that local people were adequately informed about their cultural heritage so that they could make their own

decisions about how to manage it. "Community participation is not a luxury, it is an absolute necessity if the community is to benefit economically. People should be able to help plan what kind of tourism they want and how to participate in tourism.

"This is a very exciting find," she said. "We hope these early projects will provide evidence that cultural assets are very significant and should be preserved and enhanced for the economic growth of the country. They are a factor for stimulating self-confidence and national identity and earning income," said Fleming.

Fleming said CARP was working to help the government find a balance between the need for urban development around Asmara and its desire to preserve the country's heritage. "It would be absurd to propose saving 1,000 [of the ancient] houses, but more realistic to document details of the site and to save a few houses so that people can see and learn from them. What archaeologists want is adequate time to do research."

Naigzy Gebremedhin, the coordinator of CARP, said a consultation process was under way to ensure that the people of Asmara, and in particular those living close to the sites, were properly informed about them.

"We are aware at CARP that it is an endangered area and that it is in the path of urban development, but there has to be a compromise between the preservation of heritage and the provision of basic infrastructure. Asmara needs to grow to meet the basic needs of people, so it is going to extremely challenging," he said.

But archaeologists fear that it may be too late to save some of the sites. They are seeking funding to erect a fence around one excavation, which has been partly destroyed by bulldozers digging stone for road building. Another potentially important site has already been subdivided for new housing.

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KEYWORD: Eritrea

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| 2237|2002-05-20 19:22:33|ptah\_seker\_ausar777|Was Rameses II a Caucasoid?|  
Hotep,

It is very interesting that Greenberg and the rest of the Eurocentric white supremacist masters of deception have given so much unprecedented attention to the mummy of Rameses II. Why? The simple answer is because Eurocentrists have noticed the morphology of the mummy, which reminds "them" of white folk of themselves. So, it is only fitting that they would give so much attention to it, in order to feel some sense of inclusion in the makeup of the population of the ancient Kemite civilization. This psychological drama reminds me of the desperate attempt of a man who's still trying to hold onto a woman who's leaving him, after all else attempts have failed.

One mention of the "possiblility" of red hair is like giving the Eurocentrists an inch and them taking it a mile or the full distance. And with the media being controlled by the white supremacists, it wouldn't be too difficult to wield the wild notion of red-haired Kemites.

If, as Greenberg points out that Rameses II's father was a non-royal military man, who possibly was related to the Hyksos from the eastern Delta and had gotten a hold of the throne after the death of Horemheb, would not that make Rameses II the son of a foreigner, who usurped the royal Kemitic throne, and therefore not a true indigenous Kemite? The point here is to show that the ancient Kemites were an autonomous group, which was black, Afruikan, Cushite. Either Rameses II was a red-headed ancient Kemite by nationality, because he was born in Kemet, or he was an ancient Kemite by blood, being the descendant of an Afruikan, Afruikan in the sense of black, as opposed to Caucasian, white, or Indo-European.

It is rather strange that a red-haired white man would take over as ruler of indigenous Kemite-Afruikans, in light of a report by one of the ancient writers who stated the ancient Kemites killed red-haired people they came in contact with because the color red was associated with Set the prototype of the biblical Satan, who is always depicted as dressed in red pantyhose. On these grounds, Rameses II would have been attacked because of his alleged red-hair. In addition, this pale-skinned man would, most likely, have been an adherent of the

patriarchal system, which was juxtaposed to the matriarchal system of the ancient Kemites.

Cleverly, to drive her alleged position home even more, she points out that the name of Seti I is associated with Sutekh, which was the name of that god to the ancient Syro-Phoenicians, as though he came from west Asia the same vicinity most scholars claim derived the Hyksos. The name connection may be a fact. But, Sutekh is just a corruption of the Kemitic Set or Sut, which proves Seti I was a Kemitic-Afruikan and not an Asian. In other words, it didn't take the Hyksos bombardment into Kemet to give Seti I his name nor his connection with the deity. One can even look at the name of Hatshepsut and see the name of Sut.

Greenberg highlights what she thinks is red hair in a portrait of Rameses II, but doesn't consider the possibility of a wig or that the color of the depiction has been worn by the hands of time. In addition, why doesn't she make any reference to the ruler's skin complexion in the same portrait. Why doesn't she state the skin complexion of Rameses II is pale-skinned, since it is known that red-haired people are more times than not Caucasians? It is because the color of the portrait has been worn, which includes the color of the hair.

Ask Greenberg to explain why are there portraits of Seti I and Rameses II that depict them with brown-skinned complexions, if the latter was a Caucasian? Ask Greenberg why do they have the same complexions as so-called Afruikan-Amerikkans, who, in some cases, are even lighter than the skin-complexions given to the portraits of the kings, and are referred to as "black?" Isn't it fishy that she says Rameses II is depicted as red-haired in one portrait, but he is shown as brown-skinned in another. And what about the huge statues of Rameses II, which depict him with a wide nose and full lips, the very features that have been referred to as Negroid by Eurocentric scholars and brainwashed Afruikans-n-Amerikkka?

From the position of those giant statues, Rameses II appears to have been a wide-nosed, full-lipped Afruikan, which Greenberg will probably try to explain away, because she is a Eurocentric academic hustler. Or she will just play dodge the ball as she has done in the past, which is a true sign of a Eurocentric academic hustler. Greenberg is in such a hurry to hustle the facts out of sight in order to clear the road for white Pharaoh, who, in essence, would be her ancestor, since she is also a leucoderm, as she and her henchmen purport Rameses II to have been.

It isn't too hard to figure out that she and the rest of the Eurocentrists are academic hustlers based on the fact that she flat out lies or errs by claiming the portraits before the 18th dynasty depict people with yellow-skinned complexions. Even though, she may have explained the color was symbolical, she tries to slip an impression that the yellow-skinned complexions were those of non-Afruikan or black people.

Lastly, Greenberg's past rebuttles to the ancient Kemites being "black" have been ones where she says our usage of such terms as black and white doesn't apply to the ancient Kemites. Yet, she has made sure we are aware of the studies of her fellow Eurocentric cronies, who have used the terms "white" and leucoderm when it comes to the mummy of Rameses II. Apparently, what we're facing is the mechanism of double talk, or one tosses a double-headed coin.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!  
| 2238|2002-05-20 21:21:47|Alex van Deelen|Stephen Jay Gould RIP|  
Just read on teletext that Stephen Jay Gould has died.  
A sad day indeed.

Alex  
| 2239|2002-05-20 22:57:28|neseret|Re: Ramsis II Xrays & DigiRebirth|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:  
> From: "neseret" [  
> >>  
> > Do either of these books say anything about the red  
> > hair or do they just have pictures?  
>  
> Both.  
> >>  
> So what do they say? You're usually too eager to post  
> excessively long quotes.

Hmm. Let's see. If I post in full, you say I grasp at straws, if I don't, you claim I am providing unreliable information. I tell you what, Paul. Do your own research. Try it; you might actually learn something.

It's not my job to do more than provide you the citation, and I suspect you can get the books through your ILL system.

> > Is the fact that you cannot see it's red hair on  
> Seti  
> > I to do

> > with the image, or perhaps with your perception?  
> > Perception is more  
> > than seeing: it is the recognition and interpretation  
> > of sensory  
> > stimuli based chiefly on memory or desire to  
> > comprehend.  
> > >>  
>  
> > Katherine, the background area right in front of Seti  
> > I's face is redder than the area of his "hair."  
>  
> Pardon? That made no sense whatsoever.  
> >>  
>  
>  
> There is red color all around the image. This is very  
> obvious. Look at the area to the left of Seti's face.  
> There is red color where there should not be any.

As there is no "red color" in front of Seti I's face, I suspect you have a problem with seeing certain colors. The statement below actually clinches this assumption.

> >>  
> > This is not the original color. What it looks like  
> to  
> > me is that while someone was "cleaning" the relief,  
> the  
> > red paint from Seti I's skin area was smeared around  
> to  
> > the surrounding areas including the "hair" area.  
>  
> As I say, it is your perception, and likely not your  
> ability to  
> see.  
> >>  
>  
>  
> There is obviously smeared red paint all around this  
> image.

There is no "red paint" around the image, either: the color is yellow, which has aged over time.

- > Observers like Manu Ampim have seen the result of this
- > sloppy "cleaning" process many times.

Prof. Ampmim would not, IMO, know what "cleaning" processes there have been done to any standing monument in Egypt, because it is not allowed to do so, according to the Supreme Council of Antiquities.

However, like you, Pro. Ampmim has a bone to grind on the matter, so as the colloquial goes, 'nuff said.

- > OTOH, Seti's garment hanging from his back still has an
- > obvious original coat of purple (or bluish) paint.
- > There is no such coat of paint on Seti's "hair." Just
- > a reddish residue from some "cleaning" process.

The hair streamers are what I suspect you are referring to: they are deep red in color and again, that paint is still original. Again, there has been no "cleaning" process, although it is obvious you earnestly wish it was true.

- > > We've seen before that your sources aren't very
- > > reliable when it comes to things like blondism and
- > red
- > > hair. Maybe too much emotion involved here.
- >
- > Excuse me? I think you have failed to look into that
- > mirror, sir and
- > see where most of this emotion is coming from, as it is
- > you who are
- > questioning the credibility of my source,imagery, and
- > so on - and
- > without cause, I might add. I also think you have lost
- > all sense of
- > decorum. So much for your objectivity as a moderator.
- > >>
- >
- >
- > You posted earlier references in your discussion with
- > Prof. Ampim of researchers who mistakenly clamed
- > blond natural hair in Egyptian art.

And that debate continues: There are reasons to claim it is a wig, perhaps, but again, it's a choice which was made by the wearer, and wig or natural, blonde hair \_did\_ exist in Egypt, and can be seen in

tombs such as that of Rekhmire and Nakht, for example. Similarly is red hair shown in the imagery of Antefoker of the Middle Kingdom.

- > I didn't make any accusations against Bietak, just
- > wanted to see the image. The earlier blondie image you
- > posted and the claim that it represented natural hair
- > was bogus.

I don't Reisner's claim was "bogus," but the opinion can be divided. It is divided, and wig or not, it has other examples to support a possible contention of blondes and redheads in Egypt.

- > > Can you post an image of this red-headed Hyksos?
- >
- > I have posted Bietak's own images in the Ta-Seti files
- > at
- >
- > Katherine, you should know that the Egyptians often
- > portrayed "Asiatics" not just Hyksos in red mushroom-
- > shaped wigs.
- >
- > Please do the research.

Paul: get a life and do your own research, sir. You asked for images of the Hyksos dignitary from Bietak's work, and this is what they are. The hair is red, according to Bietak's descriptions (he did not provide a color photo, as you can see; most archaeological photos are in black and white). However, it is known that the Hyksos were from outside Egypt, so I am not clear why you think I haven't "done my research." Sound more like you have not done yours, considering you thought the infusion of Hyksos was a "one time invasion."

Now, Manfred Bietak's whole life's work has been in work with Avaris, the capital city of the Hyksos in Egypt, with its Hyksos culture and trade interaction with the Aegean cultures.

<<http://www.oeai.at/eng/organis/kairo.html>

Perhaps you would care to look into his work before you so heartily criticize it as "bogus," which you are most certainly doing.

- > > Not really. Many people in northern Egypt today are
- > > very recent immigrants. I personally don't remember
- > > seeing any red heads among the Bedouin of the Sinai.



>  
> I would say you are in the minority there, as I know  
> several red-  
> haired and fair-eyed Egyptians. However, again, Isaiah  
> 43:8 springs  
> to mind.  
> >>  
>  
> I said I had not seen any Sinai Bedouin with red hair.  
> Almost uniformly black.

Yet, Sinai bedouin are, by definition, nomadic and therefore can intermingle with all sorts of groups. Perhaps you have not seen any such bedouin, but they also exist. Then, be that as it may, we were talking about Egyptians, weren't we? Why suddenly the turn to Sinai bedouin?

> Egyptians of today come in many different ethnicities.

As they did in the past (since at least 8000 BCE), Paul, which has been my point since this discussion started over 6 years ago.

I have shown archaeological, biological, gentic, artistic, and ethnographic information to this effect, and you, like your scurrilous comments about Bietak's work, deny it all exists.

Yet, one is reminded of Ezekiel 12:2 in this regard, and like you I continue to "advance the work" in hopes that someone who actually would like to know what information there is out there, rather than sheer bombastic statements to the contrary, without any citation or reference (except from extremely biased authors who have never done serious research in Egypt in their lives).

> Does Keita make any mention of the Hyksos biological  
> evidence in the archaeological record.

Posted before, but worth repeating:

S.O.Y. Keita has pointed out:

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps use understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars.

The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

"The Diversity of Indigenous Africans," S.O.Y. Keita, *\_Egypt in Africa\_*, Theodore Celenko, (ed.), (Indianapolis Museum of Art: Indianapolis, 1996), p. 103-104.

In the same volume of *\_Egypt in Africa\_*, the article, "The Geographical Origins and Population Relationships of Early Ancient Egyptians," S.O.Y. Keita and A.J. Boyce (both of Oxford University), states, as noted in other works that genetically, "Native Egyptians were variable. Foreigners added to this variability." (p. 28). This supports Hoffman's findings of population diversity in Egypt as well, as show in his work, Michael Hoffman, *\_Egypt Before the Pharaohs\_*, 1979:260 ff., 310 -313, noted above.

Beyond this, I doubt that Keita would actually find "Hyksos" elements beyond the statement of North African-Levant admixtures exist because, as he notes, there are no "racially distinct" elements which can be identified. Foreign infusions into Egypt

added to this admixture (Keita and Boyce 1996: 28, quoted supra), but you are asking something that denies the point of Keita's work, IMO.

Other helpful articles by Keita include

Keita SOY, and Kittles R. (1997) The Persistence of Racial Thinking and the Myth of Racial Divergence. *American Anthropologist*. Vol. 99, No. 3, pp. 534-544.

Kittles R, and Keita SOY. (1999) Interpreting African Genetic Diversity. *African Archaeological Review*. Vol. 16, No. 2, pp. 87-91.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2240|2002-05-21 00:03:37|neseret|Re: Was Rameses II a Caucasoid?  
--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
wrote:

> If, as Greenberg points out that Rameses II's father was a non-

royal military man, who possibly was related to the Hyksos from the eastern Delta and had gotten a hold of the throne after the death of Horemheb, would not that make Rameses II the son of a foreigner, who usurped the royal Kemitic throne, and therefore not a true indigenous Kemite? The point here is to show that the ancient Kemites were an autonomous group, which was black, Afrikan, Cushite. Either Rameses II was a red-headed ancient Kemite by nationality, because he was born in Kemet, <

and he was. His family, by inscription, come from the Avaris region, in the Delta (northern) partion of Egypt.

>or he was an ancient Kemite by blood, being the descendant of an

Afrikan, Afrikan in the sense of black, as opposed to Caucasian, white, or Indo-European.<

By the inscriptions, he was an Egyptian who came from the Avaris region of the Delta. You fail to understand that the Egyptians believed that once you lived in Egypt, whether your family was from anotehr region or not, you becmæ Egyptians. That's why Egypt is

defined as the first "nation-state," which did not define itself along clan or ethnicity lines. It defined itself along the lines of allegiance to a \_country\_.

> It is rather strange that a red-haired white man would take over

as ruler of indigenous Kemite-Africans, in light of a report by one of the ancient writers who stated the ancient Kemites killed red-haired people they came in contact with because the color red was associated with Set the prototype of the biblical Satan, who is always depicted as dressed in red pantyhose. <

First, let's see a quote of "ancient writers" who state this about Egyptians killing red-haired people (I don't think even Herodotus claims this, but let's see).

Secondly, Sutekh (Seth/Set) was a part of the Egyptian religion in a positive manner for most of Egyptian history. He is the "trickster" element of the Egyptian pantheon, like Hermes of the Greeks, and Loki of Norse mythology. He is the one who acts "outside" the box. He is unruly, and unpredictable. He has an abnormal birth from his mother Nut while his brother Osiris and two sisters, Isis and Nephthys, are born in the normal fashion.

He is associated with storms and the desert, while Horus (originally his brother, later in Osirian myth, his nephew) regulates the cultivated lands. As such, combined they rule the Two Lands which compose Egypt.

Seth's cult was based at Naqada, which is the home of the original kings of Egypt in Dynasty 0 (Protodynastic), and through the first two dynasties, allegiance to Seth was also expected of the king as well as allegiance to Horus. After Khasekhemwy, who used both the standard of Horus and Sutekh upon his serekh (showing the dual alliance of Horus and Seth), Seth's cult popularity dwindles thereafter, but resurges near the end of the First Intermediate period, and during the reign of Senwosret III of the Middle Kingdom, when that king places the imagery of Seth and Horus as completing the sema-tawy (unification) of the Two Lands in peace upon his throne.

The cult re-emerges again during both the Hyksos period, when the Hyksos identified Sutekh with their Canaanite god Baal, and again during the New Kingdom during the Ramessides. Beyond known Ramesside affinity for Seth, two kings not directly related to the Ramesside line, Seti II and Setnakht, also show affiliation with this deity.

Demonization of Seth occurs during Late Period, after the Nubian and Libyan reigns of Egypt, and his greatest period of unpopularity occurs during the Assyrian domination of Egypt.

However, Seth continued to serve positive functions in Egyptian culture. He was of primary importance to the journey of the sun-god in his nightly journey through the underworld, as only he could defeat the demon-snake of chaos and darkness, Apep. Later Greek writers confused these two images, and referred to Seth as Typhon, which is the name of snake demon in Greek myth.

The imagery of Seth defeating Apep has survived into present-day imagery of St. George defeating the dragon.

See on Seth cult and worship in Egypt:

te Velde, H. 1967. *„Seth, God of Confusion“*. Probleme der Hyptologie. 6 Bd. W. Helck. Leiden: Brill.

te Velde, H. 1968. The Egyptian God Seth as a Trickster. *Journal of the American Research Center in Egypt*. 7: 37-40.

The imagery of the devil, OTOH, is NOT based upon imagery of Seth, however. That is a much more complicated process, and question best left to alt.mythology.

>One these grounds, Rameses II would have been attacked because of his alleged red-hair. In addition, this pale- skinned man would, most likely, have been an adherent of the patriarchal system, which was juxtaposed to the matriarchal system of the ancient Kemites. <

Again, incorrect, as there was no "matriarchal system" in ancient Egypt. This has been shown again and again in Egyptian studies. Perhaps you again would like to cite your references for this.

> Cleverly, to drive her alleged position home even more, she points > out that the name of Seti I is associated with Sutekh, which was

the name of that god to the ancient Syro-Phoenicians, as though he came from west Asia the same vicinity most scholars claim derived the Hyksos. The name connection may be a fact. But, Sutekh is just a corruption of the Kemitic Set or Sut, which proves Seti I was a Kemitic-Afrikan and not an Asian.

So far, so good...but

In other words, it didn't take the

- > Hyksos bombardment into Kemet to give Seti I his name nor his
- > connection with the deity. One can even look at the name of
- > Hatshepsut and see the name of Sut.

Except that the 400 Year Stela of Ramses II states specifically that he is making homage to Seth as Seth of Avaris, and as an ancestral deity, which means the Hyksos version of the Egyptian deity.

>Isn't it fishy that she says Rameses II is depicted as red-haired in one portrait, but he is shown as brown-skinned in another.<

Do keep up with the posts better, as I did comment earlier on the skintone coloration after Dynasty 18 as being changed. However, kings are portrayed with any number of body styles and wigs depending upon the scene being portrayed. The imagery of Ramses III on the Great Harris Papyrus, for example, shows him with dead-white skintones while making obeisance before the gods. This has to do with purity issues and the coloration of men after Dyn 18 becomes more symbolic.

- > And what about the huge statues of
- > Rameses II, which depict him with a wide nose and full lips, the

very features that have been referred to as Negroid by Eurocentric  
> scholars and brainwashed Africans-in-America?

And the imagery where he is not so shown, such as the imagery from Tanis, see Turin Museum image

<<http://www.bga.nl/images/chronbga1.jpg>>

which shows an even different view of the king. Since both images are of Ramses II, and are not "restored," either at Abu Simbel or in the Turin piece, then one has to see there are reasons for the differing views.

What you fail to understand is the imagery of kings changed upon \_where the image was placed\_. In the case of the Ramses II imagery to which you refer, this was placed within Nubia at Abu Simbel, facing Nubia. Such practices likely first started during the reign of Amenhotep III when his imagery was placed in Nubia, Sinai, and so on, with distinctive physiognomic changes when it was placed in each

region. Imagery of Tiye also changes depending upon where her statuary was placed as well.

For this reason, most scholars of Egyptian art argue one cannot take Egyptian royal imagery as realistic, as it changed upon location, or as in the case of Akhenaten (first shown in normal canonic imagery and later in the "new" imagery of the Amarna Period, only to soften to more canonical forms in the latter part of his reign), based upon religio-political reasons.

>

> From the position of those giant statues, Rameses II appears to

have been a wide-nosed, full-lipped African, which Greenberg will

> probably try to explain away, because she is a Eurocentric

academic hustler. Or she will just play dodge the ball as she has done in the past, which is a true sign of a Eurocentric academic hustler.

Or I will give it to you as straight as possible, which is the sign of a better scholar than you are, apparently.

It's all well and good to paint me as a "hustler," if you had any support for your position beyond the seat of your pants. However, opening a book beyond the pictures is called for, and I doubt seriously you actually want to do this.

> Greenberg is in such a hurry to hustle the facts out of sight in

> order to clear the road for white Pharaoh, who, in essence, would

be her ancestor, since she is also a leucoderm, as she and her henchmen purport Rameses II to have been.<

I certainly claim no ancestry with Rameses II! I have no delusions of being a descendant of the Egyptians, either, as it seems some on the List are hell-bent to assert. I do study the culture professionally, however. OTOH, I suspect I have better information as to Ramses II's origins than you do from your flow-of-consciousness guff you are espousing at the moment.

>

> It isn't too hard to figure out that she and the rest of the

> Eurocentrists are academic hustlers based on the fact that she

flat out lies or errs by claiming the portraits before the 18th dynasty depict people with yellow-skinned complexions. Even though, she may have explained the color was symbolical, she tries to slip

an impression that the yellow-skinned complexions were those of non-Afrikan or black people. <

Considering you contradict yourself no less than 3 times in the above statement, perhaps you would care to clarify?

>

> Lastly, Greenberg's past rebuttles to the ancient Kemites  
> being "black" have been ones where she says our usage of such

terms as black and white doesn't apply to the ancient Kemites. Yet, she has made sure we are aware of the studies of her fellow Eurocentric cronies, who have used the terms "white" and leucoderm when it comes to the mummy of Rameses II. Apparently, what we're facing is the mechanism of double talk, or one tosses a double-headed coin.

For one, Ceccaldi is using a biological term when he describes the body of Ramses II as a "leukoderm." Perhaps you would care to familiarize yourself with the terminology. As for his being "Eurocentric," I suppose name-calling is all one is left with when your own position is intellectually bankrupt.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2241|2002-05-21 00:19:35|Manu Ampim|Re: Ramsis II Xrays & DigiRebirth|

> > Katherine Griffis-Greenberg wrote:

> > The end result of the report \_La Momie Ramses II\_  
cited Ramses

> > II as a "cymotrich leukoderm," or a wavy haired  
person with

> > white/fair skin. That was in the cited  
report posted earlier.<<

Manu Ampim wrote:

>If "red hair" was a  
family trait as Griffis-Greenberg  
erroneously

states, then she should be able to present at least one original  
text which states that Ramses II or his father Seti I was  
a "redhead." Also, if Ramses II was supposedly a "redhead" with  
white or "leukoderm" skin, then she should present OBJECTIVE  
VISUAL EVIDENCE to corroborate this assertion, rather than promoting  
a mere hypothesis as if it were a conclusive "fact." <



> > Katherine Griffis -Greenberg wrote:  
> > Ask and ye shall receive:  
> See

[http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

> >> which shows Seti I, father of Ramses II, with red hair, which is

> >>

still noticeable on the relief carving.

Manu Ampim wrote:

> Wow!! This is a

complete joke. You can't be serious. Any

> reasonable

person can see that the Seti I image has been thoroughly

>

dis-colored and effectively damaged by vandals.<

>

Griffis-Greenberg wrote:

> And you have been

to Abydos to see this "discoloration"

> and "vandalism"? I don't

think so, for there has been no vandalism

> at all. I took this

picture within the temple itself (which means

> the paints were

protected, for those interested), which happens to

> be my particular

focus of research. The wall is intact, as is the

>

relief.

---

The Seti I image that you presented from the Abydos temple has obviously lost almost all of its original color, and has been \*deliberately\* altered. If you can't see that the Seti I image has been altered and damaged, then you need to open your eyes and stop hiding in a world of fantasy and denial.

Ms. Griffis-Greenberg, if you are doing so-called "research" as you claim, then you need to do what a credible "researcher" would do and answer the obvious questions about this image:

1. Who destroyed a large part of Seti's face?

2. How did Seti's face become unnaturally WHITE?

3. Why is Seti's face \*WHITE,\* while his left arm and stomach still show traces of the original BROWNISH paint?

4. Why is the tail of Seti's headdress now displayed in an unnatural PURPLE color?

5. Why is there purple/white or red/white paint smeared in front of the image? How did it get there?

6. Who put the thick patches of YELLOW paint on Seti's right arm and in front of the image?

**Anyone who claims that the Seti image has not experienced any damage or alteration has no integrity.**

If you are serious, answer the obvious questions and stop pretending. The OBJECTIVE FACT is that Griffis-Greenberg you have presented an image of Seti I that has been DELIBERATELY

ALTERED, yet you don't address any of these basic questions and you consider this to be "research."

This is a joke. The proof of the damage (particularly facial) is obvious from observing the image. I hope you were not the person who scrubbed Seti's face until it became unnaturally "white." Or are you claiming that the strange "white" appearance of his face is the original color?

You apparently have not looked at any of the details, nor do you seem to know the difference between HAIR and a WIG. Seti is clearly wearing a WIG. Although, it is not clear what was the original color of the WIG, which in your imagination is "red hair!" The WIG appears to have traces of the same purple/white or red/white paint which has been deliberately smeared in front of the image. If you are a "researcher" then address the question of the smeared paints, rather than attempting to deny the obvious. Paul is right to

raise the question whether this is another case of suspicious "cleaning" activity, which is the cause of Seti's unnatural colors.

If you were doing any respectable "research" instead of promoting a short-sighted personal agenda, then you would have looked at the Seti image and its wig, and compared it to the color scheme used on all the other images and wigs in the temple, since the original colors are now missing on the image and wig in question. This is how a true research would approach this question, rather than jumping to emotional "red hair" conclusions, and denying the obvious fact of the image being damaged. Also, I suggest you do some research on 19th dynasty wigs and royal attire, because it's a shame that you don't know that the black ruler Seti I is wearing a WIG.

**BTW, I have spend more time in Abydos and the surrounding areas than you ever will. I have spend considerable time at the temple, the tomb, and the general areas which are off limits to tourists, so you are not running any games here. If you had presented any serious information, I would have posted a number of photos from the temple, but this is obviously not necessary given the fact that you posted such a laughable image to somehow "prove" your hopeless "red hair" case. [Mansu Musa has already posted a few dark-skinned images].**

You tried this game of distorting the evidence with the Hetepheres II image, and I showed that your "white skin - blond hair" idea was pure fantasy. You admitted that you were WRONG, but you would have continued your game if I had not posted the pictures. All the colors of the entire scene of Hetepheres are badly faded and are much lighter than they were originally, which gave you an opportunity to misrepresent the evidence.

Now, it is again clear that your position is ill-conceived and is not based on any credible evidence. Your bogus argument of "leukoderm" (white) skin and "red hair" simply falls apart upon examining the visual "evidence" that you present. There is an abundant number of colorful images of the black rulers Ramses II and Seti I which you dare not present, because it would further show the fallacy of your position.

I have no more time to waste dealing with your imaginary "red hair evidence." I initially responded to this nonsense to give my brothers and sister on this list some ammunition against another bogus claim.

Again, you have provided NO OBJECTIVE VISUAL EVIDENCE to support the fantasy of the African king Ramses II or any member of his family having "red hair" and "white" skin. You will have to search in Europe to find such as king.

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

OTHER RELEVANT POSTS:

Paul Manansala wrote in response to Griffis-Greenberg:

> This is not the original color. What it looks like to

> me is that

while someone was "cleaning" the relief, the

> red paint from Seti

I's skin area was smeared around to

> the surrounding areas including the "hair" area.

As I say, it is your perception, and likely not your ability to see.

>>

There is obviously smeared red paint all around this image.

Observers like Manu Ampim have seen the result of this sloppy "cleaning" process many times.

OTOH, Seti's garment hanging from his back still has an obvious original coat of purple (or bluish) paint. There is no such coat of paint on Seti's "hair." Just a reddish residue from some "cleaning" process.

> We've seen before that your sources aren't very  
> reliable when it comes to things like blondism and

red

>

hair. Maybe too much emotion involved here.

Excuse me? I think you have failed to look into that mirror, sir and see where most of this emotion is coming from, as it is you who are questioning the credibility of my source, imagery, and so on - and without cause, I might add. I also think you have lost all sense of decorum. So much for your objectivity as a moderator.  
>>

You posted earlier references in your discussion with Prof. Ampim of researchers who mistakenly claimed blond natural hair in Egyptian art.

I didn't make any accusations against Bietak, just wanted to see the image. The earlier blonde image you posted and the claim that it represented natural hair was bogus.

A result of grasping for straws.

[ptah\\_seker\\_ausar777](#) wrote:

Greenburg highlights what she thinks is red hair in a portrait of Rameses II, but doesn't consider the possibility of a wig or that the color of the depiction has been worn by the hands of time. In

addition, why doesn't she make any reference to the ruler's skin complexion in the same portrait. Why doesn't she state the skin complexion of Rameses II is pale-skinned, since it is known that red-haired people are more times than not Caucasians? It is because the color of the portrait has been worn, which includes the color of the hair.

| 2242|2002-05-21 00:28:36|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Ramsis II Xrays & DigiRebirth

Date: Tue, 21 May 2002 05:57:26 -0000

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> From: "neseret" [

>

>>

> Observers like Manu Ampim have seen the result of this

> sloppy "cleaning" process many times.

Prof. Ampmim would not, IMO, know what "cleaning" processes there

have been done to any standing monument in Egypt, because it is not

allowed to do so, according to the Supreme Council of Antiquities.

>>

This is simply false. I have seen these cleaning processes in action myself.

You have already commented before that Egyptologists do not tamper with artifacts as they are found. But this is also false and has been demonstrated many times on this list.

> You posted earlier references in your discussion with  
> Prof. Ampim of researchers who mistakenly claimed  
> blond natural hair in Egyptian art.

And that debate continues:

>>

Does it continue? You seem to have conceded the point already a few times.

>>

> Egyptians of today come in many different ethnicities.

As they did in the past (since at least 8000 BCE), Paul, which has been my point since this discussion started over 6 years ago.

>>

You're just slipping and sliding around. If an African community lived in ancient Greece and I used members of this community to claim that there were ancient Greeks who had black skins and wooly hair, how far would that get me?

Ancient Egypt was no more diverse or "mixed" than ancient Greece.

But I've never denied that a few stray blondes or redheads were not to be found in Egypt. Redheads were prized at Busiris when they could be found.

I just contested particular claims that you have made such as that made of a redheaded Ramses II.

You talk all the time about "leucoderms" and the like, yet there was a time that you would not admit any physical relationship between southern Egyptians and Nubians who lived together in much of their region.

The simple fact is that solid biological evidence of substantial Hyksos influence on the Egyptian population does not exist.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2243|2002-05-21 00:30:43|a.manansala@attbi.com|Re: Ramsis II Xrays & DigiRebirth|

>

Manu Ampim wrote:

> 4. Why is the tail of Seti's headdress now displayed in an unnatural PURPLE  
> color?  
> 5. Why is there purple/white or red/white paint smeared in front of the image?  
> How did it get there?  
> 6. Who put the thick patches of YELLOW paint on Seti's right arm and in front of  
> the image?  
>

I'm glad I'm not the only that was seeing these colors. They are smeared  
all over the relief as shown in Katherine's image.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2244|2002-05-21 07:52:17|terance pete|Re: Ramsis II Xrays & DigiRebirth|

***a.manansala@attbi.com*** wrote:

```
From: "neseret"  
To: Ta_Seti@yahoogroups.com  
Subject: [Ta_Seti] Re: Ramsis II Xrays & DigiRebirth  
Date: Tue, 21 May 2002 05:57:26 -0000  
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>  
  
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And that debate continues:  
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>>  
> Egyptians of today come in many different ethnicities.

As they did in the past (since at least 8000 BCE), Paul, which has been my point since this discussion started over 6 years ago.  
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You talk all the time about "leucoderms" and the like, yet there was a time that you would not admit any physical relationship between southern Egyptians and Nubians who lived together in much of their region.

The simple fact is that solid biological evidence of substantial Hyksos influence on the Egyptian population does not exist.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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> Egyptians of today come in many different ethnicities.

As they did in the past (since at least 8000 BCE),  
Paul, which has  
been my point since this discussion started over  
6  
years ago.

Yeah egypt today is diverse, but for some odd reason you seem to be putting the unusual fetish for blonde and red haired people. Why you have such a fascination with finding red haired people in the population, but you seem to question the validity of black people being in ancient kemet. I mean there is no doubt that like Frank yurco said the deeper south you get around aswan the darker complected the people are, but still KAthrine I am an egyptain and red haired people are noit a dime a dozen even if you go in Cairo Alexzandria re dhaired people stick out like a sore thumb. I have lived in Southern Egypt since I was 8 years old, and when I came here to the united states I was foirced to put cacuasian as my race, and my parent bitterly protested it. I just wonder how powerful the cinema has affected egyptain



culture. They either depict the kemetians as these pale caucasians, or in the movie Prince of Egypt they show them as middle eastern as possible. I feel Mr Moustafa Hefny when he migrated to America and had to fill out that he was white when he was really a black man. Most of the people I see that are supporting a red haired Ramesses II was people who run these white supremacist sites. Matter of fact I talk to these nuts on Yahoo they tell me that all the pharaohs of Egypt were caucasians, and it is obvious that America is obsessed with Egypt, but not Kemet.

Have you ever considered that many pharaohs also had foreign women in their harem that produced mixed nationalities??? Where exactly did the red hair come into Northern Africa?? From where?? Most main stream journals say the only caucasian blood in northern Africa came around the coastal areas, and that the caucasian blood around the Sahara is very recent, but what I can understand is all the rock art in the Sahara shows black people, even Henri Lhote admitted that.

---

### **Do You Yahoo!?**

[LAUNCH](#) - Your Yahoo! Music Experience

| 2245|2002-05-21 09:09:50|Mickel Hendrix|Re: Ramsis II Xrays & DigiRebirth|  
Hotep,

Brother Ampim all I can say is BRAVO!!!!!!!!!!

P.E.A.C.E. Progress....

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

>

>

>

>>> Katherine Griffis-Greenberg wrote:

>>> The end result of the report \_La Momie Ramses

> II\_ cited Ramses

>>> II as a "cymotrich leukoderm," or a wavy haired  
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>>> Ask and ye shall receive:  
>> See  
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[http://groups.yahoo.com/group/Ta\\_Seti/files/Seti-I-Abydos-temple.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Seti-I-Abydos-temple.jpg)

>>>> which shows Seti I, father of Ramses II, with  
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>>>> still noticeable on the relief carving.  
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>> Wow!! This is a complete joke. You can't be  
> serious. Any  
>> reasonable person can see that the Seti I image  
> has been thoroughly  
>> dis-colored and effectively damaged by vandals.<  
>>  
> Griffis-Greenberg wrote:  
>> And you have been to Abydos to see this  
> "discoloration"  
>> and "vandalism"? I don't think so, for there has  
> been no vandalism  
>> at all. I took this picture within the temple  
> itself (which means  
>> the paints were protected, for those interested),  
> which happens to

> > be my particular focus of research. The wall is  
> intact, as is the  
> > relief.  
>  
>  
>  
>

---

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> The Seti I image that you presented from the Abydos  
> temple has obviously lost almost all of its original  
> color, and has been \*deliberately\* altered. If you  
> can't see that the Seti I image has been altered and  
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> hiding in a world of fantasy and denial.  
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> Ms. Griffis-Greenberg, if you are doing so-called  
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> credible "researcher" would do and answer the  
> obvious questions about this image:  
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> 1. Who destroyed a large part of Seti's face?  
> 2. How did Seti's face become unnaturally WHITE?  
> 3. Why is Seti's face \*WHITE,\* while his left arm  
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> there?  
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> image of Seti I that has been DELIBERATELY  
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> (particularly facial) is obvious from observing the  
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> Seti's face until it became unnaturally "white." Or  
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> you would have looked at the Seti image and its wig,  
> and compared it to the color scheme used on all the  
> other images and wigs in the temple, since the  
> original colors are now missing on the image and wig  
> in question. This is how a true research would  
> approach this question, rather than jumping to  
> emotional "red hair" conclusions, and denying the  
> obvious fact of the image being damaged. Also, I  
> suggest you do some research on 19th dynasty wigs  
> and royal attire, because it's a shame that you  
> don't know that the black ruler Seti I is wearing a  
> WIG.  
>  
> BTW, I have spend more time in Abydos and the  
> surrounding areas than you ever will. I have spend  
> considerable time at the temple, the tomb, and the  
> general areas which are off limits to tourists, so  
> you are not running any games here. If you had  
> presented any serious information, I would have  
> posted a number of photos from the temple, but this  
> is obviously not necessary given the fact that you  
> posted such a laughable image to somehow "prove"  
> your hopeless "red hair" case. [Mansu Musa has  
> already posted a few dark-skinned images].  
>

> You tried this game of distorting the evidence with  
> the Hetepheres II image, and I showed that your  
> "white skin - blond hair" idea was pure fantasy.  
> You admitted that you were WRONG, but you would have  
> continued your game if I had not posted the  
> pictures. All the colors of the entire scene of  
> Hetepheres are badly faded and are much lighter than  
> they were originally, which gave you an opportunity  
> to misrepresent the evidence.

>  
> Now, it is again clear that your position is  
> ill-conceived and is not based on any credible  
> evidence. Your bogus argument of "leukoderm"  
> (white) skin and "red hair" simply falls apart upon  
> examining the visual "evidence" that you present.  
> There is an abundant number of colorful images of  
> the black rulers Ramses II and Seti I which you dare  
> not present, because it would further show the  
> fallacy of your position.

>  
> I have no more time to waste dealing with your  
> imaginary "red hair evidence." I initially  
> responded to this nonsense to give my brothers and  
> sister on this list some ammunition against another  
> bogus claim.

>  
> Again, you have provided NO OBJECTIVE VISUAL  
> EVIDENCE to support the fantasy of the African king  
> Ramses II or any member of his family having "red  
> hair" and "white" skin. You will have to search in  
> Europe to find such a king.

>  
> Advancing the work,

>  
> Prof. Manu Ampim

>  
[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

>  
>  
>  
> OTHER RELEVANT POSTS:

>  
> Paul Manansala wrote in response to  
> Griffis-Greenberg:

>

> > This is not the original color. What it looks  
> like  
> to  
> > me is that while someone was "cleaning" the  
> relief,  
> the  
> > red paint from Seti I's skin area was smeared  
> around  
> to  
> > the surrounding areas including the "hair" area.  
>  
> As I say, it is your perception, and likely not your  
>  
> ability to  
>

=== message truncated ===

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| 2246|2002-05-21 09:35:29|Ayele Bekerie|Historical Rights and Restitutions|  
SOFIES Welcomes Cancellation Of Auction Of Ethiopian Treasures

Addis Ababa, May 21, 2002 (WIC)- The Executive Committee of SOFIES, the Society of Friends of the Institute of Ethiopian Studies, yesterday passed a resolution welcoming the cancellation of the proposed Auction of the important Al J Ventner Collection of Ethiopian Christian Art, by the Buterfields Auction House in the United States.

According to an E-mail message sent to WIC today SOFIES also demanded that the sale of these treasures in the future should under no circumstances whatsoever be allowed to take place. The message said Ethiopian lovers of their cultural heritage have long been clamoring for its preservation. Many of them are advocating the return of the loot taken by the British from Maqdala in 1868, and from Aksum and elsewhere in Ethiopia by Fascist Italy in 1936-7.

It said The Society believes that Ethiopian Tabots, or altars symbolically representing the Ark of the Covenant, are of inestimable religious significance, and belong to the Ethiopian Orthodox Church,

to which they should be returned forthwith, thus following the precedent of the Tabot recently returned from Edinburgh, Scotland. SOFIES declared that the Ethiopian people, like those of other countries, have a right to their cultural treasures and that these should be preserved in Ethiopia for future generations.

The Society further called on all people of good will, and lovers of art, throughout the world to collaborate with the Ethiopian Ministry of Youth, Sport and Culture in its efforts to preserve Ethiopia's heritage, and to assist in the speedy repatriation of Ethiopia's artistic treasures to the country's museums.

--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

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Ithaca, Ny 14850

e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

phone: 607 255 4607

fax: 607 255 0784

| 2247|2002-05-21 10:45:22|Emeagwali, Gloria (History)|Re: Was Rameses II a Caucasoid?|

'If, as Greenberg points out that Rameses II's father was a non-royal military man, who possibly was related to the Hyksos from the eastern Delta and had gotten a hold of the throne after the death of Horemheb, would not that make Rameses II the son of a foreigner, who usurped the royal Kemitic throne, and therefore not a true indigenous Kemite?'

That's the real point here. There is a theoretical difference between nationality and ethnicity.

GE

-----Original Message-----

From: neseret [mailto:[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)]

Sent: Tuesday, May 21, 2002 3:04 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Was Rameses II a Caucasoid?

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "ptah\_seker\_ausar777"

wrote:

> If, as Greenberg points out that Rameses II's father was a non-

royal military man, who possibly was related to the Hyksos from the eastern Delta and had gotten a hold of the throne after the death of Horemheb, would not that make Rameses II the son of a foreigner, who usurped the royal Kemitic throne, and therefore not a true indigenous Kemite? The point here is to show that the ancient Kemites were an autonomous group, which was black, Afrikan, Cushite. Either Rameses II was a red-headed ancient Kemite by nationality, because he was born in Kemet, <

and he was. His family, by inscription, come from the Avaris region, in the Delta (northern) partion of Egypt.

>or he was an ancient Kemite by blood, being the descendant of an

Afrikan, Afrikan in the sense of black, as opposed to Caucasian, white, or Indo-European.<

By the inscriptions, he was an Egyptian who came from the Avaris region of the Delta. You fail to understand that the Egyptians believed that once you lived in Egypt, whether your family was from anotehr region or not, you becmæ Egyptians. That's why Egypt is defiend as the first "nation-state," which did not define itself along clan or ethnicity lines. It defined itself along the lines of allegiance to a \_country\_.

> It is rather strange that a red-haired white man would take over

as ruler of indigenous Kemite-Afrikan, in light of a report by one of the ancient writers who stated the ancient Kemites killed red-haired people they came in contact with because the color red was associated with Set the prototype of the biblical Satan, who is always depicted as dressed in red pantyhose. <

First, let's see a quote of "ancient writers" who state this about Egyptians killing redhaired people (I don't think even Herodotus claims this, but let's see).

Secondly, Sutekh (Seth/Set) was a part of the Egyptian religion in a positive manner for most of Egyptian history. He is the "trickster" element of the Egyptian pantheon, like Hermes of the Greeks, and Loki of Norse mythology. He is the one who acts "outside" the box. He is unruly, and unpredictable. He has an abnormal birth from his mother Nut while his brother Osiris and two sisters, Isis and Nephthys, are born in the normal fashion.



He is associated with storms and the desert, while Horus (originally his brother, later in Osirian myth, his nephew) regulates the cultivated lands. As such, combined they rule the Two Lands which compose Egypt.

Seth's cult was based at Naqada, which is the home of the original kings of Egypt in Dynasty 0 (Protodynastic), and through the first two dynasties, allegiance to Seth was also expected of the king as well as allegiance to Horus. After Khasekhemwy, who used both the standard of Horus and Sutekh upon his serekh (showing the dual alliance of Horus and Seth), Seth's cult popularity dwindles thereafter, but resurges near the end of the First Intermediate period, and during the reign of Senwosret III of the Middle Kingdom, when that king places the imagery of Seth and Horus as completing the sema-tawy (unification) of the Two Lands in peace upon his throne.

The cult re-emerges again during both the Hyksos period, when the Hyksos identified Sutekh with their Canaanite god Baal, and again during the New Kingdom during the Ramessides. Beyond known Ramesside affinity for Seth, two kings not directly related to the Ramesside line, Seti II and Setnakht, also show affiliation with this deity.

Demonization of Seth occurs during Late Period, after the Nubian and Libyan reigns of Egypt, and his greatest period of unpopularity occurs during the Assyrian domination of Egypt.

However, Seth continued to serve positive functions in Egyptian culture. He was of primary importance to the journey of the sun-god in his nightly journey through the underworld, as only he could defeat the demon-snake of chaos and darkness, Apep. Later Greek writers confused these two images, and referred to Seth as Typhon, which is the name of snake demon in Greek myth.

The imagery of Seth defeating Apep has survived into present-day imagery of St. George defeating the dragon.

See on Seth cult and worship in Egypt:

te Velde, H. 1967. *„Seth, God of Confusion“. Probleme der Ägyptologie*. 6 Bd. W. Helck. Leiden: Brill.

te Velde, H. 1968. The Egyptian God Seth as a Trickster. *Journal of the American Research Center in Egypt*. 7: 37-40.

The imagery of the devil, OTOH, is NOT based upon imagery of Seth, however. That is a much more complicated process, and question best left to alt.mythology.

>On these grounds, Rameses II would have been attacked because of his alleged red-hair. In addition, this pale- skinned man would, most likely, have been an adherent of the patriarchal system, which was juxtaposed to the matriarchal system of the ancient Kemites. <

Again, incorrect, as there was no "matriarchal system" in ancient Egypt. This has been shown again and again in Egyptian studies. Perhaps you again would like to cite your references for this.

> Cleverly, to drive her alleged position home even more, she points > out that the name of Seti I is associated with Sutekh, which was

the name of that god to the ancient Syro-Phoenicians, as though he came from west Asia the same vicinity most scholars claim derived the Hyksos. The name connection may be a fact. But, Sutekh is just a corruption of the Kemitic Set or Sut, which proves Seti I was a Kemitic-Afruikan and not an Asian.

So far, so good...but

In other words, it didn't take the

> Hyksos bombardment into Kemet to give Seti I his name nor his > connection with the deity. One can even look at the name of > Hatshepsut and see the name of Sut.

Except that the 400 Year Stela of Ramses II states specifically that he is making homage to Seth as Seth of Avaris, and as an ancestral deity, which means the Hyksos version of the Egyptian deity.

>Isn't it fishy that she says Rameses II is depicted as red-haired in one portrait, but he is shown as brown-skinned in another.<

Do keep up with the posts better, as I did comment earlier on the skintone coloration after Dynasty 18 as being changed. However, kings are portrayed with any number of body styles and wigs depending upon the scene being portrayed. The imagery of Ramses III on the Great Harris Papyrus, for example, show him with dead-white skintones while making obeisance before the gods. This has to do with purity issues and the coloration of men after Dyn 18 becomes more symbolic.

- > And what about the huge statues of
- > Rameses II, which depict him with a wide nose and full lips, the

very features that have been referred to as Negroid by Eurocentric  
> scholars and brainwashed Afrikaners in America?

And the imagery where he is not so shown, such as the imagery from  
Tanis, see Turin Museum image

<<http://www.bga.nl/images/chronbga1.jpg>>

which shows an even different view of the king. Since both images  
are of Ramses II, and are not "restored," either at Abu Simbel or in  
the Turin piece, then one has to see there are reasons for the  
differing views.

What you fail to understand is the imagery of kings changed upon  
\_where the image was placed\_. In the case of the Ramses II imagery  
to which you refer, this was placed within Nubia at Abu Simbel,  
facing Nubia. Such practices likely first started during the reign  
of Amenhotep III when his imagery was placed in Nubia, Sinai, and so  
on, with distinctive physiognomic changes when it was placed in each  
region. Imagery of Tiye also changes depending upon where her  
statuary was placed as well.

For this reason, most scholars of Egyptian art argue one cannot take  
Egyptian royal imagery as realistic, as it changed upon location, or  
as in the case of Akhenaten (first shown in normal canonic imagery  
and later in the "new" imagery of the Amarna Period, only to soften  
to more canonical forms in the latter part of his reign), based upon  
religio-political reasons.

>

> From the position of those giant statues, Rameses II appears to

have been a wide-nosed, full-lipped Afrikan, which Greenberg will  
> probably try to explain away, because she is a Eurocentric

academic hustler. Or she will just play dodge the ball as she has  
done in the past, which is a true sign of a Eurocentric academic  
hustler.

Or I will give it to you as straight as possible, which is the sign  
of a better scholar than you are, apparently.

It's all well and good to paint me as a "hustler," if you had any

support for your position beyond the seat of your pants. However, opening a book beyond the pictures is called for, and I doubt seriously you actually want to do this.

> Greenberg is in such a hurry to hustle the facts out of sight in  
> order to clear the road for white Pharaoh, who, in essence, would

be her ancestor, since she is also a leucoderm, as she and her henchmen purport Rameses II to have been.<

I certainly claim no ancestry with Rameses II! I have no delusions of being a descendant of the Egyptians, either, as it seems some on the List are hell-bent to assert. I do study the culture professionally, however. OTOH, I suspect I have better information as to Ramses II's origins than you do from your flow-of-consciousness guff you are espousing at the moment.

>

> It isn't too hard to figure out that she and the rest of the  
> Eurocentrists are academic hustlers based on the fact that she

flat out lies or errs by claiming the portraits before the 18th dynasty depict people with yellow-skinned complexions. Even though, she may have explained the color was symbolical, she tries to slip an impression that the yellow-skinned complexions were those of non-African or black people. <

Considering you contradict yourself no less than 3 times in the above statement, perhaps you would care to clarify?

>

> Lastly, Greenberg's past rebuttles to the ancient Kemites  
> being "black" have been ones where she says our usage of such

terms as black and white doesn't apply to the ancient Kemites. Yet, she has made sure we are aware of the studies of her fellow Eurocentric cronies, who have used the terms "white" and leucoderm when it comes to the mummy of Rameses II. Apparently, what we're facing is the mechanism of double talk, or one tosses a double-headed coin.

For one, Ceccaldi is using a biological term when he describes the body of Ramses II as a "leukoderm." Perhaps you would care to familiarize yourself with the terminology. As for his being "Eurocentric," I suppose name-calling is all one is left with when your own position is intellectually bankrupt.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

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| 2248|2002-05-21 11:22:52|a.manansala@attbi.com|Re: Was Rameses II a Caucasoid?|  
Katherine wrote:

>>

> It is rather strange that a red-haired white man

would take over  
as ruler of indigenous Kemite-Afruikans, in light of a  
report by one  
of the ancient writers who stated the ancient Kemites  
killed red-  
haired people they came in contact with because the  
color red was  
associated with Set the prototype of the biblical  
Satan, who is  
always depicted as dressed in red pantyhose. <

First, let's see a quote of "ancient writers" who state  
this about  
Egyptians killing redhaired people (I don't think even  
Herodotus  
claims this, but let's see).

>>

See: R. Lefebure, "Le Sacrifice humain d'après les  
rites de Busiris et d'Abydos", Sphinx III, 1900, p.  
155f.

The Egyptians sacrificed a red-haired male at Busiris

in an agricultural ritual.

Diodorus (1.88) stated though that red-haired people were so rare in Egypt that they usually had to seek foreigners for the sacrifice.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2249|2002-05-21 11:32:44|a.manansala@attbi.com|Re: Was Rameses II a Caucasoid?|

I might also add that red animals and other red objects were also sacrificed.

The color red, of course, being of the god Seth.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Katherine wrote:

>

> >>

> > It is rather strange that a red-haired white man  
> would take over  
> as ruler of indigenous Kemite-Afruikans, in light of a  
> report by one  
> of the ancient writers who stated the ancient Kemites  
> killed red-  
> haired people they came in contact with because the  
> color red was  
> associated with Set the prototype of the biblical  
> Satan, who is  
> always depicted as dressed in red pantyhose. <

>

> First, let's see a quote of "ancient writers" who state  
> this about  
> Egyptians killing redhaired people (I don't think even  
> Herodotus  
> claims this, but let's see).

> >>

>

>

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> rites de Busiris et d'Abydos? , Sphinx III, 1900, p.  
> 155f.

>

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>  
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> were so rare in Egypt that they usually had to seek  
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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
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| 2250|2002-05-21 12:04:28|lo\_stress|Re: Was Rameses II a Caucasoid?|

> Secondly, Sutekh (Seth/Set) was a part of the Egyptian religion in a

positive manner for most of Egyptian history. He is the "trickster" element of the Egyptian pantheon, like Hermes of the Greeks, and Loki of Norse mythology. He is the one who acts "outside" the box. He is unruly, and unpredictable. He has an abnormal birth from his mother Nut while his brother Osiris and two sisters, Isis and Nephthys, are born in the normal fashion.

> The imagery of Seth defeating Apep has survived into present-day  
> imagery of St. George defeating the dragon.

Katherine. Greetings.

This is a curious statement. In the Yoruba pantheon there is a deity known as "Esu." Esu is known to be unruly and unpredictable. Certain worshippers of this deity regard it as benevolent and other followers, including those outside of Africa (Brazil, Haiti, Trinidad, Jamaica, Florida, George, etc.) view Esu as a malevolent force. Esu must be propitiated before all divinities. There are many other strong relationships between the Egyptian pantheon and that found in Nigeria, and in turn in the Americas (slave population).

One does not have to do complex mental gymnastics to see that some blacks living in W. Africa and the Americas are truly "descendants" of the Black Land, KMT, Egypt. This fact could be successfully argued solely on highly related spiritual traditions. But there are other cultural traditions found in ancient Egypt that can be found \*IN TACT\* through out all of Africa and the Americas (slave population).

Your reference to St. George and the dragon is an interesting reference to the wide spread dissemination of Egyptian culture into Europe and the world.

While in the Yoruba tradition again, the coiled serpent still exist in the \_EXACT\_ form as seen on papyrus. Perhaps the serpentine dragon had to make the necessary cultural transformations to survive in a foreign (European) culture. While in Africa the ancient tradition have survived. The culture of Egypt was/is at home in Africa. It is now being threatened because of occidental religion and culture.

IMO the plethora of cultural similarities in Africa must hint at a significant black population in Egypt. (as the data will show beneath)

Katherine. You seem to have adequate texts defending your position. Please explain how Ramsis II (Seti I, Ramsis I) ethnicity is being determined solely from a hair sample and dental geometry.

Are there are other factors that contribute to ethnic character?

If Ramsis I and II are coming from a area that is highly populated with Africans in order to convince me that he is a lily white red head (Carrot Top??). You will have to prove without a doubt that his immediate family does not have one drop of black blood in their body. Since the mummies are available and have been studied this should be very easy for you to do.

You indicated in a previous post that the Egyptians were a mixed ethnicity. So don't you think it would be logical to examine other skeletal characteristics. What about cranial shape, brow ridge, skeletal proportions, etc. These measurements should be easy to obtain, for Ramsis I, Seti I, and Ramsis II. Perhaps the mothers should be examined also. Seti I is said to have a Mediterranean dental profile.

You also posted a seated image of the Ramsis II. I also have studied that statue first hand when it was in America. I saw a snub nosed, bulging eye individual depicted on a DARK MATERIAL.



Are these features consistent with a Mediterranean population? Are these features consistent with a african population? Are these features the result of racial admixture?

You state that depending on a statues context the ethnicity might change. Why would Ramsis II represent himself most negroid at Abu Simbel his largest likeness to date?

I am an illustrator/classically trained painter. I am far from an expert in facial angles, osteology, anthropology, etc. But I have made careful studies of faces and I see no reason why Ramsis II can not be a mixed blood african. As the evidence you are presenting suggests.

Can an african grow red hair and still have african facial features?  
Is a question we should all ask ourselves.

What about Detroit Red aka MALCOM X, Cornel West, Red Foxx, perhaps Ramsis II?

Archeological analysis of Egyptian population states.

36% Negroid

33% what is called Mediterranean

11% cro-magnoid ?!?!?

20% of individuals not falling in any of these groups but related to either negroid or cro-magnoids.

(La Composition Raciale Del' Ancienne Egpyt, Anthropolgie vol. 51.)

How many black Americans could be classified as "Mediterranean?"  
How many east Africans could be classified as "Mediterranean?"

IMO it is obvious that there was a substantial "black" population in the "Black Lands." Please convince me that the cranium of Ramsis II should be understood as Carrot Top and not Detroit Red, or a darker skinned east african : )

I suggest that Ramsis II is a "negroid" personage.

Thank you.

## ILLUSTRATIONS

\*\*\*\*\*

Ramsis I (Niagara Falls Museum)

<http://highculture.8m.com/Files/MUMY/MUMY0040.jpg>

<http://highculture.8m.com/Files/TEMP/Rameses1a.jpg>

Seti I

<http://highculture.8m.com/Files/MUMY/MUMY0007.jpg>

Ramsis II

<http://highculture.8m.com/Files/MUMY/MUMY0008.jpg>

<http://highculture.8m.com/Files/TEMP/UNTEST/DSC00096.JPG>

Ramsis IV

<http://highculture.8m.com/Files/MUMY/MUMY0052.jpg>

\*\*\*\*\*

Examples of Yoruba pantheon.

Stone circumcised phallus with testicles, osirian mythology???

<http://highculture.8m.com/Files/AFRICA/AFRICA0001.jpg>

Wood relief.

<http://highculture.8m.com/Files/AFRICA/AFRICA0002.jpg>

Bronze cast of upper class Nigerian. Lost Wax technique.

<http://highculture.8m.com/Files/AFRICA/AFRICA0008.jpg>

Surprise!

<http://highculture.8m.com/Files/AFRICA/AFRICA0011.jpg>

\*\*\*\*\*

Example of Race mixing.

Some people show the first image as an example of the Egyptian race.

<http://highculture.8m.com/Files/MUMY/MUMY0019.jpg>

Take a GOOD look at his wife!!!

<http://highculture.8m.com/Files/MUMY/MUMY0004.jpg>

Both of these folk would have had to give up their bus seat to

Katherine during the civil right era. :(

| 2251|2002-05-21 12:24:08|Mickel Hendrix|Re: Was Rameses II a Caucasoid?|

Hotep,

Again, Greenberg your cleverness shines like a light in the dark, by your holding tight, like a cub to its mother's stomach, to the Kemetic prespective or position on what constituted a Kemite, or as you put it an Egyptian. I could move to Russia and become Russian, or help procreate offspring there. But does that indicate my or my child's ethnic origins by blood? It is obvious that if one were to investigate

my ethnic origins, he or she, providing the person is a sane individual and not warped by a psychosis like you and your cronies, he or she would conclude that I am "black," but a Russian by nationality, which is strictly geographical. I think you know full well what I meant by my reference to being a Kemite by blood, by being a descendant of the aboriginal people of the land, just like the remaining descendants of the aboriginal people of the Amerikkkas.

You want reports from the ancient writers, who made references to red-heads being slayed in ancient Kemet because of their hair color and its association with the evil deity Set. As we say in the hood, "peep" the following by Apollodorus:

"Yet there are grounds for thinking that the Greek tradition was substantially correct. For Manetho, our highest ancient authority, definitely affirmed that in the city of Ilithyia, it was customary to burn alive 'Typhonian men' and to scatter their ashes by means of winnowing with fans (Plutarch's *Isis et Osiris* 73). These 'Typhonian men' were red-haired because Typhon, the Egyptian embodiment of evil, was also red-haired (Plutarch's *Isis et Osiris* 30, 33). But red-haired men would commonly be foreigners, in contrast to the black-haired natives of Egypt; and it was just foreigners who, according to Greek tradition, were chosen as victims. Diodorus Siculus points this out (1.88.5) in confirmation of the Greek tradition, and he tells us that the red-haired men were sacrificed at the grave of Osiris, though this statement may be an inference from his etymology of the name Busiris, which he explains to mean 'grave of Osiris'. The etymology is correct, Busiris being a Greek rendering of the Egyptian Asir 'place of Osiris.' [Apollodorus, *Library and Epitome* (ed. Sir James George Frazier) 2.6.8]

Your highlighting Set's earlier attributes, his whole persona is not new or foreign to me. One can only wonder why the Hyksos "identified" Set with their deity Baal, because they're one and the same with the Kemetic being the original. So, what is your point? And I just have to throw in the way Eurocentric western scholars invent terms such as "cult" for

things you all are just can't comprehend fully, beyond Eurocentrism. And it seems to me that you spent a great bulk of your rebuttal on the history of Set. Please stick to the program. However, I do overstand why you chose such an avenue, because you're an expert on the art of hopscotching, or diverting from the main course, when your slots can't be filled with any facts.

According to you and your cronies, there was no matriarchy in ancient Kemet, which makes Diop, who was an indigenous Afrikan, out to be a falsifier of the facts. Perhaps, there is no matriarchy at all in Afrika ancient and modern. I've encountered the anti-matriarchal position, while doing research on the ancient kingdoms of the Amerikkas, as well. My third eye smells another rat, whose stench is unparallel in western scholarship. Pretty soon, classic scholars will be telling us there was no patriarchy in ancient Greece.

Next, you mentioned the so-called "dead-white" skin tones of Rameses III, which is obviously symbolical, as you pointed out. But, again, one wonders why you mentioned those "dead-white" skin tones and not the "dark-skinned" tones of Seti I and Rameses II. All I can say is Ms. Slick Willy. Then again, at least you contradict the more insane of your kind past and present, who would present those "dead-white" images of Rameses III to the unsuspecting, non-scholars in order to seduce them into thinking the ancient Kemites were Caucasians like yourself. Thanx!

You mentioned that "the coloration of the men after the 18th dynasty becomes more symbolical." So, Greenberg, what is the symbolism behind the dark-skinned complexions? Or ought I rather inquire is their a symbolism to the dark-skinned complexions given to the portraits or images of Seti I and Rameses II?

I mentioned the wide nose and full lips of the huge Rameses II statues at Abu Simbel. Would you consider the features to be Negroid? And what a coincidence that I made references to them, while you alluded to the ones in the portrait of Rameses II in the Turin

Museum. I guess the explanation you valiantly "attempted" for the differences, which appear to be Nubian influenced, or at least geographical, suffices for the wide nose and full lips of the colossal statues at Abu Simbel. Therefore, the facial features in the portrait of Rameses II in the Turin Museum is more likely to be nearer to the true Rameses than those at Abu Simbel, which apparently are exaggerated. It is no surprise you would side with the portrait in the Turin Museum. And by the way, there is nothing "distinctive" about the physiognomy of the statues of Rameses II at Abu Simbel. Only in the minds of western Eurocentric scholars suffering from that malady known as a psychosis. I might add that the usage of such a term is just another way of saying his features were not Caucasoid. Haven't you seen the rest of the portraits of the Kemetic rulers?

And you say it is because of the above differences that art historians don't view the Kemetic imagery as realistic. Of course, they don't, which is your way of hiding behind their viewpoint, or sending the sublime message that you're in agreement with them.

Greenberg, you stated you are the better scholar; that only if I had some support to back up my position on Rameses II being an Afuikan. Tell me Greenberg, would you consider the features at Abu Simbel as Negroid? Are they not the same as those of some Afruikans-n-Amerikkka? Can you be as so kind to give me a straight answer?

As for my reference to your being akin to Rameses II, I didn't say you claimed to be his descendant, which means that your intellectual capacity to grasp what I said was stunted by a lack of comprehension of what I meant by you being a leucoderm and your cronies' claims of the king being one also. Simply, I was trying to parlay that by you being a Caucasian, and your assertions or implying that Rameses II was one too, that the two of you would have descended from the same genetic group, which we know as "white" by Amerikkkan standards. Comprendo?

Greenberg, you stated "I do study the culture professionally," as though that is the only, absolute

way one can become an authority on ancient Kemet. But, my dear adversary, one need not have "professional" eyes to see that the ancient Kemites were Afrikanans and not Caucasians. The monuments don't need "professionals" to speak for them. They speak for their people for themselves. Afterall, a pictures tell a thousand words. And within those thousand words the term Afrikan runs wild. Nevertheless, you made sure that you stressed the term "professional" to set yourself apart from us "amateurs." And at the same time the "professionals" (at least the same ones), and the "amateurs" know that Kemet is in Afriika.

Greenberg you say I contradicted myself "no less than three times." Again, your stunted ability to comprehend, or else you wouldn't have remarked "perhaps you would care to clarify," the key word being clarify.

You say the term leucoderm is biological, as though that is different from the leucoderm, which is Greek for pale-skinned type. Whether it is or not, you clearly wielded the notion that a leucoderm and a Caucasian or white person have something in common. Or are there "black" leucoderms?

Lastly, you remarked about me applying the term Eurocentrists to western scholars, or western-centered or thinking scholars, such as yourself. If the shoe fits, wear it. For you Eurocentrists are always trying to dictate what is acceptable, what is scholarly, what is standard, what is official, what is the status quo, and last but not least, what is "professional," as though white scholars are the only being on earth that know how to function properly upstairs, in the so-called civilized world. You western-centered scholars so caught up in trying to police every nook and cranny of scholarship that you all are leading the world into barbarism with your filthy fallacies that mar rationality and all sound reasoning.

P.E.A.C.E. Progress.....

--- neseret <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)> wrote:  
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> wrote:

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> Ägyptologie. 6 Bd. W. Helck. Leiden: Brill.

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> skinned man would,

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> patriarchal system, which

> was juxtaposed to the matriarchal system of the

> ancient Kemites. <

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> Again, incorrect, as there was no "matriarchal

> system" in ancient

> Egypt. This has been shown again and again in

> Egyptian studies.

> Perhaps you again would like to cite your references

> for this.

>

>> Cleverly, to drive her alleged position home even

> more, she points

>> out that the name of Seti I is associated with

> Sutekh, which was

> the name of that god to the ancient

> Syro-Phoenicians, as though he

> came from west Asia the same vicinity most scholars

> claim derived

> the Hyksos. The name connection may be a fact. But,

> Sutekh is just

> a corruption of the Kemetic Set or Sut, which

> proves Seti I was a

> Kemetic-Afrikan and not an Asian.

>  
> So far, so good...but  
>  
> In other words, it didn't take the  
>> Hyksos bombardment into Kemet to give Seti I his  
> name nor his  
>> connection with the deity. One can even look at  
> the name of  
>> Hatshepsut and see the name of Sut.  
>  
> Except that the 400 Year Stela of Ramses II states  
> specifically that  
> he is making homage to Seth as Seth of Avaris, and  
> as an ancestral  
> deity, which means the Hyksos version of the  
> Egyptian

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| 2252|2002-05-21 12:29:40|lo\_stress|Re: Was Rameses II a Caucasoid?|

> 'If, as Greenberg points out that Rameses II's father was a non-  
> royal military man, who possibly was related to the Hyksos from

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> eastern Delta and had gotten a hold of the throne after the death  
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foreigner,

> who usurped the royal Kemitic throne, and therefore not a true  
> indigenous Kemite?'

>

> That's the real point here. There is a theoretical difference

between

> nationality and ethnicity.

>

> GE

>

Before Katherine hands me my ass in a detailed response.

Ramsis grand father was the non-royal military man. not his father Seti I. Right?

So that might give us two potential black queens to "negrify" the family genes ;)

I enquired about Ramsis II mother in an previous post. And I willing to accept red hair depending on his mother and grand mother.

I guess a red head could grab the egyptian throne, but a black can't get ANY dap in America. :(

peace and health to all! ENJOY!

alex d.

| 2253|2002-05-21 12:33:08|Mickel Hendrix|Re: Was Rameses II a Caucasoid?|  
Hotep Emeagwali,

Don't let Greenberg fool you. She know's what we're getting at. It's just that, once again, she has fell back into that psychopathic abyss that's so abysmal, when faced with facts. Isn't it funny how she can post that she is a "professional," the better scholar. And at the same time, she can't decipher something so simply, what you're pointing out by stating there's a difference between nationality and ethnicity. You can lead an ass (donkey) to the water, but you can't make it drink the water.

P.E.A.C.E. Progress....

--- "Emeagwali, Gloria (History)"

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> From: neseret  
> [mailto:[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)]  
> Sent: Tuesday, May 21, 2002 3:04 AM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Was Rameses II a Caucasoid?  
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| 2254|2002-05-21 12:38:44|Emeagwali, Gloria (History)|Re: Was Rameses II a Caucasoid?|  
Indeed.

G

-----Original Message-----

From: Mickel Hendrix [mailto:[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)]

Sent: Tuesday, May 21, 2002 3:33 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: Was Rameses II a Caucasoid?

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- > Nephthys, are born in the normal fashion.
- >
- > He is associated with storms and the desert, while
- > Horus (originally
- > his brother, later in Osirian myth, his
- > nephew) regulates the
- > cultivated lands. As such, combined they rule the
- > Two Lands which
- > compose Egypt.
- >
- > Seth's cult was based at Naqada, which is the home
- > of the original
- > kings of Egypt in Dynasty 0 (Protodynastic), and
- > through the first
- > two dynasties, allegiance to Seth was also expected
- > of the king as
- > well as allegiance to Horus. After Khasekhemwy, who
- > used both the
- > standard of Horus and Sutekh upon his serekh
- > (showing the dual
- > alliance of Horus and Seth), Seth's cult popularity
- > dwindles
- > thereafter, but resurges near the end of the First
- > Intermediate
- > period, and during the reign of Senwosret III of the
- > Middle Kingdom,
- > when that king places the imagery of Seth and Horus
- > as completing
- > the sema-tawy (unification) of the Two Lands in
- > peace upon his
- > throne.
- >
- > The cult re-emerges again during both the Hyksos
- > period, when the
- > Hyksos identified Sutekh with their Canaanite god
- > Baal, and again
- > during the New Kingdom during the Ramessides.
- > Beyond known

- > Rammeside affinity for Seth, two kings not directly
- > related to the
- > Rammeside line, Seti II and Setnakht, also show
- > affiliation with
- > this deity.
- >
- > Demonization of Seth occurs during Late Period,
- > after the Nubian and
- > Libyan reigns of Egypt, and his greatest period of
- > unpopularity
- > occurs during the Assyrian domination of Egypt.
- >
- > However, Seth continued to serve positive functions
- > in Egyptian
- > culture. He was of primary importance to the
- > journey of the sun-god
- > in his nightly journey through the underworld, as
- > only he could
- > defeat the demon-snake of chaos and darkness, Apep.
- > Later Greek
- > writers confused these two images, and referred to
- > Seth as Typhon,
- > which is the name of snake demon in Greek myth.
- >
- > The imagery of Seth defeating Apep has survived into
- > present-day
- > imagery of St. George defeating the dragon.
- >
- > See on Seth cult and worship in Egypt:
- >
- > te Velde, H. 1967. Seth, God of Confusion.
- > Probleme der
- > Ägyptologie. 6 Bd. W. Helck. Leiden: Brill.
- >
- > te Velde, H. 1968. The Egyptian God Seth as a
- > Trickster. Journal of
- > the American Research Center in Egypt. 7: 37-40.
- >
- > The imagery of the devil, OTOH, is NOT based upon
- > imagery of Seth,
- > however. That is a much more complicated process,
- > and question best
- > left to alt.mythology.
- >
- > >One these grounds, Rameses II would have been
- > attacked because of

> his alleged red-hair. In addition, this pale-  
> skinned man would,  
> most likely, have been an adherent of the  
> patriarchal system, which  
> was juxtaposed to the matriarchal system of the  
> ancient Kemites. <  
>  
> Again, incorrect, as there was no "matriarchal  
> system" in ancient  
> Egypt. This has been shown again and again in  
> Egyptian studies.  
> Perhaps you again would like to cite your references  
> for this.  
>

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| 2255|2002-05-21 14:49:14|pinatubo.geo|Re: Was Rameses II a Caucasoid?|

--- In Ta\_Seti@y..., "lo\_stress" wrote:

> > 'If, as Greenberg points out that Rameses II's father was a non-  
> > royal military man, who possibly was related to the Hyksos from  
> the  
> > eastern Delta and had gotten a hold of the throne after the death  
> > of Horemheb, would not that make Rameses II the son of a  
> foreigner,  
> > who usurped the royal Kemitic throne, and therefore not a true  
> > indigenous Kemite?'  
> >  
> > That's the real point here. There is a theoretical difference  
> between  
> > nationality and ethnicity.  
> >  
> > GE

> >  
>  
> Before Katherine hands me my ass in a detailed response.  
>  
> Ramsis grand father was the non-royal military man. not his father  
> Seti I. Right?  
>  
> So that might give us two potential black queens to "negrify" the  
> family genes ;)  
>  
> I enquired about Ramsis II mother in an previous post. And I willing  
> to accept red hair depending on his mother and grand mother.  
>  
> I guess a red head could grab the egyptian throne, but a black can't  
> get ANY dap in America. :(  
>  
>

The real admixture in the 19th Dynasty to the Sudanese-related Upper Egyptian root comes from stock that resembles the Tasian/Natufian Khoisanoids.

Sometimes, the term 'Cro-Magnon' is used to describe these people to give the impression they have some direct relation to the prehistoric European folk of that name.

However, the Tasian/Natufian fit squarely into the Khoisanoid pattern that was all over Africa at that time. This included many of the traits that Seligman labeled "pseudo-Mongoloid" like prominent cheekbones, flat coronal area, etc. These can still be found among the Khoi speakers of today and among many Sudanese peoples.

The Levantine admixture manifests maybe in Ramses II and probably comes from his mother Mut-Tuy since the same features are not strongly represented either in his father or his son.

The main exception as you noted is that Seti I has fairly straight teeth unlike most Upper Egyptians and Nubians. However, Ramses II's teeth are not so straight.

But this possible Levantine admixture is not that pronounced. Not enough to change the forensic description of Ramses II in my opinion.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2256|2002-05-21 14:57:34|Mickel Hendrix|Re: Was Rameses II a Caucasoid?|

Hotep,

--- lo\_stress <[aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)> wrote:

- > > Secondly, Sutekh (Seth/Set) was a part of the
- > Egyptian religion in a
- > positive manner for most of Egyptian history. He is
- > the "trickster"
- > element of the Egyptian pantheon, like Hermes of the
- > Greeks, and
- > Loki of Norse mythology. He is the one who acts
- > "outside" the box.
- > He is unruly, and unpredictable. He has an abnormal
- > birth from his
- > mother Nut while his brother Osiris and two sisters,
- > Isis and
- > Nephthys, are born in the normal fashion.
- >
- > > The imagery of Seth defeating Apep has survived
- > into present-day
- > > imagery of St. George defeating the dragon.
- >
- > Katherine. Greetings.
- >
- > This is a curious statement. In the Yoruba pantheon
- > there is a deity
- > known as "Esu." Esu is known to be unruly and
- > unpredictable.
- > Certain worshippers of this deity regard it as
- > benevolent and other
- > followers, including those outside of Africa(Brazil,
- > Haiti, Trinidad,
- > Jamaica, Florida, George, etc.) view Esu as a
- > malevolent force. Esu
- > must be propitiated before all divinities. There
- > are many other
- > strong relationships between the Egyptian pantheon
- > and that found in
- > Nigeria, and in turn in the Americas(slave
- > population).

Brother, there is nothing curious at all. For the  
Kemites and the Yorubans have the same pantheon



because they had the same parents, as did the Afrikaners who spilled from the bowels of the black mother earth and taken captives and brought to the Amerikkas as slaves, not Afrikaners slaves taken to the Amerikkas.

Furthermore, we can take the parallelism a bit further. First of all, it's not too far out of the way to point out the similarity in the spelling the Kemetic Set, or Sut and the Yoruban Esu. Secondly, the latter recalls the biblical Esau, the brother of Jacob, and whose name means or signifies the hairy, which is also associated with Set or Sut. In addition, Ausar and Set, in one account, are brothers, just as Jacob and Esau are brothers.

- > One does not have to do complex mental gymnastics to
- > see that some
- > blacks living in W. Africa and the Americas are
- > truly "descendants"
- > of the Black Land, KMT, Egypt. This fact could be
- > successfully argued
- > solely on highly related spiritual traditions. But
- > there are other
- > cultural traditions found in ancient Egypt that can
- > be found \*IN
- > TACT\* through out all of Africa and the
- > Americas(slave population).

Isn't it something how the so-called Egyptologists rarely mention the theological parallelisms between the ancient Kemites and modern Afrikan nations? And just think if the ancient Kemites had lived in the United States of Amerikkka during the turbulent sixties they would have had to sit on the back of the bus with the rest of the so-called Negroes.

- > Your reference to St. George and the dragon is an
- > interesting
- > reference to the wide spread dissemination of
- > Egyptian culture into
- > Europe and the world.

Excellent point. In fact, you can find the Kemetic offspring in virtually all parts of the world. Take

for instance, the Chinese theological system, where we can find the Great Dragon, which is none other than Set. No wonder Cisco wanted to unleash the Dragon. Even in the Bible once again, we find it in the name of the Leviathan and Serpent, in which the former name was the title of a movie about a beast that terrorized an underwater facility. We find it in the movie Dragon Slayer. Among the natives of the Amerikkkas, we find it in the Great Bear, which was the subject of the movie Prophecy pertaining to a Bear-like Beast. Once we learn the types and symbols, we can read the stories with perfect overstanding.

- > While in the Yoruba tradition again, the coiled
- > serpent still exist
- > in the \_EXACT\_ form as seen on papyrus. Perhaps the
- > serpentine
- > dragon had to make the necessary cultural
- > transformations to survive
- > in a foreign(European) culture. While in Africa the
- > ancient
- > tradition have survived. The culture of egypt
- > was/is at home in
- > Africa. It is now being threatened because of
- > occidental religion
- > and culture.
- >
- > IMO the plethora of cultural similarities in Africa
- > must hint at a
- > significant black population in Egypt. (as the data
- > will show beneath)
- >
- > Katherine. You seem to have adequate texts
- > defending your position.
- > Please explain how Ramsis II(Seti I, Ramsis I)
- > ethnicity is being
- > determined solely from a hair sample and dental
- > geometry.
- >
- > Are there are other factors that contribute to
- > ethnic character?
- >
- > If Ramsis I and II are coming from a area that is
- > highly populated
- > with Africans in order to convince me that he is a
- > lily white red head
- > (Carrot Top??). You will have to prove without a

- > doubt that his
- > immediate family does not have one drop of black
- > blood in their
- > body. Since the mummies are available and have been
- > studied this
- > should be very easy for you to do.
- >
- > You indicated in a previous post that the Egyptians
- > were a mixed
- > ethnicity. So don't you think it would be logical
- > to examine other
- > skeletal characteristics. What about cranial shape,
- > brow ridge,
- > skeletal proportions, etc. These measurements
- > should be easy to
- > obtain, for Ramsis I, Seti I, and Ramsis II.
- > Perhaps the mothers
- > should be examined also. Seti I is said to have a
- > Mediterranean
- > dental profile.

Greenberg's claims of a mixed Kemitic population is just a way of not giving in or submitting totally to black population. See, they started off lying about white Kemites. Then, when the facts started staring the westerners in the face, they resorted to dark-skinned Caucasoid Kemites. But, as the factual heat got hotter in the kitchen, they made a last ditch effort to cling to, at least, a "mixed" Kemitic population, if they were not white.

- > You also posted a seated image of the Ramsis II. I
- > also have studied
- > that statue first hand when it was in America. I
- > saw a snub nosed,
- > bulging eye individual depicted on a DARK MATERIAL.
- >
- >
- > Are these features consistent with a Mediterranean
- > population? Are
- > these features consistent with a african population?
- > Are these
- > features the result of racial admixture?
- >
- > You state that depending on a statues context the
- > ethnicity might

- > change. Why would Ramsis II represent himself most
- > negroid at Abu
- > Simbel his largest likeness to date?
- >
- > I am an illustrator/classically trained painter. I
- > am far from an
- > expert in facial angles, osteology, anthropology,
- > etc. But I have
- > made careful studies of faces and I see no reason
- > why Ramsis II can
- > not be a mixed blood african. As the evidence you
- > are presenting
- > suggests.
- >
- > Can an african grow red hair and still have african
- > facial features?
- > Is a question we should all ask ourselves.
- >
- > What about Detroit Red aka MALCOM X, Cornel West,
- > Red Foxx, perhaps
- > Ramsis II?

In this case, all their Eurocentric descendants in the future have to do is dig up Red's tomb, do an examination on his hair, discover it was red, conclude he was a white man, and then showcase his remains in the museums for the world to see.

- > Archeological analysis of Egyptian population
- > states.
- >
- > 36% Negroid
- > 33% what is called Mediterranean
- > 11% cro-magnoid ?!?!?
- > 20% of individuals not falling in any of these
- > groups but related to
- > either negroid or cro-magnoids.
- > (La Composition Raciale Del' Ancienne Egpyt,
- > Anthropolgie vol. 51.)

I believe the above was from an examination done by an anthropologist whose last name is Faulkenberger. Now, notice the classifications, which, by the way, seems to prove the majority was so-called Negroids, which is a codeword for "black." Or ought I rather say a

Negro-dodging term for those of us who still think is such a thing as a Negro.

And I'd love to read Greenberg's response to this data. One thing I'd be willing to bet the house on is that she'll respond by saying, see, I told you so, the Kemetic population was mixed. Of course, her notion of "mixed" wields the impression that there were several so-called races in ancient Kemet basking in the throws of civilization.

But, let us look at these terms more carefully under the microscope buster. Well, we know what Faulkenberger meant by Negroid, as we've already observed. Score: Black People 1 Caucasians 0. What are we to make of the term Mediterranean? It was first coined in the late nineteenth century by an Italian anthropologist name Guiseppi Sergi, who examined numerous ancient skulls that were found in the countries that skirt the Mediterranean Sea, which conjoins northern Afruika, western Asia, and southern Europe, which, by the way, isn't really Europe at all.

When Sergi was faced with the origin of this hypothetical Mediterranean Race, he came to the conclusion that it originated in or about modern Ethiopia in east-central Afruika, which is supposed to be a part of sub-Saharan Afruika the true home of the so-called Negroes. Another contemporary scholar of Sergi's was Grafton Eliot Smith, who was an anatomist by profession. He simply gave the name of Sergi's so-called Mediterraneans as the so-called Brown Race, which he literally meant in terms of their brown-skinned complexions. Score: Black People 2 Caucasians 0.

But, as a way to play keep away from a connection with black people or the so-called Negroes, the Eurocentrists concocted a story, which alleged that the Mediterraneans were dark-skinned whites, the latter being due to their narrow noses and thin lips, which are found among Caucasian people. So much so, that such features have been referred as Caucasian or fine features. Yet, there are many Afruikan tribes, who possess the same physiognomy and are referred to as Negroes by European travelers, who ventured

throughout the Motherland.

As for the type resembling the so-called Cro-Magnon, it derives from the name of the French region of Cro-Magnon, where several skeletons have been found. Based on its cranial length, which is considered as long-headed just like black people in Amerikkka, it has been classified as Ethiopian. Based on its facial features, it has been considered as the ancestor of white folk, because of the high forehead, straight facial angle from top to bottom, and the narrow nose. It is only here that the Eurocentrists can argue for a Caucasoid element in ancient Kemet. But, are they sure the Cro-Magnon type was representative of a Caucasian? For, we can still find dark-skinned types in eastern Afruika, and southern India, who have similar features. How else are we to explain the earthly presence of the black thin-nosed tribes, if white folk have not the genetic capability to produce dark skin? But, to be nice, we'll give the Caucasians a point.  
Score: Black People 2 Caucasians 1

Lastly, we are told that there was another 20% that was not of either groups, but for some reason they resembled or were akin to the so-called Negroids and Cro-Magnoids. Here, we're sort of left in the dark, and in my opinion on purpose. Why is it that Faulkenberger could examine the other types and determine their classification, but he only goes so far as to say the remaining 20% were "either" related to the so-called Negroids or Cro-Magnoids? Perhaps, he got tired and just closed out by stating such. I think it is safe to conclude that half was probably so-called Negroids and the other half Cro-Magnoids. Now, let's see. This would increase the percentage of the so-called Negroids to 46%, which means almost half of the ancient population of Kemet had wide noses, full lips, and mid-facial prognathism, looking like black folk, otherwise called Negroes by Eurocentrists. Coupled with the 33% of the so-called Mediterraneans, which we've shown were dark-skinned, narrow-nosed, thin-lipped, central-east, sub-Saharan Afruikans, the ancient Kemetite population was predominantly black, making up 79% of the people. The Cro-Magnoids would increase to 21% percent, still up in the air whether they were Caucasians or just another strain of

narrow-nosed, thin-lipped blacks, with high foreheads.

In conclusion, it's apparent that one group was indigenous to Kemet and the other was a foreigner from the north or northeast. It's apparent that the indigenous group was black, while the foreigners were Caucasians. Hence, priority goes to the black origins of the ancient Kemetic population, whose overall morphological structure was a spitting image of the black people in the United States of Amerikkka. As the Caucasians say in their own language, eat your heart out Greenberg!

- > How many black Americans could be classified as
- > "Mediterranean?"
- > How many east Africans could be classified as
- > "Mediterranean?"

And yes, how many "black" people would be considered Mediterraneans by the same anthropological equation put forth by Faulkenberger's studies? Better yet, and as I've pointed out before, you could take the narrow-nosed, thin-lipped black people found within the populations of black Amerikkka and stick them right in the middle northeast Africa, and they could pass for so-called Mediterraneans or Hamites, which is just another substitute for the former, Sergi-derived term. Funny how the situation changes drastically.

P.E.A.C.E. Progress.....

- > IMO it is obvious that there was a substantial
- > "black" population in
- > the "Black Lands." Please convince me that the
- > cranium of Ramsis II
- > should be understood as Carrot Top and not Detroit
- > Red, or a darker
- > skinned east african : )
- >
- > I suggest that Ramsis II is a "negroid" personage.
- >
- > Thank you.
- >
- > ILLUSTRATIONS
- > \*\*\*\*\*
- > Ramsis I (Niagara Falls Museum)

> <http://highculture.8m.com/Files/MUMY/MUMY0040.jpg>  
> <http://highculture.8m.com/Files/TEMP/Rameses1a.jpg>  
>  
> Seti I  
> <http://highculture.8m.com/Files/MUMY/MUMY0007.jpg>  
>  
> Ramsis II  
> <http://highculture.8m.com/Files/MUMY/MUMY0008.jpg>  
>

<http://highculture.8m.com/Files/TEMP/UNTEST/DSC00096.JPG>

>  
> Ramsis IV  
> <http://highculture.8m.com/Files/MUMY/MUMY0052.jpg>  
>  
> \*\*\*\*\*  
> Examples of Yoruba pantheon.  
> Stone circumcised phallus with testicles, osirian  
> mythology???

<http://highculture.8m.com/Files/AFRICA/AFRICA0001.jpg>

>  
> Wood relief.  
>

<http://highculture.8m.com/Files/AFRICA/AFRICA0002.jpg>

>

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| 2257|2002-05-21 19:32:37|mansu\_musa|picture of rames III in the tomb of amenhirkopshef |

For a picture of rames III you might want to check the tomb scene of amenhirkopshef, which I believe is one of his sons. The picture in that tomb scene shows his with dark eyes, and reddish brown skin texture.

check page 22 in egypt reveled june 2001.

| 2258|2002-05-21 20:20:50|mansu\_musa|Granite quarry of Modern Kingdom obelisks unearthed

|



## Granite quarry of Modern Kingdom obelisks unearthed

The site of the granite quarry that belonged to king Thutmose III was unearthed, said Farouk Hosni, Minister of Culture and Chairman of the Supreme Council of Antiquities (SCA).

The quarry was devoted to cutting the famous Egyptian obelisks in Thutmose's era and is probably the main quarry of all the kings of the Modern Kingdom (the 18th, 19th and 20th dynasties) as affirmed by the plaque recently found in the site of the incomplete obelisk in Aswan during restoration works there, he said.

The text on the plaque had engravings that in the 25th year of king Thutmose III's rule, two obelisks were cut in this quarry and carried to the Karnak temple.

This came during Farouk Hosni's tour of Aswan within preparations for President Hosni Mubarak's inauguration of Kalabsha Island in a world Gala.

SCA Secretary-General Zahi Hawas said the area of the lost obelisk in Aswan has been witnessing an integrated project for a year to develop the archaeological area to be an open museum of all the works not completed by the ancient Egyptians.

The remains of two obelisks were also found in the same site, said Hawas, adding that the number of incomplete obelisks reached five, belonging to Thutmose III and Queen Hatshepsut.

<http://www.uk.sis.gov.eg/online/html7/o210522q.htm>

| 2259|2002-05-21 20:52:10|mansu\_musa|(no subject)|

Diodorus (1.88) stated though that red-haired people were so rare in Egypt that they usually had to seek foreigners for the sacrifice.

| 2260|2002-05-21 20:52:40|mansu\_musa|(no subject)|

Divers Discover Maya Relics in Caves That Became Rivers  
By ANGELA M. H. SCHUSTER

early 100 feet beneath the Yucatán Peninsula in southern Mexico, cave divers are mapping the world's longest underground river. More important, they are unraveling the mysteries of a fragile ecosystem that may be destroyed before it is fully understood.

That the peninsula is rich in human history is attested by the temples and pyramids built by the Maya during the first millennium. Underground runs a common thread that has woven the fabric of life and directed the distribution of human settlement for the past 10,000 years: a complex system of rivers and natural wells whose formation began more than 100 million years ago, when the peninsula lay beneath a shallow sea.

Over a succession of ice ages, sea levels dropped some 300 feet, exposing the limestone platform that makes up the peninsula. Over time, rivulets of carbonic acid (a byproduct of rainwater bonding with carbon dioxide in the atmosphere) carved out the caverns. When sea levels began to rise with the last ice age 18,000 years ago, the once dry caves began to fill with water, a process that continued until about 1,000 years ago. Collectively, these submerged river systems provide all of the peninsula's fresh water.

By far the largest of the submerged river systems is called Ox Bel Ha (pronounced OHSH bel hah; the name is Mayan for "three paths of water"). Its labyrinthine passageways, an estimated 200 miles, wind their way underground within a triangle, embraced on the surface by the resort city of Cancun, the late classic Maya coastal trading center of Tulum and the inland classic Maya site of Coban. Since 1998, an international team of divers — Sam Meacham of Austin,

Texas; Bil Phillips of Vancouver, British Columbia; and Stephen Bogaerts, a Londoner — has been documenting Ox Bel Ha armed with surveying equipment, lights, hard hats and gas tanks. Some dives last more than 12 hours, the time necessary to reach Ox Bel Ha's deepest recesses, map them and safely return to the surface.

To date, the team has charted more than 60 miles of submerged caverns and documented 57 cenotes, or natural wells, and three freshwater passageways just offshore that are connected to the Ox Bel Ha system.

"In the 21st century, the world is focusing on dwindling freshwater reserves and the need to conserve them," said Mr. Meacham, 34, director of Cindaq, a nonprofit organization dedicated to the exploration and protection of freshwater resources in the Yucatán. "To find such a pristine supply of fresh water in this world is quite rare indeed."

After transporting thousands of pounds of gear deep into the jungle on horseback, the team sets up camp near entrances to the cave system, many little more than sinkholes a few feet in diameter.

"Cave divers have always operated at the edges of the envelope, adapting existing technologies and inventing new ones to push further and deeper," said Mr. Bogaerts, 37.

Carrying reels of line knotted every 10 feet to serve as measuring tapes, divers map the chambers and collect samples of underwater life — small fish, blind shrimp, algae. Where passages splinter off, directional markers are attached to lines with arrows pointing to the nearest exit, in some cases more than two miles away.

Besides collecting samples, Mr. Meacham said, the team plans to install data collectors in the caves to record tidal fluctuations and other characteristics of the water, including temperature, flow rates and salinity.

The fresh water flows through the cave passages and empties into the

Caribbean, Mr. Bogaerts said, while denser, warmer saltwater from the sea enters the river system through deeper passages as well as through the limestone itself, which functions as a porous membrane. Besides the river system, the peninsula is pocked with cenotes and sinkholes to the west that appear not to be connected to Ox Bel Ha. Exploration of several in the vicinity of Cobá yielded evidence of early human occupation.

"We have found hearths and human remains dating to a period when the caves were dry, an estimated 8,000 to 9,000 years ago," Mr. Meacham said. "We have also documented deposits of ceramics and human bones from the Maya period."

Cenotes and caves played an important role in Maya religion: they were regarded as portals to the underworld, a potent realm of gods and ancestors. (The word cenote, pronounced suh-NOH-tee, comes from the Maya dzonot, which means sacred well.) The finds will be left in place, to be investigated by archaeologists from Mexico's National Institute of Anthropology and History.

The divers say they have investigated about half the underground river system.

"We believe Ox Bel Ha is connected to two nearby hanging cave systems, each about 12 miles in length," Mr. Meacham said. "If we add these to what we have already explored, the passageways of Ox Bel Ha will stretch some 84 miles. To document the entire system is simply a matter of time and money."

But preserving it will be a more formidable task, given the development plans for the Riviera Maya, the 70-mile stretch of idyllic coastline between Cancun and Tulum. Already the area has 22,000 hotel rooms for more than 4 million tourists a year. More than 80,000 rooms are to be added by 2015. Mr. Bogaerts notes that the hotels dispose of sewage through deep injection wells, which deposit human waste 70 to 100 feet underground.

Raw sewage treated with fresh water gradually bubbles up through the saltwater layer, polluting the freshwater aquifer miles inland from its origin.

"A minor cave system near the resort of Puerto Aventuras has already been pumped full of sewage," Mr. Bogaerts said. "What we are seeing is an inadvertent contamination of the aquifer."

Working with Mexico's Secretariat for the Environment and Natural Resources, the team has started an education program in hopes of curtailing future contamination. They will return this summer to resume unlocking the secrets of Ox Bel Ha.

| 2261|2002-05-21 20:53:04|mansu\_musa|(no subject)|

Granite quarry of Modern Kingdom obelisks unearthed

The site of the granite quarry that belonged to king Thutmose III was unearthed, said Farouk Hosni, Minister of Culture and Chairman of the

Supreme Council of Antiquities (SCA).

The quarry was devoted to cutting the famous Egyptian obelisks in Thutmose's era and is probably the main quarry of all the kings of the Modern Kingdom (the 18th, 19th and 20th dynasties) as affirmed by the plaque recently found in the site of the incomplete obelisk in Aswan during restoration works there, he said.

The text on the plaque had engravings that in the 25th year of king Thutmose III's rule, two obelisks were cut in this quarry and carried to the Karnak temple.

This came during Farouk Hosni's tour of Aswan within preparations for President Hosni Mubarak's inauguration of Kalabsha Island in a world Gala.

SCA Secretary-General Zahi Hawas said the area of the lost obelisk in Aswan has been witnessing an integrated project for a year to develop the archaeological area to be an open museum of all the works not completed by the ancient Egyptians.

The remains of two obelisks were also found in the same site, said Hawas, adding that the number of incomplete obelisks reached five, belonging to Thutmose III and Queen Hatshepsut.

<http://www.uk.sis.gov.eg/online/html7/o210522q.htm>

| 2262|2002-05-22 09:31:20|a.manansala@attbi.com|Fwd: New dawn for City of the Sun|

<http://www.ahram.org.eg/weekly/2002/585/tr1.htm>

Al-Ahram Weekly Online

9 - 15 May 2002

Issue No.585

Published in Cairo by AL-AHRAM established in 1875

New dawn for City of the Sun

The site of ancient Heliopolis has been off the tourist map for years, but Nevine El-Aref discovers that it is rapidly being developed as an interesting destination

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When it comes to tourist attractions near Cairo, Giza, Saqqara and Dahshur claim all the glory. Pamphlets and posters, postcards and documentaries lavish attention on these sites, giving little time to other perhaps less majestic, but equally remarkable, archaeological areas. This is soon to be remedied.

Excavators, engineers, and restorers have been turning the site of biblical On, present-day Matariya, into a hive of activity. Zahi Hawass declared in an interview when he took over as secretary- general of the Supreme Council of Antiquities (SCA) last month that more sites in Egypt would be opened to provide alternative attractions for tourists, and to relieve the pressure on the most frequently-visited monuments. Matariya is one of the first on the agenda.

The site is scheduled to open officially before the summer sets in. Its most well- known antiquity is the 20.4-metre-high granite obelisk erected by the Middle Kingdom Pharaoh Senusert I which, along with the nearby Tree of the Holy Virgin and the tomb of Banehsi, the Saite ruler of Lower Egypt during the short reign (595-589 BC) of the 26th-dynasty Pharaoh Psammetikos II, are for the first time about to be linked on a tourist itinerary.

In Pharaonic times ancient On (Heliopolis in Greek) was the centre of the sun cult, vying with Memphis and Luxor as one of the three most important cities in the land. Unfortunately it was almost totally obliterated in modern times by urban expansion. The situation was partially remedied in 1950, when the then Antiquities Department commissioned a German firm to raise the obelisk on a base of about two metres. Some effort was made to clear and develop the site, and lawns were planted to enhance the surroundings.

Later, in the mid-1970s, further improvements were made to the area around the obelisk and the nearby Tree of the Virgin. Yet they remained largely inaccessible to tourists until the completion of a new bridge over the railway station separating Cairo from Matariya.

Chance has now played a hand. In 1993, when foundations and drainage were being dug for a new house near the granite obelisk, a cache of limestone statues, granite sarcophagi and stelae was found. These again come from the 26th-dynasty Saite Period, and the style of decoration and their size suggest that they were either royal or belonged to high-ranking officials. The monuments, once cleaned and restored, were put on temporary exhibition beside the obelisk.

Then, last year, another tomb was accidentally discovered two kilometres east of the obelisk after a land owner, in accordance with the 1983 Antiquities Law, put in a request for an archaeological inspection before building a house. This resulted in the discovery of the resting place of Waja-Hur, a well-known 26th-dynasty builder or architect. The tomb is impressive. It consists of two long corridors leading to three burial chambers -- the first belonging to the deceased and the other two, which have not yet been excavated, perhaps to members of his family. Although devoid of funerary equipment, the tomb contained 19 ushabti figures bearing the name of the deceased.

"Archeological sites all over the country are threatened by environmental pollution and other causes, but none more seriously or rapidly as those of ancient Heliopolis," said Ahmed El-Sawi, an Egyptologist who took part in the studies carried out by the SCA in 1988.

"Banehsi's tomb is decorated with mortuary texts and coloured reliefs, and it is worth saving, but because it was found 60 metres below ground level it was partly inundated." The limestone blocks had tilted, cracks had appeared, and the salinated water had damaged the reliefs, he said.

Following the recent discoveries, and with ancient Heliopolis now easily accessible on the new flyovers, the idea of developing the site into a tourist destination resurfaced. This time it was regarded with some urgency and the project was put into rush mode.

The idea is to develop this as a tourist destination as rapidly as possible in order to curb further damage to monuments through leakage of subterranean and drainage water, and also because continued urban expansion is causing irreparable harm to the surviving monuments above and below the surface.

"To protect Banehsi's tomb from further damage, an insulating substance was placed between the ground and the lower strata of blocks, and the reliefs were

cleansed of salt encrustation and restored," said Abdel-Hamid Qutb, director-general of the engineering department at Giza.

The tomb of Banehsi has now, quite literally, been rescued. That is to say it was not restored in situ, but dismantled and removed to another site. The first stage of the project was to pump out the water from the tomb and remove and treat the blocks. A new location was chosen for reconstruction in a dry area well above ground water level, and a concrete base installed. This area is now being developed as an open air museum. A group of royal granite sarcophagi found near Banehsi's tomb has already been taken there for display.

Thus, in the heart of the concrete jungle of Matariya, an outdoor museum is rapidly taking shape. One of its highlights will be a four metre-high quartzite statue of Ramses II, which was found broken in the backyard of the Arab Contractors Hospital in Nasr City. This ancient masterpiece, unnoticed and neglected, had been subjected to rude violation by workmen in the area; they wiped their paint brushes over the statue's head and beard. The statue was so spoiled and obscured beneath filth and paint that it remained unnoticed for more than 14 years. It has now been placed at the entrance to the new outdoor museum.

The museum is being paved with blocks of stone. A route will be laid out for tourists starting at the colossus and leading to Banehsi's tomb and the collection of granite sarcophagi, on to the tomb of Waja-Hur, and then out of the museum where tourists will be directed towards the Tree of the Virgin. They will end up at the famous obelisk.

This area, with its collection of miscellaneous offering tables, statues, and fragments of an obelisk belonging to Thutmose II superimposed with inscriptions of Ramses II, as well as objects bearing the names of Amenhotep II, Thutmose IV and Amenhotep III, is being prepared for show. The garden originally planted to enhance the area will be removed because the water needed for its maintenance is damaging the monuments.

"Each statue will be set up on a base with full details

on placards," Hawass said. "Excavations will continue in this area, and we are confident that more monuments will be unearthed. When they are, they will be properly treated and restored and placed in the new museum area."

Workmen and restorers are milling round, brushing sand off objects, cleaning tomb walls and positioning objects for display.

"Every effort is being made to develop this open-air museum for Pharaonic and Greco-Roman artifacts. It is going to be a pleasure to see," Minister of Culture Farouk Hosni promised.

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| 2263|2002-05-22 09:53:59|a.manansala@attbi.com|(no subject)|  
You might want to wait for this book to come to your local library given its expense, but it should be of interest to group memers.

From EEF:

Holocene Settlement of the Egyptian Sahara Volume 2:  
The Pottery of Nabta Playa" by Kit Nelson; March 2002;  
ISBN 0-306-46613-9, Hardbound; Price: 87.00 EUR / 75.00  
USD / 53.00 GBP (Volume 1 "The Archaeology of Nabta  
Playa" was by Fred Wendorf and Romuald Schild, Dec  
2001, ISBN 0-306-46612-0, Hardbound; Price: 158.00  
EUR / 145.00 USD / 100.00 GBP, but available at  
discount when bought with vol 2)

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2264|2002-05-22 12:25:35|Manu Ampim|Re: Was Rameses II a Caucasoid?  
Mickel Hendrix wrote:

< It is rather strange that a red-haired white man would take over  
as ruler of indigenous Kemite-Afruikans, in light of a report by one  
of the ancient writers who stated the ancient Kemites killed red-  
haired people they came in contact with because the color red was  
associated with Set the prototype of the biblical Satan...">

Katherine Griffis-Greenberg wrote:

First, let's see a quote of "ancient writers" who state this about  
Egyptians killing redhaired people (I don't think even Herodotus  
claims this, but let's see).



Mickel Hendrix wrote:

> You want  
reports from the ancient writers, who made  
> references to red-heads being  
slayed in ancient Kemet  
> because of their hair color and its association  
with  
> the evil deity Set. As we say in the hood, "peep" the  
>  
following by Apollodorus:  
>  
> "Yet there are grounds for thinking  
that the Greek  
> tradition was substantially correct. For Manetho,  
our  
> highest ancient authority, definitely affirmed that in  
> the  
city of Ilithyia, it was customary to burn alive  
> 'Typhonian men' and to  
scatter their ashes by means of  
> winnowing with fans (Plutarch's Isis et  
Osiris 73).  
> These 'Typhonian men' were red-haired because  
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> the Egyptian embodiment of evil, was also red-haired  
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(Plutarch's Isis et Osiris 30, 33). But red-haired men  
> would commonly be  
foreigners, in contrast to the  
> black-haired natives of Egypt; and it was  
just  
> foreigners who, according to Greek tradition, were  
> chosen  
as victims. Diodorus Siculus points this out  
> (1.88.5) in confirmation of  
the Greek tradition, and  
> he tells us that the red-haired men were  
sacrificed  
> at the grave of Osiris, though this statement may be  
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an inference from his etymology of the name Busiris,  
> which he explains  
to mean 'grave of Osiris'. The  
> etymology is correct, Busiris being a  
Greek rendering  
> of the Egyptian Asir 'place of Osiris.'  
[Apollodorus,  
> Library and Epitome (ed. Sir James George Frazer)  
>  
2.6.8]

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Bro. Mickel,

This is an excellent post. It is a classic example of how to use primary sources to expose someone's short-sighted political position which is being promoted as "research." Katherine Griffis-Greenberg says

that she is a professional who is conducting "research," yet she never bothered to check \*standard\* and \*well-known\* ancient sources which discuss the treatment of these rare "red-hair" people in Kemet. This is amazing since she has already taken an aggressive position in boldly claiming that there were "red head" African pharaohs. She certainly represents a strange brand of "research" which does not include an examination of written or visual \*details,\* and this is why we continue to see the same sloppy and short-sighted errors.

The standard for any serious professional who is conducting legitimate research is to first examine the details of all of the relevant first-hand sources, rather than leaping to wild and illogical conclusions based on ideology and flimsy "evidence" which has been taken out of context. For a serious "researcher" to not consult basic primary sources (both written and visual) is totally beyond belief. Your post further shows that the "red" hair and "leucoderm" skin description of the African rulers of Kemet is simply a grand illusion.

BTW, I will use this post in my methodology class. May the black kings Seti I and Ramses II rest in peace for eternity.

Advancing the work,  
Manu Ampim

| 2265|2002-05-22 13:37:24|Derrick, Alexander|Re: Ramsis II the African|

<http://www.highculture.8m.com/Files/STAT/STAT0001.jpg>

If the Egyptian's cannon of sacred art has *any* merit in describing personage, this statue seems to have been ignored.

This debate raises questions in regards to Katherine's and the European scientific ethic.

Peace.

Alex D

**Knowledge Adventure**

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

***P.S. I changed the topic name to reflect evidence and a triumphant spirit!***

| 2266|2002-05-22 15:10:35|a.manansala@attbi.com|"The Negro in Ancient Greece" by Frank Snowden|

Speaking of African communities in ancient Greece, here is a Snowden article available online:

<http://www.aaanet.org/gad/history/010snowden.pdf>

Now if he could just get ancient Egypt right!

Strange how the exact same terms which he uses to identify "Negroes" in ancient Greece have different meanings (to him) when applied to ancient Egypt.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2267|2002-05-22 23:10:38|terance pete|Re: "The Negro in Ancient Greece" by Frank Snowden|

***a.manansala@attbi.com*** wrote:

| Speaking of African communities in ancient Greece, here  
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<http://www.aaanet.org/gad/history/010snowden.pdf>

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Ta\_Seti-unsubscribe@yahoogroups.com

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Frank Snowden is often the scholar that whites like Leftowitz use to try to debunk other black scholars with out looking liker they have an agenda. Snowden designed a way to look for blacks in classical art, and he was not a morphologist. Snowden being a classicist at a major black school has done more harm than good. Snowden makes his mission to go out to other black scholars and destroy all their arguments without even being fair to the scholar. I don't like the way Snowden viciously attacks Diop for his theories but insists that his every theory is right. I know a [erson online that attened Snowden's blacks in antiquity class, and Snowden could not explain the coralations between African cultrre and that of kemet. Snowden also misses the mark because in a magazine interview he was asked to define the race of the ancient kemetians he said that he would label them as mixed, and he even called himself mixed. He could not explain the braids in both Kemetian art work nor could he explain the braids on the mummies.

Snowden is nothing more than a black leftowitz, and used by mainstream white classicist to destroy legitimate claims by black people.

---

**Do You Yahoo!?**

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| 2268|2002-05-22 23:16:35|terance pete|Re: Was Rameses II a Caucasoid?

**Manu Ampim** wrote:

| Mickel Hendrix wrote:

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> (Plutarch's Isis et Osiris 30, 33). But red-haired men  
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> (1.88.5) in confirmation of the Greek tradition, and  
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> which he explains to mean 'grave of Osiris'. The  
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Advancing the work,  
Manu Ampim

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Mr.ampin please read my post where I found a picture in egypt revealed a mainstream egyptology magazine regarding the picture of rames III. The rames II picture does not have red hair,but it does have reddish brown skin and dark eyes. I doubt anyone with dark eyes has red hair. Like I said I am a egypt froim modern day egypt,and to see a red haired person is very rare,and probalkly the only red haioired people you will see is the tourist.

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### **Do You Yahoo!?**

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| 2269|2002-05-23 07:40:12|a.manansala@attbi.com|Re: "The Negro in Ancient Greece" by Frank Snowden|

Terance wrote:

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>

Snowden

> designed a way to look for blacks in classical art,and he was not a

> morphologist.

Using this model would exclude a large portion of sub-Saharan Africans including many of the "Aethiops" he talks about.

Btw, in that article, Snowden gives one example of the word Aethiops used to describe specifically Egyptians by Horace.

According to Diodorus and others, the god Bacchus was borrowed from Egypt and was the same as the god Osiris. Anacreon used the word Aithiopais "the son of Aethiops" to describe Bacchus.

Martin Bernal says that in Roman times the word Aegyptius was used as a synonym of Aethiops.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2270|2002-05-23 08:58:02|Alex van Deelen|Re: Digest Number 391|

Message: 5

>Date: Wed, 22 May 2002 22:10:33 +0000

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Subject: "The Negro in Ancient Greece" by Frank Snowden

>

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>is a Snowden article available online:

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><http://www.aaanet.org/gad/history/010snowden.pdf>

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>Strange how the exact same terms which he uses to

>identify "Negroes" in ancient Greece have different

>meanings (to him) when applied to ancient Egypt.

Great link. I hadn't before realized though, that Snowden published his books over half a century ago (and put in references to books from 1926). It explains a lot. :)

Alex

| 2271|2002-05-23 12:53:43|mansu\_musa|Re: "The Negro in Ancient Greece" by Frank Snowden|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> Terance wrote:

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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

snowden is the one who took Strabo's comments about comparing the Egyptians to the north like people in Northern India, and another weak argument the people to the south being darker. He took a couple of Greek quotes and twisted them around. I don't like because of this. Like I mentioned he was not even a morphologist he developed a way to tell blacks in art. He would even try to feed into the Hamitic myth, and this is what really turned me against him. Snowden helped Lefkowitz research her book, and was a total scholar who went against every black scholar there was, just to keep his so-called reputation at classicist.

Peace

| 2272|2002-05-23 16:07:51|Thomas Mountain|Oldest African Settlement found in Eritrea(with a grain of salt...)|

Take this with a grain of salt; brotom

BBC Report

Tuesday, 21 May, 2002, 23:02 GMT 00:02 UK

'Oldest' African settlement found in Eritrea

Farmers bred oxen 3,000 years ago, just like today

The remains of what is thought to be the oldest settled agricultural community in Africa have been discovered on the

outskirts of the Eritrean capital, Asmara, the United Nations has said.

According to experts, the sites could change the way the history of the Horn of Africa is viewed.

Archaeologists using evidence collected during preliminary excavations have already pieced together a fascinating picture of life nearly 3,000 years ago.

The settlement's inhabitants lived in stone houses, ate cows and goats, drank beer, farmed fertile land and wore animal skins.

Tools for tanning and softening hides have been discovered, along with needles, stone implements for punching leather, and bronze buttons.

To conserve heat on the cool highland plateau, houses did not have any doors, they were entered through openings in the roof.

For the same reason, according to archaeologists, homes appear to have shared walls.

Hundreds of tiny bulls' heads, carved from stone, and thought to have ritual significance, were found around the sites.

Gold earrings, bracelets and rings, copper and bronze daggers, and multiple-necked pottery jugs were also found in one excavation, which might have been a burial chamber.

A cultural resource specialist with the World Bank, which is funding a survey of the area, said it was essential that local people were adequately informed about their cultural heritage so that they could make their own decisions about how to manage it.

"This is a very exciting find," she said.

"We hope these early projects will provide evidence that cultural assets are very significant and that they should be preserved and enhanced for the economic growth of the country," she added.

The sites are scattered across a large area of what is considered prime development land to the south and west of the city, much of it already earmarked for new housing.

Archaeologists from the University of Asmara are hoping to complete an urgent survey of the area to assess the extent of the find before any building work commences.

The project also plans to build an open-air museum on one of the sites, to provide information to the public and display items found there.



Experts believe the sites provide crucial new evidence that people lived in populated, settled farming communities in the Horn of Africa as early as 800 BC.

"This is one of the richest heritage areas in Africa," said Professor Peter Schmidt, a specialist in African archaeology and dean of the College of Arts and Social Sciences at the University of Asmara.

"It can be compared to Athens and Rome as it has excellent parallels to those places. There is a remarkable opportunity to use this as a centrepiece of national preservation," he added.

The potential for tourism revenue from such important prehistoric sites is considerable.

Last year, many tourists visited Ethiopia's ancient monuments at Aksum.

It is likely that the sites on the outskirts of Asmara, which contain remnants likely to predate the Aksumite period (of the first to the sixth centuries AD) by many centuries, could also attract foreign and domestic tourists.

But archaeologists fear that it may be too late to save some of the sites.

They are seeking funding to erect a fence around one excavation, which has been partly destroyed by bulldozers digging stone for road building.

Another potentially important site has already been broken up by new housing.

| 2273|2002-05-24 14:09:52|a.manansala@attbi.com|HistoricalConnections.com|

This site has a lot of useful information.

<http://historicalconnections.com/arproductions/index.php>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2274|2002-05-26 11:03:59|pinatubo.geo|Re: Digest Number 391|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 5

>>Date: Wed, 22 May 2002 22:10:33 +0000

>>From: a.manansala@a...

>>Subject: "The Negro in Ancient Greece" by Frank Snowden

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>><http://www.aaanet.org/gad/history/010snowden.pdf>

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>  
> Great link. I hadn't before realized though, that Snowden  
> published his books over half a century ago (and put in  
> references to books from 1926). It explains a lot. :)  
>

The strong racial stereotypes or caricatures are probably more strongly ingrained among those who were raised under the older education system.

I think I remember reading somewhere that Snowden was a bit controversial in his early days. That, of course, was long before he teamed up with Lefkowitz.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2275|2002-05-26 12:07:03|Gnosarch@cs.com|CHANGE OF E-MAIL ADDRESS|  
Dear Ta\_Seti,  
Compuserve stops activities in Switzerland on 31.05. My new address effective at once is:

[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)

Thanks,

Edward Loring  
| 2276|2002-05-26 20:26:03|Clyde Winters|Re: Digest Number 391|

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> controversial in his early days. That, of course, was long before he  
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>  
> Regards,  
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>  
>  
>

Not really. If I remember correctly, he refused to allow DuBois to use any of his work in his book on the ancient history of African people. He has always resisted any attempt to be recognized as controversial.

C.A. Winters

| 2277|2002-05-27 10:31:52|a.manansala@attbi.com|Fwd: Mummies abound at oasis|  
[http://www.news24.com/News24/Africa/Features/0,1113,2-11-37\\_1190449,00.html](http://www.news24.com/News24/Africa/Features/0,1113,2-11-37_1190449,00.html)

Mummies abound at oasis

Riyad Abu Awwad

Bahariya Oasis, Egypt - The oasis is drying up and Egyptian farmers have to drill deeper and deeper to strike water. Archaeologists, on the other hand, don't have to dig very deep at all.

"For archaeologists, it's a gold mine", according to Mansur Buriak, chief inspector of antiquities in the region.

More than 230 mummies, many of whom are gilded and decorated, have been found in several collective tombs unearthed since 1996 in the oasis located 340km southwest of Cairo, Buriak said.

The place has ever since been called the Valley of the Golden Mummies.

The chairperson of the Supreme Council of the Antiquities, Zahi Hawass, said "they are the best of Roman Period mummies ever found in Egypt; they are around 2000 years old, but they have withstood the test of time remarkably well".

And the valley is regularly feeding its reputation with new finds, the latest no more than a week ago, when an intact mummy was discovered, buried five metres under houses in the oasis's main town, al-Buwaiti.

Alexander the Great

The mummy was wrapped in linen strips inside a sealed

limestone sarcophagus, a sign that the dead belonged to nobility because this stone had to be brought in from distant quarries.

Buriak thinks that the oasis could be the burial ground for some 15 000 mummies.

Why so many, so far from the Nile valley? The answer lies in the nearby temple of Alexander the Great who conquered Egypt and ruled as pharaoh, said Hawass.

The temple of the Macedonian general in Bahariya oasis "is unique because it is the only one in Egypt that was built for a living pharaoh", he said.

"People chose the area as their burial place because of its proximity to the temple. It appears that the cemetery was in use until the 4AD," he said.

"I believe Alexander the Great on his journey to Memphis passed through Bahariya Oasis. This is one major reason that a temple dedicated to him was built here", he added.

The temple was excavated from 1938 to 1942 by the late Egyptian Egyptologist Ahmed Fakhry, who found its inner sanctuary decorated with scenes of Alexander making offerings to the ancient god Amun, and a small statue of the priest of Re, among many other artifacts.

Tomb raiders

But all is not easy for archaeologists. The trail of the mummies has often led them to inhabited areas and the government had to offer land or money in compensation for the nearly 20 houses destroyed so far for excavations.

And tomb raiders continue to be a threat, despite the jail terms they face.

In 1999, said Hawass, the antiquities council caught word that young men were preparing to dig for artifacts near al-Buwaiti's cenotaph, and it decided to excavate there. "Six metres down we found three tombs."

From the gilding, and the scenes on the cartonnage of the mummies, it appears that the oasis's ancient population was rich, and that its wealth derived from caravan transit and a reputed wine industry.

"They exported wine made from grapes and dates everywhere in the Nile valley," said Hawass.

Life has become tougher for farmers in recent times. In Alexander's time, some 2 300 years ago, the water table was five metres beneath the surface. Today, wells must be sunk 1 370m to strike water.

## Dinosaurs

Iron ore has been found to the north of the oasis and many people now make a living from the steel industry and mining.

In addition to its historical wealth, the oasis has been a fertile ground for natural scientists since early in the 20th century, when German palaeontologist Ernst Stromer von Reichenbach discovered the remains of dinosaurs.

"This is a heaven for geologists and palaeontologists, it is full of fossils and remains of prehistoric animals, scattered over 22 sites," said Yusri Attiya, head of excavation at the Egyptian geological museum.

Researchers from Pennsylvania last year announced the discovery in Bahariya of a partial skeleton of a dinosaur, the second biggest ever found, and evidence that the oasis was a mangrove swamp when the herbivore died 94 million years ago.

The giant four-legged animal may have measured up to 30m long and weighed 60 to 70 tons.

It was given the name of *Paralititan stromeri* ("Stromer's Tidal Giant") in honor of the German researcher who found in Bahariya remains of several dinosaurs, including the *Carcharodontosaurus* ("Shark-tooth Lizard"), the *Aegyptosaurus* ("Egyptian lizard") and the *Spinosaurus* ("Spiny Lizard").

The original specimens were destroyed in the Bayerische Staatssammlung museum when the allies bombed Munich in 1944. - Sapa-AFP

| 2278|2002-05-27 15:55:51|mansu\_musa|Ancient childbirth seat found in Egypt|  
Ancient childbirth seat found in Egypt

May 26 2002 at 06:19PM < > < >

Cairo - US archeologists have found a seat designed to help the wife of an ancient Egyptian governor deliver her children almost 4 000 years ago, Egyptian Culture Minister Faruq Hosni said on Sunday.

"The ancient Egyptians suffered from a high mortality rate at birth and they resorted to various methods, including this seat designed for deliveries," Hosni said in a statement distributed by the Supreme Council of Antiquities.

The brick seat with a hole in the center was built for the wife of the governor of Abydos, in southern Egypt, it said.

Dating to the 12th dynasty (1991-1790 BC), the artifact was found recently in the remains of the governor's home in Abydos by a team from the University of Pennsylvania headed by Egyptologist Joe Wagner, the statement said.

"The seat is encrusted with stamps and hieroglyphic inscriptions showing the name of its owner, Arnessent, who was the wife of the governor of the Abydos area during the reign of King Senusert III," it said.

The seat is decorated with colored designs representing a woman carrying her newborn and the Goddess Hathor, who according to the Pharaohs, watched over women giving birth.

The US archeologists could not be reached for comment. - Sapa-AFP

[http://www.itechnology.co.za/index.php?](http://www.itechnology.co.za/index.php?click_id=31&art_id=qw1022429340979B221&set_id=1)

[click\\_id=31&art\\_id=qw1022429340979B221&set\\_id=1](http://www.itechnology.co.za/index.php?click_id=31&art_id=qw1022429340979B221&set_id=1)

| 2279|2002-05-28 11:22:04|Derrick, Alexander|Re: Reiki|

[Greetings Paul.](#)

[I was going over the Ta-Seti back posts and came across this message. Do you have a copy of Meyerowitz The Divine Kingship in Ghana and Ancient Egypt?](#) How would you rate the text? From what I've seen on the internet Meyerowitz spent some time as a intermediary for a Ghanaian king so I think she might have incredible incite into their culture and traditions.

If I can not locate the book could you photocopy it for a small fee?20-30 bucks, you name your price.

Alex Derrick  
**Knowledge** Adventure

(310) 649-8360  
[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

You can reach me at the above number from 10-6 PST.

In a message dated 5/15/2002 7:15:25 PM Eastern Daylight Time,  
[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

here is another good book to establish the link between kemet and  
western africa

Another book I ran across is Moustafa Gadalla Exiled Egyptians

The Divine Kingship in Ghana and Ancient Egypt by  
Eva L.R. Meyerowitz, London, Faber and Faber Ltd., check out that  
book if you can find it still in print

I've read Moustafa Gadalla's book and would be curious to know if he  
has reviewed African centered material since he wrote it. He pretty much  
implies that a group of Egyptians brought with them the culture that  
generated a number of African civilizations, but he does not make the  
connections between Africa and the birth of Kmt itself. It's almost a  
variant of the old hamitic hypothesis without the implicit racialism of that  
idea. He's non-committal about the race of the Egyptians, as I recall.

Thanks for the references and help, Alberto, DREA and Paul. I have not  
read Meyerowitz' book nor those by Deon-Solek and Mason. I'll check  
them out.

Paul Braden

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Terms of Service](#).

| 2280|2002-05-28 11:39:28|a.manansala@attbi.com|Re: Digest Number 391|  
Clyde wrote:

>>

Not really. If I remember correctly, he refused to  
allow DuBois to use any of his work in his book on the  
ancient history of African people. He has always  
resisted any attempt to be recognized as controversial.

>>

Thanks for the correction.

I wonder what his attitudes are about variation among various peoples classified as "Caucasoid" ranging from blond Swedes to black Dravidians and even Australian Aborigines. There are even some who classify Papuans as Caucasoid.

Is there a "True White" to correspond to the "True Negro?"

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2281|2002-05-28 11:44:38|a.manansala@attbi.com|Event: Tutankhamun & Restoration of the Cult of Amon (Los Angeles)|

Lecture/Dinner: Tutankhamun & Restoration of the Cult of Amon (Los Angeles)

Event Title: Lecture/Dinner: Tutankhamun & Restoration of the Cult of Amon (Los Angeles)

Description:

Half-Day Event Including Dinner:

Dinner and Lecture: "Tutankhamun and Restoration of the Cult of Amon"

Speaker: Dr. Marianne Eaton-Kraus, Professor of Egyptology, Berlin-Brandenburg Academy, Germany A recognized expert on Tutankhamun, Dr. Eaton-Kraus is an American who has lived and worked in Germany for many years. We can look forward to new insights about this famous boy-king based on Dr. Eaton-Kraus's continuing research. Fee for dinner and lecture is \$20.

For reservations and Los Angeles location, please dial (323) 874-8681 or (818) 768-1236, or send us an e-mail at: [PFDES@AOL.com](mailto:PFDES@AOL.com)

| 2282|2002-05-28 13:29:46|pinatubo.geo|Re: Reiki|

Hi Alex,

Unfortunately, I don't have a copy of Meyerowitz's book. Maybe somebody else on the list can help you.



Budge and Bishop Lucas write about divine kingship in Africa and Egypt. Another book I'm familiar with is Divine Kingship in Africa by William Fagg.

Here are some works:

Seligman, C. G. *Egypt and Negro Africa; a study in divine kingship*. London, G. Routledge and sons, ltd., 1934.

Hadfield, Percival. *Traits of divine kingship in Africa*. London, Watts [1949].

Evans-Pritchard, E. E. *The divine kingship of the Shilluk of the Nilotic Sudan*. Cambridge University Press, 1948.

Lange, Werner J., *Dialectics of divine "kingship" in the Kafa highlands*. Los Angeles : African Studies Center, University of California, 1976.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2283|2002-05-28 14:36:26|Derrick, Alexander|Re: Egypt in Africa|  
Greetings!

[How would you rate Seligman's \*Egypt and Negro Africa\*?](#)  
[What about Theodore Celenko's \*Egypt in Africa\*?](#)

[Paul do you own a copy of \*Xrays of the Royal Mummies\*? I could not obtain good scans from the reference material at the LA library.](#)

-----Original Message-----

**From:** pinatubo.geo [mailto:[a.manansala@attbi.com](mailto:a.manansala@attbi.com)]

**Sent:** Tuesday, May 28, 2002 1:30 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Reiki

Hi Alex,

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University of  
California, 1976.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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| 2284|2002-05-28 14:39:43|boogie\_down\_black|sister|  
my younger sister used a midwife a.k.a. had a natural child birthing  
experience. and she was told at the place where she delivered that  
they also deliver babies into water thru the birthing chair...some  
hospitals (and they are not that Hospitable) still use birthing chairs  
into water in new york city.

| 2285|2002-05-28 17:33:22|mansu\_musa|Re: sister|

--- In Ta\_Seti@y..., "boogie\_down\_black"

wrote:

> my younger sister used a midwife a.k.a. had a natural child

birthing

> experience. and she was told at the place where she delivered that

> they also deliver babies into water thru the birthing chair...some

> hospitals (and they are not that Hospitable) still use birthing

chairs

> into water in new york city

Interesting, midwifery is very big in Africa, and Ivan Vansertima gives many instances where midwives birth children through natural procedures.

| 2286|2002-05-28 18:11:29|Manu Ampim|interesting link about Rames III|

Mansu Musa,

I was not able to view the Ramses III tomb from the link that you provided. Nonetheless, I have actually visited the Ramses III tomb in the Valley of the Kings on two occasions, and I was able to record a number of very powerful images of this dark-skinned African ruler.

Manu Ampim

---

Mansu Musa wrote:

Mr. Ampim please read my post where I found a picture in Egypt revealed a mainstream Egyptology magazine regarding the picture of Rames III. The Rames II picture does not have red hair, but it does have reddish brown skin and dark eyes. I doubt anyone with dark eyes has red hair. Like I said I am a Egypt from modern day Egypt, and to see a red haired person is very rare, and probably the only red haired person you will see is the tourist.

> In August, 1996, an expedition into the Valley of the Kings unearthed  
> the true tomb of King Ramses III. For hundreds of years,  
scholars

> have believed that the remains of King Ramses had been stolen  
by tomb

> robbers long ago, because no trace of the King had been found  
inside

> his pyramid.

> Now, new research is showing that the rash  
of tomb robbing, at its

> height in King Ramses III's reign, may have  
forced the superstitious

> king to not only build a false burial chamber  
in his pyramid, which

> had been the practice until that time, but to  
even go so far as to

> build a false tomb, namely, the pyramid, and then  
bury his true

> remains elsewhere.

> His plan seems to have

worked, because not only was the body of the

> King found in this obscure

corner of the Valley, but also dozens of

> his riches.

> Now, you,

too, can explore the tomb of King Ramses III.

>

href="http://horizon.nmsu.edu/webbuild/anthro900/surface.html">http://horizon.nmsu.edu/webbuild/anthro900/surface.html

>

| 2287|2002-05-29 11:40:16|Djehuti Sundaka|Lightning Damages Obelisk In Rome|

<http://europe.cnn.com/2002/WORLD/europe/05/28/italy.obelisk.reut/index.html>

Lightning damages obelisk in Rome

ROME, Italy (Reuters) --Lightning has

damaged a 3,000-year-old obelisk which Italian dictator Benito Mussolini's troops plundered from Ethiopia and brought to the heart of Rome before World War II.

Lightning struck the obelisk late on Monday and chipped chunks of stone from the top of the 24-metre (75-foot) artefact, looted from the holy city of Axum in 1937 after fascist Italy annexed the Horn of Africa country.

The 180-tonne funerary monument is at the centre of a long-running diplomatic spat.

Rome has rejected Addis Ababa's demands for its return since 1945.

Last year an Italian Foreign Ministry official said moves were afoot to have the obelisk returned to Axum. But a culture undersecretary said Ethiopia could not guarantee the safekeeping of the cultural heritage.

Ethiopia recently emerged from a two-year border war with Eritrea, and Axum is in the far north of Ethiopia, close to the Eritrean frontier.

| 2288|2002-05-29 12:21:50|amnehtt|Re: sister|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "boogie\_down\_black"

> wrote:

> > my younger sister used a midwife a.k.a. had a natural child

> birthing

> > experience. and she was told at the place where she delivered

that

> > they also deliver babies into water thru the birthing

chair...some

> > hospitals (and they are not that Hospitable) still use birthing

> chairs

> > into water in New York City

>

> Interesting, midwifery is very big in Africa, and even in Vanuatu

gives

- > many instances where midwives birth children through natural
- > procedures.

My mother always tells hysterical stories about how all six of my bro's and sis's were each born in a different villages in Egypt, Maghreb, Palestine, etc. etc. She always connected some kind of strange feature of both her children and the place they were born, always relaying beautiful, sentimental messages of all the wonderful midwives she had with her on her path...

Amneh

| 2289|2002-05-29 14:38:01|mansu\_musa|Archaeologists discover Byzantine gold coins in ancient Egyptian su|

Archaeologists discover Byzantine gold coins in ancient Egyptian sunken city

Tue May 28, 11:47 AM ET

CAIRO, Egypt - Underwater archaeologists have discovered Byzantine era gold coins and a sign which might lead to an ancient cemetery in a sunken Egyptian Mediterranean port city, officials said Tuesday.

The Egyptian-French team, led by French archaeologist Franck Goddio, has been excavating an underwater site containing the ruins of Herakleion since its rediscovery in 2000. The 2002 excavation season has just ended.

Zahi Hawass, the secretary-general of the Egyptian Supreme Council of Antiquities, said the team has found bronze pots and tools used during religious practices and the day-to-day life of the Ptolemies (323-30 B.C.).

A SCA statement said gold coins bearing markings from Byzantine and early Islamic times had also been found.

Hawass said broken statue pieces dating to late pharaonic dynasties were discovered. The last dynastic period was 1085-332 B.C.

A marble block with Greek inscriptions was also found, which Hawass said might lead archaeologists to unveiling the location of Herakleion's cemetery.

Herakleion ? named after its temple dedicated to Hercules ? was a flourishing customs port and at one time Egypt's largest harbor, located at the mouth of the western branch of the Nile. That was until the founding of Alexandria by Alexander the Great in 331 B.C.

An earthquake (news

<[http://rd.yahoo.com/DailyNews/manual/\\*http://search.news.yahoo.com/search/news?p=%22earthquake%22&c=&n=20&yn=c&c=news&cs=nw](http://rd.yahoo.com/DailyNews/manual/*http://search.news.yahoo.com/search/news?p=%22earthquake%22&c=&n=20&yn=c&c=news&cs=nw)> - web sites

<[http://rd.yahoo.com/DailyNews/manual/\\*http://search.yahoo.com/bin/search?cs=nw&p=earthquake](http://rd.yahoo.com/DailyNews/manual/*http://search.yahoo.com/bin/search?cs=nw&p=earthquake)>) some 1,200 years ago sent the city to the sea floor. Its ruins are now some 20 to 30 feet (six to nine meters)

below water offshore from the northern Egyptian coastal town of Abu Qir, near Alexandria.

Other discoveries included ceramic and bronze amulets describing rituals performed in the temple of Herakleion, Hawass said.

Meanwhile, Egyptian Culture Minister Farouk Hosni has ordered antiquities officials to stop the sale of a stolen Egyptian antiquity currently being exhibited in a New York auctions hall. The piece is said to be a granite plate engraved with a Ptolemaic king's face dating to the 4th century BC.

rr-pg

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&u=/ap/20020528/ap_wo_en_ge/egypt_antiquities_1|2290|2002-05-29 14:54:56|mansu_musa|The last dynastic period was 1085-332 B.C.)

[tmpl=story&u=/ap/20020528/ap\\_wo\\_en\\_ge/egypt\\_antiquities\\_1](http://story.news.yahoo.com/news?tmpl=story&u=/ap/20020528/ap_wo_en_ge/egypt_antiquities_1|2290|2002-05-29 14:54:56|mansu_musa|The last dynastic period was 1085-332 B.C.)

[| 2290|2002-05-29 14:54:56|mansu\\_musa|The last dynastic period was 1085-332 B.C.](http://story.news.yahoo.com/news?tmpl=story&u=/ap/20020528/ap_wo_en_ge/egypt_antiquities_1|2290|2002-05-29 14:54:56|mansu_musa|The last dynastic period was 1085-332 B.C.)

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[arch/news?p=%22earthquake%22&c=&n=20&yn=c&c=news&cs=nw](http://rd.yahoo.com/DailyNews/manual/*http://search.news.yahoo.com/se) - web sites

[http://rd.yahoo.com/DailyNews/manual/\\*http://search.yahoo.com/bin/sea](http://rd.yahoo.com/DailyNews/manual/*http://search.yahoo.com/bin/sea)

[rch?cs=nw&p=earthquake](http://rd.yahoo.com/DailyNews/manual/*http://search.yahoo.com/bin/sea)) some 1,200 years ago sent the city to the sea floor. Its ruins are now some 20 to 30 feet (six to nine meters)

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rr-pg

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[tmpl=story&u=/ap/20020528/ap\\_wo\\_en\\_ge/egypt\\_antiquities\\_1](http://story.news.yahoo.com/news?tmpl=story&u=/ap/20020528/ap_wo_en_ge/egypt_antiquities_1)

| 2291|2002-05-29 14:57:27|mansu\_musa|Han Dynasty (206 B.C.-A.D.220|

A batch of ancient leather shoes has lately been unearthed from the Xuanquanzhi Ruins in Dunhuang, Gansu

<<http://english.peopledaily.com.cn/data/province/gansu.html>>

Province. Dating back to the Han Dynasty (206 B.C.-A.D.220) it proved that the Chinese people had already invented durable leather shoes as early as 2000 years ago, archaeologist said. This is learned from the archaeology institute of Gansu Province. The Xuanquanzhi Ruins, a communication hub between the Dunhuang City and An'xi County, is a site of post offices of three dynasties, Han, Jin (A.D. 265-420) and Qing (1644 - 1911). Many precious relics have been found here, including books, letters, animal and plant remains as well as daily necessities. These ancient shoes look slightly different from today's shoes, says He Shuangquan, an archaeologist from Gansu, who is heading a research group to study these unearthed articles. They are all of the same style, all elliptically shaped without any buckle or lace and no difference for the right or left. But they are entirely made from pigskin or sheepskin, including the sole. As a result they are more durable and warm-keeping than straw or linen shoes of that time. Judging from the sizes, one can see that men, women and children all wore this kind of shoes and so leather shoes were nothing rare in Dunhuang area at that time. By PD Online Staff Member Li Heng

| 2292|2002-05-29 14:57:59|mansu\_musa|(no subject)|

By Dr David Whitehouse BBC News Online science editor

What could be the oldest lifelike drawings of human faces have been uncovered in a cave in southern France.

The images were first recognised over 50 years ago, but were then lost after doubts were cast on their authenticity.

Now, one German scientist, Dr Michael Rappenglueck, of Munich University, says it is time the pictures were reassessed.

And there could be other surprises awaiting archaeologists, he believes, when they look not at the walls of prehistoric painted

caves, but at the floor.

Extraordinary wonders

The faces on this page were discovered carved on the floor of a cave at La Marche in the Lussac-les-Chateaux area of France.

```
A.popuppuffa:link{ color: #666633; font-size: 10px; font-weight: bold; text-decoration: none; font-family: Verdana, Arial, Helvetica, sans-serif;} A.popuppuffa:visited{ color: #666633; font-size: 10px; font-weight: bold; text-decoration: none; font-family: Verdana, Arial, Helvetica, sans-serif;} A.popuppuffa:active{ color: #666633; font-size: 10px; font-weight: bold; text-decoration: none; font-family: Verdana, Arial, Helvetica, sans-serif;} A.popuppuffa:hover{ color: #666633; font-size: 10px; font-weight: bold; text-decoration: none; font-family: Verdana, Arial, Helvetica, sans-serif;} .popuptexta { color:#666633; text-decoration:none; font-family:Verdana, Arial, Helvetica, sans-serif, "MS sans serif";} .popuptextb{ color:#666633; font-weight: bold; text-decoration:none; font-family:Verdana, Arial, Helvetica, sans-serif, "MS sans serif";}
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<javascript:popUpOne  
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Enlarge image <javascript:popUpOne  
(/hi/english/static/in_depth/sci_tech/2002/carvings/pop_up.stm')>
```

Rock faces: Rediscovered and reassessed

The cave system was discovered in 1937 by French scientist Leon Pencard, who excavated it for five years. Over 1,500 slabs were found on which images were etched.

The pictures are difficult to interpret. Sometimes several images are superimposed on one another. But to the trained and expectant eye they reveal extraordinary wonders.

From the La Marche caves there are lions, bears, antelope, horses - and 155 lifelike human figures.

These images of "real people" - male and female faces, people in robes, hats and boots - may date back 15,000 years. This was long before the rise of the great civilisations and a time when Europe was firmly in the grip of an Ice Age.

If correct, this would make them far older, for example, than the symbolic face recently recognised, carved into a rock at Stonehenge.

Hidden treasures

Some pictures are difficult to interpret

"They have been completely overlooked by modern science," Dr Rappenglueck told BBC News Online. "They were mentioned in a few books many decades ago and dismissed as fakes - and since then nothing."



The portraits were carved into limestone slabs that were then carefully placed on the floor.

The illustrations are not the stick-like figures seen in prehistoric cave paintings such as the images in the more famous Lascaux cave system that probably date back 17,000 years; or at Chauvet that go back more than 30,000 years.

However, it has sometimes been asked why the animals painted on the walls of such caves are so much more lifelike than the human forms depicted with them.

Could it be because the more sophisticated human pictures were placed on the floor, asks Dr Rappenglueck?

Dr Rappenglueck: Time to reassess the drawings

If so, such treasures on the floors of other prehistoric caves may have been accidentally destroyed.

One of the first things that archaeologists used to do when examining such caves was to level and strengthen the floor, not thinking that what was under their feet could be just as significant as what was on the cave walls.

In Lascaux, for example, the floor was obliterated to make way for visitors in the 1950s. There is no way of knowing if anything significant was destroyed.

Stars in the ground

Dr Rappenglueck speculates that many archaeological wonders could have been covered up.

Some images may have been destroyed

"On the floors of one cave I noticed a series of pits arranged in the shape of the Pleiades (also known as the Seven Sisters) star cluster," he said.

Drawings of the Pleiades have been found by Dr Rappenglueck on the walls of many Neolithic caves in several parts of Europe, but until now no cosmic marks had been found on cave floors.

He speculates that the small holes could have been filled with animal fat and set alight mimicking the flickering stars in the sky.

"Perhaps this is the origin of the candlelit festivals of the Far East where lighted candles are held in the shape of the Pleiades. Perhaps it is a tradition that stretches back tens of thousands of years into our Stone Age past."

A batch of ancient leather shoes has lately been unearthed from the Xuanquanzhi Ruins in Dunhuang, Gansu

<<http://english.peopledaily.com.cn/data/province/gansu.html>>

Province. Dating back to the Han Dynasty (206 B.C.-A.D.220) it proved that the Chinese people had already invented durable leather shoes as early as 2000 years ago, archaeologist said. This is learned from

the archaeology institute of Gansu Province. The Xuanquanzhi Ruins, a communication hub between the Dunhuang City and An'xi County, is a site of post offices of three dynasties, Han, Jin (A.D. 265-420) and Qing (1644 - 1911). Many precious relics have been found here, including books, letters, animal and plant remains as well as daily necessities. These ancient shoes look slightly different from today's shoes, says He Shuangquan, an archaeologist from Gansu, who is heading a research group to study these unearthed articles. They are all of the same style, all elliptically shaped without any buckle or lace and no difference for the right or left. But they are entirely made from pigskin or sheepskin, including the sole. As a result they are more durable and warm-keeping than straw or linen shoes of that time. Judging from the sizes, one can see that men, women and children all wore this kind of shoes and so leather shoes were nothing rare in Dunhuang area at that time. By PD Online Staff Member Li Heng

| 2293|2002-05-29 14:59:11|mansu\_musa|New Finds Worldwide Support Flood Myths | New Finds Worldwide Support Flood Myths Brian Handwerk for National Geographic News May 28, 2002 Ancient stories of massive floods pass from generation to generation and in many places in the world are integral to a people's spoken history. The tales differ by locale, but commonly feature either torrential rains or a hugely destructive wall of water bursting into a valley, destroying everything in its path. In many cases, the flooding is an act of retribution by displeased gods. Scientists, historians, and archaeologists view many of these enduring tales as myth, legend, or allegoric tales meant to illustrate moral principles. Recent findings indicate that at least a few of them could be based on real floods that caused destruction on an enormous scale. This temple, in Mahabalipuram, India, is said to be one of seven that formerly stood at this site. New finds suggest that there may be some truth to the story that the other temples were destroyed by a flood. Photograph by Adam Woolfitt/CORBIS

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Everest Expedition Cuba's Sunken City  
Deep in the waters of Cabo de San Antonio, off Cuba's coast, researchers are exploring unusual formations of smooth blocks,

crests, and geometric shapes. The Canadian exploration company that discovered the formations, Advanced Digital Communications, has suggested that they could be the buildings and monuments of an early, unknown American civilization. Many scientists are skeptical of any theory that might tempt people to draw a parallel with the fabled lost city of Atlantis. Geologist Manuel Iturralde, however, has stressed the need for an open mind while investigations of the site continue. "These are extremely peculiar structures, and they have captured our imagination," said Iturralde, who is director of research at Cuba's Natural History Museum. Iturralde has studied countless underwater formations over the years, but said, "If I had to explain this geologically, I would have a hard time." In his report on the formations, Iturralde noted that conclusive proof of man-made structures on the site would reinforce some oral traditions of the Maya and native Yucatecos. These people still retell ancient stories of an island inhabited by their ancestors that vanished beneath the waves. Iturralde makes it clear, however, that just because no natural explanation is immediately apparent, it doesn't rule one out. "Nature is able to create some really unimaginable structures," he said. Further research is scheduled to take place over the summer. Data thus far has been collected using sonar scans and video. The structures are buried under 1,900 to 2,500 feet (600 to 750 meters) of water; collecting samples from the granite blocks and the sediment in which they are imbedded is the next step. Such samples could yield the important clues to the origins of these strange structures, and perhaps alter our view of North American ancient civilizations, the researchers say.

Temples Beneath The Sea

Off the coast of Mahabalipuram, in Tamil Nadu, South India, the discovery of a complex of submerged ruins has sparked an investigation into their origin. Local lore has long held that the area once boasted seven magnificent temples, but that six of these were swallowed by the sea. The seventh, and only remaining temple, still stands on the shore. Stories passed from one generation to the next tell of a large, beautiful city that once occupied the area. The legends say the ancient metropolis was destroyed by the gods who were jealous of its beauty, and sent a flood to bury it beneath the waves. Best-selling author Graham Hancock spent several years cataloging and studying these myths. When he returned to the area as part of an expedition team jointly sponsored by Great Britain's Scientific Exploration Society (SES) and India's National Institute of Oceanography (NIO), the goal was to search beneath the sea for evidence to support the flood tales. Local fishermen raised on the legends were able to point the team to a dive site where the ruins were located. Expedition leader Monty Halls described the excitement the team felt on discovering the underwater structures. "The initial feeling was one of disbelief," Halls recalled. "The sheer scale of

the site was so impressive, and the fact that it was so close to shore. This gradually gave way to absolute elation." Diving in challenging conditions, the team found the "foundation of walls, broken pillars, steps, and many scattered stone blocks," said Kamlesh Vora, a marine archaeologist with NIO. Vora, Halls, and the rest of the team were quickly convinced that they had made a major discovery of man-made structures. "Here there would be no furrowed brows, no peering at reefs from different angles, no dusting for elusive archaeological fingerprints," said Halls. "Here man was everywhere." Still, the Mahabalipuram expedition has created as many questions as it has answered. "It is very rewarding that we have found something of such significance," Halls said. "However, the real questions still demand answers: How old is it? How extensive is it? What artifacts remain hidden in the ruins? For these reasons we must return as soon as possible and give this wonderful site the scientific and disciplined inspection it deserves." Vora agrees that much work remains to be done on the site, which spreads over an area of several square miles. "We will have to carry out extensive explorations beyond this area to find out if the man-made structures observed underwater are indeed of the same temple complex," he said. "All structures are made of granite stone which is locally available," Vora continued. "The archaeological and inscriptional evidence of sites on land near shore indicate a possible date of construction of these structures between 1,500 to 1,200 years before present. We now need to carry out detailed explorations and searches for datable antiquities and inscriptional evidences on the finds." If the Mahabalipuram ruins are found to be of the same temple complex as the shore temple, the discovery would lend credence to the local tales that outsiders have often disregarded as legend. Graham Hancock, for one, is already convinced that the link exists. "I have argued for many years that the world's flood myths deserve to be taken seriously? a view that most Western academics reject," he said. "But here in Mahabalipuram we have proved the myths right and the academics wrong." Join the National Geographic Society Join the world's largest nonprofit scientific and educational organization, and help further our mission to increase and diffuse knowledge of the world and all that is in it. Membership dues are used to fund exploration and educational projects and members also receive 12 annual issues of the Society's official journal, National Geographic. Click here for details of our latest subscription offer: Go>>>

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| 2294|2002-05-30 04:10:25|mansu\_musa|please ignore some posts I apologize posted in wrong club || 2295|2002-05-30 04:13:51|mansu\_musa|Re: sister|

--- In Ta\_Seti@y..., "amnehtt" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > --- In Ta\_Seti@y..., "boogie\_down\_black"  
> > wrote:  
> > > my younger sister used a midwife a.k.a. had a natural child  
> > birthing  
> > > experience. and she was told at the place where she delivered  
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> > > they also deliver babies into water thru the birthing  
> chair...some  
> > > hospitals (and they are not that Hospitable) still use birthing  
> > chairs  
> > > into water in new york city  
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Are you from Egypt, because I am from there myself. I was born in a  
village in southern Egypt around the Aswan. My mother did not believe  
in hospital birth.

| 2296|2002-05-30 14:20:48|pinatubo.geo|Re: sister|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "amneht" wrote:  
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Budge mentions another similarity between birthing practices in Egypt and the rest of Africa. From the Afrocentric Debate page:

## QUOTE

Deification of ancestor heroes is a common practice in much of Africa. Budge notes that Osiris in the form of Khenti-Amenti stands as the ancestor god of Egypt while Isis is the ancestor mother goddess. He notes the uncanny resemblance between the widespread African practice of giving birth in the "bush" to a bas relief found at Philae. Among Africans, birth in the bush is done in solitude with the father and the shaman waiting from a comfortable distance until after the delivery. The relief at Philae shows Isis in a stylized papyrus swamp suckling Horus. The papyrus would thus stand here for the "bush." Standing on either side of Isis is Amen-Ra, representing the African

father, and Thoth, representing the African shaman. Budge thinks the symbols found under Isis could represent the placenta and blood associated with child birth. Interestingly, Budge cites a passage in which Isis speaks of her loneliness during labor, which mirrors the African tradition of giving child birth in solitude. Specific examples are given from Uganda and the Sudan.

UNQUOTE

| 2297|2002-05-31 09:14:34|amnehtt|Re: sister|

--- In Ta\_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

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Thanks for this. The beauty of the "comfortable distance" and "loneliness and solitude" are refreshing to read in this quote, especially when living in an age where most women dread being alone and don't have the courage to face themselves in their loneliness.

It's strange how today childbirth is seen as being this horrific, ugly event in one's life ? so much so that sisters result to using anesthetics like epidurals because they fear pain. Why is it that now we can't face ourselves in a time of the most precious transportation of life? I hear that pregnant women are even desperate enough to take antidepressants while pregnant due to these illusionary pain management "options". Modern medicine has itself stated that these options eventually can cause deformity, prolonged back pain. etc. etc.. Yet, they still use and suggest them.

When pondering these ridiculous days we live, in comparison to how things used to be, as Budge stated, we find volumes in regards to the decay of the once sacred natural childbirth. I remember my mother speaking of how her natural childbirth as a time of orgasmic bliss in the midst of pain, a time when your soul is the closest to God next to your own birth into this divine form of life. Today, as we detach from our inner linkage to the Highest, and continue to leave our inner divine selves, we see that we acclimatize to numbness and fast relief from facing ourselves due to our souls worse enemy: fear.

Amneh

| 2298|2002-05-31 09:22:01|amnehtt|Re: sister|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> Are you from egypt,because I am from there myself. I was born in a

> village in southern egypt around the aswan. My mother did not

believe

> in hospital birth.

Ya hella! Originally, yes, my mother is Egyptian from Zaga Zig and my father, Palestinian, from a village robed in '48 called Der Terif.

| 2299|2002-05-31 09:47:15|kcamm23063@aol.com|Re: sister|

Although it is a beautiful and miraculous wonder to behold, historically, childbirth has been the No. 1 cause of death to young women. As a male, try to imagine a 5 to 10 pound ball pushing its way through your anus, maybe you can now understand the pain and the tearing of the skin that goes along giving birth. Anesthesias in one form or another date back to ancient times, and were used wholistically to relieve levels of pain. The woman's soul is closest to God because during the birthing, she can only cry out: "Oh, my God!!!" I am not trying to be humorous, but in the romantic inklings of this thread, what is being overlooked besides the very real endurance of pain for many women is that there are many cases in which not only the mother died, or the child died during childbirth, but, also, both died. When both survive, it is a true blessing.

Men should never minimize the pain a woman endures during childbirth; and please realize that each birth is different - even with the same woman.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 5/31/02 9:16:47 AM Pacific Daylight Time, amneht@hotmail.com writes:

--- In Ta\_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > --- In Ta\_Seti@y..., "amnehtt" wrote:

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When pondering these ridiculous days we live, in comparison to how things used to be, as Budge stated, we find volumes in regards to the decay of the once sacred natural childbirth. I remember my mother speaking of how her natural childbirth as a time of orgasmic bliss in the midst of pain, a time when your soul is the closest to God next to your own birth into this divine form of life. Today, as we detach from our inner linkage to the Highest, and continue to leave our inner divine selves, we see that we acclimatize to numbness and fast relief from facing ourselves due to our souls worse enemy: fear.

Amneh

| 2300|2002-05-31 10:56:28|amnehtt|Re: sister|

You probably can't tell by my name, but as a woman myself Karen, I am not minimizing the amount of pain women have endured during childbirth, or the depth we hold when carrying a child for nine months, which can cause death, sister. What I was highlighting is the fact that we've embraced it historically in a more natural way, as my mother, grandmother, and ancestors passed down to me. It is one thing to reduce the worth of a woman by nonchalantly watering down childbirth, and it's another to contemplate with respect, the stamina of our mother and mother's mother, and the latter is what I was expressing and feeling. Regardless of how one sees it, in my opinion, the natural way, facing one's pain, is what I relate to the most.

Amneh

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| 2301|2002-05-31 11:32:32|a.manansala@attbi.com|Re: sister|  
Amneh,

Thanks for the beautiful insight.

> --- In Ta\_Seti@y..., "pinatubo.geo" wrote:  
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> in

> > which Isis speaks of her loneliness during labor, which mirrors the

> > African tradition of giving child birth in solitude. Specific

> examples

> > are given from Uganda and the Sudan.

> >

> > UNQUOTE

>

> Thanks for this. The beauty of the "comfortable distance"

> and "loneliness and solitude" are refreshing to read in this quote,

> especially when living in an age where most women dread being alone

> and don't have the courage to face themselves in their loneliness.

>

> It's strange how today childbirth is seen as being this horrific,

> ugly event in one's life ? so much so that sisters result to using

> anesthetics like epidurals because they fear pain. Why is it that

> now we can't face ourselves in a time of the most precious

> transportation of life? I hear that pregnant women are even

> desperate enough to take antidepressants while pregnant due to these

> illusionary pain management "options". Modern medicine has itself

> stated that these options eventually can cause deformity, prolonged

> back pain. etc. etc.. Yet, they still use and suggest them.

>

> When pondering these ridiculous days we live, in comparison to how

> things used to be, as Budge stated, we find volumes in regards to the

> decay of the once sacred natural childbirth. I remember my mother  
> speaking of how her natural childbirth as a time of orgasmic bliss in  
> the midst of pain, a time when your soul is the closest to God next  
> to your own birth into this divine form of life. Today, as we detach  
> from our inner linkage to the Highest, and continue to leave our  
> inner divine selves, we see that we acclimatize to numbness and fast  
> relief from facing ourselves due to our souls worse enemy: fear.  
>  
> Amneh  
>  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
| 2302|2002-05-31 11:41:22|a.manansala@attbi.com|Re: sister|

> Although it is a beautiful and miraculous wonder to behold, historically,  
> childbirth has been the No. 1 cause of death to young women.

I didn't know that. I wonder if this has anything to do with  
modern medicine. I have a second aunt who had 18 children and  
I come from a huge extended family with literally hundreds  
of relatives. Many of my female relatives of old had  
10+ children all through natural childbirth (midwives).

It comes as a shock to me that childbirth is that  
dangerous, although I'm not aware of the statistical  
evidence.

Men, supposedly, can't understand either the pain or joy  
of childbirth, although I've seen fathers in worse  
shape after the birth of their child than the mother ;).

Regards,

Paul Kekai Manansala

| 2303|2002-05-31 12:03:37|kcamm23063@aol.com|Re: sister|

You are right, I could not tell that you are also a woman. I understand you a bit better now - thank you for  
responding and sharing.



Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 5/31/02 10:58:31 AM Pacific Daylight Time, amneht@hotmail.com writes:

You probably can't tell by my name, but as a woman myself Karen, I am not minimizing the amount of pain women have endured during childbirth, or the depth we hold when carrying a child for nine months, which can cause death, sister. What I was highlighting is the fact that we've embraced it historically in a more natural way, as my mother, grandmother, and ancestors passed down to me. It is one thing to reduce the worth of a woman by nonchalantly watering down childbirth, and it's another to contemplate with respect, the stamina of our mother and mother's mother, and the latter is what I was expressing and feeling. Regardless of how one sees it, in my opinion, the natural way, facing one's pain, is what I relate to the most.

Amneh

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> Although it is a beautiful and miraculous wonder to behold,  
historically,  
> childbirth has been the No. 1 cause of death to young women. As a  
male, try  
> to imagine a 5 to 10 pound ball pushing its way through your anus,  
maybe you  
> can now understand the pain and the tearing of the skin that goes  
along  
> giving birth. Anesthesias in one form or another date back to  
ancient times,  
> and were used wholistically to relieve levels of pain. The woman's  
soul is  
> closest to God because during the birthing, she can only cry  
out: "Oh, my  
> God!!!" I am not trying to be humorous, but in the romantic  
inklings of this  
> thread, what is being overlooked besides the very real endurance of  
pain for  
> many women is that there are many cases in which not only the  
mother died, or  
> the child died during childbirth, but, also, both died. When both  
survive,  
> it is a true blessing.  
>  
> Men should never minimize the pain a woman endures during  
childbirth; and  
> please realize that each birth is different - even with the same  
woman.  
>  
> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)  
>

| 2304|2002-05-31 12:19:20|Derrick, Alexander|Re: sister|

Does the Osirian/Isis bush allegory apply to American slaves who gave birth right in the field?

My wife almost died because of medical conditions, which would have also killed my daughter. A c-section saved them both. My mother also had to have a c-section. Otherwise I might not be here. As cruel as it sounds, natural birth promotes natural selection which surely has helped sustain/evolve/optimize life for this planet.

If one is to believe in the benevolence of the universe should we question/circumvent/disrespect natural selection?

Does natural selection have a place in the future?

In the post-human future will modern medicine deem what we call "reproductive intercourse" too genetically unpredictable, and messy thus confining reproduction to a laboratory?

Will DNA be harvested, optimized, and incubated leaving nothing to "chance/God?"

Is the optimal human being an African/dark skinned person capable of living in an increasingly hostile ultra-violet environment?

Will the genetically modified human consider himself superior to his "evolutionary" African predecessor?

Once everyone is *blackened* by genetic tampering or evolution what will that be the new racism? "Supra-Sapiens vs.. Homo Sapiens."

Will eurocentric asexual philosophies render "pleasure sex" even more taboo?

Will sexual desires be then satiated with an over the counter pill?

Will religion be refined to a series neurological algorithms that too are sold over the counter.

At what point do the forces of nature cease being our friends and become our foes?

If we "perfect" ourselves will nature DEVOLVE our species?

Eventually if science and medicine is left unchecked we'll all just atrophy and cause our own extinction. (but science will save our individual electromagnetic brain frequencies and propitiate our "souls" on the world wide web.)

Peace.

Alex D. @ [www.digital\\_alex\\_d.sol](http://www.digital_alex_d.sol)

-----Original Message-----

**From:** amnehtt [mailto:amneht@hotmail.com]

**Sent:** Friday, May 31, 2002 10:56 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: sister

You probably can't tell by my name, but as a woman myself Karen, I am not minimizing the amount of pain women have endured during childbirth, or the depth we hold when carrying a child for nine months, which can cause death, sister. What I was highlighting is the fact that we've embraced it historically in a more natural way, as my mother, grandmother, and ancestors passed down to me.

It is one thing  
to reduce the worth of a woman by nonchalantly  
watering down  
childbirth, and it's another to contemplate with  
respect, the stamina  
of our mother and mother's mother, and the latter is  
what I was  
expressing and feeling. Regardless of how one sees  
it, in my  
opinion, the natural way, facing one's pain, is what  
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most.

Amneh

--- In Ta\_Seti@y..., kcam23063@a... wrote:  
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> childbirth has been the No. 1 cause of death to  
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> thread, what is being overlooked besides the very  
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> many women is that there are many cases in which  
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>

> Forward Ever (by any means necessary); Backward  
Never!

> Karen-Yaa (YGA)

>

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Terms of Service](#).

| 2305|2002-05-31 12:22:04|kcamm23063@aol.com|Re: sister|

Paul, a lot depends on how death has been viewed over the millenia. I have met women with 20 children and I have met women with none. Nevertheless, babies and prospective mothers have died during the childbirthing process since the beginnng of time. Even in the animal kingdom, baby animals have been left orphaned either during their birth or a few days following. Hemorrhaging is the number one cause, and it has nothing to do with modern medicine or techniques (not to rule out that there are some cases prone to the usage of modern medicine). Much of what we consider modern medicine has been around in its unrefined form since the beginnng of time - its the packaging and marketing that throws a lot of us off.

And, yes, i agree with you, as I have heard of men experiencing labor pains vicariously.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 5/31/02 11:43:24 AM Pacific Daylight Time, a.manansala@attbi.com writes:

> Although it is a beautiful and miraculous wonder to behold, historically,  
> childbirth has been the No. 1 cause of death to young women.

I didn't know that. I wonder if this has anything to do with modern medicine. I have a second aunt who had 18 children and I come from a huge extended family with literally hundreds of relatives. Many of my female relatives of old had 10+ children all through natural childbirth (midwives).

It comes as a shock to me that childbirth is that dangerous, although I'm not aware of the statistical evidence.

Men, supposedly, can't understand either the pain or joy of childbirth, although I've seen fathers in worse shape after the birth of their child than the mother ;).

Regards,  
Paul Kekai Manansala

| 2306|2002-05-31 12:58:22|amnehtt|Re: sister|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> I didn't know that. I wonder if this has anything to do with  
> modern medicine. I have a second aunt who had 18 children and  
> I come from a huge extended family with literally hundreds  
> of relatives. Many of my female relatives of old had  
> 10+ children all through natural childbirth (midwives).

Hey Paul,

You may be right, here Dr. L. Mehl did a study and found that if planned, homebirth(as natural as we're gonna get these days), is the safest way to go:

<http://www.naturalfamilyhome.com/Birth,B,B.html#Is%20Homebirth%20safe>

Is Homebirth Safe?

The Mehl Study

One of the largest scientific studies comparing the outcomes of homebirth with hospital birth was done by Dr. Lewis Mehl and Associates.

This study compared the outcomes of matched populations. In the study, 1,056 homebirths were compared with 1,046 hospital births in the U.S. For each home-delivered patient, a hospital-delivered patient was matched for age, length of gestation, parity, risk factor score, education and economic status, race, presentation of the baby, and individual major risk factors. Both groups had trained birth attendants and received regular prenatal care.

Cesarean Operation- In the hospital: Three times greater

Forceps - In the hospital: Twenty times more use

Pitocin Induction (to accelerate or induce labor) In the hospital: Twenty times more use

Analgesia & Anesthesia - In the hospital: In the hospital: Nine times more use

Episiotomy -In the hospital: Nine times greater incidence, while at the same time they had more incidence of severe tears in need of major repair.

Infant Distress in Labor - In the hospital: Six times more distress

Maternal High Blood Pressure - In the hospital: Five times more cases

Postpartum Hemorrhage - In the hospital: Three times greater

Infection of Newborn - In the hospital: Four times more cases  
Newborn Needing Help to Breathe - In the hospital: Three times more babies needed help  
Birth Injuries - In the hospital: There were THIRTY cases of birth injuries, including skull fractures, facial nerve palsies, brachial nerve injuries and severe cephalohematomas. THERE WERE NO SUCH INJURIES AT HOME  
Infant Death Rate - Infant death rate was low in both groups and essentially the same.  
Maternal Death Rate-There were no maternal deaths for either group

Length of Labor: The overall length of labor at home was longer: -  
First stage of labor - 12 hours compared to 8 for hospital.  
-Second stage of labor - 72 minutes vs. an average of 42 for hospital.  
-Third stage (birth of the placenta) averaged 21 minutes for home and 5 minutes for hospital. These differences are explained in terms of the customary hospital procedures that hasten labor (pitocin, amniotomy (breaking the waters), forceps, fundal pressure, cord traction in 3rd stage, etc.) whereas at home, labor was customarily allowed to progress at its own natural pace without such interventions. The superior outcomes of the home birth group would suggest that the philosophy of hospital obstetrics to rush and shorten labors is not in the best interest of the mother or the baby's safety.

This study thus proved a significant improvement of the mother and baby's health if the couple planned a homebirth.

-----  
[http://www.compleatmother.com/homebirth/hb\\_safety.htm](http://www.compleatmother.com/homebirth/hb_safety.htm)

"Each year in America, approximately 1% of the births occur in home settings. In Illinois in 1992, 1,218 families filed birth certificates that reflected a homebirth. Approximately one-third of the births occurred to Black families. Wisconsin had 591 recorded homebirths for the same year of which 22 were to Black families?."

[is this mere coincidence??]  
-----

<http://members.aol.com/shndoa/homebirth3.html>

[gives advantages and disadvantages of home vs. hospital birth]  
| 2307|2002-05-31 13:10:08|amneht|Re: sister|  
--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> Does the Osirian/Isis bush allegory apply to American slaves who

gave birth

> right in the field?

>

> My wife almost died because of medical conditions, which would have

also

> killed my daughter. A c-section saved them both. My mother also

had to

> have a c-section. Otherwise I might not be here.

Glad you're alive and well, Alex. I guess I'd ask, would the medical conditions even exist if it weren't for the interventions of the powers that be in the first place? In any case, you and your daughter were meant to be born into the world, thankfully.

| 2308|2002-05-31 14:13:03|sistahgal2000|Re: sister|

Greetings sistah amneh (looking forward to chillin' wit you tomorrow!).

I have to disagree with you here. I had a 9 pound baby without any drugs - but only because I was 6 cm dilated before i asked for anything. I meditate so for most of the labor i was in a meditative trance - very calm, very quiet. no screaming or calling on the lord (in whatever manifestation). but after the doctor broke my water - it was on! My contractions came every 3 minutes and they were "hump-backing." That means they would go up, settle down and go straight back up again before subsiding. I also had back labor which anyone will tell you is the most painful. This means that the back of my son's head was resting on my spine, creating a lot of pressure and pain. But still I endured the pain with quiet grace - simply because I had no choice. I couldn't stop it and screaming would have only brought me out of my trance. So i simply held on to my mate's hand and continued to focus on my breathing.

I think in traditional African environments women in child birth probably do use specific roots and herbs to relieve pain. There are several societies in which women would terminate unwanted pregnancies through the ingestion of specific plants. I'm sure these women also had knowledge of specific herbs and roots that would relieve pain during child birth - which is very dangerous by the way. Just because we're anatomically built to do it doesn't mean it's perfectly safe.

I don't recall any specific traditions where there were spiritual or

culturally reasons for a woman not to relieve her pain during child birth. do you know of any African cultures possessing such beliefs? In Ancient Kemet, for example, we know that women used crocodile dung as diaphragms (or is that a myth?). I can't imagine that a woman that aware of and in control of her body wouldn't also use a little something to lessen the discomfort of child birth ... but maybe my analogy is a reach ...

--- In Ta\_Seti@y..., "amnehtt" wrote:

> You probably can't tell by my name, but as a woman myself Karen, I am

> not minimizing the amount of pain women have endured during childbirth, or the depth we hold when carrying a child for nine months, which can cause death, sister. What I was highlighting is the

> fact that we've embraced it historically in a more natural way, as my

> mother, grandmother, and ancestors passed down to me. It is one thing

> to reduce the worth of a woman by nonchalantly watering down childbirth, and it's another to contemplate with respect, the stamina

> of our mother and mother's mother, and the latter is what I was expressing and feeling. Regardless of how one sees it, in my opinion, the natural way, facing one's pain, is what I relate to the

> most.

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> Amneh

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>

> --- In Ta\_Seti@y..., kcammm23063@a... wrote:

> > Although it is a beautiful and miraculous wonder to behold, historically,

> > childbirth has been the No. 1 cause of death to young women. As a

> male, try

> > to imagine a 5 to 10 pound ball pushing its way through your anus,

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> > and were used wholistically to relieve levels of pain. The woman's



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> > Men should never minimize the pain a woman endures during  
> childbirth; and  
> > please realize that each birth is different - even with the same  
> woman.  
> >  
> > Forward Ever (by any means necessary); Backward Never!  
> > Karen-Yaa (YGA)  
> >

| 2309|2002-05-31 14:23:34|amneht|Re: sister|

Yes; I feel you, sistahgal, I eat and puff natural herbs all the time. So much so that my brother says when my body dies, my remains will stink up the cemetery and wild tree will start to grow out of me. ;) And it's been my experience that when I use man made synthetic chemicals for pain, my world gets distorted and my head aches immensely ? however, that's just me. When man gets too involved in my business, cookin things up in labs, things seem to go off track a bit, that's all. and it seems the way our ancestors did it was safer, as the Mehl study proved. Glad you did what you needed to do, and I'll keep freakin my herbs as well.

;)   
amneh

ps. yo, call me with the address, already.

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

> Greetings sistah amneh (looking forward to chillin' wit you  
> tomorrow!).  
>  
> I have to disagree with you here. I had a 9 pound baby without any  
> drugs - but only because I was 6 cm dilated before i asked for  
> anything. I meditate so for most of the labor i was in a meditative

> trance - very calm, very quiet. no screaming or calling on the lord  
> (in whatever manifestation). but after the doctor broke my water -  
it  
> was on!

| 2310|2002-05-31 14:33:54|Derrick, Alexander|Re: sister|

As the relief shows. There was a doctor/shaman/medicine man present. So why not medicine and perhaps even surgery? Other temple reliefs also depict medical instruments. I also should make mention that there were ablutions that the doctor performed. So there was a basic understanding of cleanliness and health, which one could safely guess is rooted in religious ritual. But there might have been an understanding of the need for hygiene.

A good source would be Imhotep, the Vizier and Physician of King Zoser and Afterwards the Egyptian God of Medicine. J, Hurry.

>> Africans, birth in the bush is done in solitude with the father and  
> > the shaman waiting from a comfortable distance until after the

> > delivery. The relief at Philae shows Isis in a  
stylized papyrus

>  
swamp

> > suckling Horus. The papyrus would thus stand here for the "bush."  
> > Standing on either side of Isis is Amen-Ra, representing the African  
> > father, and Thoth, representing the African shaman. Budge thinks  
> the symbols found under Isis could represent the placenta and blood  
> > associated with child birth. Interestingly, Budge cites a passage  
> in

which Isis speaks of her loneliness during labor, which mirrors the

> > African tradition of giving child birth in solitude. Specific

> examples

class=895381621-31052002> are given from Uganda and the Sudan.

Peace and health always.

Have a good weekend.

Alex D

p.s. I think there was even a crude pregnancy test in ancient Egypt. I can check if anyone is interested.

[Alex Derrick]-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Friday, May 31, 2002 2:13 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: sister

I think in traditional African environments women in  
child birth  
probably do use specific roots and herbs to relieve  
pain. There are  
several societies in which women would terminate  
unwanted pregnancies  
through the ingestion of specific plants. I'm sure

these women also  
had knowledge of specific herbs and roots that would  
relieve pain  
during child birth - which is very dangerous by the  
way. Just because  
we're anatomically built to do it doesn't mean it's  
perfectly safe.

| 2311|2002-05-31 20:39:17|mansu\_musa|Re: sister|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

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> why not medicine and perhaps even surgery? Other temple relief's

also depict

> medical instruments. I also should make mention that there were

ablutions

> that the doctor performed. So there was a basic understanding of

> cleanliness and health, which one could safely guess is rooted in

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> ritual. But there might have been an understanding of the need for

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> A good source would be Imhotep, the Vizier and Physician of King

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> Afterwards the Egyptian God of Medicine. J, Hurry.

>

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> > > African tradition of giving child birth in solitude. Specific

> > examples are given from Uganda and the Sudan.

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> Peace and health always.

> Have a good weekend.

> Alex D

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> check if anyone is interested.

>

>

> [Alex Derrick] -----Original Message-----

> From: sistahgal2000 [mailto:sistahgal2000@y...]

> Sent: Friday, May 31, 2002 2:13 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: sister

>

>

>

>

> I think in traditional African environments women in child birth

> probably do use specific roots and herbs to relieve pain. There are

> several societies in which women would terminate unwanted

pregnancies

- > through the ingestion of specific plants. I'm sure these women also
- > had knowledge of specific herbs and roots that would relieve pain
- > during child birth - which is very dangerous by the way. Just

because

- > we're anatomically built to do it doesn't mean it's perfectly safe.

I think there was even a crude pregnancy test in ancient Egypt. I can check if anyone is interested

Yes, I believe the process of pregnancy test was found on the kahun papyrus.

| 2312|2002-06-01 09:29:09|Frank Royster|Thank you for the invite!!|

Kind of having trouble finding my password. It's so confusing. But once I'm in, I'll join up with the group! Forward

**FINESPEAKER SAYS ONE!!!**

---

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| 2313|2002-06-01 12:05:54|mansu\_musa|Sunken Heracleion|

Sunken Heracleion

Gold and bronze jewellery, coins, plates, amulets and other treasures have been recovered from the sea bed of the ancient city of Heracleion by the Franco-Egyptian mission which began underwater excavations at the site two years ago, reports Nevine El-Aref. In the course of a survey to define the topography of the sunken city and to pursue excavations of the Amun temple identified last season, underwater archaeologists came across another treasure horde.

According to Jean Yoyotte, professor at the Collège de France, excavations have revealed important information. Only 250 metres from the main temple, coins dating from the Byzantine emperors and the caliphs of the early Islamic period were found, corroborating an ancient text which says Heracleion was still inhabited at the end of the Byzantine era.

"The discovery of the Islamic coins provides evidence that Heracleion must have sunk during the 8th century AD," Yoyotte said.

Some of the pieces found are associated with religious rituals carried out at the Amun temple, Minister of Culture Farouk Hosni revealed. "In addition, there are pottery and partially-deteriorated

statues which date back to the Late Pharaonic period. These are currently under study."

Among the most interesting of the new discoveries is a marble stone found on top of a large structure buried beneath the sand, bearing a Greek inscription suggesting it is the tombstone of a young man who was killed in battle in Ptolemaic times.

"It may," believes Zahi Hawass, secretary-general of the Supreme Council of Antiquities, "indicate the site of a cemetery serving the two cities Heracleion and Canopus."

<http://www.ahram.org.eg/weekly/2002/588/fr3.htm>

| 2314|2002-06-01 14:02:40|Djehuti Sundaka|Rising Water Table Threatens Egypt's Monuments|

[http://news.nationalgeographic.com/news/2002/05/0531\\_020531\\_TVwatertable.html](http://news.nationalgeographic.com/news/2002/05/0531_020531_TVwatertable.html)

## Rising Water Table Threatens Egypt's Monuments

Chad Cohen

National Geographic Today

May 31, 2002

In the crowded, garbage-strewn alleys and market streets of Mataraya, one of Cairo's poorest and busiest neighborhoods, lies one of Egypt's most sacred sites?Ancient Heliopolis. The city and other archaeological treasures in Northern Egypt are under serious threat from forces above the ground, but perhaps even more from below.

A leaking sewage system, exacerbated by a rising population, has caused the water table?the upper level of groundwater?to rise and threaten to turn the ancient tombs and temples to dust, said Zahi Hawass, National Geographic Explorer-in-Residence and Secretary General of Egypt's Supreme Council of Antiquities.

"The water table brings salt, and this salt damages the limestone?it turns the limestone to a powder," Hawass said.

Heliopolis dates back 6,000 years. It was the first great priestly city of Egypt. It is where the sun god Ra had his temple, where great scholars first invented the

obelisk and  
the solar calendar, and where the legendary phoenix  
set  
itself on fire and rose from its own ashes.

But Heliopolis is destined to join the desert sands  
if the  
salty waters are not stopped. Hawass has proposed  
building a new sewage system just for this area.

In addition to faulty sewers, Richard Stephenson, a  
  
professor of civil engineering at University of  
Missouri-Rolla, hypothesizes that the Aswan Dam  
also  
contributes to the rising water table. It enables  
farmers to  
irrigate year-round and may also cause a build-up  
of salt.

The Nile Plateau was originally a seabed, and the  
sands  
and soil are naturally salty. Before the dam was  
built in the  
1960s, the annual Nile floods would wash the salt  
into the  
Mediterranean. Now it prevents flooding, allowing  
natural  
and fertilizer salts to accumulate, says  
Stephenson, who is  
collaborating with Egypt's National Research  
Institute of  
Astronomy and Geophysics to investigate Luxor's  
disintegrating monuments.

The pore structure of the soil encourages "strong  
capillary  
action," Stephenson said, which draws the salty  
water to  
the surface and into the porous sandstone  
foundations of  
the monuments. The dry desert heat then causes the  
water  
in the stones to evaporate, leaving behind "salt  
crystals  
that cause the sandstone to split, flake and

crack,"  
Stephenson said.

Last July, while in Luxor, Stephenson found white salt deposits on the foundation stone of temples in Luxor.

Possible solutions include installing wells to lower the water table, replacing foundation stones with less porous material, and injecting chemical sealant between structures and the soil to create water barriers?all of which are tremendously expensive and risk damaging the monuments.

When archaeologists discovered a 2,500-year-old tomb of a palace worker in Mataraya, it was soaking in sewage. The water was seeping through the exterior limestone and causing the precious hieroglyphs to disintegrate. Hawass says that for a tomb its size, it is one of the most beautifully decorated in all of Egypt.

In a race against time, Hawass and colleagues dismantled the tomb, numbered, labeled, and treated the blocks, and restored the drawings.

The restoration was completed earlier this month and the tomb now sits on a concrete base in a dry area well above the water table. "If we had waited more than one month, this tomb could have been gone."

It's not just small tombs that could crumble to



dust.

Hawass first realized how serious a threat the rising water levels were to Egypt's monuments when water crept to within two feet of the great sphinx of Giza.

To rescue it, a massive three-year project to build sewage systems in surrounding villages caused the water level to drop to about 27 feet (8 meters) below the surface.

But rising water is riddling the whole of Egypt. And nowhere is the problem more severe than in northern

Egypt, where the Nile branches off into the delta before emptying into the Mediterranean.

In Zagazig, the site of another once great temple about 50 miles (80 kilometers) north of Cairo, workers recently discovered an 11-ton (10-metric-ton), well-preserved head, most likely of queen Nefertari, wife of Pharaoh Ramses II, who ruled about 3,300 years ago. The find is special because the artifacts in the north don't usually fare as well as the ones in the south, which has a much drier climate.

Hawass said Zagazig is just one of hundreds of sites in the delta, and he's convinced this area still holds many more treasures.

"But I need the help of foreign expeditions," Hawass said. "Therefore I'm going to direct and make rules that

any  
new expedition [Egyptian or foreign] that wants to  
come  
and work in Egypt should work in the Delta to save  
the  
monuments before they are destroyed by the water  
table."

Building a sewage system for the entire Delta is  
impractical, says Hawass. The only way to save the  
monuments is to excavate and remove them from  
danger.  
"You have to start working right now," Hawass said.

With help, like that mythical phoenix, Egypt's  
ancient  
mysteries will also rise, not from fire, but from  
water.

| 2315|2002-06-03 11:08:03|a.manansala@attbi.com|Fwd: Library aims to revive glorious past|  
Library aims to revive glorious past  
June 2, 2002 Posted: 1:47 PM EDT (1747 GMT)

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ALEXANDRIA, Egypt (AP) -- The Bibliotheca Alexandrina,  
partly submerged in a pool of water, tries to live up  
to an ancient tradition. It stands where archaeologists  
believe the library of the Ptolemies stood some 1,700  
years ago.

After decades of research, more than a decade of  
planning and many delays, the new library is to  
officially open this year.

Egypt's first lady, Suzanne Mubarak, an active  
campaigner for education and literacy, gave her support  
to the project, which intends to revive the old library  
and Alexandria's ancient allure. As chairwoman of the  
new library's board of trustees, she outlined four  
roles for the institution: to be Egypt's window on the  
world, to be the world's window on Egypt, to be a  
library for the digital age and to be a center of  
learning and dialogue.

The round-shaped library is partly submerged in a pool of water to symbolize the sun emerging out of water: a constant sunrise on the Mediterranean.

It was at the ancient library of Alexandria, founded around 295 B.C. by Ptolemy I Soter, the successor of city founder Alexander the Great, that many of the Western world's great minds converged. The institution was burned down in the fourth century.

Center of learning

In its heyday, the city of Alexandria rivaled Rome and Carthage. For some 600 years it was the center of learning in the ancient world.

Suzanne Mubarak's ambitions have raised expectations, along with concerns and doubts.

Can the new library's significance compare with that of the old? Can Alexandria in the 21st century, neglected for decades by the central government, compare with Alexandria of 200 B.C., when it was an international center and the second largest city in the world? Amid government censorship and militant Muslim intolerance, can scholarship and intellectual freedom thrive in Egypt today?

Egypt is capable, "historically, geographically and culturally," of providing a library dedicated to rationality, discourse, tolerance and understanding, said Ismail Serageldin, the head of the library.

The appointment of Serageldin, an Egyptian and a former World Bank vice president, is seen as a boost to the international image of the library.

An international declaration, signed in 1990 by some 18 dignitaries and heads of state at a UNESCO conference, called on governments and private organizations, scholars and writers around the world to help revive Alexandria's library.

Iraq, the United Arab Emirates and Saudi Arabia covered most of the estimated \$230 million it cost to build the library, said library media adviser Khaled Azab.

France, Italy, Norway, Greece, Japan and China contributed materials.

#### Psychological attraction

The library has a capacity of 4 million books, though it has only 240,000 books on its shelves now and, so far no acquisitions budget, according to Azab. That compares with the approximately 12 million volumes in the U.S. Library of Congress in Washington.

Moustafa al-Abbadi, an Alexandria historian who has researched the ancient library, wonders, with so few books, if the new institution deserves the title it has claimed.

The ancient library is believed to have held some 500,000 scrolls, some containing more than one work. Tens of thousands of other works were kept in the daughter library, housed in the temple of Serapis, the god of the underworld worshipped both by Egyptians and Greeks.

In the Internet era, keeping and storing books is not everything, said Serageldin, who has secured a digital archive library for his institution.

"Too many people have been obsessed with the number of books that existed in the past and the number of books that exist today," he said in an interview. "This is a minor point compared to the big experiment which we want to do."

The draw for international researchers will be psychological at first, said Leila Abdel-Hadi, Serageldin's head of library services. They will be attracted by the city's past and glamour, she said.

#### Much to be done

Serageldin concedes much still needs to be done, saying it wouldn't be fair to make an evaluation for another seven or eight years.

Already, the library has made strides for Egypt. An open-shelf public research library, where the general public can walk in and browse a collection of this size, is unmatched in Egypt. Egyptian university

libraries are closed to all but students or specialized researchers. Other public libraries here have either a smaller, more local collection, or have restricted access.

During a conference the library held in March, librarians from across Egypt expressed concern about how the library would define itself.

"The library of Alexandria wants to be everything for everybody," said Hani Attia, a library and documentation expert at Cairo University.

Instead of bringing the world's intellectuals to Egypt, some critics say, the library has a greater role to play in addressing the problems of its own people.

Illiteracy in Egypt stands around 40 percent and the country that was once the hub of Arab culture is slowly losing ground to other more vibrant societies.

The religious establishment, the Muslim world's renowned al-Azhar institution and local publishers have had many campaigns in the last decade against material deemed offensive or morally inappropriate.

A photo book on the Alexandria library's shelves already has aroused criticism. Letter writers to newspapers have complained about how some photos of poor Egyptian neighborhoods damaged the country's image.

A special act passed by parliament last year guarantees the library administration's independence.

"There is no objection from anybody to anything that I do here -- I have no constraints," Serageldin said.

The Bibliotheca Alexandrina complex, made up of a main library, a planetarium, a conference hall, five research institutes, six galleries and three museums, occupies 48,000 square yards (40,128 square meters) in the middle of Alexandria's newly renovated seaside promenade. Across the street is the Alexandria University compound linked to the library by a midair walkway.

One of the library's major projects will be assembling everything written on the ancient library, Alexandria and the Mediterranean region.

At the entrance of the new library stands a 40-foot (12-meter) statue of Ptolemy II, who furnished the royal library with many of its great works.

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| 2316|2002-06-03 14:41:04|ptah\_seker\_ausar777|The Kemetic Origin of the Stories of Star Wars|  
Hotep Family,

In previous posts, I pointed out that George Lucas got his ideas to make his movies from the mythology of the Cushites of ancient Kemet. I touched on some Kemetic influence in the second movie, Empire Strikes Back. Recently, I discovered that the name of the star system, Dagoba, where Luke was instructed by Obi Wan Kenobi to seek out the old Jedi Master Yoda, is actually the name of a dome-shaped memorial alleged to contain relics of Buddha or a Buddhist saint.

And, as I was informed by one of the brothers of Ta-Seti that Lucas spoke of Buddhistic influences on his Star Wars flicks. When we take a closer look at the origin of what is now known as Buddhism, we'll discover that it derives from, or can be traced back to, ancient Kemet, which has been illustrated by brother Muata Ashby, in his treatise titled "Serpent Power." It is well to even point out, and rather interestingly, that the name Buddha, which is a title, has a remarkable analogy to that of Ptah, one of the Kemetic godheads.

As is known in linguistic circles, the letters B and P, and D and T are interchangeable. Therefore, if we take the name Buddha and replace the Bs with Ps and the Ds with Ts, we'd arrive at Puttha. The ancient writers were accustomed to spelling Ptah's name as Pthta, while some translators have spelled his name as Putah. If I'm not mistaken, the name Buddha signifies Enlightener, which is similar to signification of Ptah, as the Opener of the Way.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

| 2317|2002-06-03 17:58:17|mansu\_musa|New discoveries in Syria confirm theory on spread of early civiliza|

New discoveries in Syria confirm theory on spread of early civilization

Unique artifacts unearthed this season in Syria will force historians and archaeologists to rewrite the history books, because the traditional view of how civilization developed is looking increasingly wrong.

A cooperative expedition between the University of Chicago and the Syrian Directorate of Antiquities has uncovered the hallmarks of urban life in Syria a little after 4,000 B.C., a time when civilization was thought to be restricted to Mesopotamia. Already during initial excavations in 1999, discoveries at Hamoukar in northeastern Syria began to suggest that the standard view of where and how civilization first came about--in southern Mesopotamia, spreading to neighboring regions--was in need of revision.

Now, additional evidence, discovered this season by University of Chicago archaeologist McGuire Gibson and co-director Amr al-Azm of the Syrian Directorate General of Antiquities, strengthens the case for a different view.

According to traditional scholarship, civilization began in Mesopotamia and came about with the growth of cities and the development of writing. But Al-Azm and Gibson argue that the turning point in the development of civilization was not cities and writing originating in Mesopotamia, as commonly held, but deep changes in social structure that happened in more than one place at once. "Hamoukar," says Al-Azm, "is significant precisely because it may not be unique, but typical of these changes." The new objects found by the joint expedition imply hierarchy, bureaucracy, and even kingship in the early fourth millennium B.C., the earliest clear signs of complex society in ancient Syria.

This season's finds confirm the excavators' initial hypotheses and add new evidence. In completing the third season, the Syrian-American Expedition to Hamoukar further exposed a monumental city wall and unearthed a well-planned and solidly constructed building. These elaborate structures would have been necessary to house complex institutions like bureaucracy, specialized craft production, and centralized government.

A range of new artifacts also points toward social complexity. These artifacts include sharply differentiated sets of stamp seals: small, minimally decorated seals with simple geometric patterns vs. bigger seals with images of animals like lions. The differences between the seals indicate a bureaucracy with low-level functionaries, higher-ups and perhaps a king at the top. They are the clearest signs of complex

society that have yet been found at the site. Impressions of cylinder seals, also newly discovered this season, are proof of cultural contact with southern Mesopotamia, which is beginning to look like a sharer of, rather than the only source of, early civilization.

"Although the settlement, at 15 hectares--about 33 acres--is smaller than what scholars usually call a city, it is clearly functioning as a city," said Gibson. "And at this early period the site also lacks writing, but it has signs of accounting, specialization, and government, things we associate with cities. Hamoukar has the appearance of a critical step in the history of civilization."

"Now we can see where it's all leading," said Al-Azm. "We've had Neolithic villages, we've had large cities, but in between we've had a gray area. Now we have a picture of what was in between."

Before work at Hamoukar began, evidence from other sites had already raised suspicions that the growth of civilization was both more diffuse (a multi-centered process, rather than with a single origin) and earlier (beginning before 3500 B.C.) than supposed. Excavations at other fourth millennium sites in Syria (Tell Brak) and Turkey (Arslantepe) provided support, but this year's finds at Hamoukar begin to confirm the case by giving explicit evidence of accounting, hierarchical bureaucracy and cultural contacts, all in a single coherent context.

The city wall, seen only in a small section during the 1999 season, has now been traced to a length of more than 20 meters. The wall dates to some time before 3,500 B.C.--that is, before colonizers from southern Mesopotamia established themselves on the site. During the first season of the expedition, researchers found large, ovoid ovens of a type not normal for private houses, but often associated institutions with a hierarchy of personnel to feed, such as temples or palaces.

Taken together, this season's finds indicate a new degree of complexity. In the digs, a burned building was unearthed that provided a freeze-frame of culture at Hamoukar. Buried under the building's debris were hundreds of artifacts, in place as they had been during the last minutes of the life of the institution. Large storage jars, stone vessels, mortars and pestles, and unusual, possibly ceremonial objects were found in one room. An extraordinary item is a large bone facsimile of a sheathed dagger, which hints at a sophistication in metal-working remarkable for the fourth millennium, when copper and bronze were first being developed. It may have belonged to someone of high status. In the same room, but also in



others, there were found more than three hundred pieces of clay that had been used to seal up boxes, bags, baskets, jars, and doors, all indicating a complex administrative structure for the society.

The finding of impressions of cylinder seals--a strictly southern Mesopotamian form--on clay in this building at Hamoukar means that the people here were in contact with the south. In at least two instances, there were both cylinder seal impressions and stamp seal impressions on the same piece of clay, which may possibly indicate the actual physical presence of southerners at Hamoukar by this time, and certainly implies close contact. Compared to the stamp seals and impressions found in the earlier season, the ones from the burned building are bigger and more complex, signs of difference between high and low status officials. A black stone stamp seal, in the form of two bears sitting on their haunches and kissing, is a unique item. "To see that these were not friendly teddies," Gibson explained, "you need only look at the stamping surface on the base, where there's a vulture surrounded by human and animal body parts."

Perhaps the most important seal imprinted on clay was a large, rectangular artifact showing a lion biting the leg of a goat, which turns to try to escape. Lions, in later Mesopotamian art, are closely associated with kings, and it is reasonable to assume that the several types of large seals with lion hunts were used by local rulers. An outstanding example of a bone stamp seal, which shows a lion attacking a horned animal, was found in a pit in the oven area behind the burned building.

Gibson describes the cumulative result of this evidence--the administrative artifacts, the institutional-scale ovens, the large, central building, and the city wall: "They show that bureaucracy, accounting, social stratification and possibly the position of kingship all were being created earlier than we thought, at a time before southern colonists arrived to occupy the territory. Clearly, the north was relating to the south as an equal rather than as an undeveloped resource area that was peripheral to a 'civilized' south." This evidence of equality in development implies that there was a long, prior development of complexity, not just in Iraq but also in Syria, and arguably in Turkey and Iran.

This season's work at Hamoukar is beginning to make inescapable the conclusion that cities and the other hallmarks of civilization (stratification, craft specialization, monumental architecture, monumental artwork, government above a tribal level, writing, etc.) were coming into being in a number of places simultaneously in the Near East, not just in southern Mesopotamia. In addition, says

Gibson, it tells us something essential about how civilization began: "What all these features have in common, what really makes the difference, is a social organization--an organization beyond kinship ties, beyond tribe or family entities. This is what makes government and civilization possible."

<http://www.newswise.com/articles/2002/6/HAMOUKAR.CHI.html>

| 2318|2002-06-03 17:59:30|mansu\_musa|An Australian Egyptologist has been studying the tombs of the vast |

An Australian Egyptologist has been studying the tombs of the vast Giza cemetery and is re-writing the history of ancient Egypt.

Professor Naguib Kanawati of the Australian Centre for Egyptology <<http://www.egyptology.mq.edu.au/>> at Macquarie University has been recording and interpreting the scenes and hieroglyphs which chronicle the lives of government officials, priests and bureaucrats as far back as the 4th Dynasty, the age that saw the construction of the Great Pyramids.

Although many of the scenes and hieroglyphs had already been documented at the beginning of the last century, Professor Kanawati has discovered many mistakes.

He said he was amazed to find that one famous German text, for example, that he referred to as "almost the Bible of Egyptology" was "full of inaccuracies".

One of the focal points of Professor Kanawati's study has been the lives of the so-called "Viziers". Viziers occupied the highest position in the Egyptian administrative system. The name is Turkish and means "the right hand of the King". These officials were the equivalent of a one-man Cabinet.

Previously it was thought that in the 5th Dynasty, at around 2550 B.C., the position of Vizier, once held exclusively by members of the royal family, was awarded to others of the upper class depending on merit.

However, says Professor Kanawati, his study of four generations of 5th Dynasty Viziers has revealed that none of them came from outside the Royal family.

"This is a major change to our understanding of Egyptian society. Maybe there was some merit involved ? after all the Royal family is huge ? but it was absolutely not opened up to all officials," he says.

He also argues that there's a strong case for the Viziers and others

in Egypt's upper classes being polygamous. Previously, it was thought that only the Pharaoh was allowed to have multiple wives, and that this was a privilege granted to him because he was considered a deity.

Professor Kanawati says that in order to determine the extent of polygamy in Egyptian society it is important to re-examine the tombs of lower officials. Alas, the lives of ordinary people are lost for all time because their tombs are non-existent in the desert cemetery.

Professor Kanawati

Professor Kanawati and a team of eight have spent hours tracing every scene and hieroglyph onto enormous rolls of paper.

The scenes often contain considerable detail all of which must be meticulously copied. The resulting drawings are checked for accuracy against the originals by two people including Professor Kanawati himself, before being shipped back to Macquarie University. There they are photographed, digitally reduced and interpreted.

Although Professor Kanawati's techniques are essentially the same as were used previously in the Giza cemetery, he believes that insufficient care was taken the first time around.

"I suspect a hundred years ago, the archaeologists and Egyptologists relied on drawings from draftsmen and the odd photograph taken in the field and wrote up the record back home in the library," he said.

"There's no way they could have copied it out so wrongly in the field."

Professor Kanawati says his main interest is to have an accurate record of the tombs at Giza.

"I'm not setting out to change Egyptian history. I'm just setting out to correct it," he says. "People may well argue with my interpretations but they can't argue with my photographs."

He says Egyptian archaeological authorities did not want any further excavation until more accurate records were made of the scenes and hieroglyphs already excavated.

"Archaeologists are quick to excavate and slow to publish. One excavated for 35 years and died without publishing anything. Who benefits from that?" Professor Kanawati said.

"I have been working in Egypt since 1979 and I have never gone back without publishing the results of my previous dig."

And that explains his 35 books published over 22 years with another due out in October.

Anna Salleh <mailto:[science.editor@your.abc.net.au](mailto:science.editor@your.abc.net.au)>

More Info?

| 2319|2002-06-03 18:01:02|mansu\_musa|Desert highway too close for comfort to Abydos|  
Desert highway too close for comfort to Abydos

Egypt, Environment, 5/31/2002

The Supreme Council for Antiquities (SCA) and the Roads and Bridges Authority are at loggerheads over the proposed Cairo-Aswan highway through the Western Desert.

The road, which would pass by prominent archaeological sites and pose a threat to dozens of monuments, would be sacrilege as Abydos that was considered by the ancient Egyptians as a religious centre, dedicated to the worship of Osiris.

Archaeological officials set the alarm bells ringing when they learned that the highway project would damage monuments still buried underground. Work began on the desert highway a few years ago. It was only when the work site was within fifteen kilometres of the Abydos site that archaeologists sat up and took notice. Only then did they try to stop the project dead in its tracks.

In October 2000, an ad-hoc committee was formed to conduct a field study, after which it was recommended that the course of the road be diverted to avoid the site. But the Roads and Bridges Authority is intent keeping to its original plan. According to an Arabic newspaper another archaeological committee went to the site to assess the situation.

Minister of Culture Farouk Hosni said that the project was not an isolated case as previous development projects have interfered with excavations.

"But we usually manage to reach a compromise," the minister said, referring to the north-west coastal resort of Marina, where the Ministry of Housing changed plans in order to preserve the precincts of the Roman site of Marina.

Abydos contains antiquities dating from prehistoric times until the New Kingdom. Dr Zahi Hawas, SCA Secretary-General said that the 50-metre wide roadway will cause funerary monuments to crack.

Pollution from traffic and vibration will harm antiquities above and below ground, said Hawas, adding that the road would irreversibly spoil the site and detract from its spirituality, since the ancient Egyptians associated temples, tombs and other buildings devoted to religious ritual with the deserts and the mountains.

The ad-hoc committee suggested two alternatives: either have the road pass through agricultural land, or cut a route through a mountain area. The People's Assembly objected to the first, on the grounds that 65 feddans (acres) of arable land would be lost. The second proposal, albeit more costly, would be better.

Two American and German excavation teams, who have been working in Abydos for the last twenty years, are expected to continue undisturbed to find more artefacts, Dr Yehia Al Masri, Director of Upper Egypt Antiquities, said.

But so far work on the site has been stopped until the SCA and the Roads and Bridges Authority arrive at a compromise.

<http://www.arabicnews.com/ansub/Daily/Day/020531/2002053141.html>

| 2320|2002-06-03 20:25:29|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
I find this lingusitic connection between Buddhism and Kemet very interesting. Do you see any correlation between the Kemetic understanding of Ptah and the teachings of Buddhism such as The 4 Simple Truths and the Eightfold Path?

What's also interesting is that The Buddha made the same claims of being "The Way" that Jesus makes 500 years later. I'm not sure if the idea of a "single way" to enlightenment was derived from Kemet. It seems to be a distinctively Western Asian trait. But although Buddha does say he's "The Way" he does not go as far as Jesus in predicting an eternity of damnation after live if that "way" is not followed. In my elementary understanding of Buddhism, the only time "suffering" is mentioned is in relation to life - not death (as in the Four Simple Truths - "Life is Suffering" and "Desire Causes Suffering"). I'm curious how this correlates to Kemetic spiritual beliefs of enlightenment and life after death. Any ideas?

--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

wrote:

> Hotep Family,

>

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> P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!  
| 2321|2002-06-04 08:55:41|Mace Windu|Egyptian Exhibit to Rival Tut Show|  
washingtonpost.com  
Egyptian Exhibit to Rival Tut Show  
Antiquities Coming To National Gallery

<http://www.washingtonpost.com/wp-dyn/articles/A54868-2002Jun3.html>

By Jacqueline Trescott  
Washington Post Staff Writer  
Tuesday, June 4, 2002; Page A01

The largest collection of antiquities Egypt has ever  
sent to the United States -- including a life-size

reconstruction of the burial chamber of the pharaoh known as "the Napoleon of Egypt" -- will go on display at the National Gallery of Art June 30.

The exhibit, called "The Quest for Immortality: Treasures of Ancient Egypt," will comprise 115 artifacts, twice as many as "Treasures of Tutankhamen," which brought more than 8 million people to museums in seven American cities.

The Tutankhamen show, which traveled from 1976 to 1980, is largely credited with ushering in the era of blockbuster museum shows. "The Quest for Immortality" will also tour the United States for five years.

The personality at the heart of this show is Pharaoh Thutmose III, an influential warrior and king who ruled Egypt from about 1479 to 1425 B.C. and was a central figure in what is known as the New Kingdom, one of the golden ages of Egypt.

He was a stepson and nephew of the legendary Queen Hatshepsut, who ruled as a co-regent for the early part of his reign. Thutmose III's record of military victories helped solidify his kingdom, and he also initiated a broad and aggressive building campaign. One of his landmark projects was a shrine built within the confines of the famed Temple of Karnak.

"The King Tutankhamen show consisted entirely of small-scale pieces that were gems from the king's tomb. One thing it lacked was the variety of the things the Egyptians produced. The range of material here is intentionally broader," said Betsy M. Bryan, chairwoman of the Near Eastern studies department at Johns Hopkins University. Bryan is the guest curator for the exhibition, which was organized by Erik Hornung, professor emeritus of Egyptology at the University of Basel, Switzerland.

The artifacts are drawn mainly from the excavated possessions of pharaohs and royals and include gold funerary masks, fragments of an obelisk, jewelry, coffins and sculpture, such as the sphinx of Thutmose III, and tiny gold figurines representing the gods.

The negotiations for the show started a year and a half ago, according to gallery officials. The idea was suggested by the United Exhibits Group, an exhibition firm in Copenhagen.

"It had credibility, had scholarly promise and the backing of the Egyptian government," said Deborah Ziska, the National Gallery's press officer. The gallery decided to withhold the announcement until only four weeks before the opening -- an unusually short window for any major show -- because arrangements were not complete until a few weeks ago. "Any major show of this size of national treasures that are going to be traveling for five years takes a lot of negotiations," Ziska said.

Kathryn S. Smith, executive director of the D.C. Heritage Tourism Coalition, said the Egyptian show is the kind of attraction more and more tourists are seeking. "Cultural attractions are major economic engines for the city," Smith said.

The Egyptian show should be a strong addition to the Jacqueline Kennedy fashion exhibition at the Corcoran Gallery of Art, several new attractions at the Smithsonian National Air and Space Museum, and the "Silk Road" theme of this year's Smithsonian Folklife Festival, which will be in full swing when the Egyptian show opens.

"This is certainly going to be a major attraction," Smith said.

"Quest" is organized around the theme of the ancient Egyptians' fascination with an afterlife and gods, and their preparation for eternal life. The objects include an eight-foot wooden boat from the tomb of Amenhotep II; a sandstone head of Thutmose I taken from a colossal statue; the sarcophagus of Khonsu, a royal servant; a funeral chest that held the internal organs of Queen Nedjmet; and a sculpture of the god Osiris, shown with his head lifted as if beginning a resurrection.

The life-size reproduction of the Thutmose burial chamber will include a replica of the Amduat (Book of the Netherworld), which follows a 12-hour battle of the sun god in the afterworld. The earliest complete copy was found in Thutmose III's tomb in the Valley of the Kings.

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The fascination with the afterlife shaped almost every artifact, Bryan said. The exhibition "tries to explain what the Egyptians thought was going to happen to them when they died. Why did they spend all this energy piling up what was in their tombs? They weren't making mummies for gory reasons. Instead, they believed in order to have the opportunity to be resurrected, the body would be united in their soul; they had to take care of their bodies," she said.

In the show will be a colossal head of Ramses II, one of the most famous and most powerful of the pharaohs. The collection includes jewelry, such as the gold and turquoise necklace of Princess Khnumet, who was entombed in one of the pyramids, and the gold cowrie-shell girdle of another princess. There's a coffin lid carved with the face of Queen Ahhotep, who was probably the wife of Pharaoh Tao II, who ruled Egypt 3,500 years ago.

The sight of art that was created thousands of years ago, and the richness of the materials, have built audiences for Egyptian shows for decades. The Tutankhamen show, with 55 objects, attracted 836,000 people to the National Gallery in 1976 and 1977. That show had more objects of pure gold and caught the public imagination, in part, because the artifacts had come from one individual. This summer's show will have artifacts from the tombs of several pharaohs.

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After four months here, the show will travel to Boston, New Orleans, Denver and Houston.

| 2322|2002-06-04 10:50:12|Derrick, Alexander|Re: An Australian Egyptologist has been studying the tombs of the |

[Hey brother, could you post the link to this message again.](#)

[Also, is there an online list of Egyptologist's email/snail mail addresses?](#)

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, June 03, 2002 5:59 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] An Australian Egyptologist has been studying the tombs of the vast Giza cemetery

An Australian Egyptologist has been studying the tombs of the vast Giza cemetery and is re-writing the history of ancient Egypt.

Professor Naguib Kanawati of the Australian Centre for Egyptology <<http://www.egyptology.mq.edu.au/>> at Macquarie University has been recording and interpreting the scenes and hieroglyphs which chronicle the lives of government officials, priests and bureaucrats as far back as the 4th Dynasty, the age that saw the construction of the Great Pyramids.

Although many of the scenes and hieroglyphs had already been documented at the beginning of the last century, Professor Kanawati has discovered many mistakes.

He said he was amazed to find that one famous German text, for example, that he referred to as "almost the Bible of Egyptology" was "full of inaccuracies".

One of the focal points of Professor Kanawati's study has been the lives of the so-called "Viziers". Viziers occupied the highest position in the Egyptian administrative system. The name is Turkish and means "the right hand of the King". These officials were the equivalent of a one-man Cabinet.

Previously it was thought that in the 5th Dynasty, at around 2550 B.C., the position of Vizier, once held exclusively by members of the royal family, was awarded to others of the upper class depending on merit.

However, says Professor Kanawati, his study of four generations of

5th Dynasty Viziers has revealed that none of them came from outside the Royal family.

"This is a major change to our understanding of Egyptian society. Maybe there was some merit involved - after all the Royal family is huge - but it was absolutely not opened up to all officials," he says.

He also argues that there's a strong case for the Viziers and others in Egypt's upper classes being polygamous. Previously, it was thought that only the Pharaoh was allowed to have multiple wives, and that this was a privilege granted to him because he was considered a deity.

Professor Kanawati says that in order to determine the extent of polygamy in Egyptian society it is important to re-examine the tombs of lower officials. Alas, the lives of ordinary people are lost for all time because their tombs are non-existent in the desert cemetery.

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Professor Kanawati and a team of eight have spent hours tracing every scene and hieroglyph onto enormous rolls of paper.

The scenes often contain considerable detail all of which must be meticulously copied. The resulting drawings are checked for accuracy against the originals by two people including Professor Kanawati himself, before being shipped back to Macquarie University. There they are photographed, digitally reduced and interpreted.

Although Professor Kanawati's techniques are essentially the same as were used previously in the Giza cemetery, he believes that insufficient care was taken the first time around.

"I suspect a hundred years ago, the archaeologists and Egyptologists relied on drawings from draftsmen and the odd photograph taken in the field and wrote up the record back home in the

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"There's no way they could have copied it out so wrongly in the field."

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"I have been working in Egypt since 1979 and I have never gone back without publishing the results of my previous dig."

And that explains his 35 books published over 22 years with another due out in October.  
Anna Salleh  
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| 2323|2002-06-04 11:16:20|mansu\_musa|Re: An Australian Egyptologist has been studying the  
to mbs of the |

--- In Ta\_Seti@y..., "Derrick, Alexander"  
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> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] An Australian Egyptologist has been studying the

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<http://www.abc.net.au/science/news/stories/s570155.htm>

not that I know of I don't know any egyptologist mail  
| 2324|2002-06-04 11:47:52|Djehuti Sundaka|Rewriting the "bible of Egyptology "  
News in Science 3/6/2002 Rewriting the "bible of Egyptology "

[This is the print version of story  
<http://www.abc.net.au/science/news/stories/s570155.htm%5d>

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| 2325|2002-06-04 12:02:37|Derrick, Alexander|Mummy Science & CT Scans.|  
<http://www.abc.net.au/science/news/stories/s363082.htm>

## **News in Science 11/9/2001 Mummy's secrets may help solve crimes**

Australian researchers have 'unwrapped' the skull of an Egyptian mummy without removing it from the coffin, using a combination of techniques that can now be applied to forensic investigations.

For the first time, the researchers have taken measurements from a 3D model of a skull and used them in a computer program to determine its geographical origin - without ever seeing or handling the body.

The new development arose from a unique collaboration between Richard Wright, Emeritus Professor of Anthropology at the [University of Sydney](#), and medical physicist Dr Stephen Hughes of the [Queensland University of Technology](#).

It opens up possibilities for forensic science, where knowing the geographical origins of a body can help identify the victim. Skull measurements are needed to determine geographical origin, and the 3D modelling technique used on the mummy will make it possible to get these measurements without destroying soft tissues and clothing.

"Contrary to popular belief, the skeletal and cranial differences between people from different continents are not that great," said Professor Wright.

"To identify their origin we need a cleaned-up skull, which means we must remove any clothing and remove the skin. It is quite destructive."

Dr Hughes first came up with the idea of 'virtually unwrapping' mummies more than 10 years ago, when he heard a radio program in England about unwrapping mummies to do research on them.

He pondered whether the clinical work he was doing with CT scans could help with this research without destroying the mummies. CT (Computed Tomography) imaging shows soft tissue as well as bone.

The British Museum was interested, and chose a mummy called Tjenmutengebtiu - or Jeni for short - for analysis.

Under the cover of darkness over several nights, Jeni's coffin was removed from her display case, taken to the hospital and scanned before being placed back on display for the next day.

"We couldn't let on that we had a mummy worth millions of pounds in the hospital," explained Dr Hughes.

The result was a series of 115 cross-sectional images, which Dr Hughes brought with him when he came to Australia four years ago. Computer compatibility issues took about a year to resolve, then there was a wait for the super-computer to arrive at the university. Mark Barry of the High Performance Computing Centre at QUT created the 3D images.

This 3D construction was then e-mailed to Professor Wright, who developed a computer program called CRANID (Cranial Identification) in 1990.

CRANID contains information about skull measurements of 2,802 people from around the world. These skull measurements are used to calculate the likelihood of a person belonging to a particular geographical group - but they are usually applied to real skulls.

"We came from a medical and computing background, and Professor Wright is an anthropologist, so we had to try to understand each other's language," said Dr Hughes.

Professor Wright took 27 measurements of the mummy's skull from the computer model, and fed them into the program. He found, not unexpectedly, that there was a higher than 50 per cent probability that Jeni was an Egyptian female.

"The really amazing thing in this project is none of us have seen the bones of Jeni," said Professor Wright. He and Dr Hughes first spoke on the telephone only recently, and neither thought their work would end up being used for these ends.

CRANID has, however, been used in a forensic case before. Police investigating the death of a teenager, whose skeleton was found under the floorboards of a house in Wales, needed to find out her origin to recreate her face for identification.

Professor Wright's program revealed she was European, so the face was reconstructed with fair skin and straight hair. She was identified from the reconstruction.

| 2326|2002-06-04 16:49:33|Emeagwali, Gloria (History)|Re: Egyptian Exhibit to Rival Tut Show|

Thanks a lot for this information.  
GE

-----Original Message-----

From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]  
Sent: Tuesday, June 04, 2002 11:56 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Egyptian Exhibit to Rival Tut Show

washingtonpost.com  
Egyptian Exhibit to Rival Tut Show  
Antiquities Coming To National Gallery

<http://www.washingtonpost.com/wp-dyn/articles/A54868-2002Jun3.html>

By Jacqueline Trescott  
Washington Post Staff Writer  
Tuesday, June 4, 2002; Page A01

The largest collection of antiquities Egypt has ever sent to the United States -- including a life-size reconstruction of the burial chamber of the pharaoh

known as "the Napoleon of Egypt" -- will go on display at the National Gallery of Art June 30.

The exhibit, called "The Quest for Immortality: Treasures of Ancient Egypt," will comprise 115 artifacts, twice as many as "Treasures of Tutankhamen," which brought more than 8 million people to museums in seven American cities.

The Tutankhamen show, which traveled from 1976 to 1980, is largely credited with ushering in the era of blockbuster museum shows. "The Quest for Immortality" will also tour the United States for five years.

The personality at the heart of this show is Pharaoh Thutmose III, an influential warrior and king who ruled Egypt from about 1479 to 1425 B.C. and was a central figure in what is known as the New Kingdom, one of the golden ages of Egypt.

He was a stepson and nephew of the legendary Queen Hatshepsut, who ruled as a co-regent for the early part of his reign. Thutmose III's record of military victories helped solidify his kingdom, and he also initiated a broad and aggressive building campaign. One of his landmark projects was a shrine built within the confines of the famed Temple of Karnak.

"The King Tutankhamen show consisted entirely of small-scale pieces that were gems from the king's tomb. One thing it lacked was the variety of the things the Egyptians produced. The range of material here is intentionally broader," said Betsy M. Bryan, chairwoman of the Near Eastern studies department at Johns Hopkins University. Bryan is the guest curator for the exhibition, which was organized by Erik Hornung, professor emeritus of Egyptology at the University of Basel, Switzerland.

The artifacts are drawn mainly from the excavated possessions of pharaohs and royals and include gold funerary masks, fragments of an obelisk, jewelry, coffins and sculpture, such as the sphinx of Thutmose III, and tiny gold figurines representing the gods.

The negotiations for the show started a year and a half ago, according to gallery officials. The idea was suggested by the United Exhibits Group, an exhibition firm in Copenhagen. "It had credibility, had scholarly promise and the backing of

the Egyptian government," said Deborah Ziska, the National Gallery's press officer. The gallery decided to withhold the announcement until only four weeks before the opening -- an unusually short window for any major show -- because arrangements were not complete until a few weeks ago. "Any major show of this size of national treasures that are going to be traveling for five years takes a lot of negotiations," Ziska said.

Kathryn S. Smith, executive director of the D.C. Heritage Tourism Coalition, said the Egyptian show is the kind of attraction more and more tourists are seeking. "Cultural attractions are major economic engines for the city," Smith said.

The Egyptian show should be a strong addition to the Jacqueline Kennedy fashion exhibition at the Corcoran Gallery of Art, several new attractions at the Smithsonian National Air and Space Museum, and the "Silk Road" theme of this year's Smithsonian Folklife Festival, which will be in full swing when the Egyptian show opens.

"This is certainly going to be a major attraction," Smith said.

"Quest" is organized around the theme of the ancient Egyptians' fascination with an afterlife and gods, and their preparation for eternal life. The objects include an eight-foot wooden boat from the tomb of Amenhotep II; a sandstone head of Thutmose I taken from a colossal statue; the sarcophagus of Khonsu, a royal servant; a funeral chest that held the internal organs of Queen Nefertiti; and a sculpture of the god Osiris, shown with his head lifted as if beginning a resurrection.

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| 2327|2002-06-04 18:36:27|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

Sistagal,

There might be some cross cultural pollination that might help explain some similarities. But how can we reconcile two completely different highly developed philosophical outlooks based solely on linguistic similarities? Even the essentials of the religions seems diametrically opposed.

Here are my ideas.

[Africa/Egypt = ultra-optimistic outlook. Everything is alive. Life is a gift from God\(s\).](#)

[Buddha = pessimistic outlook. All life is \*dukkha\*, man's mind is creating the illusion of god\(s\).](#)

[An essential belief in Buddhism is Anatta.](#)

[Anatta = NO SOUL.](#)

[An essential belief in Africa/Egypt is hidden energy/life](#)

[KA/Khat/BA = SOUL.](#)

[Dukkha translates into English as.](#)

[Suffering](#)

[intolerable](#)

[unsustainable](#)

[difficult to endure](#)

[imperfect](#)

[unsatisfying](#)

[incapable of providing perfect happiness](#)

[some people actually translate it as "stress".](#)

[Buddha claims the root of all problems ultimately comes from our mind.](#)

[root of mental delusions are: \*\*attachment, anger and ignorance.\*\*](#)

[Ancient Africa had a benevolent mental deity. \(This deity wears a lotus blossom for a hat\)](#)

<http://highculture.8m.com/Files/RLIEF/RLIEF0007.jpg>

<http://www.need.co.uk/egyptology/godintro.htm>

[Most major modern/ancient religions claim to offer happiness by pursuing one or more of the following to the extreme.](#)

[1\) Repentance.](#)

[2\) Rebellion.](#)

[3\) Renunciation](#)

[4\) Reincarnation.](#)

[Buddhism- \*\*renunciation, reincarnation\*\*](#)

[Africa- \*\*rejoicing\*\*](#)

[Africa/Egypt is often misunderstood to be a religion obsessed with afterlife/\*\*Reincarnation\*\*. Most of what survives from Egypt is funerary culture. But it is foolish to assume that their life was based around the culmination of funerary items, ultimately death. Can such a morbid outlook be found in modern Africa? Egyptians philosophy is partly praising \*Ma'at\*. Striving to be in harmony/truth with the outer and/or inner world.](#)

[Buddhism could answer trying to aspire towards universal harmony is a false mental construct.](#)

[African/Egyptian philosophy is concerned with man's relation with space and time.](#)

[Buddhism concentrates on the "present moment." The present being the only real moment the brain understands.](#)



African/Egyptian culture is integrated with the idea of immaterial life/spirits. African religion(Egyptian too) is often referred to as "animism." Animism is the belief that everything in life is filled with energy/spirit. Even a rock could have a spirit.

There is no place in Buddhism for any spirits. Once again, accepting Buddhism in its true form means abolishing belief in spirits.

Hindu culture and any other culture Buddha was raised around probably was filled with deities and spirits. So for him these had to be abolished because they ultimately added to mental illusion, confusion, and ignorance.

Ptah = ancestral spirit or observed phenomenon made into anthropomorphic deity.

Buddhism /= spirit, deity, anthropomorphism, etc.

Buddha's is unquestionably a master thinker. He had a very beautiful imagination. But if one is to understand his philosophy better one has to consider how Buddha was raised. Is all life suffering? Or did his parents cause him to see the world that way??!?!?!?!?!?!?!?

Buddhism is finding popularity in the west. Many scientists claim Buddhism is an acceptable religion in the age of science. But many of these scientists are Buddhist themselves. You get the science you pay for. Or in this case, you get the science you believe in (this is usually the case).

If those authors who are trying to make a link between Egypt and India are to be taken seriously. They need to publish more data.

Until that work is present, their work is only trying to further bolster Buddhism by linking it with the beautiful & time tested cultures and technology of Africa (in my opinion).

Some ideas on what science has to say about life after death and how it relates to a spiritual experience.

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<http://www.innerworlds.50megs.com/index.htm>

(A study of Near Death Neurology & more. Different spiritual types relate to our brain biology. The researcher is a Buddhist so BEWARE ANATTA CONCEPTS).

I point out the science articles, because they show the validity of all modern religious practice.. There is no one "WAY," from the data set that science has produced.

I hope this answers some questions

Alex D.

-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Monday, June 03, 2002 8:25 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

I find this linguistic connection between Buddhism and Kemet very interesting. Do you see any correlation between the Kemetic understanding of Ptah and the teachings of Buddhism such as The 4 Simple Truths and the Eightfold Path?

What's also interesting is that The Buddha made the

same claims of  
being "The Way" that Jesus makes 500 years later. I'm  
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beliefs of  
enlightenment and life after death. Any ideas?

| 2328|2002-06-04 21:13:51|kcamm23063@aol.com|PROTEST THE CONSTRUCTION|  
I just received the following for the author, does anyone know anything about it?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

#### PROTEST THE CONSTRUCTION OF A WALL AROUND THE SACRED GIZA PLATEAU OF THE GREAT PYRAMIDS OF EGYPT

A totally wacky project is presently being implemented at the Giza Pyramids: a 7 meter high concrete wall several kilometers in length is being built around the Giza necropolis, courtesy Dr. Hawass. 40 % is complete, and work is currently in progress near the Sphinx.

It has already spoiled the open panorama that made Giza such an inspiring site, and it has literally shut off the Nazlat Al Salman Village from it's natural connection with the Plateau. I, like many in Egypt, am dismayed to see such a project being carried out.

The project is rumoured to have (so far) cost \$ 15 million. This money should have gone to improve training, to pay salaries (they average \$ 100 per month for guards; but these are sometimes not paid for months), and setting up a public awareness programme for keeping the site tidy and free of garbage.

Building a high wall to "protect" the Giza is a ludicrous idea. It is insulting to the Egyptians themselves, as it implies that the only way to 'protect' the site from them is to physically keep them out. This wall, like the Berlin Wall, is the work of control freaks who consider themselves above the will of the people.

As stated above, the project is already underway and we must act fast! Maybe with the help of all, we can halt the construction. It should at least be open to debate, allowing the many tourist that have visited it to express their viewpoint. Afterall, the tourist are the ones who support the plateau with their travel dollars. Please send an email, or call to express your outrage at such a culturally destructive act. For if we don't this may very well be the beginning of could happen to many of the other sites in Egypt. Below is a link to the Egyptian Tourist Authority website, which has three offices in the states. These offices are official representative offices for the Ministry of Tourism in Egypt.

So HURRY, ACT NOW! If we can't save the plateau, maybe we can save others.

[http://www.egypttourism.org/New%20Site/frm\\_contact.htm](http://www.egypttourism.org/New%20Site/frm_contact.htm)

p.s. For more information. Feel free to email me at rickfields@aol.com or call 510-352-1637  
| 2329|2002-06-04 21:58:13|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|

Thank you very much for this. I realized that it's not really feasible to link these two geographical and temporally diverse viewpoints by linguistics alone. That's precisely why I posed my question. Your interpretation of Buddhism is interesting and one that I will have to digest before commenting extensively. It's particularly interesting because Buddhism is probably one of the fastest growing spiritual systems in the Black American community. What's even more interesting is that some of these Black Buddhists combine elements of African spirituality such as Ife with their Buddhist practices - claiming that Buddhism allows for this type of cross-cultural/cross-spiritual integration. Based on your definitions of Buddhist principles that doesn't appear to be true.

After briefly digesting your post, here's my initial impression: My knowledge of Buddhism is limited but there is a great emphasis on balancing the self before attempting to impact that world. In a sense the self in Buddhism is treated in similar fashion to the concept of a personal god or chi in Igbo. In Buddhism there is a very big emphasis on nurturing and developing that self/personal god towards enlightenment. Then there's the concept of Annata. This concept is about selflessness not an assertion that there is no soul. The very existence of concepts such as Karma, rebirth and Nirvana in this spirituality are indications that the Buddhist did have a concept of soul/soul as a piece of a greater whole. In fact, the Buddha took the idea of a soul for granted. He would not even comment on questions about it's existence. I think the differentiation in the treatment of the soul between Buddhism and Kemetic spirituality is best exemplified by how each addresses death. It seems that in the Kemetic tradition, there is the very strong idea that the self is maintained even after death. For that reason, in Kemet bodies were preserved and objects were included in tombs to assist the deceased in the after life. On the other hand, Buddhists see true death/final death as freedom from physical form and the lessons (karma) life teaches us to aid in our evolution into higher spiritual beings, thus becoming one with the whole again. It appears that in Buddhism, it's the separation from the spiritual whole that causes discomfort/suffering. Reconnecting to that whole is Enlightenment and the goal of the Bodhivista. Striving for universal harmony is actually a major aspect of Buddhism, in my opinion. In fact, each morning Buddhists are suppose to chant something along the lines of, "I will strive to end suffering in each and every living being." The goal then is to be one with each and every living being and that's something I think The

Buddha didn't feel could be accomplished in physical form with all the distractions in life. But imagine if it could ...

In reference to the existence of spirits in Buddhism, i'm not sure they are entirely absent. I will have to do more research on that issue. However, most Chinese Buddhist also maintain ancestral altars. Whether or not this a contradiction to their Buddhist beliefs, I don't know. But the belief in ancestral spirits is very strong throughout Buddhist countries. Perhaps one does maintain an aspect of the self after it has become a part of the whole in Buddhist theology.

Thank you for the links. I will read them as I ponder my own questions about the correlations between Buddhism and Kemetic spirituality.

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> Sistagal,  
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> There might be some cross cultural pollination that might help

explain some  
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> Even the essentials of the religions seems diametrically opposed.

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> Here are my ideas.  
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> Africa/Egypt = ultra-optimistic outlook. Everything is alive. Life

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> Buddha = pessimistic outlook. All life is dukkha, man's mind is

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> An essential belief in Buddhism is Anatta.  
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- > Dukkha translates into English as.
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- > harmony/truth with the outer and/or inner world.

- > Buddhism could answer trying to aspire towards universal harmony is

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- > African/Egyptian philosophy is concerned with man's relation with

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- > Buddhism concentrates on the "present moment." The present being

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- > life/spirits. African religion(Egyptian too) is often referred to

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- > There is no place in Buddhism for any spirits. Once again,

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- > Buddhism in its true form means abolishing belief in spirits.

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- > filled with deities and spirits. So for him these had to be

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- > because they ultimately added to mental illusion, confusion, and

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- >

- > Ptah = ancestral spirit or observed phenomena made into

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>

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> consider how Buddha was raised. Is all life suffering? Or did his

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> Buddhism is finding popularity in the west. Many scientists claim

Buddhism

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> scientists are Buddhist themselves. You get the science you pay

for. Or in

> this case, you get the science you believe in (this is usually the

case).

>

> If those authors who are trying to make a link between Egypt and

India are

> to be taken seriously. They need to publish more data.

> Until that work is present, their work is only trying to further

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> Buddhism by linking it with the beautiful & time tested cultures and

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> From: sistahgal2000 [mailto:sistahgal2000@y...]

> Sent: Monday, June 03, 2002 8:25 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

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- | 2330|2002-06-05 01:13:57|willie bennett|Re: The Kemetic Origin of the Stories of Star Wars|  
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- >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)
- >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)
- >Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars
- >Date: Wed, 05 Jun 2002 04:58:10 -0000
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> > Sent: Monday, June 03, 2002 8:25 PM  
> > To: Ta\_Seti@y...  
> > Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star  
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<http://www.hotmail.com>

| 2331|2002-06-05 07:13:45|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
Buddha definitely wasn't African. He was an Indian (actually from  
present-day Nepal) warrior, commonly referred to as a prince because  
of the high status warriors held in his society.

Now Gautama may have had brown skin, but he definitely wasn't  
African. I think that rumor holds as much credibility as the myth  
that Jesus was an initiate into the Kemetic Mystery System. Sure,  
it's possible - but highly unlikely.

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>

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> >To: Ta\_Seti@y...

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> > My knowledge of Buddhism is limited but there is a great emphasis on

> > balancing the self before attempting to impact that world. In a sense

> > the self in Buddhism is treated in similar fashion to the concept of

> > a personal god or chi in Igbo. In Buddhism there is a very big

> > emphasis on nurturing and developing that self/personal god towards

> > enlightenment. Then there's the concept of Annata. This concept is

> > about selflessness not an assertion that there is no soul. The very

> > existence of concepts such as Karma, rebirth and Nirvana in this

> > spirituality are indications that the Buddhist did have a concept of

> > soul/soul as a piece of a greater whole. In fact, the Buddha took the

> > idea of a soul for granted. He would not even comment on questions

> > about it's existence. I think the differentiation in the treatment of

> > the soul between Buddhism and Kemetic spirituality is best

> > exemplified by how each addresses death. It seems that in the Kemetic

> > tradition, there is the very strong idea that the self is maintained

> > even after death. For that reason, in Kemet bodies were preserved and

> > objects were included in tombs to assist the deceased in the after

> > life. On the other hand, Buddhists see true death/final death as

> > freedom from physical form and the lessons (karma) life teaches us to

> > aid in our evolution into higher spiritual beings, thus becoming one

> > with the whole again. It appears that in Buddhism, it's the

> > separation from the spiritual whole that causes

discomfort/suffering.

> > Reconnecting to that whole is Enlightenment and the goal of the

> > Bodhivista. Striving for universal harmony is actually a major aspect

> > of Buddhism, in my opinion. In fact, each morning Buddhists are

> > suppose to chant something along the lines of, "I will strive to end

> > suffering in each and every living being." The goal then is to be one



>>with each and every living being and that's something I think The  
>>Buddha didn't feel could be accomplished in physical form with all  
>>the distractions in life. But imagine if it could ...  
>>  
>>In reference to the existence of spirits in Buddhism, i'm not sure  
>>they are entirely absent. I will have to do more research on that  
>>issue. However, most Chinese Buddhist also maintain ancestral  
altars.  
>>Whether or not this a contradiction to their Buddhist beliefs, I  
>>don't know. But the belief in ancestral spirits is very strong  
>>throughout Buddhist countries. Perhaps one does maintain an aspect  
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>>--- In Ta\_Seti@y..., "Derrick, Alexander"  
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>>> Sistagal,  
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>>> There might be some cross cultural pollination that might help  
>>explain some  
>>> similarities. But how can we reconcile two completely different  
>>highly  
>>> developed philosophical outlooks based solely on linguistic  
>>similarities?  
>>> Even the essentials of the religions seems diametrically  
opposed.  
>>>  
>>> Here are my ideas.  
>>>  
>>> Africa/Egypt = ultra-optimistic outlook. Everything is alive.  
Life  
>>is a gift  
>>> from God(s).  
>>> Buddha = pessimistic outlook. All life is dukkha, man's mind is  
>>creating  
>>> the illusion of god(s).  
>>>  
>>> An essential belief in Buddhism is Anatta.  
>>> Anatta = NO SOUL.

>>> An essential belief in Africa/Egypt is hidden energy/life  
>>> KA/Khat/BA = SOUL.  
>>>  
>>> Dukkha translates into English as.  
>>> Suffering  
>>> intolerable  
>>> unsustainable  
>>> difficult to endure  
>>> imperfect  
>>> unsatisfying  
>>> incapable of providing perfect happiness  
>>> some people actually translate it as "stress".  
>>>  
>>> Buddha claims the root of all problems ultimately comes from our  
>>mind.  
>>> root of mental delusions are: attachment, anger and ignorance.  
>>>  
>>> Ancient Africa had a benevolent mental deity.(This deity wears a  
>>lotus  
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>>> <<http://highculture.8m.com/Files/RLIEF/RLIEF0007.jpg>>  
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>>>  
>>> Most major modern/ancient religions claim to offer happiness by  
>>pursuing one  
>>> or more of the following to the extreme.  
>>> 1) Repentance.  
>>> 2) Rebellion.  
>>> 3) Renunciation  
>>> 4) Reincarnation.  
>>>  
>>>  
>>> Buddhism - renunciation, reincarnation  
>>> Africa - rejoicing  
>>>  
>>> Africa/Egypt is often misunderstood to be a religion obsessed  
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>>> afterlife/Reincarnation. Most of what survives from Egypt is  
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 filled  
 >>with  
 >>> energy/spirit. Even a rock could have a spirit.  
 >>> There is no place in Buddhism for any spirits. Once again,  
 >>accepting  
 >>> Buddhism in its true form means abolishing belief in spirits.  
 >>> Hindu culture and any other culture Buddha was raised around  
 >>probably was  
 >>> filled with deities and spirits. So for him these had to be  
 >>abolished  
 >>> because they ultimately added to mental illusion, confusion, and  
 >>ignorance.  
 >>>  
 >>> Ptah = ancestral spirit or observed phenomena made into  
 >>anthropomorphic  
 >>> deity.  
 >>> Buddhism /= spirit, deity,anthropomorphism, etc.  
 >>>  
 >>> Buddha's is unquestionably a master thinker. He had a very  
 >>beautiful  
 >>> imagination. But if one is to understand his philosophy better

one

>>has to

>>> consider how Buddha was raised. Is all life suffering? Or did his

>>parents

>>> cause him to see the world that way?!!?!?!?!?!?!?!?!?

>>>

>>> Buddhism is finding popularity in the west. Many scientists claim

>>Buddhism

>>> is an acceptable religion in the age of science. But many of these

>>> scientists are Buddhist themselves. You get the science you pay

>>for. Or in

>>> this case, you get the science you believe in(this is usually the

>>case).

>>>

>>> If those authors who are trying to make a link between Egypt and

>>India are

>>> to be taken seriously. They need to publish more data.

>>> Until that work is present, their work is only trying to further

>>bolster

>>> Buddhism by linking it with the beautiful & time tested cultures and

>>> technology of Africa(in my opinion).

>>>

>>>

>>> Some ideas on what science has to say about life after death and

>>how it

>>> relates to a spiritual experience.

>>>

>>>

>

><<http://www.amazon.com/exec/obidos/ASIN/034544034X/qid=1023235671/sr=8>

>>-1/ref

>>> =sr\_8\_1/104-7706963-7496731>

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>>1/ref=

>>> sr\_8\_1/104-7706963-7496731

>>> (I haven't read this text completely.)

>>>

>>> <<http://www.innerworlds.50megs.com/index.htm>>  
>>> <http://www.innerworlds.50megs.com/index.htm>  
>>> (A study of Near Death Neurology & more. Different spiritual  
types  
>>relate  
>>> to our brain biology The researcher is a Buddhist so BEWARE  
ANATTA  
>>> CONCEPTS).  
>>>  
>>> I point out the science articles, because they show the  
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>>all  
>>> modern religious practice.. There is no one "WAY," from the  
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>>> science has produced.  
>>>  
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>>> I hope this answers some questions  
>>> Alex D.  
>>>  
>>> -----Original Message-----  
>>> From: sistahgal2000 [mailto:sistahgal2000@y...]  
>>> Sent: Monday, June 03, 2002 8:25 PM  
>>> To: Ta\_Seti@y...  
>>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star  
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>>the  
>>> idea of a "single way" to enlightenment was derived from Kemet.  
It  
>>> seems to be a distinctively Western Asian trait. But although  
>>Buddha

> > > does say he's "The Way" he does not go as far as Jesus in  
> > predicting  
> > > an eternity of damnation after live if that "way" is not  
followed.  
> > In  
> > > my elementary understanding of Buddhism, the only  
time "suffering"  
> > is  
> > > mentioned is in relation to life - not death (as in the Four  
Simple  
> > > Truths - "Life is Suffering" and "Desire Causes Suffering"). I'm  
> > > curious how this correlates to Kemetic spiritual beliefs of  
> > > enlightenment and life after death. Any ideas?  
> >  
>  
>  
>

---

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| 2332|2002-06-05 11:13:24|Djehuti Sundaka|4,000-year-old seal of Egyptian Pharaoh found in  
stable ruins on Sc|

[http://news.independent.co.uk/uk/this\\_britain/story.jsp?story=302203](http://news.independent.co.uk/uk/this_britain/story.jsp?story=302203)

4,000-year-old seal of Egyptian pharaoh found in stable ruins on  
Scottish estate

By Paul Kelbie Scotland Correspondent

05 June 2002

An ancient Egyptian seal belonging to a pharaoh who died  
almost 4,000 years ago has been uncovered in the rubble of a  
Scottish stable block.

The delicately carved soft blue-grey stone, which measures  
only 45mm (2in) in height, was found during excavations of  
Newhailes, a 17th-century country house in Musselburgh, near  
Edinburgh.

The seal is highly polished and bears a series of hieroglyphics  
inside a royal cartouche, which experts have been able to  
identify as an official seal of office issued to a member of the  
royal household for the funeral of Tuthmosis III, who reigned in  
1500BC.

"It is a most extraordinary find. Objects like these are about as  
rare as hen's teeth and to find one in Scotland is remarkable,"

said David Connolly, senior archaeologist for Addyman Associates. The discovery was made as the company excavated the home on behalf of the National Trust for Scotland, which inherited the estate six years ago.

It is believed the stone may have been brought back to Scotland by Sir John Dalrymple in the 1780s as a souvenir of the Grand Tour.

"How it came to be discarded among the remains of a bonfire buried under the courtyard of the stable we can only guess," Mr Connolly said. "It appears to have been hollowed out and adapted as perhaps the handle of a riding crop and at some later stage discarded with the rubbish."

Newhailes, which is opening to the public for the first time this week, is a remarkable time-capsule of history. Built in 1686 by the architect James Smith for himself and his 34 children, the early version of a Palladian town villa nearly bankrupted him and was eventually sold, passing into the hands of the Dalrymple family, who dominated the Scottish legal system in the 18th century, in 1707.

It was they who added the east and west wings to Smith's more modest villa, to include a series of ornate state rooms that still retain their rococo interior decorative scheme.

The house is home to a wealth of paintings by Ramsay, Raeburn, de Medina and Vogelsang as well as an impressive library of more than 5,000 volumes, which was described by Samuel Johnson as "the most learned room in Europe".

The last of the Dalrymple line, Sir Mark, died in 1971 without an heir. Death duties and the increasing cost of maintaining such a house forced Sir Mark's widow, Lady Antonia, and the trustees of the estate to offer the house and 80 acres of grounds free to the National Trust in 1996.

| 2333|2002-06-05 11:20:34|mansu\_musa|Dig uncovers ancient tombs|  
Dig uncovers ancient tombs  
05jun02

CAIRO: Seven tombs believed to belong to dignitaries of the pharaonic dynasties that ruled Egypt more than 3000 years ago have been found south of Cairo.

The discoveries were made during the excavation season that began last November in the Saqqarah cemetery complex, 20km south of the

capital, said Zahi Hawass, the chairman of the Supreme Council of Antiquities.

Statues of the Egyptian god of the dead, the jackal-headed Anubis, as well as pottery remains were found in the tombs that belonged to scribes and priests of the 19th and 20th dynasties (1320-1085 BC), Mr Hawass said.

Daily Telegraph

[http://www.news.com.au/common/story\\_page/0,4057,4452147%255E401,00.html](http://www.news.com.au/common/story_page/0,4057,4452147%255E401,00.html)

| 2334|2002-06-05 11:32:33|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

> Buddha definitely wasn't African. He was an Indian (actually from  
> preesent-day Nepal) warrior, commonly referred to as a prince

because

> of the high status warriors held in his society.

>

> Now Gautama may have had brown skin, but he definitely wasn't  
> African. I think that rumor holds as much credibility as the myth  
> that Jesus was an initiated into the Kemetic Mystery System. Sure,  
> it's possible - but highly unlikely.

>

> --- In Ta\_Seti@y..., "willie bennett" wrote:

> > I was told that Buddha was a African priest trained in Kemet.

That

> might

> > explain some of the similarities.

> >

> > W.B.

> >

> >

Well,actually I know alot of people are not going to like this,but the historical Jesus probally never existed. There is hardly no historical mention of him outside Joesphus,which is a very biased historian. I believe there was a person named Yeshusa Ben yosef that was a member of the essences,but this definatley is not the historical christ.

Siddahart Guatama was from Neapal,and not an African,but africans have their own siddharta . His named is ORUNMILA which is the person



who brought the Odus which is like the bible of the orishas and yoruba.

I need also remind that kemit also had meditation,practices of yoga,and if you read the instructions of ptahotep,you will see many of the same wisdoms teachings found in the bible.

> > >From: "sistahgal2000"

> > >Reply-To: Ta\_Seti@y...

> > >To: Ta\_Seti@y...

> > >Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

> > >Date: Wed, 05 Jun 2002 04:58:10 -0000

> > >

> > >Thank you very much for this. I realized that it's not really  
> > >feasible to link these two geographical and temporally diverse  
> > >viewpoints by linguistics alone. That's precisely why I posed my  
> > >question. Your interpretation of Buddhism is interesting and one  
> that

> > >I will have to digest before commenting extensively. It's  
> > >particularly interesting because Buddhism is probably one of the  
> > >fastest growing spiritual systems in the Black American

community.

> > >What's even more interesting is that some of these Black

Buddhists

> > >combine elements of African spirituality such as Ife with their  
> > >Buddhist practices - claiming that Buddhism allows for this type

of

> > >cross-cultural/cross-spiritual integration. Based on your  
> definitions

> > >of Buddhist principles that doesn't appear to be true.

> > >

> > >After briefly digesting your post, here's my initial impression:

> > >My knowledge of Buddhism is limited but there is a great

emphasis

> on

> > >balancing the self before attempting to impact that world. In a  
> sense

> > >the self in Buddhism is treated in similar fashion to the

concept

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> > >a personal god or chi in Igbo. In Buddhism there is a very big

> > > emphasis on nurturing and developing that self/personal god

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> > > spirituality are indications that the Buddhist did have a

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> > > even after death. For that reason, in Kemet bodies were

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> > > freedom from physical form and the lessons (karma) life teaches

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> > > with the whole again. It appears that in Buddhism, it's the

> > > separation from the spiritual whole that causes

> discomfort/suffering.  
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>>>Bodhivista. Striving for universal harmony is actually a major  
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>>>similarities?

>>>> Even the essentials of the religions seems diametrically

> opposed.

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>>>> Here are my ideas.

>>>>

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>>>> some people actually translate it as "stress".

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I'm

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>>>>

>>

>>

>>

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>> <http://www.hotmail.com>

| 2335|2002-06-05 12:15:36|a.manansala@attbi.com|Re: The Kemetic Origin of the Stories of Star Wars|

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Buddha was from Nepal, but he was most often portrayed with Africoid or maybe "Negritoid" features starting in the Gupta period.

The Guptas themselves were often portrayed with the same features. Although this type is most prevalent in the Andaman Islands, it has always been found to some extent throughout India, especially in the southern and eastern parts.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2336|2002-06-05 13:29:21|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

Sistagal,

Essential trends

Buddhism = renunciation, reincarnation

Africa = rejoicing, reciprocity.

Most of my info on Buddhism comes from several Buddhist monks that I have communicated with via internet. And on many issues we have had to part ways.

Buddha was tolerant of the idea of a soul, because he thought people were at different stages of mental evolution/confusion. And by following his theory, eventually they would free themselves from the "soul idea." It is for this same reason that he is tolerant of a deity. But Buddha did not teach on these ideas. Unless there are some esoteric teachings that we are not privy too. Which could be possible.

I also need to mention Buddha often refused to nourish his body (and mind) for long periods of time.

**I personally am increasingly skeptical of ideas that come from people who starve themselves for "spiritual gains."**

True Buddhism as taught by Buddha ignores soul, god, spirit, temples, shrines, etc.

Temples, Shrines, incenses, beads, and even yoga serve as crutches according to Buddha. Ultimately religion should do away with religion.

Do not underestimate this factoid as your brain computer compiles the info.

I could argue that African traditional thought is just as complex as Buddhist. The African system is perhaps more dynamic because it pervades every station of life.

**Food**

**Sleep**

**Movement**

**Dance**

**Song**

**Drumming**

**Chanting**

**Working**

**Religion**

**Personal outlook.**

**Death.**

**Posture**

**Living earth**

Please remember that much of african spirituality is so well integrated into the life style that you really have to be very critical in order to dis-integrate.

As I stated in the last message. The neurological state called Nirvana can not be achieved by all people. And the stringent thought process required to reach Nirvana is physiologically not available to every person. There are many different flavors of Buddhism to suit different people and cultures. But to some degree they depart from Siddhartha's teachings.

> But if one is to understand his philosophy better one has to  
> consider how Buddha was raised. Is all life suffering? Or did  
his parents  
> cause him  
to see the world that way??!?!?!?!?!?!?!?!?!?

Darwin developed his humanist evolution theory out of a need to prove his agnosticism and validate his unbelief/hatred of the Roman Catholic Church. Do you think his theories are biased? Of course.

Buddha was raised in a secluded paradise, sheltered from sickness, death, pain, and even old age. One day he emerged from the paradise his parents created and saw the "REAL WORLD." His ideas are also biased.

Just a few more pieces of data to add to your brain computer.

-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Tuesday, June 04, 2002 9:58 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

..Buddhism is probably one of the fastest growing spiritual systems in the Black American community. What's even more interesting is that some of these Black Buddhists combine elements of African spirituality such as Ife with their Buddhist practices - claiming that Buddhism allows for this type of cross-cultural/cross-spiritual integration. Based on your definitions of Buddhist principles that doesn't appear to be true.

[Alex Derrick]

Black Americans can be extra-liberal, and this does not surprise me. Can not mix and match religions and get the predicted results?

Buddhism will help to elucidate the beauty of African religion, but it is not immediately compatible as I have been told by traditional Buddhist monks.

After briefly digesting your post, here's my initial impression:

My knowledge of Buddhism is limited but there is a great emphasis on balancing the self before attempting to impact that world. In a sense

the self in Buddhism is treated in similar fashion to the concept of a personal god or chi in Igbo. In Buddhism there is a very big

emphasis on nurturing and developing that self/personal god towards enlightenment. Then there's the concept of Annata.

**This concept is about selflessness not an assertion that there is no soul.**

[Alex Derrick]

Ultimate Selflessness/Renunciation in this case would imply no personal soul.

While Africa has at least 3 different souls.

KA, KHAT, BA

The very existence of concepts such as Karma, rebirth and Nirvana in this spirituality are indications that the Buddhist did have a concept of

soul/soul as a piece of a greater whole. In fact, the Buddha took the

idea of a soul for granted. He would not even comment on questions

about it's existence. I think the differentiation in the treatment of

the soul between Buddhism and Kemetic spirituality is best

exemplified by how each addresses death. **It seems that in the Kemetic**

**tradition, there is the very strong idea that the self is maintained**

**even after death.** For that reason, in Kemet bodies were preserved and

objects were included in tombs to assist the deceased in the after

life. On the other hand, **Buddhists see true death/final death as**

**freedom from physical form** and the lessons (karma) life teaches us to

aid in our evolution into higher spiritual beings, thus becoming one

with the whole again.

Here again is another major contradiction. There is no "death" nor distinct separation between spirit world and physical world.

In African thought spirits can and will move back and forth between the spirit and real world.

This belief manifests in several ways.

1)ancestralworship.

2)spirit possession.

3)preserving the body(a spirit home)

4)spirits residing in objects

If you are interesting in "modernizing" the definition of SPIRIT. Here is a links that might help.

<http://www.ortho.lsumc.edu/Faculty/Marino/EL/Summary.html>  
<http://www.ortho.lsumc.edu/Faculty/Marino/EL/ELTOC.html>

It appears that in Buddhism, it's the separation from the spiritual whole that causes discomfort/suffering. Reconnecting to that whole is Enlightenment and the goal of the Bodhivista. Striving for universal harmony is actually a major aspect of Buddhism, in my opinion. In fact, each morning Buddhists are suppose to chant something along the lines of, "I will strive to end suffering in each and every living being." The goal then is to be one with each and every living being and that's something I think The Buddha didn't feel could be accomplished in physical form with all the distractions in life. But imagine if it could ...

In reference to the existence of spirits in Buddhism, i'm not sure they are entirely absent.

[Buddha did not teach on spirits. So the application of that idea is open to the student.](#)

I will have to do more research on that issue. However, most Chinese Buddhist also maintain ancestral altars.

Whether or not this a contradiction to their Buddhist beliefs, I don't know. But the belief in ancestral spirits is very strong throughout Buddhist countries. Perhaps one does maintain an aspect of the self after it has become a part of the whole in Buddhist theology.

Thank you for the links. I will read them as I ponder my own questions about the correlations between Buddhism and Kemetic spirituality.

[I recommend What the Buddha Taught. As it will clear up some issues.](#)

[http://www.amazon.com/exec/obidos/ASIN/0802130313/qid=1023306504/sr=8-1/ref=sr\\_8\\_1/104-7706963-7496731](http://www.amazon.com/exec/obidos/ASIN/0802130313/qid=1023306504/sr=8-1/ref=sr_8_1/104-7706963-7496731)

[I also recommend Little Buddha. I rented it from Blockbuster.](#)

<http://www.amazon.com/exec/obidos/ASIN/6303269850/qid%3D1023307330/ref%3Dsr%5F11%5F0%5F1/104-7706963-7496731>

[I also would recommend Alan Watts. Who is regarded as a master teacher on Buddhism. But I hear he committed suicide. So I am skeptical of how "masterful" he was.](#)

Just looking out for a sista.  
Alex D.

| 2337|2002-06-05 13:32:09|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

[Buddha was surely not a white man. As he is depicted in Hollywood. Keianu Reeves in Little Buddha?!?!?!](#)

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Wednesday, June 05, 2002 12:16 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

> Buddha definitely wasn't African. He was an Indian  
(actually from  
> present-day Nepal) warrior, commonly referred to  
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Regards,  
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Terms of Service](#).

| 2338|2002-06-05 13:56:15|cristofori whitakara|Re: The Kemetic Origin of the Stories of Star Wars|

i heard that when the assyrians invaded kemet in 525 bc the priest (Wab?) were the first to  
escape and that Buddha was one of them...never found out if that is truth or not.

*"Derrick, Alexander"* wrote:

Buddha was surely not a white man. As he is depicted in Hollywood. Keianu  
Reeves in Little Buddha?!?!?!

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[mailto:a.manansala@attbi.com]

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| 2339|2002-06-05 13:59:25|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
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Guptas where nortern Indian people,but not dravidian type people.  
THE dancing lady statue in the Indus valley shows really Africoid  
features.

| 2340|2002-06-05 14:04:14|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

Just a quick note. Time Life Books has acoffee tableseries on different cultures.

The book on India states that Buddha was thought to be Ethiopian by the British colonizers. (anything to give the indigenous people any credit).



So there are lots of out dated sources that might claim an African identity.

Since that time Buddha's ethnic origins has been shown to be from Nepal as already stated.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Wednesday, June 05, 2002 1:59 PM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

--- In Ta\_Seti@y..., a.manansala@a... wrote:

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| 2341|2002-06-05 14:14:40|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

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>> throughout India, especially in the southern and eastern

>> parts.

>>

<http://cla.calpoly.edu/~jwetzels/India/slides/slides-jpg/DancingGirl.jpg>

picture of dancing lady in the indus

<http://crydee.sai.msu.ru/photo/japan/pic/e21.jpg>

picture of buddah in japan

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| 2342|2002-06-05 14:45:08|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|

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Are we saying these Kemetic priests founded Hinduism as well?

On another note...

I think however (and I could be mistaken) that what Paul and  
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I had a book once on depictions of Buddhas in Asia. What was interesting was that the Buddha changed depending on what time period and especially what locale one was in. The Buddhas in Afghanistan looked Indo-Aryan. The ones in China looked Chinese. And those in southern India or say from 10th century Thailand, had Africoid features. I suppose, like the mythic or semi-mythic savior diety Jesus, people imagined the Buddha as they saw fit---regardless of what he may have originally looked like.

DG

-----

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> From: mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]  
> Sent: Wednesday, June 05, 2002 1:59 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars  
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| 2343|2002-06-05 15:03:47|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
your right the buddha has nothing to dowith egpy or her pagan  
religion, i fiond that there are alot of afrocentric scholars that  
remind me of the nazi's when they were trying to make them sleves  
appear greater than they really were, by fabrucating thier history  
and making unwarranted claims wich can be mere coincidences. Or evn  
using weird formulas ot say this is from that or that is from this,  
or evdn to go as far as to make up even wirdo formulas to think  
every movie or conspiracy has some thing to dowith egypt.--- In  
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| 2344|2002-06-05 15:06:02|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|

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>> -----Original Message-----  
>> From: mansu\_musa [mailto:alberto34482@y...]  
>> Sent: Wednesday, June 05, 2002 1:59 PM  
>> To: Ta\_Seti@y...  
>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

Wars

>>  
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>>> <http://home.attbi.com/~a.manansala/afro.htm>  
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the  
>> Guptas where nortern Indian people,but not dravidian type people.  
>> THe dancing lady statue in the Indus valley shows really  
Africoid  
>> features.

I agree with you about buddah, but one thing I have noticed about many buddahs is that they have elongated ear lobes, which you can usually find among the massai and many other africans as well as other parts of asia. you mentioned that all buddah changed according to time and culture, but the funny thing is the buddah in Japan looks Africoid, and is painted pitch black.

| 2345|2002-06-05 15:12:01|terance pete|Re: The Kemetic Origin of the Stories of Star Wars|

**Arjuna\_8** wrote:

```
your right the buddha has nothing to do with egpy or her
pagan
religion, i found that there are a lot of afrocentric
scholars that
remind me of the nazi's when they were trying to make them
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appear greater than they really were, by fabricating their
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and making unwarranted claims which can be mere
coincidences. Or even
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- In
Ta_Seti@yahoo, Mace Windu wrote:
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To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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your right the buddha has nothing to do with egpy  
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titles across the world, so what exactly do you  
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the so called pagan influences in Christianity from  
mesopotamia to egypt, to mithramism.

---

**Do You Yahoo!?**

[Sign-up for Video Highlights](#) of 2002 FIFA World Cup

| 2346|2002-06-05 15:37:40|Derrick, Alexander|Musical Anthropology|  
[This is a little off topic, but I think everybody will enjoy it](http://search1.npr.org/opt/collections/torched/atc/data_atc/seg_144444.htm)  
[http://search1.npr.org/opt/collections/torched/atc/data\\_atc/seg\\_144444.htm](http://search1.npr.org/opt/collections/torched/atc/data_atc/seg_144444.htm)

### 'Dig Dig'

Bob Brozman travels the world's small islands, studying the languages, customs and music of the people. He's learned to love the rhythms of island cultures where, he says, people are more concerned with "life, love, food, nature and music" than with economic or military strength. His latest CD is a collaboration with Rene Lacaille of La Reunion Island, a one-time French colony east of Madagascar in the Indian Ocean. John Ydstie talks with Brozman about his work and about the island that inspired *Dig Dig*.

| 2347|2002-06-05 18:04:50|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

exactly your tight on that the buddha is balck but he nothing to do  
with egypt or egyptian people this is afrocentric propaganda, i  
myslkef have been to india twice, and i have seen many full blooded  
blacks that lok exactly liek balcks in africa, or blacks i papau new  
giunea.i find this everything comesf omr egypt theory quite asinine  
and nazi like.And it is true  
most early buddhas show a mna who looks exactly liek an black i have  
been to thailand and visited buddhist monatarys there and all the  
statues have black features and nappy hair, the oldest monastarrys i  
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> To unsubscribe from this group, send an email to:

> Ta\_Seti-unsubscribe@y...

>

>

>

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of

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> your right the buddha has nothing to do with egpy or her pagan  
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> The word pagan is a word affixed to religious titles across the

world, so what exactly do you mean. Pagan just means country dweller, nothing else. There are many concepts in the kemetism that are similar to christianity, buddhism and other far eastern religions.

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> I think that I agree with you about buddha not being african, and

many Afrocentric scholars being overzealous about certain subjects, but I don't think you should call the religion pagan. So if the kemetism religion is pagan then tell me about the so called pagan influences in Christianity from Mesopotamia to Egypt, to Mithraism.

>  
>  
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> Do You Yahoo!?  
> Sign-up for Video Highlights of 2002 FIFA World Cup  
| 2348|2002-06-05 19:35:40|osirica|Guess Who is Baaaaack|  
That's right.  
It's me.

I have been asked to return to Ta-Seti to lay the law down again.  
And as unaccustomed to speaking in groups as I am... I thought about it and decided to return... misspelled words and all!

Now let's review this again people.

There are redhaired and blonde haired black people all over the world. SO WHAT that some ancient Egyptians... even Ramesses was Blonde.

SO listen neanderthal lurkers... we humans... that's us... the people who have to hunt your silly arguments down.... have this to say:

If I wanted to do research on some Ancient Egyptians, I would not stress things that are extremely small in significance in their world, and try to promote it... surreptitiously... as being more significant as it really is.

Would 2000 years from now... would it make sense to promote Blonde haired and Red haired Black people as a big ass deal, and put Malcolm X RED hair as the poster example of how big a deal red hair was for American blacks?

No.

So will "Someone Someone-Someburg" please stop it with the Blonde, Red hair crap? 1 out of 1000 Ancient Egyptians who really were Egyptian (and not Greek, Roman, Libyan immigrants) had blonde hair. The occurrence of this red hair or blonde hair is HIGHER in the average of Black people today.

Case closed.

No, don't reopen it. We did that in 1996, and 1998 and the summer of 2000. I destroyed you all three times.

Please Ms. You know Who.... Don't make me get ignorant again. I tend to do that when people lie around.

| 2349|2002-06-05 19:38:42|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|  
whoa. hold up...somebody done put too much lean in my cup... :) let me make sure that what I am saying is not caught up in your comments.

> Arjuna\_8 wrote:

> your right the buddha has nothing to do with egpy or her pagan  
> religion,

i don't see any direct correlations...but why are you using a term like "pagan" to describe Egyptian religion? Are you being derogatory here, or are you using 'pagan' in some new age "reversal from negative" type fashion? And Buddhism is an offshoot of Hinduism to be technical. According to the definition of pagan, they get thrown into that same place. Any religion that doesn't have the Hebrew stamp of Abraham is deemed 'pagan'---an ethnocentric and bigoted ideology, IMHO.

> i find that there are a lot of afrocentric scholars that  
> remind me of the nazi's

what afrocentric scholars? are u lumping all people who say something remotely "black" as Afrocentric? That's

rather \*stereotyping\* isn't it? It reminds me once of a teacher of mine who hated Afrocentricity (white male). He went on this long tangent about the Nation of Islam. When he was done I raised my hand and calmly stated that the NOI have zilch, zip, nada to do with Afrocentric thought. So he was barkin' up the wrong tree. Thus could you be more specific in your statements?

And must every black person who says something assertive be compared to Nazis? Are there some Afrocentric scholars intent on rolling tanks into Poland? Is Molefi Asante threatening to send some of his students goose-stepping over the Rhineland? Are Afrocentric scholars creating Dachau and Austwitz?

Afrocentric scholars (and by this I am speaking for the entire Africentric/African-centered grouping) are incomparable to Nazis. They have no plans of taking over white academic scholarship and setting themselves up as dictators. They are not preaching the superiority of the black race and calling for the destruction/enslavement of all others. They have none of the might of a Nazi Germany. Afrocentric studies is a small foe going up against the juggernaut that is mainstream Eurocentric academia. Even when I disagree with certain theories, I admire that they had the gall to do so. I further admire that this small group could cause such "terror" in their much more well funded and influential opponents, and bring about effective change.

- > when they were trying to make them slaves
- > appear greater than they really were,

what is this supposed to mean? Who are the "they" and why are "they" lesser (as u are insinuating) than "they" think "they" are?

- > by fabricating their history

Fabricating what? I despise non-specific points. Be clear. Are you saying Afrocentric thought is fabricated? What parts? What scholar are you referring to? When you are not clear, I must assume you are speaking of the WHOLE. Are you?

- > and making unwarranted claims which can be mere coincidences. Or even
- > using weird formulas or say this is from that or that is from this,
- > or even to go as far as to make up even weird formulas to think

> every movie or conspiracy has some thing to do with egypt.---

okay. you're all over the place here. Granted some people who are \*deemed\* Afrocentric make odd claims. But so what? Many times such people are not even accredited scholars or people central to the research. Yet they are chosen as the spokespeople for African-centered thought by those who wish to detract from it..

Now let's flip this for a second. There are bizarre ideologies and fringe elements to \*various\* fields---including Egyptology. Yet no one confuses these fringe elements that talk about space ships and the pyramids or hollow earth espousers with the established fields. Yet any black person who walks off the street and says "Egypt" and "Africa" in the same sentence is deemed an "Afrocentric" and supposedly speaks for the scholarship. Why the double standard?

And when we speak of fabricating of history and bizarre ideologies, is African-centered thought suddenly the only field stricken with such things? I'm a history grad student; undergrad anthro. You want to find me a historical or anthropological field (Egyptology included) that has not gone through everything from fabrication to forgery to bizarre claims? Do you want to go through early anthropology when it was called race-ology and locking short statured black men in the Bronx zoo to be displayed as a type of ape? Is anthropology suddenly now discredited because of the bizarre acts of its past (which far outnumber anything to be found in African centered thought, seeing as how its hardly been around that long)? Why does African-centered studies have to be perfect and unflawed to be credible, yet other academic disciplines do not? Again, why this double standard?

And where were all these concerns about fabrication when white scholars were erasing black people from history and turning everyone into dark-whites, Hamites and what have you?

African-centered scholarship has been around for a few meager decades. And as soon as it hit the ground, it was fighting. It has never been given the chance to simply breathe and establish itself as other fields, spending most of its time defending its right to exist.

And as miniscule as the field is in comparison to overall scholarship, it sure has caused alot of controversy. For those who claim Afrocentric thought is merely fabrication, they certainly spend alot of time making a big ado about what they deem as "nothing."

DG

---

In Ta\_Seti@y..., Mace Windu wrote:

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| 2350|2002-06-05 19:48:18|osirica|Re: Guess Who is Baaaaack|  
But Osirica, why do you keep bringing up the racial part?

Well, I wonder, why is it so important to point out in history a sea of black hair, curly hair, dark skin, etc... why is it so important to acknowledge the red, blonde, and blue of it? I mean, after all, we constantly see it anyway! Hey there's another picture of an egyptian with nice Euro-features. Oh what a f---ing suprise.

So someone somewhere with a degree decides to make a big deal out of some blonde hair... as if its not plastered in our faces in the present day enough. Wouldn't it be nice if for once JUST once, people would promote the parts that are always "but" and "except" and "however"ed out... like ooooooh hmmmm lets say... Curly hair, Black features, etc. The things that cause these kind of reactions:

"They must not be true Egyptians..."

or

"They aren't really 'Black'... their DNA or nose, or eyebrows( or something else that is one comparison to the other 40 in the person) does not fit so nicely into the Negroid section of my mind"

No we aren't talking about race. Yeah let's drop it. No Blonde Haired Egyptians weren't hardly in Egypt, anymore than Mariah Carey or Malcolm X a likes were all over other parts of Africa.

Yes lets drop it. I agree, its not nessecary to go on. I am right, and you are not. Yes, I am talking to you...because you know who you are.

Just Because I send messages on a newsgroup does not give you the right to send me email. If you do so, I will act like a stuck up pole upp my spine character from a pop culture TV show.

--- In Ta\_Seti@y..., "osirica" wrote:

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> Its me.

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| 2351|2002-06-05 19:50:53|osirica|Re: The Kemetic Origin of the Stories of Star Wars|  
AS for you guys trying to turn Ancient Egypt into your silly  
fantasies, of pagans, star wars, and other wicca foolishness. I will  
deal with you soon enough... yes Osirica has returned. And if you  
don't know who I am... you BEST to ask somebody.

Remember, the three "A"s did not exist in KMT...  
No Aryans  
No Atlantis  
No Aliens

So you better go back to your three "R"s before you come in here  
trying to promote anything that is not real about KMT

--- In Ta\_Seti@y..., Mace Windu wrote:  
> whoa. hold up...somebody done put too  
> much lean in my cup... :) let me make sure  
> that what I am saying is not caught up in  
> your comments.  
>  
> > Arjuna\_8 wrote:  
> > your right the buddha has nothing to do with egpy or her pagan  
> > religion,  
>  
> i don't see any direct correlations...but why are you  
> using a term like "pagan" to describe Egyptian religion?  
> Are you being derogatory here, or are you using 'pagan'  
> in some new age "reversal from negative" type fashion?  
> And Buddhism is an offshoot of Hinduism to be technical.  
> According to the definition of pagan, they get thrown into  
> that same place. Any religion that doesn't have the Hebrew  
> stamp of Abraham is deemed 'pagan'---an ethnocentric

> and bigoted ideology, IMHO.

>

> > i find that there are a lot of afrocentric scholars that

> > remind me of the nazi's

>

> what afrocentric scholars? are u lumping all people who

> say something remotely "black" as Afrocentric? That's

> rather \*stereotyping\* isn't it? It reminds me once of a teacher

> of mine who hated Afrocentricity (white male). He went on

> this long tangent about the Nation of Islam. When he was

> done I raised my hand and calmly stated that the NOI have

> zilch, zip, nada to do with Afrocentric thought. So he was

> barkin' up the wrong tree. Thus could you be more specific

> in your statements?

>

> And must every black person who says something assertive

> be compared to Nazis? Are there some Afrocentric scholars

> intent on rolling tanks into Poland? Is Molefi Asante threatening

> to send some of his students goose-stepping over the Rhineland?

> Are Afrocentric scholars creating Dachau and Austwitz?

>

> Afrocentric scholars (and by this I am speaking for the entire

> Africentric/African-centered grouping) are incomparable to

> Nazis. They have no plans of taking over white academic

> scholarship and setting themselves up as dictators. They are

> not preaching the superiority of the black race and calling

> for the destruction/enslavement of all others. They have none

> of the might of a Nazi Germany. Afrocentric studies is a small

> foe going up against the juggernaut that is mainstream Eurocentric

> academia. Even when I disagree with certain theories, I admire

> that they had the gall to do so. I further admire that this small

> group could cause such "terror" in their much more well funded

> and influential opponents, and bring about effective change.

>

> > when they were trying to make them slaves

> > appear greater than they really were,

>

> what is this supposed to mean? Who are the "they" and

> why are "they" lesser (as u are insinuating) than "they"

> think "they" are?

>

> > by fabricating their history

>

> Fabricating what? I despise non-specific points.

> Be clear. Are you saying Afrocentric thought is

> fabricated? What parts? What scholar are you referring

> to? When you are not clear, I must assume you are  
 > speaking of the WHOLE. Are you?  
 >  
 >> and making unwarranted claims which can be mere coincidences. Or  
 even  
 >> using weird formulas to say this is from that or that is from  
 this,  
 >> or even to go as far as to make up even weird formulas to think  
 >> every movie or conspiracy has something to do with Egypt.---  
 >  
 > okay. you're all over the place here. Granted some  
 > people who are \*deemed\* Afrocentric make odd  
 > claims. But so what? Many times such people are  
 > not even accredited scholars or people central to  
 > the research. Yet they are chosen as the spokespeople  
 > for African-centered thought by those who wish to  
 > detract from it..  
 >  
 > Now let's flip this for a second. There are bizarre ideologies  
 > and fringe elements to \*various\* fields---including Egyptology.  
 > Yet no one confuses these fringe elements that talk about  
 > space ships and the pyramids or hollow earth espousers with  
 > the established fields. Yet any black person who walks off the  
 > street and says "Egypt" and "Africa" in the same sentence is  
 > deemed an "Afrocentric" and supposedly speaks for the  
 > scholarship. Why the double standard?  
 >  
 > And when we speak of fabricating of history and bizarre  
 > ideologies, is African-centered thought suddenly the only  
 > field stricken with such things? I'm a history grad student;  
 > undergrad anthro. You want to find me a historical or  
 > anthropological field (Egyptology included) that has  
 > not gone through everything from fabrication to forgery to  
 > bizarre claims? Do you want to go through early anthropology  
 > when it was called race-ology and locking short statured  
 > black men in the Bronx zoo to be displayed as a type of ape?  
 > Is anthropology suddenly now discredited because of the  
 > bizarre acts of its past (which far outnumber anything to be  
 > found in African centered thought, seeing as how it's hardly  
 > been around that long)? Why does African-centered studies  
 > have to be perfect and unflawed to be credible, yet other  
 > academic disciplines do not? Again, why this double standard?  
 >  
 > And where were all these concerns about fabrication  
 > when white scholars were erasing black people from  
 > history and turning everyone into dark-whites, Hamites

> and what have you?

>

> African-centered scholarship has been around for a  
> few meager decades. And as soon as it hit the ground,  
> it was fighting. It has never been given the chance to  
> simply breathe and establish itself as other fields,  
> spending most of its time defending its right to exist.  
> And as miniscule as the field is in comparison to overall  
> scholarship, it sure has caused alot of controversy. For  
> those who claim Afrocentric thought is merely fabrication,  
> they certainly spend alot of time making a big ado about  
> what they deem as "nothing."

>

>

> DG

>

> -----

-----

>

> In Ta\_Seti@y..., Mace Windu wrote:

>

>>> I don't buy that Buddha (whichever one is being spoken of)  
>>> is of African-Kemetic descent either. Any similarities I see  
>>> between African indigenous religion and Buddhism are most  
>>> likely coincidences---as one can find ample differences as well.  
>>> I need more than the linguistic code to back it up, especially  
>>> since Buddhism is at its essence reformist Hinduism, an aim to  
>>> substitute/bring down the rigidly controlling Brahmanist  
>> ideologies.  
>>> Are we saying these Kemetic priests founded Hinduism as well?  
>>>  
>>> On another note...  
>>

| 2352|2002-06-05 19:57:59|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> exactly your tight on that the buddha is balck but he nothing to

do

> with egyt or egyptian people this is afrocentric propaganda, i  
> myslkef have been to india twice, and i have seen many full blooded  
> blacks that lok exactly liek balcks in africa, or blacks i papau

new

> giunea.i find this everything comesf omr egyt theory quite asinine  
> and nazi like.And it is true

> most early buddhas show a mna who looks exactly liek an black i

have

> been to thailand and visited buddhist monatarys there and all the  
> statues have black features and nappy hair, the oldest monastarrys

i

> mean the new ones have been mad tolook like the pople of the

region.-

> -- In Ta\_Seti@y..., terance pete wrote:

> >

> >

> > Arjuna\_8 wrote:

> > your right the buddha has nothing to dowith egpy or her pagan

> > religion, i fiond that there are alot of afrocentric scholars

> that

> > remind me of the nazi's when they were trying to make them sleeves

> > appear greater thasn they really were, by fabrucating thier

> history

> > and making unwarranted claims wich can be mere coincidences. Or

> evn

> > using weird formulas ot say this is from that or that is from

> this,

> > or evdn to go as far as to make up even wirdo formulas to think

> > every movie or conspiracy has some thing to dowith egypt.--- In

> > Ta\_Seti@y..., Mace Windu wrote:

> > > I don't buy that Buddha (whichever one is being spoken of)

> > > is of African-Kemetic descent either. Any similarities I see

> > > between African indigenous religion and Buddhism are most

> > > likely coincidences---as one can find ample differences as well.

> > > I need more than the linguistic code to back it up, especially

> > > since Buddhism is at its essence reformist Hinduism, an aim to

> > > substitute/bring down the rigidly controlling Brahmanist

> > ideologies.

> > > Are we saying these Kemetic priests founded Hinduism as well?

> > >

> > > On another note...

> > >

> > > I think however (and I could be mistaken) that what Paul and

> > > others mean when mentioning Buddhas that have Africoid features

> > > is not necessarily saying they came from "Africa." What I think

> > they're

> > > alluding to are the Africoid features prominent on many Buddhas

> > > that come most likely not from continental Africa, but the

> Africoid

>>> Asian types found throughout regions such as India, China, etc.  
>>> in both ancient and modern times. They are often referred to as  
>>> Negritos, Oceanic Negroids, etc. Perhaps the British in  
> describing  
>>> the Buddha they saw as Negroid was referring to one of the many  
>>> Africoid type carvings common in Asia. Or maybe they were even  
>>> pulling on old Greek sources who, due to the darkness of skin of  
>>> East Indians, sometimes called the region Ethiopia/Aethiopia as  
>>> well.  
>>>  
>>> I had a book once on depictions of Buddhas in Asia. What was  
>>> interesting was that the Buddha changed depending on what time  
>>> period and especially what locale one was in. The Buddhas in  
>>> Afghanistan looked Indo-Aryan. The ones in China looked Chinese.  
>>> And those in southern India or say from 10th century Thailand,  
>>> had Africoid features. I suppose, like the mythic or semi-mythic  
>>> savior diety Jesus, people imagined the Buddha as they saw  
>>> fit---regardless of what he may have originally looked like.  
>>>  
>>>  
>>> DG  
>>>  
>>> -----

-

> --  
>> -----  
>>>  
>>>  
>>>  
>>>> ust a quick note. Time Life Books has a coffee table series

on  
>>>> different  
>>>> cultures.  
>>>> The book on India states that Buddha was thought to be  
> Ethiopian  
>> by  
>>>> the  
>>>> British colonizers. (anything to give the indigenous people  
> any  
>>>> credit).  
>>>> So there are lots of out dated sources that might claim an  
>> African  
>>>> identity.  
>>>

>>>> Since that time Buddha's ethnic origins has been shown to be  
> from  
>>>> Nepal as  
>>>> already stated.  
>>>>  
>>>> -----Original Message-----  
>>>> From: mansu\_musa [mailto:alberto34482@y...]  
>>>> Sent: Wednesday, June 05, 2002 1:59 PM  
>>>> To: Ta\_Seti@y...  
>>>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of  
> Star  
> Wars  
>>>>  
>>>>  
>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>>>  
>>>>>> Buddha definitely wasn't African. He was an Indian  
> (actually  
>> from  
>>>>>> preseent-day Nepal) warrior, commonly referred to as a  
> prince  
>>>> because  
>>>>>> of the high status warriors held in his society.  
>>>>  
>>>>  
>>>>> Buddha was from Nepal, but he was most often portrayed with  
>>>>> Africoid or maybe "Negritoid" features starting in the  
>>>>> Gupta period.  
>>>>>  
>>>>> The Guptas themselves were often portrayed with the same  
>>>>> features. Although this type is most prevalent in the  
>>>>> Andaman Islands, it has always been found to some extent  
>>>>> throughout India, especially in the southern and eastern  
>>>>> parts.  
>>>>>  
>>>>> Regards,  
>>>>> Paul Kekai Manansala  
>>>>> <http://home.attbi.com/~a.manansala/afro.htm>  
>>>>> <<http://home.attbi.com/~a.manansala/afro.htm>>  
>>>>>  
>>>>>  
>>>>> Buddha was from Nepal, but he was most often portrayed with  
>>>>> Africoid or maybe "Negritoid" features starting in the  
>>>>> Gupta period.  
>>>>>  
>>>>> The Guptas themselves were often portrayed with the same

>>>> features  
>>>>  
>>>> You are quite right about the portratl of Buddah. There is  
> even  
>> a  
>>>> buddahist temple in Nara,Japan that shows Buddah with African  
>>>> features and pitch black. As far as the guptas,from what i  
> heard  
>> the  
>>>> Guptas where nortern Indian people,but not dravidian type  
> people.  
>>>> THe dancing lady statue in the Indus valley shows really  
>> Africoid  
>>>> features.

>>  
>>  
>> To unsubscribe from this group, send an email to:  
>> Ta\_Seti-unsubscribe@y...  
>>  
>>  
>>  
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
> Service.  
>> your right the buddha has nothing to dowith egpy or her pagan  
>> religion  
>>  
>> The word pagan is a word affixed to religous titles across the  
> world,so what exactly do you mean. Pagan just means country  
> dweller,nothing else. There are many concepts in the kemetic

comonay  
> that are similar to christanity,buddahism and other far easztern  
> relgions.  
>>  
>> I think that I agree with you about buddah not being african,and  
> many Afrocentric scholars being overzelous about certain  
> subjects,but I don't think you should calll the relgion pagan. So

if  
> the kermetic religion is pagan then tell me about the so calle

dpagan  
> influences in Chrisanity from mesopotamia to egypt,to mithtramism.  
>>  
>>  
>>



> >  
> >

exactly your tight on that the buddha is balck but he nothing to do with egypt or egyptian people this is afrocentric propaganda

I never said the buddah was egyptain,or black. I simply did not like the way you called the kemetian religion pagan. I was kind of insulted by that,and I think by those statments you was being reacitionary. I posted a picture that i found of the buddah in Nara Japan,and I noticed the picture had strong africoid features. I don't personally care what color or nationality the buddah was,nor am I trying to steal buddah from India. I don't however feel it is necessary to call somebody else's religion pagan. If you serch deep enough in the kemetian religion you will see it has very much of the same principles of Far eastern religions. I am from egypt,and I am shocked how biased the academic world here in America is. I am really shocked

> > -----

> > Do You Yahoo!?

> > Sign-up for Video Highlights of 2002 FIFA World Cup

| 2353|2002-06-06 07:46:17|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|

Thank you for your insight and I appreciate your interpretations. I particularly enjoyed the analogy of Buddha's upbringing to Darwin's gripe with the Church. That makes a lot of sense.

Although I cannot boast of conversing with "several" Buddhist monks, I have spoken to two and done my own research. I'm primarily interested in the integration of Buddhism into traditional African spiritual systems such as Ife. Based on your interpretations, the two worldviews are diametrically opposed. This is particularly interesting because there are so many Christians and Jews that are able to integrate Buddhism into their spiritual systems. Perhaps, they do so by ignoring doctrine/picking & choosing what they want to believe and practice. What's your take on the similarities between Judaism/Christianity and Buddhism? (is this off topic?).

It's interesting that you mentioned the Buddha's tendency to fast because this is also a concept that is not foreign to traditional African spiritualities. Although I cannot cite specific rituals or instances, fasting before spiritual trials or events is evident in both Kemetic society and more modern African society's such as Yoruba (please correct me if my assumption is wrong here). It seems as if

you are comparing Buddha's tendency to fast to the Christian practice of penitence - which i agree, is odd ...

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

- > Sistagal,
- > Essential trends
- > Buddhism = renunciation, reincarnation
- > Africa = rejoicing, reciprocity.
- >
- > Most of my info on Buddhism comes from several Buddhist monks that

I have

- > communicated with via internet. And on many issues we have had to

part

- > ways.
- >
- > Buddha was tolerant of the idea of a soul, because he thought

people were at

- > different stages of mental evolution/confusion. And by following

his

- > theory, eventually they would free themselves from the "soul

idea." It is

- > for this same reason that he is tolerant of a deity. But Buddha

did not

- > teach on these ideas. Unless there are some esoteric teachings that

we are

- > not privy too. Which could be possible.
- >
- > I also need to make mention Buddha often refused to nourish his body

(and

- > mind) for long periods of time.
- > I personally am increasingly skeptical of ideas that come from

people who

- > starve themselves for "spiritual gains."
- >
- > True Buddhism as taught by Buddha ignores soul, god, spirit,

temples,

- > shrines, etc.

- >

- > Temples, Shrines, incenses, beads, and even yoga serve as crutches

according

- > to Buddha. Ultimately religion should do away with religion.

- >

- >

- > Do not underestimate this factoid as your brain computer compiles

the info.

- >

- > I could argue that African traditional thought is just as complex as

- > Buddhist. The african system is perhaps more dynamic because it

pervades

- > every station of life.

- >

- > Food

- > Sleep

- > Movement

- > Dance

- > Song

- > Drumming

- > Chanting

- > Working

- > Religion

- > Personal outlook.

- > Death.

- > Posture

- > Living earth

- > Please remember that much of african spirituality is so well

integrated into

- > the life style that you really have to be very critical in order to

- > dis-integrate.

- >

- >

- > As I stated in the last message. The neurological state called

Nirvana can

- > not be achieved by all people. And the stringent thought process

required

> to reach Nirvana is physiologically not available to every person.

There

> are many different flavors of Buddhism to suit different people and  
> cultures. But to some degree they depart from Siddhartha's

teachings.

>

> > But if one is to understand his philosophy better one has to  
> > consider how Buddha was raised. Is all life suffering? Or did

his

> parents

> > cause him to see the world that way?!?!?!?!?!?!?!?!?

>

> Darwin developed his humanist evolution theory out of a need to

prove his

> agnosticism and validate his unbelief/hatred of the Roman Catholic

Church.

> Do you think his theories are biased? Of course.

>

> Buddha was raised in a secluded paradise, sheltered from sickness,

death,

> pain, and even old age. One day he emerged from the paradise his

parents

> created and saw the "REAL WORLD." His ideas are also biased.

>

> Just a few more pieces of data to add to you brain computer.

>

> -----Original Message-----

> From: sistahgal2000 [mailto:sistahgal2000@y...]

> Sent: Tuesday, June 04, 2002 9:58 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

Wars

>

>

>

> .. Buddhism is probably one of the

> fastest growing spiritual systems in the Black American community.

> What's even more interesting is that some of these Black Buddhists

- > combine elements of African spirituality such as Ife with their
- > Buddhist practices - claiming that Buddhism allows for this type of
- > cross-cultural/cross-spiritual integration. Based on your

definitions

- > of Buddhist principles that doesn't appear to be true.
- > [Alex Derrick]
- > Black Americans can be extra-liberal, and this does not surprise

me. Can

- > not mix and match religions and get the predicted results?
- > Buddhism will help to elucidate the beauty of African religion,

but it is

- > not immediately compatible as I have been told by traditional

Buddhist

- > monks.
- >
- >
- > After briefly digesting your post, here's my initial impression:
- > My knowledge of Buddhism is limited but there is a great emphasis

on

- > balancing the self before attempting to impact that world. In a

sense

- > the self in Buddhism is treated in similar fashion to the concept

of

- > a personal god or chi in Igbo. In Buddhism there is a very big
- > emphasis on nurturing and developing that self/personal god towards
- > enlightenment. Then there's the concept of Annata. This concept is
- > about selflessness not an assertion that there is no soul.
- > [Alex Derrick]
- > Ultimate Selflessness/Renunciation in this case would imply no

personal

- > soul.
- > While Africa has at least 3 different souls.
- > KA, KHAT, BA
- >
- > The very existence of concepts such as Karma, rebirth and Nirvana

in this

> spirituality are indications that the Buddhist did have a concept

of

> soul/soul as a piece of a greater whole. In fact, the Buddha took

the

> idea of a soul for granted. He would not even comment on questions

> about it's existence. I think the differentiation in the treatment

of

> the soul between Buddhism and Kemetic spirituality is best

> exemplified by how each addresses death. It seems that in the

Kemetic

> tradition, there is the very strong idea that the self is

maintained

> even after death. For that reason, in Kemet bodies were preserved

and

> objects were included in tombs to assist the deceased in the after

> life. On the other hand, Buddhists see true death/final death as

> freedom from physical form and the lessons (karma) life teaches us

to

> aid in our evolution into higher spiritual beings, thus becoming

one

> with the whole again.

>

> Here again is another major contradiction. There is no "death" nor

distinct

> separation between spirit world and physical world.

> In African thought spirits can and will move back and forth between

the

> spirit and real world.

> This belief manifests in several ways.

> 1)ancestral worship.

> 2)spirit possession.

> 3)preserving the body(a spirit home)

> 4)spirits residing in objects

>

> If you are interesting in "modernizing" the definition of SPIRIT.

Here is a

- > links that might help.
- > <http://www.ortho.lsumc.edu/Faculty/Marino/EL/Summary.html>
- >
- > <http://www.ortho.lsumc.edu/Faculty/Marino/EL/ELTOC.html>
- >
- >
- > It appears that in Buddhism, it's the
- > separation from the spiritual whole that causes

discomfort/suffering.

- > Reconnecting to that whole is Enlightenment and the goal of the
- > Bodhivista. Striving for universal harmony is actually a major

aspect

- > of Buddhism, in my opinion. In fact, each morning Buddhists are
- > suppose to chant something along the lines of, "I will strive to

end

- > suffering in each and every living being." The goal then is to be

one

- > with each and every living being and that's something I think The
- > Buddha didn't feel could be accomplished in physical form with all
- > the distractions in life. But imagine if it could ...
- >
- > In reference to the existence of spirits in Buddhism, i'm not sure
- > they are entirely absent.
- >
- >
- > Buddha did not teach on spirits. So the application of that idea

is open to

- > the student.
- >
- > I will have to do more research on that
- > issue. However, most Chinese Buddhist also maintain ancestral

altars.

- > Whether or not this a contradiction to their Buddhist beliefs, I
- > don't know. But the belief in ancestral spirits is very strong
- > throughout Buddhist countries. Perhaps one does maintain an aspect

of

- > the self after it has become a part of the whole in Buddhist
- > theology.

>  
> Thank you for the links. I will read them as I ponder my own  
> questions about the correlations between Buddhism and Kemetic  
> spirituality.

>  
> I recommend What the Buddha Taught. As it will clear up some

issues.

>  
>

-1/ref

> =sr\_8\_1/104-7706963-7496731>

>

<http://www.amazon.com/exec/obidos/ASIN/0802130313/qid=1023306504/sr=8-1/ref=>

> sr\_8\_1/104-7706963-7496731

> I also recommend Little Buddha. I rented it from Blockbuster.

>  
>

3D1023307330/ref%3Dsr%

> %5F11%5F0%5F1/104-7706963-7496731>

> [http://www.amazon.com/exec/obidos/ASIN/6303269850/qid%](http://www.amazon.com/exec/obidos/ASIN/6303269850/qid=)

3D1023307330/ref%3Dsr%

> 5F11%5F0%5F1/104-7706963-7496731

> I also would recommend Alan Watts. Who is regarded as a master

teacher on

> Buddhism. But I hear he committed suicide. So I am skeptical of

how

> "masterful" he was.

>  
>

> Just looking out for a sista.

> Alex D.

| 2354|2002-06-06 07:47:18|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
I just said he wasn't African. There's a whole range of folks between  
African and white :)!

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:



> Buddha was surely not a white man. As he is depicted in

Hollywood. Keianu

> Reeves in Little Buddha?!?!?!?

>

>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Wednesday, June 05, 2002 12:16 PM

> To: Ta\_Seti@y...

> Subject: Re: [Ta\_Seti] Re: The Kemetic Origin of the Stories of

Star Wars

>

>

>

>> Buddha definitely wasn't African. He was an Indian (actually from

>> preesent-day Nepal) warrior, commonly referred to as a prince

because

>> of the high status warriors held in his society.

>>

>

>

> Buddha was from Nepal, but he was most often portrayed with

> Africoid or maybe "Negritoid" features starting in the

> Gupta period.

>

> The Guptas themselves were often portrayed with the same

> features. Although this type is most prevalent in the

> Andaman Islands, it has always been found to some extent

> throughout India, especially in the southern and eastern

> parts.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> <<http://home.attbi.com/~a.manansala/afro.htm>>

>

> To unsubscribe from this group, send an email to:

> Ta\_Seti-unsubscribe@y...

>

>

>

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> <<http://docs.yahoo.com/info/terms/>> .

| 2355|2002-06-06 08:05:31|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> If you serch deep enough in the

> kemetian relgion you will see it has very much of the same

principles

> of Far eastern relgions.

To sidetrack from the whole "pagan" discussion, it's precisely the philosophical similarities between Kemetic religion and Far Eastern religions that I'm interested in. I'm not interested in this to proof that Buddha is a derivative of Kemet. My interest is purely out of a curiosity about the evolution and integration of spiritual thought through cross-cultural exchange (be it trade, war, some traveling mystic, etc.). Based on Derrick Alexander's posts, the philosophies seem to be completely opposite.

| 2356|2002-06-06 08:20:46|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

whatis afrocentric studies, isn't afro a hair style,i deal with the

truth of history.I ave been hearing especially fomr yorkys

(nuwaubians) all kinds of perversions of history and the history of

religion.If one researches egypt research egypt, but why try t place

everything in he world as coming fomr egypt and try to make wierd

fomulas and wierd unstantiated claims,as how this came fomr egypt. I

have evenheard the ludicris comments that yoga came fomr egyot

becuase they found painting of pole in wierd postures.Though in

recent finding they have found a city off the coast of india

submerged that some artifacts have tested to i think 7000 bc or 7000

years ago.we all know egypt used to be black until the coming of the

greeks and then romans,but implanted others origins of thier

philosphys of discoveries is asinine and nazi like in my viw.I have

personally read many so called afro-centric writing, and a good

bunch of it is jargon, though alot is very god works, i personally

think that excessive patriotism to ones color or race is causing

some to over look truth for what they wantto see. oneturninto a ---

In Ta\_Seti@y..., Mace Windu wrote:

> whoa. hold up...somebody done put too

> much lean in my cup... :) let me make sure

> that what I am saying is not caught up in

> your comments.

>

> > Arjuna\_8 wrote:

> > your right the buddha has nothing to dowith egpy or her pagan

> > religion,

>

> i don't see any direct correlations...but why are you  
 > using a term like "pagan" to describe Egyptian religion?  
 > Are you being derogatory here, or are you using 'pagan'  
 > in some new age "reversal from negative" type fashion?  
 > And Buddhism is an offshoot of Hinduism to be technical.  
 > According to the definition of pagan, they get thrown into  
 > that same place. Any religion that doesn't have the Hebrew  
 > stamp of Abraham is deemed 'pagan'---an ethnocentric  
 > and bigoted ideology, IMHO.  
 >  
 > > i find that there are a lot of afrocentric scholars that  
 > > remind me of the nazi's  
 >  
 > what afrocentric scholars? are u lumping all people who  
 > say something remotely "black" as Afrocentric? That's  
 > rather \*stereotyping\* isn't it? It reminds me once of a teacher  
 > of mine who hated Afrocentricity (white male). He went on  
 > this long tangent about the Nation of Islam. When he was  
 > done I raised my hand and calmly stated that the NOI have  
 > zilch, zip, nada to do with Afrocentric thought. So he was  
 > barkin' up the wrong tree. Thus could you be more specific  
 > in your statements?  
 >  
 > And must every black person who says something assertive  
 > be compared to Nazis? Are there some Afrocentric scholars  
 > intent on rolling tanks into Poland? Is Molefi Asante threatening  
 > to send some of his students goose-stepping over the Rhineland?  
 > Are Afrocentric scholars creating Dachau and Austwitz?  
 >  
 > Afrocentric scholars (and by this I am speaking for the entire  
 > Africentric/African-centered grouping) are incomparable to  
 > Nazis. They have no plans of taking over white academic  
 > scholarship and setting themselves up as dictators. They are  
 > not preaching the superiority of the black race and calling  
 > for the destruction/enslavement of all others. They have none  
 > of the might of a Nazi Germany. Afrocentric studies is a small  
 > foe going up against the juggernaut that is mainstream Eurocentric  
 > academia. Even when I disagree with certain theories, I admire  
 > that they had the gall to do so. I further admire that this small  
 > group could cause such "terror" in their much more well funded  
 > and influential opponents, and bring about effective change.  
 >  
 > > when they were trying to make them slaves  
 > > appear greater than they really were,  
 >  
 > what is this supposed to mean? Who are the "they" and

- > why are "they" lesser (as u are insinuating) than "they"
- > think "they" are?
- >
- >> by fabricating their history
- >
- > Fabricating what? I despise non-specific points.
- > Be clear. Are you saying Afrocentric thought is
- > fabricated? What parts? What scholar are you referring
- > to? When you are not clear, I must assume you are
- > speaking of the WHOLE. Are you?
- >
- >> and making unwarranted claims which can be mere coincidences. Or

even

- >> using weird formulas to say this is from that or that is from

this,

- >> or even to go as far as to make up even weird formulas to think
- >> every movie or conspiracy has something to do with Egypt.---
- >
- > okay. you're all over the place here. Granted some
- > people who are \*deemed\* Afrocentric make odd
- > claims. But so what? Many times such people are
- > not even accredited scholars or people central to
- > the research. Yet they are chosen as the spokespeople
- > for African-centered thought by those who wish to
- > detract from it..
- >
- > Now let's flip this for a second. There are bizarre ideologies
- > and fringe elements to \*various\* fields---including Egyptology.
- > Yet no one confuses these fringe elements that talk about
- > space ships and the pyramids or hollow earth espousers with
- > the established fields. Yet any black person who walks off the
- > street and says "Egypt" and "Africa" in the same sentence is
- > deemed an "Afrocentric" and supposedly speaks for the
- > scholarship. Why the double standard?
- >
- > And when we speak of fabricating of history and bizarre
- > ideologies, is African-centered thought suddenly the only
- > field stricken with such things? I'm a history grad student;
- > undergrad anthro. You want to find me a historical or
- > anthropological field (Egyptology included) that has
- > not gone through everything from fabrication to forgery to
- > bizarre claims? Do you want to go through early anthropology
- > when it was called race-ology and looking short statured
- > black men in the Bronx zoo to be displayed as a type of ape?

> Is anthropology suddenly now discredited because of the  
> bizarre acts of its past (which far outnumber anything to be  
> found in African centered thought, seeing as how its hardly  
> been around that long)? Why does African-centered studies  
> have to be perfect and unflawed to be credible, yet other  
> academic disciplines do not? Again, why this double standard?

>  
> And where were all these concerns about fabrication  
> when white scholars were erasing black people from  
> history and turning everyone into dark-whites, Hamites  
> and what have you?

>  
> African-centered scholarship has been around for a  
> few meager decades. And as soon as it hit the ground,  
> it was fighting. It has never been given the chance to  
> simply breathe and establish itself as other fields,  
> spending most of its time defending its right to exist.  
> And as miniscule as the field is in comparison to overall  
> scholarship, it sure has caused a lot of controversy. For  
> those who claim Afrocentric thought is merely fabrication,  
> they certainly spend a lot of time making a big ado about  
> what they deem as "nothing."

>  
>  
>  
> DG

>  
> -----

-----  
>  
> In Ta\_Seti@y..., Mace Windu wrote:

>  
>>> I don't buy that Buddha (whichever one is being spoken of)  
>>> is of African-Kemetite descent either. Any similarities I see  
>>> between African indigenous religion and Buddhism are most  
>>> likely coincidences---as one can find ample differences as

well.

>>> I need more than the linguistic code to back it up, especially  
>>> since Buddhism is at its essence reformist Hinduism, an aim to  
>>> substitute/bring down the rigidly controlling Brahmanist  
>> ideologies.  
>>> Are we saying these Kemetite priests founded Hinduism as well?  
>>>  
>>> On another note...  
>>

| 2357|2002-06-06 08:31:44|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

one of the interesting things i have learned about india and that region is it has almost the same history as egypt. i mean in racial cleansing and fabrication of history and alteration of artifacts. by saying buddha was an indian and not black is the same as saying amehotep the 2 or third was an egyptian of present days stock and not black. Most if not all of present days indian population is mostly a mulatto stock, mostly due to the alexandrian state created there around the time of egypt, there was no aryan invasion this is just another trick like saying egyptians were white or of mediterranean stock. Also just as egypt has altered artifacts knocked off noses lightened faces from paint being lightened, scrubbed off of faces cause they look too black india has the same thing, wherever whites have found high civilization where blacks have built they destroyed them and tried to alter its origin to make it look like it came from them or the mulatto's races they create like in egypt and india. I personally have seen many pure blacks in india and even been to the museum of madras and all the artifacts there are undeniably black, and even the black and white pictures everyone was black in those pictures, buddha was from present day india, but the buddha was not present day indian stock which dominates the population now, just as amehotep didn't look like hosni mubarak.---

In Ta\_Seti@y..., "sistahgal2000" wrote:

> I just said he wasn't African. There's a whole range of folks

between

> African and white :)!</p>
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from

> > > preesent-day Nepal) warrior, commonly referred to as a prince

> because

> > > of the high status warriors held in his society.

> > >

> >

> >

> > Buddha was from Nepal, but he was most often portrayed with

> > Africoid or maybe "Negritoid" features starting in the

> > Gupta period.

> >

> > The Guptas themselves were often portrayed with the same

> > features. Although this type is most prevalent in the

> > Andaman Islands, it has always been found to some extent

> > throughout India, especially in the southern and eastern

> > parts.

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

> > <<http://home.attbi.com/~a.manansala/afro.htm>>

> >

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> > Ta\_Seti-unsubscribe@y...

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> >

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> > <<http://docs.yahoo.com/info/terms/>> .

| 2358|2002-06-06 10:09:41|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|

Arjuna\_8 <[arjuna\\_8@yahoo.com](mailto:arjuna_8@yahoo.com)> said:

> whatis afrocentric studies,

according to common dictionary definition, a field of academic  
study centered or focused on Africa or African peoples, especially  
in relation to historical or cultural influence.

> isn't afro a hair style,

i didn't know u were funny too...

it depends on which Afro you are speaking of, the

noun, prefix or adjective. .

Afro itself comes from the Latin Afer or Afr or Afri, and is associated with Africa.

Afro the noun refers to a rounded, thickly coiled hairstyle

Afro the prefix is often used to create an African attachment to other words. Thus we have Afrocentric, whose definition was given above. There are also mainstream terms such as Afro-American or Afro Asiatic.

Afro the adjective can simply mean "African in style or origin."

may I suggest The American Heritage Dictionary of the English Language at [www.dictionary.com](http://www.dictionary.com) for any further definitions.

> i deal with the truth of history.

u should...though sometimes that is relative.

> I ave been hearing especially fomr yorkys  
> (nuwaubians) all kinds of perversions of history and the history of  
> religion

What do the likes of Malachi York and his Nuwabians have to do with Afrocentric or African-centered academic studies? Again, are you saying they are somehow related to works published by people like Diop, Van Sertima, Asante, etc.? Why? Because they are black and they say the words "Africa" and "Egypt." That is asinine. Do white fringe elements get such honors? Was David Koresh a spokesman for Biblical theological scholars? Did the Heaven's Gate cult speak for astrophysicists, SETI or exo-biology theorists? Do people like Christopher Dunn who think the great pyramid was a "power plant" speak of Egyptology?

I think it is a mistake to lump anyone with a black skin in with Afrocentric/  
African-centered scholars. It is not so with white scholars.  
These were my questions in my \*first\* post to you. If fringe can exist in other fields, can it not exist in Afrocentric/African centered ideology?



- > .If one researches egypt research egypt, but why try t place
- > everything in he world as coming fomr egypt and try to make wierd
- > fomulas and wierd unstantiated claims,as how this came fomr egypt.

I asked you already to be more specific. You are just repeating what you did before. Who are you talking about? What weird formulas? Hyper diffusionist ideologies in regards to Egypt are not new. Their originators were British 19th century historians, proto-anthros, and folklorists like Higgins or Churchward. So this can hardly be laid at the doorstep of recent African centered scholarship. And I am as yet waiting to find out \*what\* facet of the scholarship you are critiquing and \*which\* scholar(s) you are speaking of. I don't understand why its so hard to speak in more concrete terms.

Cultural diffusion itself isn't such a far-fetched ideology, though I contend one should have sufficient evidence. The more extraordinary the claim, the more extraordinary I would expect such evidence to be. But that cultures share information and made contact with each other is not some wild claim.

Furthermore, as I already alluded, the India-Egypt connection goes back to the ancient writers. Herodotus uses the word Ethiopia to describe India. And Diodorus Siculus calls Osiris an Indian, and claims he journeyed to India itself. And to further confuse things, Virgil claims the Nile flows north from the land of the "coloured" Indians---but here he's referring to Africa, not Asia. Following Virgil, even medieval European writers would be confused---switching the legendary Prester John's court from Ethiopia to India and back again.

So we see here ancient writers using the words interchangeably and asserting diffusion.

Note the following:

"Now when Osiris arrived at the borders of Ethiopia, he curbed the river by dikes on both banks...After this he continued his march through Arabia along the shore of the Red Sea as far as India and the limits of the inhabited world. He also founded not a few cities in India, one of which he named Nysa, wishing to leave there a memorial of that city in Egypt where he had been reared. He also planted ivy in the Indian Nysa, and throughout India and those countries which border upon it the plant to this day is still to be found only in this region. And many other signs of his stay he left in that country, which have led the Indians of a later time to lay claim to the god and say that he was by birth

a native of India."--Diodorus Siculus

Now are the ancient writers correct or are they making their own mistakes? Those are valid questions. My overall point is that this is not to be laid at the foot of Afrocentric studies (especially with such a blanket claim) when we see it is quite an old matter. Secondly, though I may not be convinced that figures like the semi legendary Buddha are of African origin, I do not rule out cultural diffusion by various means (as sistahgal pointed out in talks of trade routes, etc.). Cinnamon for instance is thought to come from Asia, yet it ends up in the land of Punt. Obviously Africa and India have been in contact with each other for much of the ancient historical period. They certainly will be in the medieval era.

for further information on ancient writers and India see:

McCrindle, John W. Ancient India as Described in  
Classical Literature, New Delhi, Oriental for Munshiram, 1979

> I have even heard the ludicrous comments that yoga came from Egypt  
> because they found painting of pole in weird postures.

Again, you're speaking in a vague manner. (And perhaps English is not your first language, wholly understandable, but could you perhaps use a slight spell check...it's sometimes hard to understand what you're saying...thanks.)

For one, what Afrocentric or African centered scholars are you speaking of?

Secondly, the idea of ancient Egyptian yoga is again not something that originated with Afrocentric or African centered scholars.

That is an old claim made by various peoples of different races and from different fields. In fact, it was a martial arts/wrestling teacher

(of European descent) in college who first brought up to me ideas that yoga and things like martial arts are not exclusive to Asia. He referred to Egypt, Iran and other regions that had similar type practices, even if they were not called "yoga." I don't think he was asserting some aspect of diffusion. Rather he was stating that humans come up with similar practices in different places. Whatever the case may be, the idea of yoga-like positions existing in ancient Egyptian paintings/murals is not some far-fetched claim that was first proposed by Afrocentric/African-centered scholars.

The one accredited scholar I know of who searches for correlations

between ancient Egyptian and Indian philosophy is Dr. Sebai Muata Abhaya Ashby at Florida International University. And depending on who you speak to, he is on the verge of fringe or in the middle of it. I'm not even passing judgment on the accuracy of his studies. Yet right or wrong, he can't speak for every Afrocentric/African centered scholar.

> Though in

> recent finding they have found a city off the coast of india

> submerged that some artifacts have tested to i think 7000 bc or 7000

> years ago.

are u speaking of the one near Mahabalipuram? I believe the dating thus far

is estimated at 5,000 years old...making it contemporaneous with ancient

Egypt. But I don't understand what relevance this has to the discussion we're having? Are you now insinuating that if yoga is found in ancient Egypt,

it must have come from India? Well either way, this is diffusionist ideology

as well. Incidentally, there is an entire branch of Indian diffusionist theory

that pretty much has them founding every scrap of culture on the planet.

And they're making quite a big deal out of this city, claiming it is 7,500

years old when as far as I have heard the official dating is at 5,000.

> we all know egypt used to be black until the coming of the

> greeks and then romans, but implanted others origins of thier

> philosphy of discoveries is asinine and nazi like in my viw.

i'm sorry.

its hard for me to understand what is meant in this sentence.

> I have personally read many so called afro-centric writing, and a good

>

> bunch of it is jargon, though alot is very god works, i personally

> think that excessive patriotism to ones color or race is causing

> some to over look truth for what they wantto see.

Well you managed to repeat exactly what you did last time, without making any specific critiques. I suppose you're not really going to address the questions I asked, so I'll let the matter drop.

DG

| 2359|2002-06-06 10:20:33|a.manansala@attbi.com|Re: The Kemetic Origin of the Stories of Star Wars|

Arjuna wrote:

- > one of the interesting things i have learned about india and that
- > region is it has almost the same history as egypt. i mean in racial
- > cleansing and fabrication of history and alteration of artifacts.
- > by saying buddha was an indian and not black is the same as saying
- > amnhotep the 2 or 3 was an egyptian of present days stock and
- > not black. Most if not all of present days indian population is
- > mostly a mulatto stock, mostly due to the alexandrian state created
- > there around the time of egypt, there was no aryan invasion this is
- > just another trick like saying egyptians were white or of mediterranean
- > stock.

From my experience, the bulk population in India is still dark and more "aboriginal" in appearance. And I've only been around northern India and the Terai. This would be even more true in South India.

Egypt has had more extreme demographic changes although in southern Egypt the population is still not that far from the ancient physical types.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2360|2002-06-06 10:37:00|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Thursday, June 06, 2002 7:46 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

Thank you for your insight and I appreciate your interpretations. I particularly enjoyed the analogy of Buddha's upbringing to Darwin's gripe with the Church. That makes a lot of sense.

Although I cannot boast of conversing with "several" Buddhist monks,  
I have spoken to two and done my own research.  
[\[Alex Derrick\]](#) consider the monks a reliable first hand source.  
I'm primarily interested in the integration of Buddhism into traditional African spiritual systems such as Ife. Based on your interpretations, the two worldviews are diametrically opposed. This is particularly interesting because there are so many Christians and Jews that are able to integrate Buddhism into their spiritual systems. Perhaps, they do so by ignoring doctrine/picking & choosing what they want to believe and practice. What's your take on the similarities between Judaism/Christianity and Buddhism? (is this off topic?).

[\[Alex Derrick\]](#) I know little of Judaism/Christianity. I was not raised in either faith. But this is off topic so I sent you a private email.:)

It's interesting that you mentioned the Buddha's tendency to fast because this is also a concept that is not foreign to traditional African spiritualities. Although I cannot cite specific rituals or instances, fasting before spiritual trials or events is evident in both Kemetic society and more modern African society's such as Yoruba (please correct me if my assumption is wrong here). It seems as if you are comparing Buddha's tendency to fast to the Christian practice of penitence - which i agree, is odd ...

[\[Alex Derrick\]](#) Fasting has its place. The animal kingdom uses fasting from food as medicine.  
Fasting from food can also become a drug if over used. IMHO

Here is an african ritual.  
The spiritual Baptist faith has at least one fast that I know of.  
You will be placed into a small box and lowered into the ground for 7 days.  
At night you might get a little cracker and water.  
While in the box, there is unceasing prayers and drumming by those who are outside the box.  
Those who come out of the box are never the same.

P E A C E  
Mr. Alex D.

| 2361|2002-06-06 10:57:52|mansu\_musa|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., Mace Windu wrote:

> Arjuna\_8

>

> > whatis afrocentric studies,

>

> according to common dictionary definition, a field of academic

> study centered or focused on Africa or African peoples, especially

> in relation to historical or cultural influence.

>

> > isn't afro a hair style,

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> it depends on which Afro you are speaking of, the

> noun, prefix or adjective. .

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> Afro itself comes from the Latin Afer or Afr or Afri,

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> Afro the noun refers to a rounded, thickly coiled

> hairstyle

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of

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> What do the likes of Malachi York and his Nuwabians have to  
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> people like Diop, Van Sertima, Asante, etc.? Why? Because they  
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> Gate cult speak for astrophysicists, SETI or exo-biology theorists?  
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> These were my questions in my \*first\* post to you. If fringe can  
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> > .If one researches egypt research egypt, but why try t place  
> > everything in the world as coming from egypt and try to make weird  
> > formulas and weird unsubstantiated claims, as how this came from egypt.  
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> I asked you already to be more specific. You are just repeating what  
> you did before. Who are you talking about? What weird formulas?  
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> I contend one should have sufficient evidence. The more

extraordinary

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 > be. But that cultures share information and made contact with each  
 > other is not some wild claim.

>

> Furthermore, as I already alluded, the India-Egypt connection goes  
 > back to the ancient writers. Herodotus uses the word Ethiopia to  
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 > claims he journeyed to India itself. And to further confuse things,  
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 > Indians---but here he's referring to Africa, not Asia. Following  
 > Virgil, even medieval European writers would be confused---switching  
 > the legendary Prester John's court from Ethiopia to India and back  
 > again.

> So we see here ancient writers using the words interchangeably and  
 > asserting diffusion.

>

> Note the following:

>

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 > the river by dikes on both banks...After this he continued his  
 > march through Arabia along the shore of the Red Sea as far as  
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 > India and those countries which border upon it the plant to this  
 > day is still to be found only in this region. And many other signs  
 > of his stay he left in that country, which have led the Indians of  
 > a later time to lay claim to the god and say that he was by birth  
 > a native of India."--Diodorus Siculus

>

> Now are the ancient writers correct or are they making their own  
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>

> McCrindle, John W. Ancient India as Described in

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> > we all know egypt used to be black until the coming of the

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years old when as far as I have heard the official dating is at 5,000.

The Bbc reported the city to be over 9,000 years old??

There is also a city off the coast of Cuba, which I am not sure about the dating.

Martial arts are not exclusive to Asia. Matter of fact not only does Egypt have some of the oldest wrestling moves in Beni Hassan, but other parts of Africa have martial arts also. These topics have not been explored in academia because they never looked or cared about these things in Africa. The Wolof in Senegal have their own form of wrestling. People in Angola have Capoeira where it originated. There is even a martial art style that African Americans developed called Jail House Rock.

The yoga thing might be true because I have seen it with my own eyes on tombs. I think you are being a bit ethnocentric with India, believing it is the all wonderful. You are being just like those people who believe everything came out of Egypt, but you criticize them.

I have another question. You claim they found cinamin in papyrus??

Where exactly did they find cinamin?? I have heard from other sources that the Kemetians sometimes used cinamin to preserve the dead?? Do you have a reference to this??

| 2362|2002-06-06 11:09:37|Derrick, Alexander|Brooms in temples and tombs|

[This is a weird question.](#)

[Have any brooms in any form been found in temples or tombs? Perhaps Egyptologist might suggest that priests used broom to sweep away the sand.](#)

| 2363|2002-06-06 11:13:02|mansu\_musa|a QUESTION ABOUT CHINESE ARTIFACTS IN KMT|

I have been reading on different web sites that they found Chinese artifacts in Egyptian tombs??? Does anybody have any information on this??? Please help me if you do.

| 2364|2002-06-06 17:34:24|mansu\_musa|Archaeologists Uncover Ancient Egyptian Tombs | CAIRO (Reuters) - Archaeologists have discovered seven tombs of Pharaonic priests and officials dating back more than 3,000 years in the desert south of Cairo, the head of Egypt's Supreme Antiquities Council said on Thursday.

Zahi Hawass told reporters at the site that the tombs, made from mud brick and limestone and buried in the sand, were from the New Kingdom period, which lasted from 1567 BC to 1085 BC.

The tombs were found near the ancient Saqqara pyramids that date back to the Old Kingdom from 2613 BC to 2181 BC.

"The tombs all are for officials who were in the government in the north of Egypt," Hawass said at the site of the tombs, which were several meters (yard) long.

The tombs were designed with an entrance that led to a small court area, a burial chamber and a sanctuary or chapel area.

One belonged to a royal scribe called Djihouti-Mheb, whose name was inscribed on a stone tablet, and another belonged to Ptah-Mes, a priest to the god Ptah. The other tombs were for other court officials or priests. At one site, archaeologists discovered a pyramidion, a small pyramid-shaped block that would have been used to cap the tomb. A figure representing the man buried was carved into one side of the pyramidion, and his name was etched into another. The archaeologists also uncovered part of the statue of a lion and other stone ornaments, as well as parts of an ancient wooden coffin.

Archaeologists Uncover Ancient Egyptian Tombs

[http://reuters.com/news\\_article.jhtml;jsessionid=5L5KSR0YFXCPQCRBAE0CFFAKEEATGIWD?type=sciencenews&StoryID=1057941](http://reuters.com/news_article.jhtml;jsessionid=5L5KSR0YFXCPQCRBAE0CFFAKEEATGIWD?type=sciencenews&StoryID=1057941)

| 2365|2002-06-06 17:45:02|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
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indians to native americans are called indians and in fact they are  
mogoloids, as of dwight york the fake doctor and fake alien it seems  
most yahoo clubs are plagued with them  
and there perverted hypocritical false information on egypt and egypt  
relating to the black world.And ni dude i have been to mahabalipuram  
if you read what i said it is a new finding not an old one and it is  
off the west central coast of india, and did i not say it was a  
new ,funny i graduated from florida international university , maybe  
he is a new professor there.dude you can find correlations and  
similarities with every culture on earth doesn't mean it came from  
egypt or even vice versa, this sounds like nazi archaeology to me  
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but is again asinine to say every thing in the world came from  
egypt.a historian or archaeologist, what if we had blond centrics or  
chinese centrics or mohawk centrics or aryan centrics,it just sound  
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everywhere spreading there jargon i bet some are in here. All one  
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names. --- In Ta\_Seti@y..., Mace Windu wrote:

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>> whatis afrocentric studies,

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> study centered or focused on Africa or African peoples, especially

> in relation to historical or cultural influence.

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> i didn't know u were funny too...

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> it depends on which Afro you are speaking of, the

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> Afro itself comes from the Latin Afer or Afr or Afri,

> and is associated with Africa.

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> Afro the noun refers to a rounded, thickly coiled

> hairstyle

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> Afro the prefix is often used to create an African

> attachment to other words. Thus we have Afrocentric,

> whose definition was given above. There are also

> mainstream terms such as Afro-American or Afro Asiatic.

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> Afro the adjective can simply mean "African in style or origin."

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> may I suggest The American Heritage Dictionary of the

> English Language at [www.dictionary.com](http://www.dictionary.com) for any further

> definitions.

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> u should...though sometimes that is relative.

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> > I ave been hearing especially fomr yorkys

> > (nuwaubians) all kinds of perversions of history and the history

of

> > religion

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> What do the likes of Malachi York and his Nuwabians have to

> do with Afrocentric or African-centered academic studies? Again,

> are you saying they are somehow related to works published by

> people like Diop, Van Sertima, Asante, etc.? Why? Because they

> are black and they say the words "Africa" and "Egypt." That is

> asinine. Do white fringe elements get such honors? Was David

> Koresh a spokesman for Biblical theological scholars? Did the

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> Do people like Christopher Dunn who think the greaty pyramid was

> a "power plant" speak of Egyptology?

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- > Afrocentric/
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- > ideology?
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- > > .If one researches egypt research egypt, but why try t place
- > > everything in he world as coming fomr egypt and try to make wierd
- > > fomulas and wierd unstantiated claims,as how this came fomr

egypt.

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- > I asked you already to be more specific. You are just repeating

what

- > you did before. Who are you talking about? What weird formulas?
- > Hyper diffusionist ideologies in regards to Egypt are not new.

Their

- > originators were British 19th century historians, proto-anthros,

and

- > folklorists like Higgins or Churchward. So this can hardly be laid

at

- > the doorstep of recent African centered scholarship. And I am as

yet

- > waiting to find out \*what\* facet of the scholarship you are

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- > why its so hard to speak in more concrete terms.
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- > Cultural diffusion itself isn't such a far-fetched ideology, though
- > I contend one should have sufficient evidence. The more

extraordinary

- > the claim, the more extraordinary I would expect such evidence to
- > be. But that cultures share information and made contact with each
- > other is not some wild claim.
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- > Furthermore, as I already alluded, the India-Egypt connection goes
- > back to the ancient writers. Herodotus uses the word Ethiopia to

- > describe India. And Diodorus Siculus calls Osiris an Indian, and
- > claims he journeyed to India itself. And to further confuse things,
- > Virgil claims the Nile flows north from the land of the "coloured"
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- > India and the limits of the inhabited world. He also founded
- > not a few cities in India, one of which he named Nysa, wishing
- > to leave there a memorial of that city in Egypt where he had
- > been reared. He also planted ivy in the Indian Nysa, and throughout
- > India and those countries which border upon it the plant to this
- > day is still to be found only in this region. And many other signs
- > of his stay he left in that country, which have led the Indians of
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- > Now are the ancient writers correct or are they making their own
- > mistakes? Those are valid questions. My overall point is that this
- > is not to be lain at the foot of Afrocentric studies (especially

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- > such a blanket claim) when we see it is quite an old matter.

Secondly,

- > though I may not be convinced that figures like the semi legendary
- > Buddha are of African origin, I do not rule out cultural diffusion

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- > various means (as sistahgal pointed out in talks of trade routes,
- > etc.). Cinnamon for instance is thought to come from Asia, yet it
- > ends up in the land of Punt. Obviously Africa and India have been
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> They certainly will be in the medieval era.

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> for further information on ancient writers and India see:

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| 2366|2002-06-06 17:49:02|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

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> > I'm not even passing judgment on the accuracy of his studies. Yet  
> > right or wrong, he can't speak for every Afrocentric/African  
> centered  
> > scholar.

> >

> > > Though in

> > > recent finding they have found a city off the coast of india

> >

> > > submerged that some artifacts have tested to i think 7000 bc

or

> 7000

> > > years ago.

> >

> > are u speaking of the one near Mahabalipuram? I believe the

dating

> thus

> > far

> > is estimated at 5,000 years old...making it contemporaneous with  
> ancient

> >

> > Egypt. But I don't understand what relevance this has to the

> discussion

> > we're having? Are you now insinuating that if yoga is found in

> ancient

> > Egypt,

> > it must have come from India? Well either way, this is

diffusionist

> > ideology

> > as well. Incidentally, there is an entire branch of Indian

> diffusionist

> > theory

> > that pretty much has them founding every scrap of culture on the  
> planet.

> >

> > And they're making quite a big deal out of this city, claiming

it

> is

> > 7,500

> > years old when as far as I have heard the official dating is at  
> 5,000.

> >

> > > we all know egypt used to be black until the coming of the  
> > > greeks and then romans, but implanted others origins of thier  
> > > philosphys of discoveries is asinine and nazi like in my viw.

> >

> > i'm sorry.

> > its hard for me to understand what is meant in this sentence.

> >

> > > I have personally read many so called afro-centric writing,

and

> a good

> > >

> > > bunch of it is jargon, though alot is very god works, i  
> personally

> > > think that excessive patriotism to ones color or race is

causing

> > > some to over look truth for what they wantto see.

> >

> > Well you managed to repeat exactly what you did last time,  
> > without making any specific critiques. I suppose you're not  
> > really going to address the questions I asked, so I'll let the  
> matter

> > drop.

> >

> >

> > DG

| 2367|2002-06-06 17:52:07|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

dude the core of buddhism is athiesm. alot of polel do not knwo this.but the mahayanist buddhist do not beleive this teachign of the buddha they beleive oin heavens and hells and the likes. but true buddhism if athiesm.all you have to do is take what the buddha followwe and implement it the life of a sannyyasin this is what the buddha was this is how he attained his so called nibana , but he added the athiesm into it.--- In Ta\_Seti@y..., "Derrick, Alexander" wrote:

>

>

> -----Original Message-----

> From: sistahgal2000 [mailto:sistahgal2000@y...]

> Sent: Thursday, June 06, 2002 7:46 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

Wars

>

>

> Thank you for your insight and I appreciate your interpretations.

I

> particularly enjoyed the analogy of Buddha's upbringing to

Darwin's

> gripe with the Church. That makes a lot of sense.

>

> Although I cannot boast of conversing with "several" Buddhist

monks,

> I have spoken to two and done my own research.

> [Alex Derrick] I consider the monks a reliable first hand source.

> I'm primarily interested in the integration of Buddhism into

traditional

> African

> spiritual systems such as Ife. Based on your interpretations, the

two

> worldviews are diametrically opposed. This is particularly

> interesting because there are so many Christians and Jews that are

> able to integrate Buddhism into their spiritual systems. Perhaps,

> they do so by ignoring doctrine/picking & choosing what they want

to

> believe and practice. What's your take on the similarities between  
> Judaism/Christianity and Buddhism? (is this off topic?).  
> [Alex Derrick] I know little of Judaism/Christianity. I was not

raised in

> either faith. But this is off topic so I sent you a private

email. :)

>

> It's interesting that you mentioned the Buddha's tendency to fast  
> because this is also a concept that is not foreign to traditional  
> African spiritualities. Although I cannot cite specific rituals or  
> instances, fasting before spiritual trials or events is evident in  
> both Kemetic society and more modern African society's such as

Yoruba

> (please correct me if my assumption is wrong here). It seems as if  
> you are comparing Buddha's tendency to fast to the Christian

practice

> of penitence - which i agree, is odd ...

>

> [Alex Derrick] Fasting has its place. The animal kingdom uses

fasting from

> food as medicine.

> Fasting from food can also become a drug if over used. IMHO

>

> Here is an african ritual.

> The spiritual Baptist faith has at least one fast that I know of.

> You will be placed into a small box and lowered into the ground

for 7 days.

>

> At night you might get a little cracker and water.

> While in the box, there is unceasing prayers and drumming by those

who are

> outside the box.

> Those who come out of the box are never the same.

>

> P E A C E

> Mr. Alex D.

| 2368|2002-06-06 18:20:23|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|  
Arjuna\_8 said:

- > when christopher columbus came to jamaica he called those people
- > indians to native americans are called indians and in fact they are
- > mogoloids,

an irrelevant point and gross analogy. Columbus thought the natives of the Americas were Indians because he was seeking a water trade route to East. He did however realize that a large land mass (north and south america) would block his route. In fact, he died never knowing those land masses were there. His mistake was not based on the appearances of the indigenous peoples, but the geographic area he was trying to reach. Hence he kept asking the native peoples of the Caribbean islands to take him to the Khan.

The ancient Greek and medieval writers however mistook Indians for Africans probably because of appearances. Thus your analogy is wholly unrelated.

- > as of dwight york the fake doctor and fake alien it seems
- > most yahoo clubs are plagued with them
- > and there perverted hypocritical flase infomation on egypt and egypt
- > relating to the black world.

Well what are you doing on those clubs? I have no scholarly respect for Dwight York, so I don't frequent his clubs. At any rate, York has zip, zilch, nada to do with Afrocentric or African-centered scholarship as you were \*erroneously\* postulating.

- > And ni dude i have been to mahabalipuram
- > if you read what i said it is a new finding not an old one and it is
- > off the west central coast of india, and did i not say it was a
- > new,

maybe you read English as bad as u write it.  
 what i said was that the city they found underwater (the one you were alluding was 7,500 years old) was "NEAR" Mahabalipuram However the dating on it is 5,000 years old, not 7,500 years old. Here's a news story on it from April 2002. Now unless you're talking about some OTHER Indian city, its the one off of Mahabalipuram. And again, I still don't know what the relevance of this find is to

anything we were talking about.

[http://news.bbc.co.uk/1/hi/english/uk/england/newsid\\_1923000/1923794.stm](http://news.bbc.co.uk/1/hi/english/uk/england/newsid_1923000/1923794.stm)

> funny i graduated from florida international university , maybe

> he is a new professor there.

he is an adjunct professor.

> dude you can find correlations and

> similarities with every culture on earth doesn't mean it came from

> Egypt or even vice versa, this sounds like Nazi archaeology to me

> inept bias for Egypt .

it's really really hard to read your English. PLEASE use a spell check. Deciphering what you're saying...sure a lot of cultures have similarities. And I agree, it doesn't mean it came from Egypt. As I pointed out Egyptian diffusionists were early European Englishmen. Some have picked up that same ideology today. I think every claim needs to be evaluated bit by bit. If we're talking about Egyptian derived Greek culture, I can see it...the evidence for many cases has been presented. Are there any similarities between India and Egypt? Could be...the ancient Greeks certainly thought so. It just needs to be investigated. Diffusion could have been flowing to India, and coming out. Or there could have been minimal contact. I don't know, but I'm open to possibilities. When people start talking about Buddha being an ancient Egyptian priest however, I say hold up a second-- unless they've got some really startling information, which I have not seen. So I agree here. I've never said I didn't. But like an actual NAZI, you were condemning all of Afrocentric/African-centered scholarship because of what some do (many of whom may not even be scholars--and you have still NOT named). Furthermore, as the originators of this diffusionist ideology were white English historians, I ask why you do not condemn Eurocentric Egyptology as being Nazi-like as well? If one black man who says Africa and Egypt is speaking for all Afrocentrics/African-centered scholars---then isn't any white man who says "Egypt" speaking for all of Egyptology?

You still haven't answered why you lump in fringe elements with all Afrocentrics/African-centered scholars while you allow white scholars to have fringe elements as well. If you are attacking the

fringe elements of African-centered/Afrocentric thought then say so.  
Stop stereotyping and making blanket condemnations---like a Nazi.

- > martial arts is not exclusive to a region
- > but is again asinine to say every thing in the world came from
- > Egypt.

yes. it certainly is. the spell check can be found under Tools...

- > a historian or archaeologist, what if we had blond centrics or
- > Chinese centrics or Mohawk centrics or Aryan centrics, it just sounds
- > stupid to me, why Afrocentrics why Negroes all ways got to call
- > themselves the stupidest names.

you mean like the word Eurocentric? Just because one is ignorant about something doesn't make it stupid...it just means one needs to seek to understand and thus alleviate their ignorance. It's really that simple. I don't have time to go into the long spill about why there's a Black History Month, Black Awards Shows, etc. and fields such as Afrocentric studies, or Afro-American studies, etc. Last time you didn't understand the first half of the word, now you've switched to attacking the latter half. Is there really a method to your madness, or are you just spewing here?

- > and I warn you all the Yorkys are
- > everywhere spreading their jargon I bet some are in here.

so what? Mormons are everywhere...you don't see other Christians worried about it. Malachi York and his crew don't speak for African centered scholarship unless one is FOOLISH enough to let them make you believe so. In fact, they spend a lot of their time attacking Afrocentric thought specifically. So I don't see how someone who knows anything about African-centered thought can confuse the two.

- > All one
- > has to do is seek and expose the truth. none of these hait style
- > names.

I don't know what a "hait" is.  
And humans have been categorizing and naming things for a while now.

Welcome to the species.

DG

| 2369|2002-06-06 18:49:11|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|  
Arjuna\_8

> dude everywhere the greeks went they called black people ethiopians

they called non-black African people Aethiopians as  
well...as in India. what's your point?

>

> that word has nothin to do with balck s in abyssinia,

To the ancient Greeks no. I have found that when they said Ethiopia they could mean many things. When they spoke to an Ethiopia south of Egypt, they were most likely speaking about Nubia. Hence in the Bible the legendary Ethiopian eunuch of a queen named Candace is probably (in my estimates) a eunuch of a Nubian Kentakee (the Roman Candaces), and not the region we today call Ethiopia. Maybe you're new to the forum or you don't pay attention, but we've gone over and addressed this way back. Thus you aren't saying anything slick to the proverbial can of oil.

The only time I brought up Ethiopia (as in Abyssinia) was in relation to the medieval confusion over Prester John who was thought to be a king of Abyssinia/Ethiopia/Axum. By the medieval era, the word Ethiopia became fixed with Abysinnia/Axum. Medieval scholars came across the ancient account of Virgil speaking of the Nile coming out of some southern land of Ethiopians. He is most likely speaking of somewhere in Sudan. But he (Virgil) calls these Africans "Indians." My very plain point---since you didn't understand it the first time---was that Virgil used Indian interchangeably with Ethiopia, and went as far as to place Indians in Africa. His confusing terminology would later cause medieval scholars to make the legendary Axumite king Prestor John Ethiopian, then Indian and then Ethiopian again.

If that's confusing to you...re-read it till you get it.

> it is just a word like negro they used i am sure iof they went ot the

> solomon



> island in the Pacific they would say they say Ethiopians, that  
> doesn't mean they are from Egypt. So one time they called the whole of  
> Africa Ethiopia and also Sudan.

We're having a serious communication problem here. I have NEVER said these quotes by the ancient Greeks means Indians come from Egypt. I have never asserted anything of the sort in this entire thread with you.

What I said (in the plainest of speech) was that the ancient Greeks often used Ethiopian to refer to both Africans and Indians. I also went on to show how ancient Greek writers like Virgil would cause later confusion by calling some Africans, Indians. Only the most perverse incomprehension of what I wrote could make you come away thinking I said Indians come out of Egypt.

Read my posts. Re-read them if need be. Comprehend and then reply. It's tedious to go back and try to explain things repeatedly. And I can't speak any more plainly than I am now.

> these terms are irrelevant to me  
> do not need to refer to what whites categorized people as in the  
> Greek time.

How is it irrelevant if according to you, you seek truth in history? All of it is relevant---even if it's wrong. That's how one carries out research. I brought up the fact that the ancient Greeks often associated Indians with Africans (even asserting that they claimed the Egyptian god Osiris traveled to India and founded cities there). This was done to point out that this idea of Indians or Indian culture coming out of Africa is not some new claim, but a very ancient one. However I pointed out that I thought the Greeks were generally mistaken. I noticed that you conveniently bothered to address or acknowledge any of that.

And "dude"...the spell check is free...

DG

| 2370|2002-06-06 19:32:29|mansu\_musa|Interesting link between KMT and India the Egyptian  
Diwali festival |

[http://tweens.indiatimes.com/twt\\_pg/tweencyclopedia/fundoo\\_facts/diwal\\_i.htm](http://tweens.indiatimes.com/twt_pg/tweencyclopedia/fundoo_facts/diwal_i.htm)

| 2371|2002-06-06 20:16:23|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
caught you, lo your a funny dude, if you research jamaica there what  
was called maroons there befroe any white came there, when he saw  
the blacks there through his ignorant tongue you seem to know he  
called the blacks indians or west indians not east indians west  
indianns obviously he knew where he was or he would have called them  
east indians, pople fomr aiamca ot this day call themselves west  
indians, and they are not fomr india ..dude.--- In Ta\_Seti@y...,  
Mace Windu wrote:

>  
> Arjuna\_8 said:  
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> > indians to native americans are called indians and in fact they

are

> > mogoloids,  
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> an irrelevant point and gross analogy. Columbus thought  
> the natives of the Americas were Indians because he was  
> seeking a water trade route to East. He did however  
> realize that a large land mass (north and south america)  
> would block his route. In fact, he died never knowing  
> those land masses were there. His mistake was not based  
> on the appearances of the indigenous peoples, but the  
> geographic area he was trying to reach. Hence he kept  
> asking the native peoples of the Caribbean islands to take  
> him to the Khan.  
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> Indians for Africans probably because of appearances. Thus  
> your analogy is wholly unrelated.

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> Well what are you doing on those clubs? I have no  
> scholarly respect for Dwight York, so I don't frequent  
> his clubs. At any rate, York has zip, zilch, nada to do  
> with Afrocentric or African-centered scholarship

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> > off the west central coast of india, and did i not say it was a  
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> maybe you read English as bad as u write it.  
> what i said was that the city they found underwater  
> (the one you were alluding was 7,500 years old)  
> was "NEAR" Mahabalipuram However the dating on  
> it is 5,000 years old, not 7,500 years old. Here's  
> a news story on it from April 2002. Now unless  
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[http://news.bbc.co.uk/hi/english/uk/england/newsid\\_1923000/1923794.stm](http://news.bbc.co.uk/hi/english/uk/england/newsid_1923000/1923794.stm)

>  
> > funny i graduted from florida international university , maybe  
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> > he is a new professor there.  
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> he is an adjunct professor.  
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> > similaritys with every culture on earth doesn't mean it came fomr  
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> Egypt? Could be...the ancient Greeks certainly thought so.  
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> flowing to India, and coming out. Or there could have been  
> minimal contact. I don't know, but I'm open to possibilities.  
> When people start talking about Buddha being an ancient  
> Egyptian priest however, I say hold up a second--  
> unless they've got some really startling information, which  
> I have not seen. So I agree here. I've never said I didn't.  
> But like an actual NAZI, you were condemning all of  
> Afrocentric/African-centered scholarship because of what some  
> do (many of whom may not even be scholars--and u have still  
> NOT named). Furthermore, as the originators of this diffusionist  
> ideology were white English historians, I ask why you do not  
> condemn Eurocentric Egyptology as being Nazi-like as well?  
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> all Afrocentrics/African-centered scholars---then isn't any white  
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> > chineses centrics or mohawk centrics or aryan centrics,it just

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> > stupid to me,why afrocentrics why negros all ways got to call  
> > themselves the stupoidest names.  
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> u mean like the word Eurocentric? Just because one is ignorant  
> about something doesn't make it stupid...it just means one needs to  
> seek to understand and thus alleviate their ignorance. Its really  
> that simple. I don't have time to go into the long spill about why

> there's a black history month, black awards shows, etc. and fields  
> such as Afrocentric studies, or Afro-American studies, etc. Last

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> worried about it. Malachi York and his crew don't speak for African

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> make you believe so. In fact, they spend alot of their time

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> And humans have been categorizing and naming

> things for a while now.

>

> Welcome to the species.

>

>

> DG

| 2372|2002-06-06 21:47:08|Mace Windu|Re: The Kemetic Origin of the Stories of Star Wars|

No one said the natives of the Caribbean

were East Indians. Once again, you have come

away with some perverse misunderstanding of

what I am stating in the most simple terms. I'm

beginning to wonder if your lack of comprehension

is sincere, or if you are "cutting the monkey" so to

peak.

At any rate...while we're on this diversion...

Note:

"After he returned to Spain, Columbus announced he had found the route to Asia, and the Spanish monarchs proclaimed him 'Admiral of the Ocean Sea, Viceroy and Governor of the Islands that he has discovered in the Indies.'--Western Perspectives, A Concise History of Civilization

"Columbus called all the people he met in the islands Indians because he was sure that he had reached the Indies. When Columbus reached Cuba, he thought it was the mainland of Japan....Columbus made three more journeys across the Atlantic Ocean to the Caribbean. He was sure that he had found Cipangu (Japan) but he was still looking for India and the wealthy cities that he believed were nearby...Columbus died in 1506, a lonely and disappointed man. He died still believing that he had found a new route to the East Indies." ---National Maritime Museum, UK.

That was the rather simple point I was making: Christopher Columbus thought he was near India till the day he died. He called the people he met here Indian because he swore he was in that geographic locale. Whatever point you were trying to make when bringing it up is erroneous (in regards to what you wrote below) and moot---thus inconsequential.

As for maroon, isn't it a derivative of the French marron? Which in itself is probably from cimmaron? Are you saying indigenous peoples of Jamaica called themselves maroons before the French showed up with the word marron? Now its my turn to ask what \*you\* are talking about? You've managed to confuse me.

What blacks did Columbus see in Jamaica? The only references to blacks made by Columbus that I remember had to do with what he says the native peoples of the islands told him. In the Italian Raccolta it states, "and he [Columbus] wanted to find out what the Indians of Hispaniola had told him, that there had come to it from the south and southeast Negro people, who brought those spear points made of a metal which they call guanin...." ---Van Sertima, CBC, p. 1

Are there some other blacks Columbus meets in Jamaica?

I'm of "West Indian" descent from an island just south of Jamaica. We weren't there before Columbus. We got there along with the rest of the victims of the trans-Atlantic slave trade. Some 40+% of all Africans traded went to the "West Indies." 50+% went to Brazil. Blacks in the Caribbean (West Indies) are descendants of African slaves, recent arrivals. Any that might have been there from some possible pre-Columbian contact would never have been in the majority enough to populate a whole island like Jamaica. And if their genes were passed on, they would make up the most miniscule shred of the total modern black Jamaican population---if they were ever there at all.

Jamaica was inhabited, like many other nearby islands, by Arawak and Carib natives---non blacks in any predominant sense. The term Jamaica itself came from the indigenous term Xaymaca.

West Indian was an old term used by Europeans to erroneously refer to region (thanks to Columbus' geographical faux pas). It stuck. So today descendants of African slaves in the Caribbean yet call themselves West Indians. A more politically correct term is Afro-Carib.

But what does ANY of this have to do with what we were first discussing? Is this some kind of Jedi mind trick to get us off kilter? I'm still wondering why you're lumping all African-centered/Afrocentric scholars in with fringe elements but are not so judgmental with other fields. And I remain steadfast in my point that ideas of Egypt-Indian ancient relationships (right or wrong) have an old foundation. I'm not a supporter of hyper diffusion that makes Indian culture fall out of some Egypto-Nubian heaven. Thus I'm not a supporter of any who say Buddha was an exiled Egyptian priest. I don't buy that the Hebrews (who were right next door) were of black African descent (in any predominant sense)---so I'm not going all the way to India. But I do support the right to investigate every claim to see how valid it is. And contact and cultural diffusion (both ways) may have taken place without anyone having to claim Egypt founded India or vice versa---despite whatever assertions are made by Greek writers. Contact is certainly possible and exchanges of ideas not out of the question.

Instead of trying to catch me, how bout you catching the questions I've posed and answering them.

DG

---

Arjuna\_8 said:

> caught you, lo your a funny dude, if you research jamaica there what  
> was called maroons there befroe any white came there, when he saw  
> the blacks there through his ignorant tongue you seem to know he  
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| 2373|2002-06-06 22:20:49|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
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> Are there some other blacks Columbus meets in Jamaica?

>

> I'm of "West Indian" descent from an island just south of Jamaica. We weren't there before Columbus. We got there along with the rest of the victims of the trans-Atlantic slave trade. Some 40+% of all Africans traded went to the "West Indies." 50+% went to Brazil. Blacks in the Caribbean (West Indies) are descendants of African slaves, recent arrivals. Any that might have been there from some possible pre-Columbian contact would never have been in the majority enough to populate a whole island like Jamaica. And if their genes were passed on, they would make up the most miniscule shred of the total modern black Jamaican population---if they were ever there at all.

>

> Jamaica was inhabited, like many other nearby islands, by Arawak and Carib natives---non blacks in any predominant sense. The term Jamaica itself came from the indigenous term Xaymaca.

>

> West Indian was an old term used by Europeans to erroneously refer to region (thanks to Columbus' geographical

> faux pas). It stuck. So today descendants of African slaves  
> in the Caribbean yet call themselves West Indians. A more  
> politically correct term is Afro-Carib.  
>  
> But what does ANY of this have to do with what we  
> were first discussing? Is this some kind of Jedi mind trick  
> to get us off kilter? I'm still wondering why you're lumping  
> all African-centered/Afrocentric scholars in with fringe elements  
> but are not so judgmental with other fields. And I remain  
> steadfast in my point that ideas of Egypt-Indian ancient

relationships

> (right or wrong) have an old foundation. I'm not a supporter  
> of hyper diffusion that makes Indian culture fall out of some  
> Egypto-Nubian heaven. Thus I'm not a supporter of any who  
> say Buddha was an exiled Egyptian priest. I don't buy that  
> the Hebrews (who were right next door) were of black African  
> descent (in any predominant sense)---so I'm not going all the  
> way to India. But I do support the right to investigate every  
> claim to see how valid it is. And contact and cultural diffusion  
> (both ways) may have taken place without anyone having to  
> claim Egypt founded India or vice versa---despite whatever  
> assertions are made by Greek writers. Contact is certainly possible  
> and exchanges of ideas not out of the question.

>  
> Instead of trying to catch me, how bout you catching  
> the questions I've posed and answering them.

>  
> DG  
>  
> -----

-----  
>  
> Arjuna\_8 said:  
>  
>> caught you, lo your a funny dude, if you research jamaica there

what

>> was called maroons there befroe any white came there, when he saw  
>> the blacks there through his ignorant tongue you seem to know he  
>> called the blacks indians or west indians not east indians west  
>> indianns obviously he knew where he was or he would have called

them

> > east indians, pople fomr aiamca ot this day call themselves west  
> > indians, and they are not fomr india ..dude.--- In Ta\_Seti@y...,  
| 2374|2002-06-06 22:36:17|kcamm23063@aol.com|Re: The Kemetic Origin of the Stories of  
Star Wars|

Arjuna, are you trying to be comical? If there were maroons in Jamaica prior to the Europeans' presence, then that could only mean they were hiding up in the mountains from the Indians, which seems highly unlikely. It was the slave trade that brought Africans to Jamaica and the rest of the Caribbean, and that was what created the Maroons.

There was no West Indies or East India before Columbus mistakenly thought he had landed in India, so no one was called West Indian or East Indian. We have known for quite some time now that the Carib Islands are not India and that the indigenous were called "Indians" by mistake. The West Indies has nothing to do with India - it is just a geographical mishap that stuck.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/6/02 8:17:49 PM Pacific Daylight Time, arjuna\_8@yahoo.com writes:

caught you, lo your a funny dude, if you research jamaica there what was called maroons there befoe any white came there, when he saw the blacks there through his ignorant tongue you seem to know he called the blacks indians or west indians not east indians west indianns obviously he knew where he was or he would have called them east indians, pople fomr aiamca ot this day call themselves west indians, and they are not fomr india ..dude.--- In Ta\_Seti@y..., Mace Windu wrote:

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> the natives of the Americas were Indians because he was  
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> realize that a large land mass (north and south america)  
> would block his route. In fact, he died never knowing  
> those land masses were there. His mistake was not based  
> on the appearances of the indigenous peoples, but the  
> geographic area he was trying to reach. Hence he kept  
> asking the native peoples of the Caribbean islands to take  
> him to the Khan.  
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> The ancient Greek and medieval writers however mistook  
> Indians for Africans probably because of appearances. Thus  
> your analogy is wholly unrelated.  
>  
> > as of dwight york the fake doctor and fake alien it seems  
> > most yahoo clubs are plagued with them  
> > and there perverted hypocritical flase infomation on egypt and

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> > relating to the black world.

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> Well what are you doing on those clubs? I have no  
> scholarly respect for Dwight York, so I don't frequent  
> his clubs. At any rate, York has zip, zilch, nada to do  
> with Afrocentric or African-centered scholarship  
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> don't know what the relevance of this find is to  
> anything we were talking about.

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[http://news.bbc.co.uk/1/hi/english/uk/england/newsid\\_1923000/1923794.st](http://news.bbc.co.uk/1/hi/english/uk/england/newsid_1923000/1923794.stm)  
m

>

> > funny i graduted from florida international university , maybe

>

> > he is a new professor there.

>

> he is an adjunct professor.

>

> > dude you can find correlations and  
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> > egypt opr even vice versa, this sounds liek nazi archaeology to  
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> its really really hard to read your English. PLEASE use  
> a spell check. Deciphering what your saying...sure alot  
> of cultures have similarities. And I agree, it doesn't mean  
> it came from Egypt. As I pointed out Egyptian diffusionists  
> were early European Englishman. Some have picked up  
> that same ideology today. I think every claim needs to be  
> evaluated bit by bit. If we're talking about Egyptian derived  
> Greek culture, I can see it...the evidence for many cases has  
> been presented. Are there any similarities between India and  
> Egypt? Could be...the ancient Greeks certainly thought so.  
> It just needs to be investigated. Diffusion could have been  
> flowing to India, and coming out. Or there could have been  
> minimal contact. I don't know, but I'm open to possibilities.  
> When people start talking about Buddha being an ancient

> Egyptian priest however, I say hold up a second--  
 > unless they've got some really startling information, which  
 > I have not seen. So I agree here. I've never said I didn't.  
 > But like an actual NAZI, you were condemning all of  
 > Afrocentric/African-centered scholarship because of what some  
 > do (many of whom may not even be scholars--and u have still  
 > NOT named). Furthermore, as the originators of this diffusionist  
 > ideology were white English historians, I ask why you do not  
 > condemn Eurocentric Egyptology as being Nazi-like as well?  
 > If one black man who says Africa and Egypt is speaking for  
 > all Afrocentrics/African-centered scholars---then isn't any white  
 > man who says "Egypt" speaking for all of Egyptology?  
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 > fringe elements of African-centered/Afrocentric thought then say  
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> I don't know what a "hait" is.  
> And humans have been categorizing and naming  
> things for a while now.  
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> Welcome to the species.  
>  
>  
> DG

| 2375|2002-06-06 23:06:36|a.manansala@attbi.com|Re: The Kemetic Origin of the Stories of Star Wars|

Hey dude, the term "Indian" did not mean people from present-day India.

The Indies included Indochina and Indonesia places where there was a lot of variety including mogoloid.

It was not a racial term, and people did not have to look like modern inhabitants of India to be called "Indio."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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> was called maroons there befroe any white came there, when he saw  
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>> Welcome to the species.  
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> >  
> > DG  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
| 2376|2002-06-07 07:33:19|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
DUDE!

What is your definition of atheism?

Are you asserting that Mahayanist Buddhism is less atheism because it has a concept of a "heaven" and "hell?" Many traditional African societies do not share the Judeo-Christian concept of a heaven and hell. Are they atheist as well?

What is "nibana?"

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:  
> dude the core of buddhism is athiesm. alot of polel do not knwo  
> this.but the mahayanist buddhist do not beleive this teachign of  
the  
> buddha they beleive oin heavens and hells and the likes. but true  
> buddhism if athiesm.all you have to do is take what the buddha  
> followwe and implement it the life of a sannnyasin this is what the  
> buddha was this is how he attained his so called nibana , but he  
> added the athiesm into it.--- In Ta\_Seti@y..., "Derrick, Alexander"  
> wrote:  
> >  
> >  
> > -----Original Message-----  
> > From: sistahgal2000 [mailto:sistahgal2000@y...]  
> > Sent: Thursday, June 06, 2002 7:46 AM  
> > To: Ta\_Seti@y...  
> > Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star  
> Wars  
> >  
> >  
> > Thank you for your insight and I appreciate your interpretations.  
> I

> > particularly enjoyed the analogy of Buddha's upbringing to  
> Darwin's  
> > gripe with the Church. That makes a lot of sense.  
> >  
> > Although I cannot boast of conversing with "several" Buddhist  
> monks,  
> > I have spoken to two and done my own research.  
> > [Alex Derrick] I consider the monks a reliable first hand source.  
> > I'm primarily interested in the integration of Buddhism into  
> traditional  
> > African  
> > spiritual systems such as Ife. Based on your interpretations, the  
> two  
> > worldviews are diametrically opposed. This is particularly  
> > interesting because there are so many Christians and Jews that  
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> > they do so by ignoring doctrine/picking & choosing what they want  
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> > believe and practice. What's your take on the similarities  
between  
> > Judaism/Christianity and Buddhism? (is this off topic?).  
> > [Alex Derrick] I know little of Judaism/Christianity. I was not  
> raised in  
> > either faith. But this is off topic so I sent you a private  
> email. :)  
> >  
> > It's interesting that you mentioned the Buddha's tendency to fast  
> > because this is also a concept that is not foreign to traditional  
> > African spiritualities. Although I cannot cite specific rituals  
or  
> > instances, fasting before spiritual trials or events is evident  
in  
> > both Kemetic society and more modern African society's such as  
> Yoruba  
> > (please correct me if my assumption is wrong here). It seems as  
if  
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> practice  
> > of penitence - which i agree, is odd ...  
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> > [Alex Derrick] Fasting has its place. The animal kingdom uses  
> fasting from  
> > food as medicine.  
> > Fasting from food can also become a drug if over used. IMHO  
> >

> > Here is an african ritual.  
> > The spiritual Baptist faith has at least one fast that I know of.  
> > You will be placed into a small box and lowered into the ground  
> for 7 days.  
> >  
> > At night you might get a little cracker and water.  
> > While in the box, there is unceasing prayers and drumming by  
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> > outside the box.  
> > Those who come out of the box are never the same.  
> >  
> > P E A C E  
> > Mr. Alex D.

| 2377|2002-06-07 10:02:11|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

The essential of Buddhism as you say is atheistic. I agree That is why I said earlier that in all likelihood Buddhism is not related to African teachings which see the world as composed of a hierarchies of energies/spirits that can be communicated with.

#### Examples

##### East Africa (Nile valley)

Amen (limitless pure energy)

(cosmological family)

Osiris/Isis (gave birth to Egypt)

Horus

divine ancestors

Man.

##### West Africa (Yoruba)

Oludumare (limitless pure energy)

Exu (potential energy)

Orishas (brought man to earth)

Egun (divine ancestors)

Man.

##### Black Americans

God/Jesus

Man

##### Buddhism

Man

---

Arjuna also said that african culture spreading into India was an unlikely form of hyper-dispersion. But it is possible. If we consider the Lemba Jews of South Africa we can see that cultures and peoples (as validated by genetic research) can travel very far. You could turn this around and say that the Indians brought their culture to Egypt (as some have tried to say). But C.A. Diop has illustrated very successfully that Egyptian culture comes from the Nubians and Abyssinians.

There are some artistic similarities worth noting regarding Ancient African and Indian art.

1) A tendency to flatten the perspective of paintings and carvings

- 2) Similar handling of fabric and drapery.
  - 3) Stylizing human forms with more geometric shape vocabulary
  - 4) a tendency to not taper forms
  - 5) common motifs. (divinities emerging from lotus blossom.)
- These similarities are interesting, but only DNA research will make this scenario more lucid.

[Alex Derrick]-----Original Message-----

**From:** Arjuna\_8 [mailto:arjuna\_8@yahoo.com]

**Sent:** Thursday, June 06, 2002 5:52 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

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> -----Original Message-----

> From: sistahgal2000 [mailto:sistahgal2000@y...]

> Sent: Thursday, June 06, 2002 7:46 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The Kemetic Origin of the  
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> P E A C E  
> Mr. Alex D.

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| 2378|2002-06-07 12:10:15|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
Derrick you have a wonderful way of explaining things in a very  
simple, yet logical and easily understood manner - a perfect  
foundation for further investigation. You would make a wonderful  
professor! Thank you very much!

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> The essential of Buddhism as you say is atheistic. I agree That is

why I

> said earlier that in all likelihood Buddhism is not related to

African

> teachings which see the world as composed of a hierarchies of  
> energies/spirits that can be communicated with.

>

>

> Examples

> East Africa (Nile valley)

> Amen (limitless pure energy)

> (cosmological family)

> Osiris/Isis (gave birth to Egypt)

> Horus

> divine ancestors

> Man.

>

> West Africa (Yoruba)

> Oludumare (limitless pure energy)

> Exu (potential energy)

> Orishas (brought man to earth)

> Egun (divine ancestors)

- > Man.
- >
- > Black Americans
- > God/Jesus
- > Man
- >
- > Buddhism
- > Man
- >
- > \_\_\_\_\_
- > Arjuna also said that african culture spreading into India was an

unlikely

- > form of hyper-dispersion. But it is possible. If we consider the

Lemba

- > Jews of South Africa we can see that cultures and peoples(as

validated by

- > genetic research) can travel very far. You could turn this around

and say

- > that the Indians brought their culture to Egypt(as some have tried

to say).

- > But C.A. Diop has illustrated very successfully that Egyptian

culture comes

- > from the Nubians and Abyssinians.

>

- > There are some artistic similarities worth noting regarding Ancient

African

- > and Indian art.

>

- > 1) A tendency to flatten the perspective of paintings and carvings

- > 2) Similar handling of fabric and drapery.

- > 3) Stylizing human forms with more geometric shape vocabulary

- > 4) a tendency to not taper forms

- > 5) common motifs. (divinities emerging from lotus blossom.)

>

- > These similarities are interesting, but only DNA research will make

this

- > scenario more lucid.

>



> [Alex Derrick] -----Original Message-----  
> From: Arjuna\_8 [mailto:arjuna\_8@y...]  
> Sent: Thursday, June 06, 2002 5:52 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

Wars

>  
>  
>  
> dude the core of buddhism is athiesm. alot of polel do not knwo  
> this.but the mahayanist buddhist do not beleive this teachign of

the

> buddha they beleive oin heavens and hells and the likes. but true  
> buddhism if athiesm.all you have to do is take what the buddha  
> followwe and implement it the life of a sannyyasin this is what the  
> buddha was this is how he attained his so called nibana , but he  
> added the athiesm into it.--- In Ta\_Seti@y..., "Derrick, Alexander"  
> wrote:

>>  
>>

>> -----Original Message-----  
>> From: sistahgal2000 [mailto:sistahgal2000@y...]  
>> Sent: Thursday, June 06, 2002 7:46 AM  
>> To: Ta\_Seti@y...  
>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star  
> Wars

>>  
>>

>> Thank you for your insight and I appreciate your interpretations.  
> I

>> particularly enjoyed the analogy of Buddha's upbringing to  
> Darwin's

>> gripe with the Church. That makes a lot of sense.  
>>

>> Although I cannot boast of conversing with "several" Buddhist  
> monks,

>> I have spoken to two and done my own research.

>> [Alex Derrick] I consider the monks a reliable first hand source.

>> I'm primarily interested in the integration of Buddhism into  
> traditional

>> African

>> spiritual systems such as Ife. Based on your interpretations, the  
> two

>> worldviews are diametrically opposed. This is particularly

> > interesting because there are so many Christians and Jews that

are

> > able to integrate Buddhism into their spiritual systems. Perhaps,  
> > they do so by ignoring doctrine/picking & choosing what they want  
> to  
> > believe and practice. What's your take on the similarities

between

> > Judaism/Christianity and Buddhism? (is this off topic?).  
> > [Alex Derrick] I know little of Judaism/Christianity. I was not  
> raised in  
> > either faith. But this is off topic so I sent you a private  
> email. :)  
> >  
> > It's interesting that you mentioned the Buddha's tendency to fast  
> > because this is also a concept that is not foreign to traditional  
> > African spiritualities. Although I cannot cite specific rituals

or

> > instances, fasting before spiritual trials or events is evident

in

> > both Kemetic society and more modern African society's such as  
> Yoruba  
> > (please correct me if my assumption is wrong here). It seems as

if

> > you are comparing Buddha's tendency to fast to the Christian  
> practice  
> > of penitence - which i agree, is odd ...  
> >  
> > [Alex Derrick] Fasting has its place. The animal kingdom uses  
> fasting from  
> food as medicine.  
> > Fasting from food can also become a drug if over used. IMHO  
> >  
> > Here is an african ritual.  
> > The spiritual Baptist faith has at least one fast that I know of.  
> > You will be placed into a small box and lowered into the ground  
> for 7 days.  
> >  
> > At night you might get a little cracker and water.  
> > While in the box, there is unceasing prayers and drumming by

those

> who are  
> > outside the box.  
> > Those who come out of the box are never the same.  
> >  
> > P E A C E  
> > Mr. Alex D.  
>  
>  
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> Ta\_Seti-unsubscribe@y...  
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> <<http://docs.yahoo.com/info/terms/>> .  
| 2379|2002-06-07 12:46:06|Djehuti Sundaka|Egypt's pyramids face multiple threats|  
<http://www.zawya.com/Story.cfm?id=631431708&Section=Countries&page=Egypt&channel=All%20Egypt%20News&objectid=2A17EA26-F5E0-11D4-867D00D0B74A0D7C>

Egypt's pyramids face multiple threats

by Michel Sailhan

CAIRO, June 7 (AFP) - After more than 4,000 years of splendid isolation in the desert, the Great Pyramids of Giza are being encroached upon by housing development and by ever-increasing swarms of tourists, trailed by souvenir hawkers and would-be guides.

On the Giza plateau where the pyramids lie, buses disgorge tourists from around the world every day, with crowds of Egyptians joining them on weekends and holidays.

The scene is chaotic, as tourists, arriving in private cars, taxis or buses, run into official and self-styled guides who offer them rides on camels and horses they lead around the site with a constant turnover of customers.

Salesmen offering papyrus and trinkets mingle with crowds heading in different directions -- to the pyramids and the Sphinx, or the tourist shops and fast-food restaurants, with litter and animal dung scattered in the sand, roads and parking lots.

Further out, anyone riding horseback finds a desert strewn with the shells of old cars, bottles and other plastic objects, iron construction rods, metal wire and cables, and even the decaying corpse of a horse.

And to the south of the three pyramids, there is the foundation for a road, which is part of an unfinished project to complete a beltway around the city of 16 million people.

Construction was stopped amid an international controversy over the impact of such a road.

The "pyramids are attacked, completely attacked by modern construction, by horse stables," said Zahi Hawass, the new secretary general of the Supreme Council of Antiquities. "You cannot please people and destroy the pyramids."

Egyptian President Hosni Mubarak announced at the end of May that he would ask UNESCO about a plan to dig a tunnel near the pyramids that would complete the ring road.

Impatience is mounting in certain quarters of the Egyptian government to see the beltway finally completed. Notable is the housing ministry, which proposed building the tunnel about four kilometers (2.5 miles) south of the pyramids.

Almost a decade ago, Mubarak opposed construction of a surface road, and the UN Educational, Scientific and Cultural Organization had threatened to remove the

pyramids from its World Heritage List if the project went ahead.

Culture Minister Faruq Hosni said the housing ministry is now proposing the tunnel as the project to complete the ring road, and Mubarak has carefully brought the dispute before UNESCO.

But the UNESCO office in Cairo said it has not yet received any request.

Hawass said Mubarak believes the pyramids are more important than the country's development.

As for himself, Hawass said he felt neither tunnel nor surface road would be desirable, because any sort of road would encourage the construction of new buildings nearby.

The Giza plateau, Hawass said, is part of a zone of 50 square kilometers (20 square miles) that is protected by UNESCO, which stretches to the funerary complex at Saqqara, further south.

He favors a UNESCO proposal to build a tunnel north of the pyramids.

However, Egyptian newspapers said the cost of the project, equivalent to around 200 million dollars, is prohibitively expensive.

Hawass added that the area needs to be regulated, as the city keeps encroaching on the site.

There are houses "fifteen meters (50 feet) from the sphinx and I am afraid that one day it will be 10 meters and five meters," Hawass said.

The antiquities official said that a wall has been erected on the southern flank, which separates horseback riders from the pyramids.

"Now you visit the pyramids like a zoo, horses, camels, souvenirs,

people touch you,"

Hawass complained. "Now how can I make control of these people by limiting access to the pyramids."

He added that the wall would also provide security to the tourists, a major concern since Islamic militants gunned down more than 50 foreign tourists near Luxor in 1997.

There have been no such attacks since then, but the authorities are taking no chances.

| 2380|2002-06-07 13:16:58|kcamm23063@aol.com|Re: Egypt's pyramids face multiple threats| Thank you, Djehuti, I guess this is what my friend was referencing when I posted the message about the wall being built around the Giza Pleateau. If anyone is interested in helping him coordinate a protest, please contact him. Richard Fields is a serious pyramidist and astrophysics scholar (and I have been trying to get him to join Ta\_Seti since it's inception). He can be contacted at < rickfields@aol.com > or call 510-352-1637.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/7/02 12:46:34 PM Pacific Daylight Time, ahuguley@ix.netcom.com writes:

<http://www.zawya.com/Story.cfm?id=631431708&Section=Countries&page=Egypt&channel=All%20Egypt%20News&objectid=2A17EA26-F5E0-11D4-867D00D0B74A0D7C>

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| 2381|2002-06-07 13:43:28|ptah\_seker\_ausar777|The Kemetic Origin of Hinduism-Buddhism|  
Hotep Family,

This is a spin off from the topic that involved the ancient Kemetic mythological influences on the Star Wars movies. First of all, it is apparent that most of you have not reverberated back to a simple thing, which is the origin or evolution of what is now known as Hinduism-Buddhism. A tedious study will reveal that such systems or doctrines originated at least over four thousand years ago, among the Dravidian-Cushites. Perhaps, I should inquire, that if Hinduism-Buddhism is atheistic, and derives from the Dravidian theological system, were the Dravidians also atheists?

It is quite apparent and most readily received that the Dravidian-Cushites were not athiests. And, yet, their theological system has clear parallels with the basic tenets of what is now known as Hinduism-Buddhism, which, in their modern modes of belief, seem to be totally juxtaposed to that of the theological doctrine of ancient Kemet, of which I shall further show that that old kingdom is the mouthpiece, while Afruika is the body of the child of Hinduism-Buddhism.

Once again, if Hinduism-Buddhism profess to be atheistic, why the parallels between their systems and Dravidian theology? It would seem quite logical that if the modern Buddhists are atheistic that the ancient Buddhists were also atheistic. And who was the first Buddha, which appears to be a title and not a name, as most people assume, out of sheer ignorance?

What hasn't been taken into consideration is the state of mind that the aboriginal Indians, who were the Dravidian-Cushites, possessed at the time of their peopling India, thousands upon thousands of year ago. Can we be as so foolish to think that when they arrived in the Indian sub-continent that they had no theological system? It is a fact that they migrated from the west, and that, at one point, their abode was in east-central Afruika.

There are those who wish to label the parallels between Hinduism-Buddhism and the theological doctrine of the Cushites of Kemet as cultural borrowings, the results of trade, coincidental happenings etc., etc. These explanation are just simply ways designed by

Eurocentrists and those they've brainwashed, to deny or ignore the obvious, as I shall reveal.

P.E.A.C.E. Progress....

| 2382|2002-06-07 13:54:01|amnehtt|Re: The Kemetic Origin of the Stories of Star Wars|  
Folks, Buddhism is not atheistic. The realization of God in one's inner being, instead of worshipping God as a outer, foreign entity, out in the jungle somewhere or in a church, is what the Buddha brought to us. As we all know, the ancient Egyptians also believed in the power of inner transformation and God realization. If we look at how kings were transformed into gods in the third dynasty, we see that through rituals, the ka of the king merged with his physical being, transforming him into a god. This can most definitely be linked to god-realization that the Buddha blessed us with.

amneh

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> The essential of Buddhism as you say is atheistic. I agree That is

why I

> said earlier that in all likelihood Buddhism is not related to

African

> teachings which see the world as composed of a hierarchies of

> energies/spirits that can be communicated with.

>

>

| 2383|2002-06-07 14:02:11|amnehtt|Re: The Kemetic Origin of the Stories of Star Wars|

With all do respect, I support freedom of speech but do not see room for anybody to call another anything less than something respectful.

if anything, you are making yourself look like one by proposing such a reduced stance.

c'mon, with a name like Arjuna, you should have a lot to live upto.

amneh

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> maybe you should read what i said before you make your self look

> foolish.---

| 2384|2002-06-07 14:28:39|kcamm23063@aol.com|Re: The Kemetic Origin of the Stories of Star Wars|

It may just be me, as I am not as learned as many of you are, but I have always been taught that out of the world's most populous religions, Buddhism is the only one that does not recognize a god. If each

person has a god within themselves, then there is no common god that they are acknowledging, so their god has no name or identity. This is not the same as religions that have a godhead, whereas their worship is common. From what I have heard, Buddha had never acknowledged a god and he was obviously an atheist. The reason that people of various religions can also follow Buddhism is because it does not interlope on their worship of God - as Buddhism has nothing to do with God. This is just my two cents.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/7/02 1:55:41 PM Pacific Daylight Time, amneht@hotmail.com writes:

Folks, Buddhism is not atheistic. The realization of God in one's inner being, instead of worshipping God as a outer, foreign entity, out in the jungle somewhere or in a church, is what the Buddha brought to us. As we all know, the ancient Egyptians also believed in the power of inner transformation and God realization. If we look at how kings were transformed into gods in the third dynasty, we see that through rituals, the ka of the king merged with his physical being, transforming him into a god. This can most definitely be linked to god-realization that the Buddha blessed us with.

amneh

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

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> said earlier that in all likelihood Buddhism is not related to African  
> teachings which see the world as composed of a hierarchies of  
> energies/spirits that can be communicated with.  
>

| 2385|2002-06-07 15:23:32|Derrick, Alexander|Re: The Kemetic Origin of Hinduism-Buddhism|  
Greetings all.

Ancient and modern Hindu practices are indeed very theistic.  
Siddhartha is the first commonly acknowledged Buddha pioneering what we now called Buddhism.

Hinduism is not atheistic. Siddhartha who is the corner stone of the Buddhist philosophy was raised and groomed in Indian cultures of the time which believed in higher external deities. Shiva, Vishnu, Ganeesh,...(?)

To become "enlightened" according to Siddhartha does not require an external god. So in that respect his teaching is atheistic, without a deity.

Many of Siddhartha's teachings appear agnostic, atheistic, and ignorant of personal/external deities (as I have learned from the now infamous monks).

If asked questions that did not deal directly with what he was teaching he simply remained silent.

Theism and Atheism are European constructs and need to be considered and contemplated by using European logic and reason.

**Theism** \The"izm\, n. [From Gr. ? God; probably akin to ? to pray for, ? spoken by God, decreed: cf. F. th[e]isme. Cf. {Enthusiasm}, {Pantheon}, {Theology}.] The belief or acknowledgment of the existence of a God, as opposed to {atheism}, {pantheism}, or {polytheism}.

**Atheism** \A"the\*izm\, n. [Cf. F. ath[e]isme. See {Atheist}.] 1. The disbelief or denial of the existence of a God, or supreme intelligent Being.

**Pantheism** \Pan"the\*izm\, n. [Pan- + theism.] The doctrine that the universe, taken or conceived of as a whole, is God; the doctrine that there is no God but the combined force and laws which are manifested in the existing universe; cosmotheism.

**Polytheism** \Pol"y\*the\*izm\, n. [Poly- + Gr. ? cf. F. polyth[e]isme.] The doctrine of, or belief in, a plurality of gods. (Webster's dictionary)

Buddha's teachings do not openly correspond with the commonly held definition of a God, taught by Christianity in the West. Unless there are esoteric Buddhist teachings we are not privy too. Alas, this possibility I will never deny. Secrets are rightfully kept everywhere.

Webster's definitions on the concept of theism are fairly obtuse. Depending on culture and outlook theism has limitless definitions. My attribute of atheism to Buddhism is relative to a domestic American understanding of the concept of theism.

As I stated earlier to Sistagal. Can we agree that every knowledge system has a very precise teaching regarding how to view and apply knowledge or lack thereof.

One should not theorize outside of the system until one has mastered the foundation of the system. If successful results are expected constantly. Are cultures and spiritual systems any different?

In my ever increasing humble opinion, I previously recommended an almost orthodox appreciation and application of religious arts, martial arts, applied arts, etc. This I suggest is because I love and respect tradition.

If there is a link between Buddhism, Hinduism and Africanism there should be substantial similarities in tradition. If these traditions can be substantiated then that is fantastic. And I am not opposed to be convinced there is a link.

I stated in an early post that there are artistic similarities between the ancient African and Indian art tradition. If any one have information exploring these similarities or a-similarities please post.

**Tradition** \Tra"di"tion\, n. [OE. tradicioun, L. traditio, from tradere to give up, transmit. See {Treason}, {Traitor}.] 1. The act of delivering into the hands of another; delivery. ``A deed takes effect only from the tradition or delivery.'' --Blackstone.

2.

The unwritten or oral delivery of information, opinions, doctrines, practices, rites, and customs, from father to son, or from ancestors to posterity; the transmission of any knowledge, opinions, or practice, from forefathers to descendants by oral communication, without written memorials.

3.

Hence, that which is transmitted orally from father to son, or from ancestors to posterity; knowledge or belief transmitted without the aid of written memorials; custom or practice long observed.

Will you mock at an ancient tradition begun upon an honorable respect? --Shak. .

[Read below](#)

-----Original Message-----

**From:** ptah\_seker\_ausar777 [mailto:ptah\_seker\_ausar777@yahoo.com]

**Sent:** Friday, June 07, 2002 1:43 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] The Kemetic Origin of Hinduism-Buddhism

Hotep Family,

Once again, if Hinduism-Buddhism profess to be atheistic, why the parallels between their systems and Dravidian theology? It would seem quite logical that if the modern Buddhists are atheistic that the ancient Buddhists were also atheistic. And who was the first Buddha, which appears to be a title and not a name, as most people assume, out of sheer ignorance?

[Alex Derrick]Buddhadid not profess atheism. He simply remains silent. Take it as you wish.

What hasn't been taken into consideration is the state of mind that the aboriginal Indians, who were the Dravidian-Cushites, possessed at the time of their peopling India, thousands upon thousands of year ago. Can we be as so foolish to think that when they arrived in the Indian sub-continent that they had no theological system? It is a fact that they migrated from the west, and that, at one point, their abode was in east-central Afruika.

[Alex Derrick]I agree. evolution supports an out of Africa theory. So unless these people were complete crudes they had some type of religious system. I don't know the level of degree and sophistication. There are those who wish to label the parallels between Hinduism-Buddhism and the theological doctrine of the Cushites of Kemet as cultural borrowings, the results of trade, coincidental happenings etc., etc. These explanation are just simply ways designed by Eurocentrists and those they've brainwashed, to deny or ignore the obvious, as I shall reveal.

[Alex Derrick]Academics play things "safe". If you have ideas to disprove their system bring them on!! As I am sure the people on this message board will help you refine your ideas to the level of acceptable academic theory.

P.E.A.C.E. Progress....

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| 2386|2002-06-07 15:39:10|utamawazo|Anyone here study hieroglyphic translation?|  
i.e. the specifics concerning how the scripts were deciphered? I'm  
looking for an image of the banks obelisk inscription.

| 2387|2002-06-07 15:40:55|a.manansala@attbi.com|Re: The Kemetic Origin of the Stories of  
Star Wars|

- > It may just be me, as I am not as learned as many of you are, but I have
- > always been taught that out of the world's most populous religions, Buddhism
- > is the only one that does not recognize a god. If each person has a god
- > within themselves, then there is no common god that they are acknowledging,
- > so their god has no name or identity. This is not the same as religions that
- > have a godhead, whereas their worship is common. From what I have heard,
- > Buddha had never acknowledged a god and he was obviously an atheist. The
- > reason that people of various religions can also follow Buddhism is because
- > it does not interlope on their worship of God - as Buddhism has nothing to do
- > with God. This is just my two cents.
- >

This cannot be said about Mahayana Buddhism at all, which  
is pantheistic and believes that we all are part of  
an all-encompassing, all-pervading God.

Sometimes, Theravada Buddhism is interpreted as atheistic,  
but I think this is Western scholars putting their own  
spin on things.

The "Unborn" mentioned by Buddha appears to be the same  
as the Adibuddha of Mahayana Buddhism.

Nirvana is simply union with the Unborn through  
enlightenment.

Indeed, if you ask 99 out of 100 Theravada Buddhists,  
including monks and scholars, whether Buddha is God,  
and they will say yes.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2388|2002-06-07 16:02:57|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

Interesting. What are the possible scenarios for human divinity in Africa?

1) Divine Inheritance

ex) Pharaoh

2) Ceremony

ex) Nonroyal becomes king. Horemheb, Iy, the first king of each dynasty?

3) Apotheosis

ex) Imhotep.

Are there more?

Amneh also points out that Egyptian theology allows man/woman to realize their divine potential.

How is this state designated by hieroglyphs?

Is this divine state the same as Nirvana? Why and why not.

Could someone compare and contrast the african divine realization with Buddhist Nirvana and Enlightenment.

Peace.

Alex D

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Friday, June 07, 2002 3:41 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

Indeed, if you ask 99 out of 100 Theraveda Buddhists, including monks and scholars, whether Buddha is God, and they will say yes.

| 2389|2002-06-07 17:34:34|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

dude i know the maroon chief personally in accompong and naany town ,and one of thier anceints towns in jamaica we took a archaeologist to nanny town and he tested some artifacts there ot prove we were there prior to columbus, dude you only knowwhat whites feed you , there were many pre european black settelments in the america, befroe the comings of the slave master.--- In Ta\_Seti@y..., kcam23063@a... wrote:

> Arjuna, are you trying to be comical? If there were maroons in

Jamaica prior

> to the Europeans' presence, then that could only mean they were

hiding up in

> the mountains from the Indians, which seems highly unlikely. It

was the

> slave trade that brought Africans to Jamaica and the rest of the

Caribbean,

> and that was what created the Maroons.

>

> There was no West Indies or East India before Columbus mistakenly

thought he

> had landed in India, so no one was called West Indian or East

Indian. We

> have known for quite some time now that the Carib Islands are not

India and

> that the indigenous were called "Indians" by mistake. The West

Indies has

> nothing to do with India - it is just a geographical mishap that

stuck.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

>

> In a message dated 6/6/02 8:17:49 PM Pacific Daylight Time,

> arjuna\_8@y... writes:

>

>

>> caught you, lo your a funny dude, if you research jamaica there

what

>> was called maroons there befroe any white came there, when he

saw

>> the blacks there through his ignorant tongue you seem to know he

>> called the blacks indians or west indians not east indians west

>> indianns obviously he knew where he was or he would have called

them

>> east indians, pople fomr aiamca ot this day call themselves west

>> indians, and they are not fomr india ..dude.--- In Ta\_Seti@y...,

>> Mace Windu wrote:

>>>

>>> Arjuna\_8 said:

>>>



> > > > when christopher columbus came to jamaica he called those

people

> > > > indians to native americans are called indians and in fact

they

> > are

> > > > mogoloids,

> > >

> > > an irrelevant point and gross analogy. Columbus thought

> > > the natives of the Americas were Indians because he was

> > > seeking a water trade route to East. He did however

> > > realize that a large land mass (north and south america)

> > > would block his route. In fact, he died never knowing

> > > those land masses were there. His mistake was not based

> > > on the appearances of the indigenous peoples, but the

> > > geographic area he was trying to reach. Hence he kept

> > > asking the native peoples of the Caribbean islands to take

> > > him to the Khan.

> > >

> > > The ancient Greek and medieval writers however mistook

> > > Indians for Africans probably because of appearances. Thus

> > > your analogy is wholly unrelated.

> > >

> > > > as of dwight york the fake doctor and fake alien it seems

> > > > most yahoo clubs are plagued with them

> > > > and there perverted hypocritical flase infomation on egypt

and

> > egypt

> > > > relating to the black world.

> > >

> > > Well what are you doing on those clubs? I have no

> > > scholarly respect for Dwight York, so I don't frequent

> > > his clubs. At any rate, York has zip, zilch, nada to do

> > > with Afrocentric or African-centered scholarship

> > > as you were \*erroneously\* postulating.

> > >

> > > > And ni dude i have been to mahabalipuram

> > > > if you read what i said it is a new finding not an old one

and

> > it is

> > > > off the west central coast of india, and did i not say it

was a

>>>> new,  
>>>  
>>> maybe you read English as bad as u write it.  
>>> what i said was that the city they found underwater  
>>> (the one you were alluding was 7,500 years old)  
>>> was "NEAR" Mahabalipuram However the dating on  
>>> it is 5,000 years old, not 7,500 years old. Here's  
>>> a news story on it from April 2002. Now unless  
>>> you're talking about some OTHER Indian city,  
>>> its the one off of Mahabalipuram. And again, I still  
>>> don't know what the relevance of this find is to  
>>> anything we were talking about.  
>>>  
>>>  
>>

[http://news.bbc.co.uk/hi/english/uk/england/newsid\\_1923000/1923794.st](http://news.bbc.co.uk/hi/english/uk/england/newsid_1923000/1923794.st)

>> m  
>>>  
>>>> funny i graduted from florida international university ,

maybe

>>>  
>>>> he is a new professor there.  
>>>  
>>> he is an adjunct professor.  
>>>  
>>>> dude you can find correlations and  
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fomr

>>>> egypt opr even vice versa, this sounds liek nazi archaeology

to

>> me  
>>>> inept biase for egypt .  
>>>  
>>> its really really hard to read your English. PLEASE use  
>>> a spell check. Deciphering what your saying...sure alot  
>>> of cultures have similarities. And I agree, it doesn't mean  
>>> it came from Egypt. As I pointed out Egyptian diffusionists  
>>> were early European Englishman. Some have picked up  
>>> that same ideology today. I think every claim needs to be  
>>> evaluated bit by bit. If we're talking about Egyptian derived  
>>> Greek culture, I can see it...the evidence for many cases has  
>>> been presented. Are there any similarities between India and

>>> Egypt? Could be...the ancient Greeks certainly thought so.  
>>> It just needs to be investigated. Diffusion could have been  
>>> flowing to India, and coming out. Or there could have been  
>>> minimal contact. I don't know, but I'm open to possibilities.  
>>> When people start talking about Buddha being an ancient  
>>> Egyptian priest however, I say hold up a second--  
>>> unless they've got some really startling information, which  
>>> I have not seen. So I agree here. I've never said I didn't.  
>>> But like an actual NAZI, you were condemning all of  
>>> Afrocentric/African-centered scholarship because of what some  
>>> do (many of whom may not even be scholars--and u have still  
>>> NOT named). Furthermore, as the originators of this

diffusionist

>>> ideology were white English historians, I ask why you do not  
>>> condemn Eurocentric Egyptology as being Nazi-like as well?  
>>> If one black man who says Africa and Egypt is speaking for  
>>> all Afrocentrics/African-centered scholars---then isn't any

white

>>> man who says "Egypt" speaking for all of Egyptology?  
>>>  
>>> You still haven't answered why you lump in fringe elements  
>>> with all Afrocentrics/African-centered scholars while you

allow

>> white  
>>> scholars to have fringe elements as well. If you are attacking

the

>>> fringe elements of African-centered/Afrocentric thought then

say

>> so.  
>>> Stop stereotyping and making blanket condemnations---like a

Nazi.

>>>  
>>>> martial arts is not exclusive to a region  
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>>> yes. it certainly is. the spell check can be found under

Tools...

> > >

> > > > a historian or archaeologist, what if we had blond centrics or  
> > > > chineses centrics or mohawk centrics or aryan centrics,it

just

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> > > > stupid to me,why afrocentrics why negros all ways got to

call

> > > > themselves the stupoidest names.

> > >

> > > u mean like the word Eurocentric? Just because one is ignorant  
> > > about something doesn't make it stupid...it just means one

needs to

> > > seek to understand and thus alleviate their ignorance. Its

really

> > > that simple. I don't have time to go into the long spill about

why

> > > there's a black history month, black awards shows, etc. and

fields

> > > such as Afrocentric studies, or Afro-American studies, etc.

Last

> > time

> > > you didn't understand the first half of the word, now you've  
> > switched

> > > to attacking the latter half. Is there really a method to your  
> > madness,

> > > or are you just spewing here?

> > >

> > > > aznd i warn you all the yorkys are

> > > > everywhere spreading there jargon i bet some are in here.

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> > > so what? Mormons are everywhere...you don't see other

Christians

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African

> > > centered scholarship unless one is FOOLISH enough to let them

> > > make you believe so. In fact, they spend alot of their time

> > attacking  
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who  
> > > knows anything about African-centered thought can confuse the

two.  
> > >  
> > > > All one  
> > > > has to do is seek and expose the truth. none of these hait

style  
> > > > names.  
> > >  
> > > I don't know what a "hait" is.  
> > > And humans have been categorizing and naming  
> > > things for a while now.  
> > >  
> > > Welcome to the species.  
> > >  
> > >  
> > > DG

> >  
| 2390|2002-06-07 17:35:46|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
exactly ethiopia is the same genric term as india dude, used inthe  
exact same way.--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Hey dude, the term "Indian" did not mean people from  
> present-day India.  
>  
> The Indies included Indochina and Indonesia places  
> where there was a lot of variety including mogoloid.  
>  
> It was not a racial term, and people did not have to  
> look like modern inhabitants of India to be  
> called "Indio."  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
> > caught you, lo your a funny dude, if you research jamaica there

what  
> > was called maroons there befroe any white came there, when he

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> > the blacks there through his ignorant tongue you seem to know he  
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>>> things for a while now.  
>>>  
>>> Welcome to the species.  
>>>  
>>>  
>>> DG  
>>  
>>  
>> To unsubscribe from this group, send an email to:  
>> Ta\_Seti-unsubscribe@y...  
>>  
>>  
>>  
>> Your use of Yahoo! Groups is subject to

<http://docs.yahoo.com/info/terms/>

> >

> >

| 2391|2002-06-07 17:37:55|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
mahayanist are not really buddhist cause they have heavens and  
hells , the buddha was a strict athiest with a eight fold patth he  
took fomrthe sanyasin.Nibana is nirvana is pali the dialect the  
buddha spoke in his days.--- In Ta\_Seti@y..., "sistahgal2000"  
wrote:

> DUDE!

>

> What is your definition of atheism?

>

> Are you asserting that Mahayanist Buddhism is less atheism because

it

> has a concept of a "heaven" and "hell?" Many traditional African  
> societies do not share the Judeo-Christian concept of a heaven and  
> hell. Are they atheist as well?

>

> What is "nibana?"

>

>

> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > dude the core of buddhism is athiesm. alot of polel do not knwo

> > this.but the mahayanist buddhist do not beleive this teachign of

> the

> > buddha they beleive oin heavens and hells and the likes. but

true

> > buddhism if athiesm.all you have to do is take what the buddha

> > followwe and implement it the life of a sannyyasin this is what

the

> > buddha was this is how he attained his so called nibana , but he

> > added the athiesm into it.--- In Ta\_Seti@y..., "Derrick,

Alexander"

> > wrote:

> > >

> > >

> > > -----Original Message-----

> > > From: sistahgal2000 [mailto:sistahgal2000@y...]

> > > Sent: Thursday, June 06, 2002 7:46 AM

> > > To: Ta\_Seti@y...

> > > Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of

Star

> > Wars

> > >

> > >

> > > Thank you for your insight and I appreciate your

interpretations.

> > I

> > > particularly enjoyed the analogy of Buddha's upbringing to

> > Darwin's

> > > gripe with the Church. That makes a lot of sense.

> > >

> > > Although I cannot boast of conversing with "several" Buddhist

> > monks,

> > > I have spoken to two and done my own research.

> > > [Alex Derrick] I consider the monks a reliable first hand

source.

> > > I'm primarily interested in the integration of Buddhism into

> > traditional

> > > African

> > > spiritual systems such as Ife. Based on your interpretations,

the

> > two

> > > worldviews are diametrically opposed. This is particularly

> > > interesting because there are so many Christians and Jews that

> > are

> > > able to integrate Buddhism into their spiritual systems.

Perhaps,

> > > they do so by ignoring doctrine/picking & choosing what they

want

> > to

> > > believe and practice. What's your take on the similarities

> > between

> > > Judaism/Christianity and Buddhism? (is this off topic?).

> > > [Alex Derrick] I know little of Judaism/Christianity. I was

not

> > raised in

> > > either faith. But this is off topic so I sent you a private

> > email. :)

> > >

> > > It's interesting that you mentioned the Buddha's tendency to

fast

> > > because this is also a concept that is not foreign to

traditional

> > > African spiritualities. Although I cannot cite specific

rituals

> or

> > > instances, fasting before spiritual trials or events is

evident

> in

> > > both Kemetic society and more modern African society's such as

> > Yoruba

> > > (please correct me if my assumption is wrong here). It seems

as

> if

> > > you are comparing Buddha's tendency to fast to the Christian

> > practice

> > > of penitence - which i agree, is odd ...

> > >

> > > [Alex Derrick] Fasting has its place. The animal kingdom uses

> > fasting from

> > > food as medicine.

> > > Fasting from food can also become a drug if over used. IMHO

> > >

> > > Here is an african ritual.

> > > The spiritual Baptist faith has at least one fast that I know

of.

> > > You will be placed into a small box and lowered into the

ground

> > for 7 days.

> > >

> > > At night you might get a little cracker and water.

> > > While in the box, there is unceasing prayers and drumming by

> those

> > who are

> > > outside the box.

> > > Those who come out of the box are never the same.

> > >

>>> P E A C E

>>> Mr. Alex D.

| 2392|2002-06-07 17:47:29|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
if one would research instead of arguing in ignorance mahayanist are  
not really buddhist and the true buddhist are hinayana, the buddha  
was athiest any buddhist scholar will tell you this he did not  
beleive in gods in or without.--- In Ta\_Seti@y..., "amneht" wrote:

> Folks, Buddhism is not atheistic. The realization of God in one's  
> inner being, instead of worshipping God as a outer, foreign

entity,

> out in the jungle somewhere or in a church, is what the Buddha  
> brought to us. As we all know, the ancient Egyptians also

believed

> in the power of inner transformation and God realization. If we

look

> at how kings were transformed into gods in the third dynasty, we

see

> that through rituals, the ka of the king merged with his physical  
> being, transforming him into a god. This can most definitely be  
> linked to god-realization that the Buddha blessed us with.

>

> amneh

>

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

>> The essential of Buddhism as you say is atheistic. I agree That

is

> why I

>> said earlier that in all likelihood Buddhism is not related to  
> African

>> teachings which see the world as composed of a hierarchies of  
>> energies/spirits that can be communicated with.

>>

>>

| 2393|2002-06-07 17:52:11|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
have you asked a 100 thera vadist buddhist if the buddha is god,dud  
e thier is no god in the buddhas mindand right now in the world the  
purist form of buddhism is in sri lanka tibet a nepal follow madness  
made up stuff mainfully from nagaarjuna, maybe if you read the

original buddhist cannon you would understand.--- In Ta\_Seti@y...,  
a.manansala@a... wrote:

>

> > It may just be me, as I am not as learned as many of you are,

but I have

> > always been taught that out of the world's most populous

religions, Buddhism

> > is the only one that does not recognize a god. If each person

has a god

> > within themselves, then there is no common god that they are

acknowledging,

> > so their god has no name or identity. This is not the same as

religions that

> > have a godhead, whereas their worship is common. From what I

have heard,

> > Buddha had never acknowledged a god and he was obviously an

atheist. The

> > reason that people of various religions can also follow Buddhism

is because

> > it does not interlope on their worship of God - as Buddhism has

nothing to do

> > with God. This is just my two cents.

> >

>

>

> This cannot be said about Mahayana Buddhism at all, which

> is pantheistic and believes that we all are part of

> a all-encompassing, all-pervading God.

>

> Sometimes, Theravada Buddhism is interpreted as atheistic,

> but I think this is Western scholars putting their own

> spin on things.

>

> The "Unborn" mentioned by Buddha appears to be the same

> as the Adibuddha of Mahayana Buddhism.

>

> Nirvana is simply union with the Unborn through

> enlightenment.

>

> Indeed, if you ask 99 out of 100 Theraveda Buddhists,

> including monks and scholars, whether Buddha is God,

> and they will say yes.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

| 2394|2002-06-07 20:52:33|kcamm23063@aol.com|Re: The Kemetic Origin of the Stories of Star Wars|

Arjunna, it is common knowledge that Black people had been in the Americas before Columbus, but the subject was "maroons." However, I would like for you to tell me prior to the European slave trade, who were the maroons in Jamaica hiding from? By the way, what do you consider "ancient?" I wonder because Columbus named the island, Jamaica, and he may be from an historical era, but certainly not an ancient one.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 6/7/02 5:35:56 PM Pacific Daylight Time, arjuna\_8@yahoo.com writes:

dude i know the maroon chief personally in accompong and naany town ,and one of thier anceints towns in jamaica we took a archaeologist to nanny town and he tested some artifacts there ot prove we were there prior to columbus, dude you only knowwhat whites feed you , there were many pre european black settelments in the america, befroe the comings of the slave master.--- In Ta\_Seti@y..., kcamm23063@a... wrote:

> Arjuna, are you trying to be comical? If there were maroons in Jamaica prior

> to the Europeans' presence, then that could only mean they were hiding up in

> the mountains from the Indians, which seems highly unlikely. It was the

> slave trade that brought Africans to Jamaica and the rest of the Caribbean,

> and that was what created the Maroons.

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> There was no West Indies or East India before Columbus mistakenly thought he

> had landed in India, so no one was called West Indian or East Indian. We

> have known for quite some time now that the Carib Islands are not India and

> that the indigenious were called "Indians" by mistake. The West Indies has

> nothing to do with India - it is just a geographical mishap that stuck.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>



>  
> In a message dated 6/6/02 8:17:49 PM Pacific Daylight Time,  
> arjuna\_8@y... writes:  
>  
>  
> > caught you, lo your a funny dude, if you research jamaica there  
what  
> > was called maroons there befoe any white came there, when he  
saw  
> > the blacks there through his ignorant tongue you seem to know he  
> > called the blacks indians or west indians not east indians west  
> > indianns obviously he knew where he was or he would have called  
them  
> > east indians, pople fomr aiamca ot this day call themselves west  
> > indians, and they are not fomr india ..dude.--- In Ta\_Seti@y...,  
> > Mace Windu wrote:  
> > >  
> > > Arjuna\_8 said:  
> > >  
> > > > when christipher columbus came to jamaica he called those  
people  
> > > > indians to native americans are called indians and in fact  
they  
> > are  
> > > > mogoloids,  
> > >  
> > > an irrelevant point and gross analogy. Columbus thought  
> > > the natives of the Americas were Indians because he was  
> > > seeking a water trade route to East. He did however  
> > > realize that a large land mass (north and south america)  
> > > would block his route. In fact, he died never knowing  
> > > those land masses were there. His mistake was not based  
> > > on the appearances of the indigenous peoples, but the  
> > > geographic area he was trying to reach. Hence he kept  
> > > asking the native peoples of the Caribbean islands to take  
> > > him to the Khan.  
> > >  
> > > The ancient Greek and medieval writers however mistook  
> > > Indians for Africans probably because of appearances. Thus  
> > > your analogy is wholly unrelated.  
> > >  
> > > > as of dwight york the fake doctor and fake alien it seems  
> > > > most yahoo clubs are plagued with them  
> > > > and there perverted hypocritical flase infomation on egypt  
and  
> > egypt  
> > > > relating to the black world.  
> > >  
> > > Well what are you doing on those clubs? I have no  
> > > scholarly respect for Dwight York, so I don't frequent  
> > > his clubs. At any rate, York has zip, zilch, nada to do  
> > > with Afrocentric or African-centered scholarship  
> > > as you were \*erroneously\* postulating.  
> > >  
> > > > And ni dude i have been to mahabalipuram  
> > > > if you read what i said it is a new finding not an old one

and  
> > it is  
> > > off the west central coast of india, and did i not say it  
was a  
> > > new,  
> > >  
> > > maybe you read English as bad as u write it.  
> > > what i said was that the city they found underwater  
> > > (the one you were alluding was 7,500 years old)  
> > > was "NEAR" Mahabalipuram However the dating on  
> > > it is 5,000 years old, not 7,500 years old. Here's  
> > > a news story on it from April 2002. Now unless  
> > > you're talking about some OTHER Indian city,  
> > > its the one off of Mahabalipuram. And again, I still  
> > > don't know what the relevance of this find is to  
> > > anything we were talking about.  
> > >  
> > >  
> >  
[http://news.bbc.co.uk/hi/english/uk/england/newsid\\_1923000/1923794.st](http://news.bbc.co.uk/hi/english/uk/england/newsid_1923000/1923794.st)  
> > m  
> > >  
> > > funny i graduted from florida international university ,  
maybe  
> > >  
> > > he is a new professor there.  
> > >  
> > > he is an adjunct professor.  
> > >  
> > > dude you can find correlations and  
> > > similarities with every culture on earth doesn't mean it came  
from  
> > > egypt opr even vice versa, this sounds liek nazi archaeology  
to  
> > me  
> > > inept biase for egypt .  
> > >  
> > > its really really hard to read your English. PLEASE use  
> > > a spell check. Deciphering what your saying...sure alot  
> > > of cultures have similarities. And I agree, it doesn't mean  
> > > it came from Egypt. As I pointed out Egyptian diffusionists  
> > > were early European Englishman. Some have picked up  
> > > that same ideology today. I think every claim needs to be  
> > > evaluated bit by bit. If we're talking about Egyptian derived  
> > > Greek culture, I can see it...the evidence for many cases has  
> > > been presented. Are there any similarities between India and  
> > > Egypt? Could be...the ancient Greeks certainly thought so.  
> > > It just needs to be investigated. Diffusion could have been  
> > > flowing to India, and coming out. Or there could have been  
> > > minimal contact. I don't know, but I'm open to possibilities.  
> > > When people start talking about Buddha being an ancient  
> > > Egyptian priest however, I say hold up a second--  
> > > unless they've got some really startling information, which  
> > > I have not seen. So I agree here. I've never said I didn't.  
> > > But like an actual NAZI, you were condemning all of  
> > > Afrocentric/African-centered scholarship because of what some

> > > do (many of whom may not even be scholars--and u have still  
> > > NOT named). Furthermore, as the originators of this  
diffusionist  
> > > ideology were white English historians, I ask why you do not  
> > > condemn Eurocentric Egyptology as being Nazi-like as well?  
> > > If one black man who says Africa and Egypt is speaking for  
> > > all Afrocentrics/African-centered scholars---then isn't any  
white  
> > > man who says "Egypt" speaking for all of Egyptology?  
> > >  
> > > You still haven't answered why you lump in fringe elements  
> > > with all Afrocentrics/African-centered scholars while you  
allow  
> > white  
> > > scholars to have fringe elements as well. If you are attacking  
the  
> > > fringe elements of African-centered/Afrocentric thought then  
say  
> > so.  
> > > Stop stereotyping and making blanket condemnations---like a  
Nazi.  
> > >  
> > > martial arts is not exclusive to a region  
> > > but is agagin asinine to say every thing in the wolrd came  
fomr  
> > > egypt.  
> > >  
> > > yes. it certainly is. the spell check can be found under  
Tools...  
> > >  
> > > a historian or archaelogist, what if we had blond centrics or  
> > > chineses centrics or mohawk centrics or aryan centrics,it  
just  
> > sound  
> > > stupid to me,why afrocentrics why negros all ways got to  
call  
> > > themselves the stupoidest names.  
> > >  
> > > u mean like the word Eurocentric? Just because one is ignorant  
> > > about something doesn't make it stupid...it just means one  
needs to  
> > > seek to understand and thus alleviate their ignorance. Its  
really  
> > > that simple. I don't have time to go into the long spill about  
why  
> > > there's a black history month, black awards shows, etc. and  
fields  
> > > such as Afrocentric studies, or Afro-American studies, etc.  
Last  
> > time  
> > > you didn't understand the first half of the word, now you've  
> > switched  
> > > to attacking the latter half. Is there really a method to your  
> > madness,  
> > > or are you just spewing here?  
> > >

> > > aznd i warn you all the yorkys are  
> > > everywhere spreading there jargon i bet some are in here.  
> > >  
> > > so what? Mormons are everywhere...you don't see other  
Christians  
> > > worried about it. Malachi York and his crew don't speak for  
African  
> > > centered scholarship unless one is FOOLISH enough to let them  
> > > make you believe so. In fact, they spend alot of their time  
> > attacking  
> > > Afrocentric thought specifically. So I don't see how someone  
who  
> > > knows anything about African-centered thought can confuse the  
two.  
> > >  
> > > All one  
> > > has to do is seek and expose the truth. none of these hait  
style  
> > > names.  
> > >  
> > > I don't know what a "hait" is.  
> > > And humans have been categorizing and naming  
> > > things for a while now.  
> > >  
> > > Welcome to the species.  
> > >  
> > >  
> > > DG

| 2395|2002-06-07 23:10:08|a.manansala@attbi.com|Re: The Kemetic Origin of the Stories of  
Star Wars|

> have you asked a 100 theravada buddhist if the buddha is god, dud  
> e thier is no god in the buddhas mind and right now in the world the  
> purist form of buddhism is in sri lanka tibet a nepal follow madness  
> made up stuff mainly from nagaarjuna, maybe if you read the  
> original buddhist cannon you would understand..---

Dude, then how do you know what is the mind of Theravada  
Buddhists? Naturally, I gave my own opinion.

I've read the relevant portions of the Buddhist canon and  
can understand them well enough.

There is nothing atheist about these works, they only  
refuse to dwell on the topic of creation, judging it  
as a waste of time.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2396|2002-06-08 12:01:38|a.manansala@attbi.com|Fwd: Retrieved statue on show|

<http://www.ahram.org.eg/weekly/2002/588/sc2.htm>

Al-Ahram

30 May - 5 June 2002

Issue No.588

Retrieved statue on show

A WELL-preserved sandstone statue of a New Kingdom high priest formerly kept in the house of a private collector in Holland has returned home 15 years after it was smuggled out of Egypt. Now, reports Nevine El-Aref, the masterpiece is on display at the Egyptian Museum.

Only a month after its establishment, the Retrieved Monuments Department at the Supreme Council of Antiquities (SCA) successfully recovered the headless statue, which was stolen from the Temple of Montu within Amun-Re's temple complex of Karnak. The priest, who served at the temple in the reign of the 18th-dynasty Pharaoh Amenhotep III, was also named Amenhotep.

Amenhotep III built monuments all over the country, some of which were among the most magnificent ever built, and adorned them with magnificent statues. His mortuary temple on the Theban necropolis was washed away by a series of high floods, and all that remains are the twin statues known as the Colossi of Memnon.

The recovered statue, which is 50cm high and 33cm wide, is inscribed with hieroglyphic texts giving the names and titles of the Pharaoh Amenhotep.

"It is one more important achievement for Egypt," said Minister of Culture Farouk Hosni, who extended his appreciation to Interpol for its collaboration with the Egyptian antiquities police in locating the statue and facilitating its return to Egypt.

Zahi Hawass, general secretary of the SCA, said the statue was stolen from the storehouse of the French mission working at the Temple of Montu. Along with the statue, another 54 objects were taken including a number of faience scarabs, stelae and a schist statue of Osiris.

"The statue of the priest Amenhotep is kneeling and holding a naos (shrine) in his arms. In the naos is a falcon," said senior SCA inspector Abdel-Hamid Maaruf. "It is a beautifully carved masterpiece."

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| 2397|2002-06-08 14:05:23|djahuti.geo|Re: The Kemetic Origin of Hinduism-Buddhism|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Greetings all.

>

> Ancient and modern Hindu practices are indeed very theistic.

>

> Siddhartha is the first commonly acknowledged Buddha pioneering what

we now

> called Buddhism.

>

> Hinduism is not atheistic. Siddhartha who is the corner stone of the

Buddhist

> philosophy was raised and groomed in Indian cultures of the time

which

> believed in higher external deities. Shiva, Vishnu, Ganeesh,...(?)

>

> To become "enlightened" according to Siddhartha does not require an

external

> god. So in that respect his teaching is atheistic, without a deity.

>

> Many of Siddhartha's teachings appear agnostic,atheistic, and

ignor-ant of

> personal/external deities(as I have learned from the now infamous

monks).

>

> If asked questions that did not deal directly with what he was

teaching he

> simply remained silent.

>

> Theism and Atheism are European constructs and need to be considered

and

> contemplated by using European logic and reason.

>

>

>

Just to add to this, it should be remembered that "Hinduism" is not a religion but is a reference to a collection of Indian belief systems.

There are polytheistic systems as well as monotheistic systems and even the atheistic system of the Lokayatas which, like Jainism, is considered by most to be outside of the main grouping. As a matter of fact, Lokayatas, Jainism, and Buddhism are Indian systems that share in a non-theistic perspective of things.

Djehuti Sundaka

| 2398|2002-06-08 14:54:19|a.manansala@attbi.com|Re: The Kemetic Origin of Hinduism-Buddhism|

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

Lokayatas, Jainism, and Buddhism are Indian systems that share

> in a non-theistic perspective of things.

>

> Djehuti Sundaka

>

Djehuti, it's hard to accept these systems as "non-theistic" since theism "the belief in God or gods" is present in all of them.

Even Hinayana Buddhists believe in devas like Indra and Yama.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2399|2002-06-09 10:53:40|djahuti.geo|Re: The Kemetic Origin of Hinduism-Buddhism|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta\_Seti@y..., "Derrick, Alexander"

> > wrote:

>

> Lokayatas, Jainism, and Buddhism are Indian systems that share

> > in a non-theistic perspective of things.

> >

> > Djehuti Sundaka

> >

>

>

> Djehuti, it's hard to accept these systems as "non-theistic"

> since theism "the belief in God or gods" is present in

> all of them.

>

> Even Hinayana Buddhists believe in devas like Indra and

> Yama.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

The beliefs of particular groups and the doctrines of the religions they embrace are often two different things. For instance, the denied polytheism of the Trinity in the otherwise monotheistic religion of Christianity. The mystical traditions of Kabbalah that reject sole reliance upon sent prophets for disclosing divine knowledge. The Islamic mysticism of Sufism and the Hinduistic beliefs of Muslims in Indonesia. The beliefs of none of these traditions alters the perspectives of the religions they're apart of. Such beliefs are only particular to the groups that embrace them. If the instructions of the Buddha as contained in the Sutra Pitaka and the Vinaya Pitaka express belief or reliance upon Indra and Yama or other devas, I will accept that Buddhism is a theistic religion.

Djehuti Sundaka

| 2400|2002-06-09 16:29:34|mansu\_musa|A question for djhuti |

I read some of your posts on racial myths. I see you debated them about the race of the ancient Egyptians, but honestly I think you should put up a web site refuting that web site, because racial myths



profaganda is starting to spread like wild fire on the internet.

Peace

| 2401|2002-06-09 17:44:12|mansu\_musa|3 tombs unearthed in driver's house|

3 tombs unearthed in driver's house

A Supreme Council of Antiquities (SCA) mission started excavations beneath the house of Ramadan Hassan, a driver in the iron & steel mines company in Al-Baharya Oasis, and unearthed three tombs and a temple of God Amun-Ra which the (SCA) has been searching for 15 years.

The mission discovered the walls and columns of the temple on which hieroglyphic inscriptions related to Amun-RA were found.

The prosecution ordered imprisonment of Hassan for four days on charges of excavating for antiquities beneath his house without prior notification to the authorities concerned.

<http://www.uk.sis.gov.eg/online/html7/o090622l.htm>

| 2402|2002-06-10 04:29:53|mansu\_musa|What is your opinion on this??|

This hair is being studied by Dr. Joann Fletcher. Most of the hair samples are cynotrichous (Caucasian) in type as opposed to heliotrichous (Negroid). Though most hair found is a natural dark brown and wavy, one ancient man had curly, naturally red hair. People used henna, and added artificial lengths of hair to create elaborate hairdos more than five thousand

Keita tested hair in pre dynastic times yet he found what was black hair, but this person says otherwise??

| 2403|2002-06-10 07:27:10|mansu\_musa|what some racist wrote on a message board refuting black egyptains|

notice you keep interjecting things in there about aristotle stealing his works from the library of alexandria, and about the olmecs, so let's keep this to one subject.

You were the one who brought Aristotle into this conversation. In particular you were interested in Aristotle mentioning Egypt. I responded by replying that there is no proof whatsoever Aristotle ever visited Egypt. Better yet, the claim made by Afro-centrists that Aristotle stole texts from the Library of Alexandria has been debunked and refuted. The Library of Alexandria was built years after Aristotle's death. As for the Olmecs, they are entirely relevant to this conversation. Some people like, like yourself, like to look at sculptures or paintings and see what they like to see, because they are biased and un-objective. This irresponsible pseudo-science is then used to misrepresent and rewrite established history. So let us continue this discussion.

>>First you site aristotle did not visit egypt, in order to debunk

personal appearance of the egyptians and how the greeks saw them.

Yes I did. I stated that there is no proof whatsoever that Aristotle ever visited Egypt so what he may have heard is not reputable evidence to use in this conversation we are having. Hearsay is not admissible in a court of law as evidence, and hearsay doesn't prove the Ancient Egyptians were black by the way. And lastly, as before, I stated Aristotle lived during the third century b.c. Of course by this time Egypt was at the end of its days. I wonder if it had anything to do with the incompetence of the black 25th Dynasty. Who knows?

>>I am pretty sure a learned man like aristotle knew quite well what

he was talking about when he described the hair and compared the egyptians to a known black population which was the ethiopians

As I said before Aristotle had never been to Egypt, and he had FOR SURE never been to Ethiopia. When Aristotle was alive Egypt was in its last days too. You are also taking Aristotle out of context and there is no way in my opinion you simply came upon this quote by glancing through Problemata. You are copying and pasting all these quotes from somewhere? Where is your source? Aristotle got his knowledge of Ethiopia from other sources. Better yet your opinion is an interpretation and proves nothing. Here is an example.

Aristotle, The History of Animals

"All flying creatures possessed of blood have feathered wings or leathern wings; the bloodless creatures have membranous wings, as insects. The creatures that have feathered wings or leathern wings have either two feet or no feet at all: for there are said to be certain flying serpents in Ethiopia that are destitute of feet."

[http://classics.mit.edu/Aristotle/history\\_anim.1.1.html](http://classics.mit.edu/Aristotle/history_anim.1.1.html)

In this passage in The History of Animals Aristotle informs his readers on his hearsay knowledge of Ethiopia. He describes how certain creatures are said to be there. Obviously from this passage he had never been there for himself, for if he had been, and he had seen this creature he would have described it from his own perspective.

>>Egyptos by the way means black footed ones

[i]Egyptos is the Greek name for Egypt. The word appears to have a biblical Coptic origin. Interesting passage here:

The scholar Pythian Adams raised the possibility that the Greek name

of Egypt, Egyptos [with a hard "g"--translator's note], finds its origin in the ancient phrase "Ai Keft", which sounds much like "Ee Caphtor". According to Adams, Caphtor is the biblical name for the Egyptian delta. If this is really so, it is close to certain that the Egyptian Christians--whom the Arabs call Copts--have preserved remnants of the biblical name Caphtor in their name.

<http://www.starways.net/lisa/essays/philistines.html>

>>Aristotle would have known what an Egyptian and Ethiopian looked

liked, because he wouldn't have described them in so much detail like he did.

If Aristotle knew what the animal he was describing in The History of Animals looked like he would not have used the phrase there are said implying hearsay to describe it. Aristotle it is obvious to me, and anyone who is FAMILIAR with either his life or his works had not been to ETHIOPIA. There is no proof he had ever been there, his writings suggest he had never been there either, that he got his information from OTHER sources.

>>Timolaus: 'but that is a sign of really distinguished birth in

Egypt, Lycinus. All freeborn children plait their hair until they reach manhood...'

Again I have found this quote, as well as the rest of your others, at a thousand afrocentric websites doing a google search. I doubt you are familiar with Lucian's writings but let us continue this debate. I am attempting to find an internet website with a copy of Navigations so I can read the work for myself. Further Lucian was a satirist who indulged in sarcasm. This is well documented. Lucian was well noted for his satire. How do we know this isn't simply another one of his sarcastic remarks? A joke? Better yet why are you taking this obscure passage from someone who made a career out of sarcasm and mockery literally?

>>He talks about Egyptians plaiting their hair, which is found in many

bas reliefs of Egyptians with plaited hair. First of all Egyptians did not have straight hair, and the so called straight hair you see on the reliefs in tombs are of wigs. Egyptians wear wigs of human hair, straw, horse hair, and various other things.

Since we have already discovered in the course of this inquiry that Lucian's description is dubious at best let's move on. Now you have

admitted that the Egyptians wore wigs, that they changed their appearance and that this is depicted in their artwork we can now say that alot of depictions of them in both sculptures and paintings should not be taken literally, like I said its subjective. Of course this is well known. How do we know Greek historians who did not speak Egyptian, were foreigners and dependent upon heresay, did not get confused? Actually we don't. Your whole case is like swiss cheese. Its full of holes.

>> Second that is impossible that slaves were in the boat because

Egyptians did not have a system of chattel slavery.

>>Most of the Egyptians sold themselves into slavery to relieve

debts, and the mother was a war captive. The majority of the slaves in the new kingdom were Asiatic meaning they were from Syria.

Yes the Egyptians never had a problem with slavery.

>>Second that is impossible that slaves were in the boat because

Egyptians did not have a system of chattel slavery.

Exodus 1: 11,14

"Egyptians put hard bondage on the Hebrews they put taskmasters over them in the field, to increase their bondage."

Genesis 37:27-28 - 39:1-2

"Joseph was sold by the Ishmaelites (Arabs) to the Egyptians as a Slave."

>>two black doves had come flying from Thebes in Egypt, one to

Libya, one

to Dodona....

p.343/4 Herodotus. vol. 1. Book 2. HUP

This is subjective and can mean anything. In book two of the The Histories Herodotus talks about and compares the red soil of Libya to the black soil of Egypt. That is subjective and you again putting meaning to words that simply isn't there.

The assertion that this BLACK WOMAN was somehow TYPICALLY Egyptian, of any status, is ridiculously disproven by actually READING the source:

Herodotus, The Histories

"The Dodonaean women called the women doves because they were foreigners, and seemed to them to make a noise like birds. After a while the dove spoke with a human voice, because the woman, whose foreign talk had previously sounded to them like the chattering of a bird, acquired the power of speaking what they could understand."

According to the Dodonaeans the women were called doves because THEY WERE FOREIGNERS.

"My own opinion of these matters is as follows:- I think that, if it be true that the Phoenicians carried off the holy women, and sold them for slaves, the one into Libya and the other into Greece, or Pelasgia (as it was then called), this last must have been sold to the Thesprotians."

They were also described by Herodotus to BE SLAVES.

Herodotus, The Histories

"In other countries the priests have long hair, in Egypt their heads are shaven; elsewhere it is customary, in mourning, for near relations to cut their hair close: the Egyptians, who wear no hair at any other time, when they lose a relative, let their beards and the hair of their heads grow long."

<http://www.richmond.edu/~wstevens/g...herodotus2.html>

Here Herodotus is discussing the beards of the Egyptians. We all know which race is noted for its facial hair and which one isn't. Of course this could be taken anyway when meaning is put to words subjectively.

Herodotus, The Histories

"Male kine are reckoned to belong to Epaphus, and are therefore tested in the following manner:- One of the priests appointed for the purpose searches to see if there is a single black hair on the whole body, since in that case the beast is unclean."

<http://www.richmond.edu/~wstevens/g...herodotus2.html>

Here a priest is describing how the black hair on a kine is in their view unholy.

Herodotus, The Histories

"Therefore the Egyptians give their statues of Jupiter the face of a ram: and from them the practice has passed to the Ammonians, who are a joint colony of Egyptians and Ethiopians, speaking a language

between the two; hence also, in my opinion, the latter people took their name of Ammonians, since the Egyptian name for Jupiter is Amun."

<http://www.richmond.edu/~wstevens/g...herodotus2.html>

Here Herodotus distinguishes between the Ethiopians and Egyptians. He describes a joint colony. He notes they speak different languages too.

>>however only a few Egyptians are now found red in colour, but the

majority of such are non-Egyptians and this is why the story spread among the Greeks of the slaying of foreigners by Busiris....."

Diodorus Siculus, p.301 volume 1. Book 1.HUP

He says some Egyptians were not red. He also talks of STORIES circulating amongst the Greeks. How reliable. Siculus also wrote stories about Atlantis. Notice they are now part too. By Siculus's time the racial composition of Egypt HAD changed. His own words seem to indicate that.

>>I don't think it was just a sun tan they were describing

Yes he was describing how the racial composition of Egypt changed, how Egypt got darker.

>> Timolaus: 'but that is a sign of really distinguished birth in

Egypt,

Lycinus. All freeborn children plait their hair until they reach manhood. what Lucian would be talking about is the sidelock of youth, which most children grew they have pictures of this and it looks quite like braids.

Basically a haircut. Impressive proof.

>>"...the men of Egypt are mostly brown or black with a skinny

desiccated look."

(Ammianus Marcellinus, Book XXII para 16)

Yes by his time massive amounts of blacks had been imported into Egypt.

>>pharoah djoser does not look very med to me

He is missing half his face too. Nice proof.

>>The picture of menuthotep III

Carved out of stone with no color but that of the rock. Missing an eye socket. Damaged. Nice Proof.

>>Disputed by who??? Ethiopians look the same as they always did. You

are using the typical true negriod hamtic which has been refuted by Shomaka Keita. THE nubians were black from the beginning to the end.

You are refuted by your own link.

"The Nubians, based on the analysis of discrete dental traits, are descendent from populations from the north who migrated into that region."

There are several models discussed including a Caucasian one and a multimigration model. Nubia was a melting pot.

>>READ IT FOR YOURSELF THE HAMTIC MYTH HAS BEEN DEBUNKED. eVEN THE LINGUIST JOSEPH GREENBERG HAS ADMITTED IT HAS BEEN DEBUNKED.

Why are you shouting. Further that pdf file is 140 something pages long. Point out to me the page number. I went to about page 50 looking and found nothing.

>>Clovis uses the true negriod which is mostly nasal indexes.

Narrow noses are not just a white trait. somalis are black and so are ethiopians. THE semitic language does not originate in ethiopia, but the afroasiatic language originates around the red sea to what is modern day sudan.

Afro-Asiatic is the language spoken by most semites. That was MY POINT. It originated around the Red Sea in East Africa. Semites are of mixed racial stock. This supports my claim that Ethiopia at that time was a racial melting pot. BTW Herodotus considers Ethiopia to be all the land South of Egypt, not just the modern country of Ethiopia. Good Going.

>> You aRE PICKING A CHOSING FORM ANCIENT WRITTERS WHAT YOU WANT TO  
HEAR.

This is ridiculous because that is exactly what you are doing, what  
your entire case is based on. I am pointing out the enormous  
subjectivity of it by doing the same thing.

>>yOU KEEP SCREAMING AFROCETRIC

When I begin to hear of black colonies in the Ukraine you make me  
laugh.

>>yOU ON THE OTHER POST SELCET A PASSAGE FROM HEORODUTS ABOUT THE  
PHYLYGIANS SP BUT YOU SAY THE OTHER QUOTES ABOUT THE EGYPTAINS  
APPERANCE IS SUBJECTIVE.

I was pointing out your subjective, cursory interpretation of The  
Histories.

>>wHAT ABOUT THE SCULPTURES i POSTED ARE THEY SUBJECTIVE???

Sculptures with half the face missing, unpainted gray sculptures of  
bare grey stone yes of course they are subjective.  
| 2404|2002-06-10 07:36:42|mansu\_musa|Re: what some racist wrote on a message board  
refuting black egypta|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> notice you keep interjecting things in there about aristotle

stealing  
> his works form the library of alexandria,and about the olmecs,so

le't  
> keep this to one subject.  
>  
> You were the one who brought Aristotle into this conversation. In  
> particular you were interested in Aristotle mentioning Egypt. I  
> responded by replying that there is no proof whatsoever Aristotle  
> ever visited Egypt. Better yet, the claim made by Afro-centrists

that  
> Aristotle stole texts from the Library of Alexandria has been  
> debunked and refuted. The Library of Alexandria has built years



after

- > Aristotle's death. As for the Olmecs, they are entirely relevant to
- > this conversation. Some people like, like yourself, like to look at
- > sculptures or paintings and see what they like to see, because they
- > are biased and un-objective. This irresponsible pseudo-science is
- > then used to misrepresent and rewrite established history. So let

us

- > continue this discussion.
- >
- >>>First you site aristolte did not vist egypt, inorder to debunk
- > personal apperaqnce of the egyptains and how the greeks saw them.
- >
- > Yes I did. I stated that there is no proof whatsoever that

Aristotle

- > ever visited Egypt so what he may have heard is not reputable
- > evidence to use in this conversation we are having. Hearsay is not
- > admissible in a court of law as evidence, and hearsay doesn't prove
- > the Ancient Egyptians were black by the way. And lastly, as before,

I

- > stated Aristotle lived during the third century b.c. Of course by
- > this time Egypt was at the end of its days. I wonder if it had
- > anything to do with the incompetence of the black 25th Dynasty. Who
- > knows?
- >
- >>>I am pretty sure a learned man like aristotle knew quite well

what

- > he was talking about when he described the hair and compared the
- > egyptains to a known black population which was the ethiopians
- >
- > As I said before Aristotle had never been to Egypt, and he had FOR
- > SURE never been to Ethiopia. When Aristotle was alive Egypt was in
- > its last days too. You are also taking Aristotle out of context and
- > there is no way in my opinion you simply came upon this quote by
- > glancing through Problemata. You are copying and pasting all these
- > quotes from somewhere? Where is your source? Aristotle got his
- > knowledge of Ethiopia from other sources. Better yet your opinion

is

- > an intepretation and proves nothing. Here is an example.
- >
- > Aristotle, The History of Animals
- > "All flying creatures possessed of blood have feathered wings or

> leathern wings; the bloodless creatures have membranous wings, as  
> insects. The creatures that have feathered wings or leathern wings  
> have either two feet or no feet at all: for there are said to be  
> certain flying serpents in Ethiopia that are destitute of feet."

>  
> [http://classics.mit.edu/Aristotle/history\\_anim.1.i.html](http://classics.mit.edu/Aristotle/history_anim.1.i.html)

>  
> In this passage in The History of Animals Aristotle informs his  
> readers on his hearsay knowledge of Ethiopia. He describes how  
> certain creatures are said to be there. Obviously from this passage  
> he had never been there for himself, for if he had been, and he had  
> seen this creature he would have described it from his own  
> perspective.

>  
> >>Egyptos by the way means black footed ones

>  
> [i]Egyptos is the Greek name for Egypt. The word appears to have a  
> biblical Coptic origin. Interesting passage here:

>  
> The scholar Pythian Adams raised the possibility that the Greek

name

> of Egypt, Egyptos [with a hard "g"--translator's note], finds its  
> origin in the ancient phrase "Ai Kept", which sounds much like "Ee  
> Caphtor". According to Adams, Caphtor is the biblical name for the  
> Egyptian delta. If this is really so, it is close to certain that

the

> Egyptian Christians--whom the Arabs call Copts--have preserved  
> remnants of the biblical name Caphtor in their name.

>  
> <http://www.starways.net/lisa/essays/philistines.html>

>  
> >>Aristotle would have known what an Egyptian and Ethiopian looked  
> like, because he wouldn't have described them in so much detail

like

> he did.

>  
> If Aristotle knew what the animal he was describing in The History

of

> Animals looked like he would not have used the phrase there are

said

> implying hearsay to describe it. Aristotle it is obvious to me, and  
> anyone who is FAMILIAR with with either his life or his works had

not

> been to ETHIOPIA. There is no proof he had ever been there, his  
> writings suggest he had never been there either, that he got his  
> information from OTHER sources.

>

>>>Timolaus: 'but that is a sign of really distinguished birth in  
> Egypt, Lycinus. All freeborn children plait their hair until they  
> reach manhood...'

>

> Again I have found this quote, as well as the rest of your others,

at

> a thousand afrocentric websites doing a google search. I doubt you  
> are familiar with Lucian's writings but let us continue this

debate.

> I am attempting to find an internet website with a copy of  
> Navigations so I can read the work for myself. Further Lucian was a  
> satirist who indulged in sarcasm. This is well documented. Lucian

was

> well noted for his satire. How do we know this isn't simply another  
> one of his sarcastic remarks? A joke? Better yet why are you taking  
> this obscure passage from someone who made a career out of sarcasm  
> and mockery literally?

>

>>>He talks about egyptains plaiting their hair,which is found in

many

> bas reliefs of egyptains with plaited hair. First of all Egyptains  
> did not have straight hair,and the so called straight hair you see

on

> the reliefs in tombs are of wigs. Egyptains wear wigs of human  
> hair,straw,horse hair,and various other things.

>

> Since we have already discovered in the course of this inquiry that  
> Lucian's description is dubious at best lets move on. Now you have  
> admitted that the Egyptians wore wigs, that they changed their  
> appearance and that this is depicted in their artwork we can now

say

- > that alot of depictions of them in both sculptures and paintings
- > should not be taken literally, like I said its subjective. Of

course

- > this is well known. How do we know Greek historians who did not

speak

- > Egyptian, were foreigners and dependent upon heresay, did not get
- > confused? Actually we don't. You whole case is like swiss cheese.

Its

- > full of holes.
- >
- >>> Second that is impossible that slaves were in the boat because
- > egyptains did not have a system of chattel slavery.
- >
- >>>Most of the egyptains sold themselves into slavery to relieve
- > debts,and the mother were war captives. The majority of the slaves

in

- > the new kingdom were asiatic meaning they were frm syria.
- >
- > Yes the Egyptians never had a problem with slavery.
- >
- >>>Second that is impossible that slaves were in the boat because
- > egyptains did not have a system of chattel slavery.
- >
- > Exodus 1: 11,14
- > "Egyptians put hard bondage on the Hebrews they put taskmasters

over

- > them in the field, to increase their bondage."
- >
- > Genesis 37:27-28 - 39:1-2
- > "Joseph was sold by the Ishmelites (Arabs) to the Egyptians as a
- > Slave."
- >
- >>>two black doves had come flying from Thebes in Egypt, one to
- > Libya ,one
- > to Dodona....
- > p.343/4 Herodotus. vol. 1.Book 2. HUP
- >
- > This is subjective and can mean anything. In book two of the The
- > Histories Herodotus talks about and compares the red soil of Libya

to

- > the black soil of Egypt. That is subjective and you again putting
- > meaning to words that simply isn't there.
- >
- > The assertion that this BLACK WOMAN was somehow TYPICALLY Egyptian,
- > of any status, is ridiculously disproven by actually READING the
- > source:
- >
- > Herodotus, The Histories
- > "The Dodonaean women called the women doves because they were

foreigners,

- > and seemed to them to make a noise like birds. After a while the

dove

- > spoke with a human voice, because the woman, whose foreign talk had
- > previously sounded to them like the chattering of a bird, acquired
- > the power of speaking what they could understand."
- >
- > According to the Dodonaeans the women were called doves because

THEY

- > WERE FOREIGNERS.
- >
- > "My own opinion of these matters is as follows:- I think that, if

it

- > be true that the Phoenicians carried off the holy women, and sold
- > them for slaves, the one into Libya and the other into Greece, or
- > Pelasgia (as it was then called), this last must have been sold to
- > the Thesprotians."
- >
- > They were also described by Herodotus to BE SLAVES.
- >
- > Herodotus, The Histories
- > "In other countries the priests have long hair, in Egypt their

heads

- > are shaven; elsewhere it is customary, in mourning, for near
- > relations to cut their hair close: the Egyptians, who wear no hair

at

- > any other time, when they lose a relative, let their beards and the
- > hair of their heads grow long."
- >
- > <http://www.richmond.edu/~wstevens/g...herodotus2.html>
- >

> Here Herodotus is discussing the beards of the Egyptians. We all  
know

> which race is noted for its facial hair and which one isn't. Of

course

> this could be taken anyway when meaning is put to words

subjectively.

>

> Herodotus, The Histories

> "Male kine are reckoned to belong to Epaphus, and are therefore

> tested in the following manner:- One of the priests appointed for

the

> purpose searches to see if there is a single black hair on the

whole

> body, since in that case the beast is unclean."

>

> <http://www.richmond.edu/~wstevens/g...herodotus2.html>

>

> Here a priest is describing how the black hair on a kine is in

their

> view unholy.

>

> Herodotus, The Histories

> "Therefore the Egyptians give their statues of Jupiter the face of

a

> ram: and from them the practice has passed to the Ammonians, who

are

> a joint colony of Egyptians and Ethiopians, speaking a language

> between the two; hence also, in my opinion, the latter people took

> their name of Ammonians, since the Egyptian name for Jupiter is

> Amun."

>

> <http://www.richmond.edu/~wstevens/g...herodotus2.html>

>

> Here Herodotus distinguishes between the Ethiopians and Egyptians.

He

> describes a joint colony. He notes they speak different languages

> too.

>  
>>>however only a few Egyptians are now found red in colour, but the  
> majority of such are non-Egyptians and this is why the story spread  
> among the Greeks of the slaying of foreigners by Busiris....."  
> Diodorus Siculus, p.301 volume 1. Book 1.HUP

>  
> He says some Egyptians were not red. He also talks of STORIES  
> circulating amongst the Greeks. How reliable. Siculus also wrote  
> stories about Atlantis. Notice the are now part too. By Siculus's  
> time the racial composition of Egypt HAD changed. His own words

seem

> to indicate that.

>  
>>>I don't think it was just a sun tan they were decribing  
>  
> Yes he was describing how the racial composition of Egypt changed,  
> how Egypt got darker.

>  
>>> Timolaus: 'but that is a sign of really distinguished birth in  
> Egypt,  
> Lycinus. All freeborn children plait their hair until they reach  
> manhood. what lucian would be talking about is the sidelock of  
> youth,which most children grew they have pictures of this and it  
> looks quit like braids.

>  
> Basically a haircut. Impressive proof.

>  
>>>"...the men of Egypt are mostly brown or black with a skinny  
> desiccated look."

> (Ammianus Marcellinus, Book XXII para 16

>  
> Yes by his time massive amounts of blacks had been imported into  
> Egypt.

>  
>>>pharoah djser does not look very med to me

>  
> He is missing half his face too. Nice proof.

>  
>>>The picture of menuthotep III

>  
> Carved out of stone with no color but that of the rock. Missing an  
> eye socket. Damaged. Nice Proof.

>  
>>>Disputed by who??? Ethiopians look the same as they always did.

You

> are using the typical true negriod hamtic which has been refuted by  
> Shomaka Keita. The nubians were black from the beginning to the end.

>

> You are refuted by your own link.

>

> "The Nubians, based on the analysis of discrete dental traits, are  
> descendent from populations from the north who migrated into that  
> region."

>

> There are several models discussed including a Caucasian one and a  
> multimigration model. Nubia was a melting pot.

>

> >> READ IT FOR YOURSELF THE HAMTIC MYTH HAS BEEN DEBUNKED. eVEN  
THE

> LINGUIST JOSEPH H. GREENBERG HAS ADMITTED IT HAS BEEN DEBUNKED.

>

> Why are you shouting. Further that pdf file is 140 something pages  
> long. Point out to me the page number. I went to about page 50  
> looking and found nothing.

>

> >> Cloughing Brace uses the true negriod which is mostly nasal

indexes.

> Narrow noses are not just a white trait. Somalis are black and so

are

> Ethiopians. The Semitic language does not originate in

Ethiopia, but

> the Afroasiatic language originates around the Red Sea to what is a  
> modern day Sudan.

>

> Afro-Asiatic is the language spoken by most Semites. That was MY  
> POINT. It originated around the Red Sea in East Africa. Semites are  
> of mixed racial stock. This supports my claim that Ethiopia at that  
> time was a racial melting pot. BTW Herodotus considers Ethiopia to

be

> all the land South of Egypt, not just the modern country of

Ethiopia.

> Good Going.

>

> >> You ARE PICKING A CHOICE FROM ANCIENT WRITERS WHAT YOU WANT  
TO



> HEAR.  
 >  
 > This is ridiculous because that is exactly what you are doing, what  
 > your entire case is based on. I am pointing out the enormous  
 > subjectivity of it by doing the same thing.  
 >  
 > >>yOU KEEP SCREAMING AFROCENTRIC  
 >  
 > When I begin to hear of black colonies in the Ukraine you make me  
 > laugh.  
 >  
 > >>yOU ON THE OTHER POST SELECT A PASSAGE FROM HERODOTUS ABOUT THE  
 > PHYLGIAN SP BUT YOU SAY THE OTHER QUOTES ABOUT THE EGYPTAINS  
 > APPEARANCE IS SUBJECTIVE.  
 >  
 > I was pointing out your subjective, cursory interpretation of The  
 > Histories.  
 >  
 > >>WHAT ABOUT THE SCULPTURES I POSTED ARE THEY SUBJECTIVE???  
 >  
 > Sculptures with half the face missing, unpainted gray sculptures of  
 > bare grey stone yes of course they are subjective.

Cynical

Registered: May 2002

Location: Through The Looking Glass

Posts: 357

>>Plato does not give a physical description of the ancient

egyptians, but Diodorus Siculus says that the Egyptians are colonists  
 sent out Ethiopians

Yes Plato did not give any physical description of the Egyptians in  
 either The Republic or The Laws. He did however discuss and talk  
 about Egypt. In neither of these two sources did Plato mention  
 anything about the Egyptians being black. As for Diodorus Siculus he  
 was heavily interested in mythology. He wrote a lot of tales about  
 Atlantis too BTW, as well as Gods etc. Again a lot of what Siculus  
 wrote was literature and mythology not fact. Of course if we took  
 Homer literally in every respect then I guess we might as well go  
 looking around for archeological remains of cyclopes.

"In Ethiopia he instructed the inhabitants in agriculture and founded some notable cities, and then left behind him men to govern the country and collect the tribute." - Diodorus Siculus

In this passage, on a visit to Ethiopia, Osiris instructs the Ethiopians in agriculture and founds cities.

>>Aristotle which i mentioned also compares ethiopians and egyptains, and talks about the ancient egyptains being too black.

Aristotle never went to Egypt, so therefore any account of these so called black Egyptians by Aristotle is nothing but heresy which is not even admitted as evidence in courts of law today. In fact in the introduction to The Histories the reader is notified that it is disputed whether Herodotus himself ever went there. Some Afrocentrists had made the claim that Aristotle traveled to Egypt with Alexander and robbed the Library of Alexandria yet the Library of Alexandria itself was constructed several years after Aristotle's death.

>>Herodotus compares the colchians to the egyptains and calls them melanchrones, which i believe is the greek word for dark skin.

This proves nothing. Of course I usually spend my summers in South Florida. I have darker skin than most Americans living in Michigan I have noticed. Again this is entirely subjective.

>>he also says their hair is oliriches, which means wooly hair.

Herodotus is not the only one you should check out lucian where he talks about the egyptains appearance.

Herodotus also said in the quote where they myth was taken from that this was attributed to the heat and climate of Egypt. And of course a quick glance at some Egyptian paintings shows straight hair. However if we use artwork which is nothing more than a representation to ascribe someone to a racial category we will soon find pseudoscientists claiming the Olmecs were black as several already have.

>>Another thing is I realize there is bad scholarship out there like

the case of the olmecs, and the shang, but you cannot blame this on all black scholars or white scholars that specialize in African history. I understand there is pseudo scholars, but I only support blanced

academic opinions.

I disagree. You seem to have dabbed into this Afrocentrist historical revisionism yourself. Nonetheless, continue.

>>. I have not really found any convincing opinions from people like

Cloring Brace which contends somalis to be nothing more than dark europeans.

In fact it is disputed if the Ancient Nubians were black. It is my information that Semitic language group as well as Semites themselves originated in Ethiopia. This seems to imply to me that Ethiopia was a racial mixing pot in prehistory.

>>I simply talk about my ancestors which are the ancient

egyptians, and I feel this has been monopolized by biased racist scholars like James Henery Breasted, Sir Flinders Petrie, and various others. E. A. Wallis Budge was not an Afrocentric scholar, neither is Bruce Trigger, Frank Yurco, yet these people all point to the African origin of ancient Egypt.

Yes obviously there are a lot of people out there who disagree with you.

>>"They (the Ethiopians) say also that the Egyptians

are colonists sent out by the Ethiopians, Osiris having been the leader of the colony...And the larger part of the customs of the Egyptians are, they hold, Ethiopian..." (Diodorus Siculus, Book III. 2. 4-3. 3)

I am assuming you copy and pasted this from an Afrocentric source. As I have already stated quotes are often times taken out of context. Nonetheless, Diodorus wrote a lot of things and was interested in Mythology. Like Herodotus in the histories he was told stories by the Egyptian priests he came in contact with. He wrote about Atlantis too. I would not take much of his writings literally.

>>"Why are the Ethiopians and Egyptians bandy-legged? Is it because

of that the body of itself creates, because of disturbance by heat, like loss of wood when they become dry? The condition of their hair supports this theory; for it is curlier than that of other nations..." (Aristotle, *Problemata* 909, 7)

This is subjective and better yet it is doubtful Aristotle ever traveled to Egypt. Even better, when Aristotle was alive, in the third century this was IN THE TWILIGHT of EGYPT, and during the last two Dynasties.

>>Lycinus (describing an Egyptian): 'this boy is not merely black; he

has thick lips and his legs are too thin...his hair worn in a plait shows that he is not a freeman.' Timolaus: 'but that is a sign of really distinguished birth in Egypt, Lycinus. All freeborn children plait their hair until they reach manhood...' (Lucian, *\_Navigations\_*, paras 2-3) Dialogue

Like the rest this is copy and pasted. At the beginning the physical description of the boy, with his thick lips is an indication of his being a slave, but Timolaus says that hair plaiting was a custom of distinguished birth. Hair plaiting, that's a custom. It's not like slaves would imitate their masters either. Furthermore this is your evidence? This is ridiculous and subjective. It could mean anything.

>>"Aegyptos conquered the country of the black-footed ones and called it Egypt after himself" (Apollodorus, Book II, paras 3 and 4)

Quetzacotal in Mesopotamia was described as a white bearded man. I am sure this made him a Caucasian, yeah right. The fact is that this passage is obscure, taken out of context, and subjective. If I could make a case for anything by misquoting any work really.

>>Danaos (describing the Aegyptiads): 'I can see the crew with their black limbs and white tunics.' (Aeschylus, *\_The Suppliants\_*, vv. 719-20, 745)

This is a description of the crew of a ship. This does not mean the crew were not slaves. This is again, subjective.

>>Frank Yurco by the way is a Czech Egyptologist, and a very conservative person that denies Afrocentrism, but supports the Egyptians being African people with mixed populations mostly from upper Egypt.

Were there blacks in Egypt, no doubt there were. There is also little doubt there were more near the END like in the 25th Dynasty for example than in earlier days.

| 2405|2002-06-10 09:04:52|a.manansala@attbi.com|Re: What is your opinion on this??|

- > This hair is being studied by Dr. Joann Fletcher. Most of the hair
- > samples are cynotrichous (Caucasian) in type as opposed to
- > heliotrichous (Negroid).

Did you forget to include a ref. or link?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2406|2002-06-10 09:23:40|a.manansala@attbi.com|Re: what some racist wrote on a message board refuting black egypta|

The ancient Greeks did not have to travel to Egypt to know what Egyptians looked like. There is plenty of historical evidence suggesting that it was common to see both Egyptians and Ethiopians in Greece.

Eric Cline has shown that Egyptian communities were present in the Aegean by at least the New Kingdom period.

Also, there is no good reason either to suggest that Ariostotle and others were using hearsay. I notice that Eurocentric scholars usually reject claims of journeys anyway when they come into conflict with their own views.

For example, Herodotus' own claims of having personally seen ancient Egyptian monuments of Sesotris in Western Asia.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2407|2002-06-10 09:49:29|mansu\_musa|Re: what some racist wrote on a message board refuting black egypta|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

- > The ancient Greeks did not have to travel to Egypt to
- > know what Egyptians looked like. There is plenty of
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- >
- > Eric Cline has shown that Egyptian communities were
- > present in the Aegean by at least the New Kingdom
- > period.
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- > Also, there is no good reason either to suggest that
- > Aristotile and others were using hearsay. I notice that
- > Eurocentric scholars usually reject claims of journeys
- > anyway when they come into conflict with their own
- > views.
- >
- > For example, Herodotus' own claims of having personally
- > seen ancient Egyptian monuments of Sesotris in Western
- > Asia.
- >

What is your opinion on the racial myths site??? The site is preading ignorance and the hamitic myth like wild fire.

I was hoping somebody could correct some of the peope here

<http://www.thelyceum.org/>.

Also racial myths is creating alot of myths of their own.

- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>
- | 2408|2002-06-10 09:54:41|mansu\_musa|Re: What is your opinion on this??|
- In Ta\_Seti@y..., a.manansala@a... wrote:
- >
- >> This hair is being studied by Dr. Joann Fletcher. Most of the

hair

- >> samples are cynotrichous (Caucasian) in type as opposed to
- >> heliotrichous (Negroid).
- >
- > Did you forget to include a ref. or link?
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>

<http://www.rom.on.ca/egypt/case/society/people.html> here is a link

and reference

| 2409|2002-06-10 10:10:34|a.manansala@attbi.com|Re: what some racist wrote on a message board refuting black egypta|

- > --- In Ta\_Seti@y..., a.manansala@a... wrote:
- >> The ancient Greeks did not have to travel to Egypt to

> > know what Egyptians looked like. There is plenty of  
 > > historical evidence suggesting that it was common to  
 > > see both Egyptians and Ethiopians in Greece.  
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 > > present in the Aegean by at least the New Kingdom  
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 >  
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 > I was hoping somebody could correct some of the peope here  
 > <http://www.thelyceum.org/>.  
 > Also racial myths is creating alot of myths of their own.  
 >

The racial myths site is one of many sites which propagate  
 the racial ideas like the Hamitic and sun theories.

Is it really worth our time to knock heads with these folk  
 on their own forums?

Regards,

Paul Kekai Manansala

| 2410|2002-06-10 10:31:50|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|  
 Amneh,

I haven't really stated an opinion or interpretation of this matter  
 because I'm just soaking up the collective knowledge of the group -  
 right now. But I do lean towards your interpretation of Buddhism.  
 However, to my knowledge, the concept of "God" or even mention of  
 a "god" are absent from Buddhism. You and I may interpret the  
 spiritual practice as one that edifies the inner-God (that's how I've  
 always seen it anyway). In fact, in an earlier post I even equated it

to the Igbo recognition of the Chi. But again, my interpretation is very modern and no doubt influenced by my very pan-African spiritual foundation. However, I'm not certain that Gautama would agree with our interpretation ...

--- In Ta\_Seti@y..., "amneht" wrote:

> Folks, Buddhism is not atheistic. The realization of God in one's  
> inner being, instead of worshipping God as a outer, foreign entity,  
> out in the jungle somewhere or in a church, is what the Buddha  
> brought to us. As we all know, the ancient Egyptians also believed  
> in the power of inner transformation and God realization. If we  
look  
> at how kings were transformed into gods in the third dynasty, we  
see  
> that through rituals, the ka of the king merged with his physical  
> being, transforming him into a god. This can most definitely be  
> linked to god-realization that the Buddha blessed us with.

>

> amneh

>

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

>> The essential of Buddhism as you say is atheistic. I agree That  
is

> why I

>> said earlier that in all likelihood Buddhism is not related to  
> African

>> teachings which see the world as composed of a hierarchies of  
>> energies/spirits that can be communicated with.

>>

>>

| 2411|2002-06-10 10:35:14|sistahgal2000|Re: The Kemetic Origin of Hinduism-Buddhism|

Based on your posted definition of Atheism I'm not sure Buddhism  
applies. Although there is no mention of "God" in Buddhism, is there  
a statement denying the existence of God? Just because God is  
mentioned doesn't mean that it's a denial of his/her existence. I  
think a true atheist spirituality would state "there is no God or  
there is no supreme spiritual being above man." Do you know of any  
such statements in Buddhism?

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Greetings all.

>

> Ancient and modern Hindu practices are indeed very theistic.

>



> Siddartha is the first commonly acknowledged Buddha pioneering what

we now

> called Buddhism.

>

> Hinduism is not atheistic. Siddartha who is the corner stone of the

Buddhist

> philosophy was raised and groomed in Indian cultures of the time

which

> believed in higher external deities. Shiva, Vishnu, Ganeesh,...(?)

>

> To become "enlightened" according to Siddartha does not require an

external

> god. So in that respect his teaching is atheistic, without a deity.

>

> Many of Siddartha's teachings appear agnostic,atheistic, and ignor-

ant of

> personal/external deities(as I have learned from the now infamous

monks).

>

> If asked questions that did not deal directly with what he was

teaching he

> simply remained silent.

>

> Theism and Atheism are European constructs and need to be

considered and

> contemplated by using European logic and reason.

>

>

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method=exact&isindex=Theism&

> db=\*> Theism \

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=*>The)

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> \*> The"

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=*>The)

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> =\*> From Gr. ?  
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> db=\*> spoken by  
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> \*> God,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=decreed  
> &db=\*> decreed: cf. F. th['e]  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=isme&db  
> =\*> isme. Cf. {  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> asm&db=\*> Enthusiasm}, {  
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> n&db=\*> Pantheon}, {  
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> y&db=\*> Theology}.]  
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method=exact&isindex=existen  
> ce&db=\*> existence of a  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=God&db=  
> \*> God, as  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=opposed  
> &db=\*> opposed to {  
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> &db=\*> atheism}, {  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=panthei

> sm&db=\*> pantheism}, or {  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=polythe

> ism&db=\*> polytheism}.

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> &db=\*> Atheism \A"

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method=exact&isindex=the&db=

> \*> the\*

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> ism\, n. [Cf. F.

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> ath['e]

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method=exact&isindex=isme&db

> =\*> isme.

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> See {

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=Atheist

> &db=\*> Atheist}.] 1.

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> \*> The

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method=exact&isindex=disbeli

> ef&db=\*> disbelief or

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=denial&

> db=\*> denial of  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> the  
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method=exact&isindex=existen  
> ce&db=\*> existence of a  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=God&db=  
> \*> God, or  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=supreme  
> &db=\*> supreme  
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> gent&db=\*> intelligent  
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> b=\*> Being.  
>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> sm&db=\*> Pantheism \  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> Pan"  
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method=exact&isindex=the&db=  
> \*> the\*  
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> \*> ism\, n. [  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

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> \*> Pan- +  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=theism&db=*> theism.)  
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> db=\*> theism.]  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=*> The)  
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> \*> The  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=doctrin&db=*> doctrine)  
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> e&db=\*> doctrine  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=that&db=*> that)  
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> =\*> that  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db=*> the)  
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> \*> the  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=univers&db=*> universe,)  
method=exact&isindex=univers  
> e&db=\*> universe,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=taken&db=*> taken or)  
method=exact&isindex=taken&d  
> b=\*> taken or  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=conceiv&db=*> conceived of as a)  
method=exact&isindex=conceiv  
> ed&db=\*> conceived of as a  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=whole&db=*> whole, is)  
method=exact&isindex=whole&d  
> b=\*> whole, is  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=God&db=*> God;)  
method=exact&isindex=God&db=  
> \*> God;  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db=*)  
method=exact&isindex=the&db=

> \*> the  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=doctrin)  
method=exact&isindex=doctrin  
> e&db=\*> doctrine  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=that&db)  
method=exact&isindex=that&db  
> =\*> that  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=there&d)  
method=exact&isindex=there&d  
> b=\*> there is no  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=God&db)  
method=exact&isindex=God&db=  
> \*> God  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=but&db)  
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> \*> but  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db)  
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> \*> the  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=combine)  
method=exact&isindex=combine  
> d&db=\*> combined  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=force&d)  
method=exact&isindex=force&d  
> b=\*> force  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=and&db)  
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> \*> and  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=laws&db)  
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> =\*> laws  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=which&d)  
method=exact&isindex=which&d

> b=\*> which  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=are&db=)  
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 > \*> are  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=manifes)  
 method=exact&isindex=manifes  
 > ted&db=\*> manifested in  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db=)  
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 > \*> the  
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 method=exact&isindex=existin  
 > g&db=\*> existing  
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 method=exact&isindex=univers  
 > e&db=\*> universe;  
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 > eism&db=\*> cosmotheism.  
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 > ism&db=\*> Polytheism \  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Pol&db=)  
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 > \*> Pol"y\*  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db=)  
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 > \*> the\*  
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 > \*> ism\, n. [  
 > <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Poly&db=)  
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> =\*> Poly- + Gr. ? cf. F.

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> db=\*> polyth['e]

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> =\*> isme.]

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> \*> The

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> e&db=\*> doctrine of, or

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> db=\*> belief in, a

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> ty&db=\*> plurality of

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=gods&db

> =\*> gods.

>

> (Webster's dictionary)

>

> Buddha's teachings do not openly correspond with the commonly held

> definition of a God, taught by Christianity in the West. Unless

there are

> esoteric Buddhist teachings we are not privy too. Alas, this

possibility I

> will never deny. Secrets are rightfully kept everywhere.

>

> Webster's definitions on the concept of theism are fairly obtuse.

Depending

> on culture and outlook theism has limitless definitions. My

attribute of

> atheism to Buddhism is relative to a domestic American

understanding of the

> concept of theism.

>

> As I stated earlier to Sistagal. Can we agree that every knowledge

system

> has a very precise teaching regarding how to view and apply

knowledge or

> lack their of. One should not theorize outside of the system until

one has

> mastered the foundation of the system. If successful results are

expected

> constantly. Are cultures and spiritual systems any different?

>

> In my ever increasing humble opinion, I previously recommended an

almost

> orthodox appreciation and application of religious arts, martial

arts,

> applied arts, etc. This I suggest is because I love and respect

tradition.

>

> If there is a link between Buddhism, Hinduism and Africanism there

should be

> substantial similarities in tradition. If these traditions can be

> substantiated then that is fantastic. And I am not opposed to be

convinced

> there is a link.

>

> I stated in an early post that there are artistic similarities

between the

> ancient african and Indian art tradition. If any one have

information

> exploring these similarities or a-similarities please post.

>

>

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> on&db=\*> Tradition

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> \*> \

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method=exact&isindex=Tra&db=

> \*> Tra

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=

> \*> \*di"

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=tion&db

> =\*> tion

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=

> \*> \, n. [OE.

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=tradici

> oun&db=\*> tradicioun

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=

> \*> , L.

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=traditi

> o&db=\*> traditio

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=

> \*> ,

> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=from&db

```
> =*> from
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=tradere
> &db=*> tradere
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *> to
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=give&db
> =*> give
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *> up,
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=transmi
> t&db=*> transmit
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *> .
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=See&db=
> *> See
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *> {
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=Treason
> &db=*> Treason
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
```

```
> *> }, {
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=Traitor
> &db=*> Traitor
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> }.] 1.
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> The
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=act&db=
> *> act
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> of
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=deliver
> ing&db=*> delivering
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=into&db=
> =*> into
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=the&db=
```

> \*> the  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=hands&d)  
method=exact&isindex=hands&d  
> b=\*> hands  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=  
> \*> of  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=another)  
method=exact&isindex=another  
> &db=\*> another  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=  
> \*> ;  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=deliver)  
method=exact&isindex=deliver  
> y&db=\*> delivery  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=  
> \*> . ``A  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=deed&db)  
method=exact&isindex=deed&db  
> =\*> deed  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=takes&d)  
method=exact&isindex=takes&d  
> b=\*> takes  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
method=exact&isindex=The&db=

```
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=effect&
> db=*> effect
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=only&db
> =*> only
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=from&db
> =*> from
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=the&db=
> *> the
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=traditi
> on&db=*> tradition
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=The&db=
> *> or
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?

method=exact&isindex=deliver
```

> y&db=\*> delivery  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ." --  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=Blackst  
> one&db=\*> Blackstone  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> .  
>  
> 2.  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> The  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=unwritt  
> en&db=\*> unwritten  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> or  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=oral&db  
> =\*> oral  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=deliver  
> y&db=\*> delivery  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=



> \*> of  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=informa  
> tion&db=\*> information  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=opinion  
> s&db=\*> opinions  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=doctrin  
> es&db=\*> doctrines  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=practic  
> es&db=\*> practices  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=rites&d  
> b=\*> rites  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=and&db=

```
> *> and
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=customs
> &db=*> customs
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> ,
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=from&db
> =*> from
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *>
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=father&
> db=*> father
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> to
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=son&db=
> *> son
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
> *> , or
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=from&db
> =*> from
> <http://work.ucsd.edu:5141/cgi-bin/http\_webster?
method=exact&isindex=The&db=
```

> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=ancesto)  
  
method=exact&isindex=ancesto  
> rs&db=\*> ancestors  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
  
method=exact&isindex=The&db=  
> \*> to  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=posterity)  
  
method=exact&isindex=posterity  
> ty&db=\*> posterity  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
  
method=exact&isindex=The&db=  
> \*> ;  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=the&db=)  
  
method=exact&isindex=the&db=  
> \*> the  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
  
method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=transmission&db=)  
  
method=exact&isindex=transmission  
> ssion&db=\*> transmission  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
  
method=exact&isindex=The&db=  
> \*> of  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=any&db=)  
  
method=exact&isindex=any&db=  
> \*> any  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=)  
  
method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=knowledge)  
  
method=exact&isindex=knowledge

> ge&db=\*> knowledge  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=opinion  
> s&db=\*> opinions  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> , or  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=practic  
> e&db=\*> practice  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=from&db  
> =\*> from  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=forefat  
> hers&db=\*> forefathers  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> to  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=descend  
> ants&db=\*> descendants  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=

> \*> by  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=oral&db=>=> oral)  
method=exact&isindex=oral&db=>=> oral  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=> *>)  
method=exact&isindex=The&db=> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=communication&db=> communication)  
method=exact&isindex=communication&db=> communication  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=> *> ,)  
method=exact&isindex=The&db=> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=without&db=> without)  
method=exact&isindex=without&db=> without  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=> *>)  
method=exact&isindex=The&db=> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=written&db=> written)  
method=exact&isindex=written&db=> written  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=> *>)  
method=exact&isindex=The&db=> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=memoria&db=> ls&db=> memorials)  
method=exact&isindex=memoria&db=> ls&db=> memorials  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=The&db=> *> .)  
method=exact&isindex=The&db=> \*> .  
>  
>  
> 3.  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=Hence&d  
> b=\*> Hence  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> ,  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=that&db  
> =\*> that  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=which&d  
> b=\*> which  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*> is  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=transmi  
> tted&db=\*> transmitted  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=orally&  
> db=\*> orally  
> <[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?](http://work.ucsd.edu:5141/cgi-bin/http_webster?)

method=exact&isindex=The&db=  
> \*>  
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method=exact&isindex=The&db=

> \*> . .

>

> Read below

> -----Original Message-----

> From: ptah\_seker\_ausar777 [mailto:ptah\_seker\_ausar777@y...]

> Sent: Friday, June 07, 2002 1:43 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] The Kemetic Origin of Hinduism-Buddhism  
>  
>  
>  
> Hotep Family,  
>  
> Once again, if Hinduism-Buddhism profess to be atheistic, why the  
> parallels between their systems and Dravidian theology? It would

seem

> quite logical that if the modern Buddhists are atheistic that the  
> ancient Buddhists were also atheistic. And who was the first

Buddha,

> which appears to be a title and not a name, as most people assume,  
> out of sheer ignorance?  
> [Alex Derrick] Buddha did not profess atheism. He simply remains

silent.

> Take it as you wish.  
>  
> What hasn't been taken into consideration is the state of mind that  
> the aboriginal Indians, who were the Dravidian-Cushites, possessed

at

> the time of their peopling India, thousands upon thousands of year  
> ago. Can we be as so foolish to think that when they arrived in the  
> Indian sub-continent that they had no theological system? It is a  
> fact that they migrated from the west, and that, at one point,

their

> abode was in east-central Afruika.  
> [Alex Derrick] I agree. evolution supports an out of Africa

theory. So

> unless these people were complete crudes they had some type of

religious

> system. I don't know the level of degree and sophistication.  
> There are those who wish to label the parallels between Hinduism-  
> Buddhism and the theological doctrine of the Cushites of Kemet as  
> cultural borrowings, the results of trade, coincidental happenings  
> etc., etc. These explanation are just simply ways designed by  
> Eurocentrists and those they've brainwashed, to deny or ignore the

> obvious, as I shall reveal.  
> [Alex Derrick] Academics play things "safe". If you have ideas to

disprove

> their system bring them on!! As I am sure the people on this

message board

> will help you refine your ideas to the level of acceptable academic

theory.

>

>

>

>

> P.E.A.C.E. Progress....

>

>

> To unsubscribe from this group, send an email to:

> Ta\_Seti-unsubscribe@y...

>

>

>

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service

> <<http://docs.yahoo.com/info/terms/>> .

| 2412|2002-06-10 10:40:18|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|

You did not answer my original question. In your opinion, is a spiritual system without a heaven and a hell atheist? I ask this because you are citing the existence of a heaven and hell in Mahayanist theology as the reason why they are not atheist.

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> mahayanist are not really buddhist cause they have heavens and

> hells , the buddha was a strict athiest with a eight fold patth he

> took fomrthe sanyasin.Nibana is nirvana is pali the dialect the

> buddha spoke in his days.--- In Ta\_Seti@y..., "sistahgal2000"

> wrote:

> > DUDE!

> >

> > What is your definition of atheism?

> >

> > Are you asserting that Mahayanist Buddhism is less atheism because

> it

> > has a concept of a "heaven" and "hell?" Many traditional African

> > societies do not share the Judeo-Christian concept of a heaven

and

> > hell. Are they atheist as well?

>>  
>> What is "nibana?"  
>>  
>>  
>> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:  
>>> dude the core of buddhism is athiesm. alot of polel do not knwo  
>>> this.but the mahayanist buddhist do not beleive this teachign  
of  
>> the  
>>> buddha they beleive oin heavens and hells and the likes. but  
> true  
>>> buddhism if athiesm.all you have to do is take what the buddha  
>>> followwe and implement it the life of a sannyyasin this is what  
> the  
>>> buddha was this is how he attained his so called nibana , but  
he  
>>> added the athiesm into it.--- In Ta\_Seti@y..., "Derrick,  
> Alexander"  
>>> wrote:  
>>>>  
>>>>  
>>>> -----Original Message-----  
>>>> From: sistahgal2000 [mailto:sistahgal2000@y...]  
>>>> Sent: Thursday, June 06, 2002 7:46 AM  
>>>> To: Ta\_Seti@y...  
>>>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of  
> Star  
>>> Wars  
>>>>  
>>>>  
>>>> Thank you for your insight and I appreciate your  
> interpretations.  
>>> I  
>>>> particularly enjoyed the analogy of Buddha's upbringing to  
>>> Darwin's  
>>>> gripe with the Church. That makes a lot of sense.  
>>>>  
>>>> Although I cannot boast of conversing with "several" Buddhist  
>>> monks,  
>>>> I have spoken to two and done my own research.  
>>>> [Alex Derrick] I consider the monks a reliable first hand  
> source.  
>>>> I'm primarily interested in the integration of Buddhism into  
>>> traditional  
>>>> African  
>>>> spiritual systems such as Ife. Based on your interpretations,

> the  
>>> two  
>>>> worldviews are diametrically opposed. This is particularly  
>>>> interesting because there are so many Christians and Jews  
that  
>> are  
>>>> able to integrate Buddhism into their spiritual systems.  
> Perhaps,  
>>>> they do so by ignoring doctrine/picking & choosing what they  
> want  
>>> to  
>>>> believe and practice. What's your take on the similarities  
>> between  
>>>> Judaism/Christianity and Buddhism? (is this off topic?).  
>>>> [Alex Derrick] I know little of Judaism/Christianity. I was  
> not  
>>> raised in  
>>>> either faith. But this is off topic so I sent you a private  
>>> email. :)  
>>>>  
>>>>> It's interesting that you mentioned the Buddha's tendency to  
> fast  
>>>> because this is also a concept that is not foreign to  
> traditional  
>>>> African spiritualities. Although I cannot cite specific  
> rituals  
>> or  
>>>> instances, fasting before spiritual trials or events is  
> evident  
>> in  
>>>> both Kemetic society and more modern African society's such  
as  
>>> Yoruba  
>>>> (please correct me if my assumption is wrong here). It seems  
> as  
>> if  
>>>> you are comparing Buddha's tendency to fast to the Christian  
>>> practice  
>>>> of penitence - which i agree, is odd ...  
>>>>  
>>>>> [Alex Derrick] Fasting has its place. The animal kingdom  
uses  
>>> fasting from  
>>>> food as medicine.  
>>>> Fasting from food can also become a drug if over used. IMHO  
>>>>

>>>> Here is an african ritual.  
>>>> The spiritual Baptist faith has at least one fast that I know  
> of.  
>>>> You will be placed into a small box and lowered into the  
> ground  
>>> for 7 days.  
>>>>  
>>>> At night you might get a little cracker and water.  
>>>> While in the box, there is unceasing prayers and drumming by  
>> those  
>>> who are  
>>>> outside the box.  
>>>> Those who come out of the box are never the same.  
>>>>  
>>>> P E A C E  
>>>> Mr. Alex D.  
| 2413|2002-06-10 11:00:34|mansu\_musa|Re: what some racist wrote on a message board  
refuting black egypta|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:  
>  
>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>> The ancient Greeks did not have to travel to Egypt to  
>>> know what Egyptians looked like. There is plenty of  
>>> historical evidence suggesting that it was common to  
>>> see both Egyptians and Ethiopians in Greece.  
>>>  
>>> Eric Cline has shown that Egyptian communities were  
>>> present in the Aegean by at least the New Kingdom  
>>> period.  
>>>  
>>> Also, there is no good reason either to suggest that  
>>> Ariostotle and others were using hearsay. I notice that  
>>> Eurocentric scholars usually reject claims of journeys  
>>> anyway when they come into conflict with their own  
>>> views.  
>>>  
>>> For example, Herodotus' own claims of having personally  
>>> seen ancient Egyptian monuments of Sesotris in Western  
>>> Asia.  
>>>  
>>  
>>  
>> What is your opinion on the racial myths site??? The site is  
>> preading ignorance and the hamitic myth like wild fire.  
>> I was hoping somebody could correct some of the peope here  
>> <http://www.thelyceum.org/>.



> > Also racial myths is creating alot of myths of their own.

> >

>

> The racial myths site is one of many sites which propagate

> the racial ideas like the Hamitic and sun theories.

>

> Is it really worth our time to knock heads with these folk

> on their own forums?

>

> Regards,

> Paul Kekai Manansala

Sodpet before we finish up our conversation I would like you to explain this. Reading further into the The Histories I noticed that Herodotus openly states he only traveled as far south as Elephantine and that the only knowledge he had of anything further to the south, into Ethiopia, was from hearsay. I find this odd since you seem to believe him to be such an expert on Ethiopians, and the connection between Egypt and Ethiopia. I also find it interesting that while Herodotus was in Egypt he records in The Histories that he could find no one who knew a source for the Nile, except one scribe who believed it originated near Elephantine which we know to be incorrect. I find this hard to believe for a people as you supposedly claim originated from Punt, in Somalia, that they would have only but a cursory knowledge of the origins of the Nile if they originated much further to the South, in Black Africa.

Herodotus, The Histories

"With regard to the sources of the Nile, I have found no one among all those with whom I have conversed, whether Egyptians, Libyans, or Greeks, who professed to have any knowledge, except a single person. He was the scribe who kept the register of the sacred treasures of Minerva in the city of Sais, and he did not seem to me to be in earnest when he said that he knew them perfectly well. His story was as follows:- "Between Syene, a city of the Thebais, and Elephantine, there are" (he said) "two hills with sharp conical tops; the name of the one is Crophi, of the other, Mophi. Midway between them are the fountains of the Nile, fountains which it is impossible to fathom."

| 2414|2002-06-10 11:12:05|a.manansala@attbi.com|Re: What is your opinion on this??|

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> >

> > > This hair is being studied by Dr. Joann Fletcher. Most of the

> hair

> > > samples are cynotrichous (Caucasian) in type as opposed to

> > > heliotrichous (Negroid).

> >  
> > Did you forget to include a ref. or link?  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
> <http://www.rom.on.ca/egypt/case/society/people.html> here is a link  
>  
> and reference  
>  
>

Actually, I'm aware of this article, but I've never seen the actual data used.

For example, Fletcher claims "most" hair is "Caucasian-like" which suggests that the rest was "Negroid?"

I wonder what were the ratios and what was her criteria for classifying the hair. Did she take into account degradation and other factors?

There should be no surprise as to the difference of opinion.

For example, look at the views of SOY Keita as compared to C. Loring Brace.

Keita has specialized in African physical anthropology.

Brace is a specialist in finding lost caucasoids including among the Chippewa Indians, Micronesians, Samurai, Somali, etc. He is a proponent of the Neanderthal = Caucasian theory.

It counts on who you see as more credible.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 2415|2002-06-10 11:16:38|kcamm23063@aol.com|Re: what some racist wrote on a message board refuting black eg...|

The following is confusing - who actually wrote this? No offense, but it does not read like Alberto to me, and who is "Sodpet?" I am just trying to keep up with who is saying what.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/10/02 11:00:33 AM Pacific Daylight Time, alberto34482@yahoo.com writes:

Sodpet before we finish up our conversation I would like you to explain this. Reading further into the The Histories I noticed that Herodotus openly states he only traveled as far south as Elephantine and that the only .....

| 2416|2002-06-10 11:47:52|mansu\_musa|Re: What is your opinion on this??|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > >

> > > > This hair is being studied by Dr. Joann Fletcher. Most of the

> > hair

> > > > samples are cynotrichous (Caucasian) in type as opposed to

> > > > heliotrichous (Negroid).

> > >

> > > Did you forget to include a ref. or link?

> > >

> > > Regards,

> > > Paul Kekai Manansala

> > > <http://home.attbi.com/~a.manansala/afro.htm>

> >

> >

> > <http://www.rom.on.ca/egypt/case/society/people.html> here is a

link

> >

> > and reference

> >

> >

>

> Actually, I'm aware of this article, but I've never seen

> the actual data used.

>

> For example, Fletcher claims "most" hair is "Caucasian-like"

> which suggests that the rest was "Negroid?"

>

> I wonder what were the ratios and what was her criteria

> for classifying the hair. Did she take into account

> degradation and other factors?

>

- > There should be no surprise as to the difference of opinion.
- >
- > For example, look at the views of SOY Keita as compared
- > to C. Loring Brace.
- >
- > Keita has specialized in African physical anthropology.

Is the race issue in Egypt truly solved, or is it still in the air and lingers. Most people like Zahi Hawass, Salam Ikram are scared to talk about it. I mean I thought it was over, but yet we see people trying to find blonde haired Egyptians, red haired Egyptians, and still clinging on to the true Negroid criteria. There are even people who don't think the Nubians are black.

- >
- > Brace is a specialist in finding lost Caucasoids including
- > among the Chippewa Indians, Micronesians, Samurai,
- > Somali, etc. He is a proponent of the Neanderthal =
- > Caucasian theory.
- >
- > It counts on who you see as more credible.
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>
- | 2417|2002-06-10 12:29:50|mansu\_musa|Re: what some racist wrote on a message board refuting black eg...|
- In Ta\_Seti@y..., kcam23063@a... wrote:
- > The following is confusing - who actually wrote this? No offense,

but it

- > does not read like Alberto to me, and who is "Sodpet?" I am just

trying to

- > keep up with who is saying what.
- >
- > Forward Ever (by any means necessary); Backward Never!
- > Karen-Yaa (YGA)
- >
- > In a message dated 6/10/02 11:00:33 AM Pacific Daylight Time,
- > alberto34482@y... writes:
- >
- >
- >> Sodpet before we finish up our conversation I would like you to

> > explain this. Reading further into the The Histories I noticed

that

> > Herodotus openly states he only traveled as far south as

Elephantine

> > and that the only .....

Sopdet is somebody that posted a subject about the race of the ancient Egyptians on the message board. I am just observing the conversation myself.

I just wanted to point out some of the eurocentric tactics they use when dealing with Herodotus, and a few others.

| 2418|2002-06-10 12:32:00|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

The idea of a true Buddhist is a very relative concept in the case of religious beliefs. How can one justify an interpretation of a scripture/concept more "truthful" than the next man.

Before one can claim Buddha is an atheist or theist. They need to elucidate their definition and position of theism? See my earlier post.

I said Buddha was an atheist because he does not acknowledge a personal deity. But keeping with the topic of this thread. Neither does the ontology according to Ptah.

Alex D.

-----Original Message-----

**From:** Arjuna\_8 [mailto:arjuna\_8@yahoo.com]

**Sent:** Friday, June 07, 2002 5:47 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

if one would research instead of arguing in ignorance  
mahayanist are  
not really buddhist and the true buddhist are  
hinayana, the buddha  
was atheist any buddhist scholar will tell you this  
he did not  
believe in gods in or without.--- In Ta\_Seti@y...,  
"amnehtt"

| 2419|2002-06-10 12:37:39|Mace Windu|Re: What is your opinion on this??|

No it's not over.

I never had the slightest doubt  
that it was not over. My very liberal  
anthro teacher (who looks like  
Phil Donahue) made it quite  
clear in his opinion that the ancient  
Egyptians were NOT black...but

instead looked like him, but with darker skin. He basically espoused the Hamitic hypothesis. And mind you this was no card carrying white supremacist who spent his time trying to undermine non-white history. He was quite liberal as far as his politics went but when it came to Egypt...there he was.

So the argument is far from over. But then again, who wants to have the argument on an everyday basis? There is more to ancient Nilotic culture and history than "what race were the ancient Egyptians and Nubians." I suppose one picks their arguments as they see fit.

For instance, there are numerous online white supremacy sites (Stormfront, etc.) who spend a great deal of time looking for blondes in ancient Egypt and such. The stuff you posted sounds near identical to what comes from their sites. I personally don't spend my time arguing with such people, because they can't possibly be reasoned with. They're Nazis in ideology. They have a whole lot more wrong with them than their interpretation of the racial dynamics of ancient Egypt!

I think the best such people can do (along with their more liberal counterparts) is help those in the African-centered crowd better solidify their arguments by showing where there might be gaps or the like. Other than that, I really don't see the point in engaging in such discussion.

But to each his/her own...

DG

-----

mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> said:

> Is the race issue in Egypt truly solved, or is it still in the air and  
> lingers. Most people like Zahi Hawass, Salam Ikram are scared to talk  
> about it. I mean I thought it was over, but yet we see people trying  
> to find blonde haired Egyptainyptains, red haired Egyptains, and still

> clinging on the true negriod criteria. There are even people who  
> don't think the nubians are black.  
| 2420|2002-06-10 12:39:31|mansu\_musa|Re: what some racist wrote on a message board  
refuting black eg...|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., kcam23063@a... wrote:

> > The following is confusing - who actually wrote this? No

offense,

> but it

> > does not read like Alberto to me, and who is "Sodpet?" I am just

> trying to

> > keep up with who is saying what.

> >

> > Forward Ever (by any means necessary); Backward Never!

> > Karen-Yaa (YGA)

> >

> > In a message dated 6/10/02 11:00:33 AM Pacific Daylight Time,

> > alberto34482@y... writes:

> >

> >

> > > Sodpet before we finish up our conversation I would like you to

> > > explain this. Reading further into the The Histories I noticed

> > that

> > > Herodotus openly states he only traveled as far south as

> > Elephantine

> > > and that the only .....

> >

> >

> > Sodpet is somebody that posted a subject about the race of the

> > ancient egyptians on the message board. I am just observing the

> > conversation myself.

> > I just wanted to point out some of the eurocentric tactics they

> > use when dealing with herodotus, and a few others.

more eurocentric drive!

Funny thing is the findings at nabta correspond with both the African  
aquatic culture, the saharan rock art, the harpoon heads, and the  
ishango bone in Zaire.

The Ishango bone in Zaire is nothing more than scratching on a tool

handle. It is theorized that it was probably a woman keeping track of her menstrual cycle. Better yet I see no connection whatsoever between the Ishango Bone and Egypt and there is no evidence from my investigation that would suggest it was in any way related. Who knows how the thing got there? Actually we really don't. For all we know it could have got there by trade. But you seem to persist in your pure speculation and I would not want to discourage you from continuing to present your subjective evidence to lay a foundation to your ridiculous claims.

As for African aquatic culture I find this interesting. I find this interesting because it contradicts Jared Diamond's entire thesis that Sub Saharan Africa remained in a backward state because of Africa's North/South Axis. It's interesting that a place that in your opinion had no problem facilitating such trade could have remained so oblivious to the technological advancements being made in the Middle East and Europe for so long. Of course we know that Nabta is in Southern Egypt, very close to what was then known as Ethiopia. We know there are several sites throughout Africa where these harpoon heads are found. Of course this practice could have easily made its way to Egypt from Southern Africa. Of course chariots were introduced into China from the North and West. This doesn't mean that the Chinese were Aryans and this does not likewise mean the Egyptians were blacks.

I have no doubt that blacks lived in the Saharan desert. I have no doubt that they made paintings in caves, but what does this have to do with Egypt, what does this have to do with the Ishango bone, and what does this have to do with African aquatic culture. And better yet, how are all of these things correlated to Nabta, how does this prove the people that built the ruins at Nabta were black. It has come to my attention that absolutely no human remains have been found there. This appears to once again discredit you unfortunately. Your case is subjective, it is based on attempting to sew together several unrelated items, and it is circumstantial at best.

>>Who exactly was the Ishango.

Well we know the Ishango bone dates to about 7000 to 9000 years ago. Of course this was well before the Bantu expansion. This seems to suggest to me they were the aboriginal inhabitants of that area, most likely Khosians, whom were being pushed further South during the Dynastic era again unrelated to Sub Saharan blacks and certainly unrelated to the Egyptians.



>>BY the way hatshepsut made a voyage to punt,and the last pharoah to do so was rames II.

Yes voyages were made to Punt.

>>TThey all called punt the divine land.

Breasted, A History of the Early World

"loading of the ships very heavily with marvels of the country of Punt; all goodly fragrant woods of God's-Land [the East], heaps of myrrh.resin, with fresh myrrh trees, with ebony and pure ivory, with green gold of Emu, with cinnamon wood, khesyt wood, with two kinds of incense, eye-cosmetic, with apes, monkeys, dogs, and with skins of the southern panther, with natives and their children. Never was brought the like of this for any king who has been since the beginning."

The East was referred to as the divine land. It is thought to be Punt but that remains unknown. Of course Palestine was promised to the Jews by their God. This doesn't mean they originated there.

>>Why did the egyptains talk about the mountains of the moon where

hopi dwells mantheo, a egyptain preist said that heru came from the south and united both upper and lower kemet,and this can be seen in the edufu text.

First off let me start off by saying this is mythology and not actual history. Some people we believe we originated in the Garden of Eden. Better yet according to the Edfu text you mention:

"Several thousand years ago, we were led by our king from the South to settle up the Nile valleys."

The Egyptians followed the Nile downstream to settle in Egypt. I find this hard to believe since as we have already discovered the Egyptians according to Herodotus had no idea where the Nile originated and thought it originated near Elephantine. Also you have said the Nile had nothing to do with the Egyptians, but now you are suggesting otherwise. That is illogical because you have forced yourself into a self contradiction. Also upon browsing around looking for information about the Edfu texts I came upon the following at one of the afro centrist websites I have no doubt you get your information from:

"Ethiopians and Copts are two Negroid groups subsequently mixed with different Mediterranean strains ? this fact is well established and undisputed by historians.

But I thought you said Ethiopians had always been the same people. These people here seem to suggest that Mediterranean Caucasians had penetrated all the way to Ethiopia, presumably from the North.

>>Nabta is probably the origins of the Egyptians,even fred weindorf

backs this up.

FRED WENDORF says that Nabta is related to the Egyptians in his opinion but from browsing around I do not see him indicating they were black anywhere

>>Egyptians knew exactly where punt was,and they depicted themselves the same as the inhabitants as punt.

The Egyptians referred to the East as God's land and better yet no one knows exactly where Punt is. The location of Punt is in dispute:

The Egyptians also made voyages in other directions. Most famous are their expeditions to a country named Punt. It was a country that was reached by sailing through the Red Sea. It has been placed anywhere on the East-African coast, upto Mozambique, as well as in Arabia and India. Currently, the most likely place seems to be Somalia, but this is still under much discussion. The oldest known expedition to Punt was that of pharaoh Sahure around 2500, the most famous one that of Queen Hatshepsut, led by a man called Nehsi.

<http://www.win.tue.nl/cs/fm/engels/...ry/ancient.html>

<<http://www.win.tue.nl/cs/fm/engels/discovery/ancient.html>>

| 2421|2002-06-10 13:23:13|kcamm23063@aol.com|Re: The Kemetic Origin of Hinduism-Buddhism|

I have put the question about god and Buddhism to a Dalit group, and I am awaiting their response. However, even though this link to Dr. Babasaheb Ambedkar's website does not answer the question (or at least I have not come upon it), I find it very interesting, and perhaps some of you may enjoy it, too:

[Dr. Babasaheb Ambedkar and His People](#)

In a message dated 6/10/02 10:35:44 AM Pacific Daylight Time, sistahgal2000@yahoo.com writes:

Based on your posted definition of Atheism I'm not sure Buddhism applies. Although there is no mention of "God" in Buddhism, is there a statement denying the existence of God? Just because God is

mentioned doesn't mean that it's a denial of his/her existence. I think a true atheist spirituality would state "there is no God or there is no supreme spiritual being above man." Do you know of any such statements in Buddhism?

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 2422|2002-06-10 16:38:07|Mickel Hendrix|Re: The Kemetic Origin of Hinduism-Buddhism|  
Hotep Family,

My point exactly! And I shall further the doctor's statements.

P.E.A.C.E. Progress...

--- [kcamm23063@aol.com](mailto:kcamm23063@aol.com) wrote:

> I have put the question about god and Buddhism to a  
> Dalit group, and I am  
> awaiting their response. However, even though this  
> link to Dr. Babasaheb  
> Ambedkar's website does not answer the question (or  
> at least I have not come  
> upon it), I find it very interesting, and perhaps  
> some of you may enjoy it,  
> too:  
>  
> <http://www.ambedkar.org/>>Dr. Babasaheb  
> Ambedkar and His People  
>  
> In a message dated 6/10/02 10:35:44 AM Pacific  
> Daylight Time,  
> [sistahgal2000@yahoo.com](mailto:sistahgal2000@yahoo.com) writes:  
>  
>  
>> Based on your posted definition of Atheism I'm not  
> sure Buddhism  
>> applies. Although there is no mention of "God" in  
> Buddhism, is there  
>> a statement denying the existence of God? Just  
> because God is  
>> mentioned doesn't mean that it's a denial of  
> his/her existence. I  
>> think a true atheist spirituality would state  
> "there is no God or  
>> there is no supreme spiritual being above man." Do  
> you know of any

> > such statements in Buddhism?  
> >  
>  
>  
> Forward Ever (by any means necessary); Backward  
> Never!  
> Karen-Yaa (YGA)  
>

---

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| 2423|2002-06-10 17:14:24|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

--- In Ta\_Seti@y..., kcam23063@a... wrote:

> Arjunna, it is common knowledge that Black people had been in the

Americas

lol your a funny personage really funny, lo , anyway what makes  
you think the maroons were hiding , you really need ot stop  
following your slaves master propaganda about the maroons of jamaica  
dude, your post isfunny.maybe if you go to scotts hall or charles  
town or even talk ot the president of the federal maroopn council in  
jamaica you might just learn somehting maybe i amnot sure. you seem  
to convicted on your white slave masters propaganda.lol.> before  
Columbus, but the subject was "maroons." However, I would like for  
> you to tell me prior to the European slave trade, who were the

maroons in

> Jamaica hiding from? By the way, what do you consider "ancient?"

I wonder

> because Columbus named the island, Jamaica, and he may be from an

historical

> era, but certainly not an ancient one.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

> In a message dated 6/7/02 5:35:56 PM Pacific Daylight Time,

> arjuna\_8@y... writes:

>

>

> > dude i know the maroon chief personally in accompong and naany  
> > town ,and one of thier anceints towns in jamaica we took a  
> > archaeologist to nanny town and he tested some artifacts there ot  
> > prove we were there prior to columbus, dude you only knowwhat

whites

> > feed you , there were many pre european black settelments in the  
> > america, befroe the comings of the slave master.--- In

Ta\_Seti@y...,

> > kcammm23063@a... wrote:

> > > Arjuna, are you trying to be comical? If there were maroons

in

> > Jamaica prior

> > > to the Europeans' presence, then that could only mean they

were

> > hiding up in

> > > the mountains from the Indians, which seems highly unlikely.

It

> > was the

> > > slave trade that brought Africans to Jamaica and the rest of

the

> > Caribbean,

> > > and that was what created the Maroons.

> > >

> > > There was no West Indies or East India before Columbus

mistakenly

> > thought he

> > > had landed in India, so no one was called West Indian or East

> > Indian. We

> > > have known for quite some time now that the Carib Islands are

not

> > India and

> > > that the indigenous were called "Indians" by mistake. The

West

> > Indies has

> > > nothing to do with India - it is just a geographical mishap

that

> > stuck.  
> > >  
> > > Forward Ever (by any means necessary); Backward Never!  
> > > Karen-Yaa (YGA)  
> > >  
> > >  
> > > In a message dated 6/6/02 8:17:49 PM Pacific Daylight Time,  
> > > arjuna\_8@y... writes:  
> > >  
> > >  
> > > > caught you, lo your a funny dude, if you research jamaica

there

> > what  
> > > > was called maroons there befroe any white came there, when

he

> > saw  
> > > > the blacks there through his ignorant tongue you seem to

know he

> > > > called the blacks indians or west indians not east indians

west

> > > > indianns obviously he knew where he was or he would have

called

> > them  
> > > > east indians, pople fomr aiamca ot this day call themselves

west

> > > > indians, and they are not fomr india ..dude.--- In

Ta\_Seti@y...,

> > > > Mace Windu wrote:

> > > > >

> > > > > Arjuna\_8 said:

> > > > >

> > > > > > when christipher columbus came to jamaica he called

those

> > people  
> > > > > indians to native americans are called indians and in

fact

> > they  
> > > are  
> > > > mogoloids,  
> > > >  
> > > > an irrelevant point and gross analogy. Columbus thought  
> > > > the natives of the Americas were Indians because he was  
> > > > seeking a water trade route to East. He did however  
> > > > realize that a large land mass (north and south america)  
> > > > would block his route. In fact, he died never knowing  
> > > > those land masses were there. His mistake was not based  
> > > > on the appearances of the indigenous peoples, but the  
> > > > geographic area he was trying to reach. Hence he kept  
> > > > asking the native peoples of the Caribbean islands to take  
> > > > him to the Khan.  
> > > >  
> > > > The ancient Greek and medieval writers however mistook  
> > > > Indians for Africans probably because of appearances. Thus  
> > > > your analogy is wholly unrelated.  
> > > >  
> > > > > as of dwight york the fake doctor and fake alien it seems  
> > > > > most yahoo clubs are plagued with them  
> > > > > and there perverted hypocritical flase infomation on

egypt

> > and  
> > > egypt  
> > > > relating to the black world.  
> > > >  
> > > > Well what are you doing on those clubs? I have no  
> > > > scholarly respect for Dwight York, so I don't frequent  
> > > > his clubs. At any rate, York has zip, zilch, nada to do  
> > > > with Afrocentric or African-centered scholarship  
> > > > as you were \*erroneously\* postulating.  
> > > >  
> > > > > And ni dude i have been to mahabalipuram  
> > > > > if you read what i said it is a new finding not an old

one

> > and  
> > > it is  
> > > > off the west central coast of india, and did i not say

it

> > was a  
> > > > new,  
> > > >

>>>> maybe you read English as bad as u write it.  
>>>> what i said was that the city they found underwater  
>>>> (the one you were alluding was 7,500 years old)  
>>>> was "NEAR" Mahabalipuram However the dating on  
>>>> it is 5,000 years old, not 7,500 years old. Here's  
>>>> a news story on it from April 2002. Now unless  
>>>> you're talking about some OTHER Indian city,  
>>>> its the one off of Mahabalipuram. And again, I still  
>>>> don't know what the relevance of this find is to  
>>>> anything we were talking about.  
>>>>  
>>>>  
>>>>  
>>>>

[http://news.bbc.co.uk/1/hi/english/uk/england/newsid\\_1923000/1923794.st](http://news.bbc.co.uk/1/hi/english/uk/england/newsid_1923000/1923794.st)

>>>> m  
>>>>  
>>>>> funny i graduted from florida international university ,  
>> maybe  
>>>>  
>>>>> he is a new professor there.  
>>>>  
>>>>> he is an adjunct professor.  
>>>>  
>>>>> dude you can find correlations and  
>>>>> similaritys with every culture on earth doesn't mean it

came  
>> fomr  
>>>>> egypt opr even vice versa, this sounds liek nazi

archaeology  
>> to  
>>>> me  
>>>>> inept biase for egypt .  
>>>>  
>>>>> its really really hard to read your English. PLEASE use  
>>>>> a spell check. Deciphering what your saying...sure alot  
>>>>> of cultures have similarities. And I agree, it doesn't mean  
>>>>> it came from Egypt. As I pointed out Egyptian diffusionists  
>>>>> were early European Englishman. Some have picked up  
>>>>> that same ideology today. I think every claim needs to be  
>>>>> evaluated bit by bit. If we're talking about Egyptian

derived



>>>>> Greek culture, I can see it...the evidence for many cases

has

>>>>> been presented. Are there any similarities between India

and

>>>>> Egypt? Could be...the ancient Greeks certainly thought so.

>>>>> It just needs to be investigated. Diffusion could have been

>>>>> flowing to India, and coming out. Or there could have been

>>>>> minimal contact. I don't know, but I'm open to

possibilities.

>>>>> When people start talking about Buddha being an ancient

>>>>> Egyptian priest however, I say hold up a second--

>>>>> unless they've got some really startling information, which

>>>>> I have not seen. So I agree here. I've never said I didn't.

>>>>> But like an actual NAZI, you were condemning all of

>>>>> Afrocentric/African-centered scholarship because of what

some

>>>>> do (many of whom may not even be scholars--and u have still

>>>>> NOT named). Furthermore, as the originators of this

>> diffusionist

>>>>> ideology were white English historians, I ask why you do

not

>>>>> condemn Eurocentric Egyptology as being Nazi-like as well?

>>>>> If one black man who says Africa and Egypt is speaking for

>>>>> all Afrocentrics/African-centered scholars---then isn't

any

>> white

>>>>> man who says "Egypt" speaking for all of Egyptology?

>>>>>

>>>>> You still haven't answered why you lump in fringe elements

>>>>> with all Afrocentrics/African-centered scholars while you

>> allow

>>>>> white

>>>>> scholars to have fringe elements as well. If you are

attacking

>> the

>>>>> fringe elements of African-centered/Afrocentric thought

then

> > say  
> > > so.  
> > > > Stop stereotyping and making blanket condemnations---like

a  
> > Nazi.  
> > > >  
> > > > martial arts is not exclusive to a region  
> > > > but is agagin asinine to say every thing in the wolrd

came  
> > fomr  
> > > > > egypt.  
> > > >  
> > > > yes. it certainly is. the spell check can be found under  
> > Tools...  
> > > >  
> > > > > a historian or archaelogist, what if we had blond

centrics or  
> > > > > chineses centrics or mohawk centrics or aryan

centrics,it  
> > just  
> > > sound  
> > > > > stupid to me,why afrocentrics why negros all ways got

to  
> > call  
> > > > > themselves the stupoidest names.  
> > > >  
> > > > u mean like the word Eurocentric? Just because one is

ignorant  
> > > > about something doesn't make it stupid...it just means one  
> > needs to  
> > > > seek to understand and thus alleviate their ignorance. Its  
> > really  
> > > > that simple. I don't have time to go into the long spill

about  
> > why  
> > > > there's a black history month, black awards shows, etc.

and

> > fields

> > > > such as Afrocentric studies, or Afro-American studies,

etc.

> > Last

> > > time

> > > > you didn't understand the first half of the word, now

you've

> > > > switched

> > > > to attacking the latter half. Is there really a method to

your

> > > > madness,

> > > > or are you just spewing here?

> > > >

> > > > > aznd i warn you all the yorkys are

> > > > > everywhere spreading there jargon i bet some are in here.

> > > >

> > > > so what? Mormons are everywhere...you don't see other

> > Christians

> > > > worried about it. Malachi York and his crew don't speak

for

> > African

> > > > centered scholarship unless one is FOOLISH enough to let

them

> > > > make you believe so. In fact, they spend alot of their

time

> > > > attacking

> > > > Afrocentric thought specifically. So I don't see how

someone

> > who

> > > > knows anything about African-centered thought can confuse

the

> > two.

> > > >

> > > > > All one

> > > > > has to do is seek and expose the truth. none of these

hait

> > style  
> > > > > names.  
> > > >  
> > > > I don't know what a "hait" is.  
> > > > And humans have been categorizing and naming  
> > > > things for a while now.  
> > > >  
> > > > Welcome to the species.  
> > > >  
> > > >  
> > > > DG  
> >

| 2424|2002-06-10 17:16:29|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|  
dude i hqveno idea what your talking about , thier is only one  
buddhist cannon all others are of the mahayanist. i have no idea what  
your reading dude.buddha taught theier isnot god and thier is no  
soul or anatma dude, nor hell or heaven dude.--- In Ta\_Seti@y...,  
a.manansala@a... wrote:

>  
> > have you asked a 100 theravada buddhist if the buddha is

god,dude  
> > e thier is no god in the buddhas mindand right now in the world

the  
> > purist form of buddhism is in sri lanka tibet a nepal follow

madness  
> > made up stuff mainly from nagaarjuna, maybe if you read the  
> > original buddhist cannon you would understand.---

>  
> Dude, then how do you know what is the mind of Theravada  
> Buddhists? Naturally, I gave my own opinion.

>  
> I've read the relevant portions of the Buddhist canon and  
> can understand them well enough.

>  
> There is nothing atheist about these works, they only  
> refuse to dwell on the topic of creation, judging it  
> as a waste of time.

>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

| 2425|2002-06-10 17:18:49|Derrick, Alexander|Re: The Kemetic Origin of the Stories of Star Wars|

Since I have no access to Scotts Hall or Charles Town nor do I have access to the president of the Federal Maroon council could you expand on this.

Alex D.

-----Original Message-----

**From:** Arjuna\_8 [mailto:arjuna\_8@yahoo.com]

**Sent:** Monday, June 10, 2002 5:14 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star Wars

--- In Ta\_Seti@y..., kcam23063@a... wrote:  
> Arjunna, it is common knowledge that Black people  
had been in the  
Americas  
lol your a funny personage really funny, lo , anyway  
what makes  
you think the maroons were hidding , you really need  
ot stop  
following your slaves master propaganda about the  
maroons of jamaica  
dude, your post isfunny.maybe if you goto scotts  
hall or charles  
town or even talk ot the president of the federal  
maroopn council in  
jamaica you might just learn somehting mayeb i amnot  
sure. you seem  
to convicted on your white slave masters  
propaganda.lol.> before  
Columbus, but the subject was "maroons." However, I  
would like for

| 2426|2002-06-10 17:18:50|Arjuna\_8|Re: The Kemetic Origin of Hinduism-Buddhism|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

>> --- In Ta\_Seti@y..., "Derrick, Alexander" djehuti very true your

ecatly right dude well said, i am suprired some one has heard of the  
jians. i need ot study the jains more dude, i think  
most of these idividual in here intersted in buddhism are rally just  
reading hamayanist doctrine

.

>> wrote:

>

> Lokayatas, Jainism, and Buddhism are Indian systems that share

>> in a non-theistic perspective of things.

>>

>> Djehuti Sundaka

>>

>

>

> Djehuti, it's hard to accept these sytems as "non-theistic"

> since theism "the belief in God or gods" is present in  
> all of them.

>

> Even Hinayana Buddhists believe in devas like Indra and  
> Yama.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

| 2427|2002-06-10 17:22:28|Arjuna\_8|Re: what some racist wrote on a message board refuting  
black egypta|

dudude it doesn;t matter if aristotle went to egypt or not because  
even if he stole texts from the library of alexandria he stole it  
from his own people, egyptians didn't build that library nor that  
city of alexandria greeks built the city and greeks commissioned  
the library of alexandria by alexander the great and built it by  
ptolemy's order that library has nothing to do with egypt or egyptians  
it is a greek library.--- In Ta\_Seti@y..., "mansu\_musa"

wrote:

> notice you keep interjecting things in there about aristotle

stealing

> his works from the library of alexandria, and about the olmecs, so

let

> keep this to one subject.

>

> You were the one who brought Aristotle into this conversation. In  
> particular you were interested in Aristotle mentioning Egypt. I  
> responded by replying that there is no proof whatsoever Aristotle  
> ever visited Egypt. Better yet, the claim made by Afro-centrists

that

> Aristotle stole texts from the Library of Alexandria has been  
> debunked and refuted. The Library of Alexandria has existed for years

after

> Aristotle's death. As for the Olmecs, they are entirely relevant

to

> this conversation. Some people like, like yourself, like to look

at

> sculptures or paintings and see what they like to see, because

they

> are biased and un-objective. This irresponsible pseudo-science is  
> then used to misrepresent and rewrite established history. So let

us

> continue this discussion.

>

> >>First you site aristotle did not vist egypt, inorder to debunk  
> personal apperaqnce of the egyptains and how the greeks saw them.

>

> Yes I did. I stated that there is no proof whatsoever that

Aristotle

> ever visited Egypt so what he may have heard is not reputable  
> evidence to use in this conversation we are having. Hearsay is not  
> admissible in a court of law as evidence, and hearsay doesn't

prove

> the Ancient Egyptians were black by the way. And lastly, as

before, I

> stated Aristotle lived during the third century b.c. Of course by  
> this time Egypt was at the end of its days. I wonder if it had  
> anything to do with the incompetence of the black 25th Dynasty.

Who

> knows?

>

> >>I am pretty sure a learned man like aristotle knew quite well

what

> he was talking about when he described the hair and compared the  
> egyptains to a known black population which was the ethiopians  
>  
> As I said before Aristotle had never been to Egypt, and he had FOR  
> SURE never been to Ethiopia. When Aristotle was alive Egypt was in  
> its last days too. You are also taking Aristotle out of context

and

> there is no way in my opinion you simply came upon this quote by  
> glancing through Problemata. You are copying and pasting all these  
> quotes from somewhere? Where is your source? Aristotle got his  
> knowledge of Ethiopia from other sources. Better yet your opinion

is

> an intepretation and proves nothing. Here is an example.

>

- > Aristotle, The History of Animals
- > "All flying creatures possessed of blood have feathered wings or
- > leathern wings; the bloodless creatures have membranous wings, as
- > insects. The creatures that have feathered wings or leathern wings
- > have either two feet or no feet at all: for there are said to be
- > certain flying serpents in Ethiopia that are destitute of feet."
- >
- > [http://classics.mit.edu/Aristotle/history\\_anim.1.i.html](http://classics.mit.edu/Aristotle/history_anim.1.i.html)
- >
- > In this passage in The History of Animals Aristotle informs his
- > readers on his hearsay knowledge of Ethiopia. He describes how
- > certain creatures are said to be there. Obviously from this

passage

- > he had never been there for himself, for if he had been, and he

had

- > seen this creature he would have described it from his own
- > perspective.
- >
- > >>Egyptos by the way means black footed ones
- >
- > [i]Egyptos is the Greek name for Egypt. The word appears to have a
- > biblical Coptic origin. Interesting passage here:
- >
- > The scholar Pythian Adams raised the possibility that the Greek

name

- > of Egypt, Egyptos [with a hard "g"--translator's note], finds its
- > origin in the ancient phrase "Ai Kept", which sounds much like "Ee
- > Caphtor". According to Adams, Caphtor is the biblical name for the
- > Egyptian delta. If this is really so, it is close to certain that

the

- > Egyptian Christians--whom the Arabs call Copts--have preserved
- > remnants of the biblical name Caphtor in their name.
- >
- > <http://www.starways.net/lisa/essays/philistines.html>
- >
- > >>Aristotle would have known what an Egyptian and Ethiopian looked
- > like, because he wouldn't have described them in so much detail

like

- > he did.
- >



> If Aristotle knew what the animal he was describing in The History

of

> Animals looked like he would not have used the phrase there are

said

> implying hearsay to describe it. Aristotle it is obvious to me,

and

> anyone who is FAMILIAR with with either his life or his works had

not

> been to ETHIOPIA. There is no proof he had ever been there, his

> writings suggest he had never been there either, that he got his

> information from OTHER sources.

>

> >>Timolaus: 'but that is a sign of really distinguished birth in

> Egypt, Lycinus. All freeborn children plait their hair until they

> reach manhood...'

>

> Again I have found this quote, as well as the rest of your others,

at

> a thousand afrocentric websites doing a google search. I doubt you

> are familiar with Lucian's writings but let us continue this

debate.

> I am attempting to find an internet website with a copy of

> Navigations so I can read the work for myself. Further Lucian was

a

> satirist who indulged in sarcasm. This is well documented. Lucian

was

> well noted for his satire. How do we know this isn't simply

another

> one of his sarcastic remarks? A joke? Better yet why are you

taking

> this obscure passage from someone who made a career out of sarcasm

> and mockery literally?

>

> >>He talks about egyptians plaiting their hair,which is found in

many

> bas reliefs of egyptians with plaited hair. First of all Egyptians  
> did not have straight hair, and the so called straight hair you see

on

> the reliefs in tombs are of wigs. Egyptians wear wigs of human  
> hair, straw, horse hair, and various other things.  
>  
> Since we have already discovered in the course of this inquiry

that

> Lucian's description is dubious at best lets move on. Now you have  
> admitted that the Egyptians wore wigs, that they changed their  
> appearance and that this is depicted in their artwork we can now

say

> that a lot of depictions of them in both sculptures and paintings  
> should not be taken literally, like I said it's subjective. Of

course

> this is well known. How do we know Greek historians who did not

speak

> Egyptian, were foreigners and dependent upon hearsay, did not get  
> confused? Actually we don't. Your whole case is like swiss cheese.

Its

> full of holes.

>

>>> Second that is impossible that slaves were in the boat because  
> Egyptians did not have a system of chattel slavery.

>

>>> Most of the Egyptians sold themselves into slavery to relieve  
> debts, and the mothers were war captives. The majority of the slaves

in

> the new kingdom were asiatic meaning they were from Syria.

>

> Yes the Egyptians never had a problem with slavery.

>

>>> Second that is impossible that slaves were in the boat because  
> Egyptians did not have a system of chattel slavery.

>

> Exodus 1: 11,14

> "Egyptians put hard bondage on the Hebrews they put taskmasters

over

> them in the field, to increase their bondage."  
>  
> Genesis 37:27-28 - 39:1-2  
> "Joseph was sold by the Ishmelites (Arabs) to the Egyptians as a  
> Slave."  
>  
> >>two black doves had come flying from Thebes in Egypt, one to  
> Libya ,one  
> to Dodona....  
> p.343/4 Herodotus. vol. 1.Book 2. HUP  
>  
> This is subjective and can mean anything. In book two of the The  
> Histories Herodotus talks about and compares the red soil of Libya

to  
> the black soil of Egypt. That is subjective and you again putting  
> meaning to words that simply isn't there.  
>  
> The assertion that this BLACK WOMAN was somehow TYPICALLY

Egyptian,  
> of any status, is ridiculously disproven by actually READING the  
> source:  
>  
> Herodotus, The Histories  
> "The Dodonaeanes called the women doves because they were

foreigners,  
> and seemed to them to make a noise like birds. After a while the

dove  
> spoke with a human voice, because the woman, whose foreign talk

had  
> previously sounded to them like the chattering of a bird, acquired  
> the power of speaking what they could understand."  
>  
> According to the Dodonaeanes the women were called doves because

THEY  
> WERE FOREIGNERS.

>  
> "My own opinion of these matters is as follows:- I think that, if

it

> be true that the Phoenicians carried off the holy women, and sold  
> them for slaves, the one into Libya and the other into Greece, or  
> Pelasgia (as it was then called), this last must have been sold to  
> the Thesprotians."

>  
> They were also described by Herodotus to BE SLAVES.

>  
> Herodotus, The Histories  
> "In other countries the priests have long hair, in Egypt their

heads

> are shaven; elsewhere it is customary, in mourning, for near  
> relations to cut their hair close: the Egyptians, who wear no hair

at

> any other time, when they lose a relative, let their beards and

the

> hair of their heads grow long."

>  
> <http://www.richmond.edu/~wstevens/g...herodotus2.html>

>  
> Here Herodotus is discussing the beards of the Egyptians. We all

know

> which race is noted for its facial hair and which one isn't. Of

course

> this could be taken anyway when meaning is put to words

subjectively.

>  
> Herodotus, The Histories  
> "Male kine are reckoned to belong to Epaphus, and are therefore  
> tested in the following manner:- One of the priests appointed for

the

> purpose searches to see if there is a single black hair on the

whole

> body, since in that case the beast is unclean."

>  
> <http://www.richmond.edu/~wstevens/g...herodotus2.html>

>  
> Here a priest is describing how the black hair on a kine is in

their

> view unholy.

>

> Herodotus, The Histories

> "Therefore the Egyptians give their statues of Jupiter the face of

a

> ram: and from them the practice has passed to the Ammonians, who

are

> a joint colony of Egyptians and Ethiopians, speaking a language

> between the two; hence also, in my opinion, the latter people took

> their name of Ammonians, since the Egyptian name for Jupiter is

> Amun."

>

> <http://www.richmond.edu/~wstevens/g...herodotus2.html>

>

> Here Herodotus distinguishes between the Ethiopians and Egyptians.

He

> describes a joint colony. He notes they speak different languages

> too.

>

> >>however only a few Egyptians are now found red in colour, but

the

> majority of such are non-Egyptians and this is why the story

spread

> among the Greeks of the slaying of foreigners by Busiris....."

> Diodorus Siculus, p.301 volume 1. Book 1.HUP

>

> He says some Egyptians were not red. He also talks of STORIES

> circulating amongst the Greeks. How reliable. Siculus also wrote

> stories about Atlantis. Notice the are now part too. By Siculus's

> time the racial composition of Egypt HAD changed. His own words

seem

> to indicate that.

>

> >>I don't think it was just a sun tan they were describing

>

> Yes he was describing how the racial composition of Egypt changed,

> how Egypt got darker.

>

> >> Timolaus: 'but that is a sign of really distinguished birth in

> Egypt,  
 > Lycinus. All freeborn children plait their hair until they reach  
 > manhood. what lucian would be talking about is the sidelock of  
 > youth, which most children grew they have pictures of this and it  
 > looks quit like braids.  
 >  
 > Basically a haircut. Impressive proof.  
 >  
 >>>"...the men of Egypt are mostly brown or black with a skinny  
 > desiccated look."  
 > (Ammianus Marcellinus, Book XXII para 16  
 >  
 > Yes by his time massive amounts of blacks had been imported into  
 > Egypt.  
 >  
 >>>pharoah djoser does not look very med to me  
 >  
 > He is missing half his face too. Nice proof.  
 >  
 >>>The picture of menuthotep III  
 >  
 > Carved out of stone with no color but that of the rock. Missing an  
 > eye socket. Damaged. Nice Proof.  
 >  
 >>>Disputed by who??? Ethiopians look the same as they always did.

You

> are using the typical true negriod hamtic which has been refuted

by

> Shomaka Keita. The nubians were black from the beiggig to the

end.

>

> You are refuted by your own link.

>

> "The Nubians, based on the analysis of discrete dental traits, are  
 > descendent from populations from the north who migrated into that  
 > region."

>

> There are several models discussed including a Caucasian one and a  
 > multimigration model. Nubia was a melting pot.

>

>>>READ IT FOR YOURSELF THE HAMTIC MYTH HAS BEEN DEBUNKED. eVEN  
 THE

> LINGUISTIST JOSEPH h GREENBERG HAS ADMITTED IT HAS BEEN DEBUNKED.

>  
> Why are you shouting. Further that pdf file is 140 something pages  
> long. Point out to me the page number. I went to about page 50  
> looking and found nothing.

>  
>>>Clroing Brace uses the true negriod which is mostly nasal

indexes.

> Narrow noses are not just a white trait. somalis are black and so

are

> ethiopians. The semetic language does not originated in

ethiopia,but

> the afroasiatic language originates around the red sea to what isa  
> moidern day sudan.

>  
> Afro-Asiatic is the language spoken by most semites. That was MY  
> POINT. It originated around the Red Sea in East Africa. Semites

are

> of mixed racial stock. This supports my claim that Ethiopia at

that

> time was a racial melting pot. BTW Herodotus considers Ethiopia to

be

> all the land South of Egypt, not just the modern country of

Ethiopia.

> Good Going.

>

>>> You aRE PICKING A CHOSING FORM ANCIENT WRITTERS WHAT YOU WANT

TO

> HEAR.

>

> This is ridiculous because that is exactly what you are doing,

what

> your entire case is based on. I am pointing out the enormous  
> subjectivity of it by doing the same thing.

>

>>>yOU KEEP SCREAMING AFROCETRIC

>

> When I begin to hear of black colonies in the Ukraine you make me

> laugh.  
>  
>>>yOU ON THE OTHER POST SELCET A PASSAGE FROM HEORODUTS ABOUT THE  
> PHYLYGIANS SP BUT YOU SAY THE OTHER QUOTES ABOUT THE EGYPTAINS  
> APPERANCE IS SUBJECTIVE.  
>  
> I was pointing out your subjective, cursory interpretation of The  
> Histories.  
>  
>>>wHAT ABOUT THE SCULPTURES i POSTED ARE THEY SUBJECTIVE???  
>  
> Sculptures with half the face missing, unpainted gray sculptures

of

> bare grey stone yes of course they are subjective.  
| 2428|2002-06-10 17:26:28|Arjuna\_8|Re: The Kemeti Origin of the Stories of Star Wars|  
oh ok no a spiritual system without a heaven or hell  
is not athiest but the buddha core teaching is the anatma meaing no  
soul or no self , alot of popel who read mahayanist doctrine beleive  
in boddhisatvaas , and heavens and other wierd things, so thier is  
no inner god lie some of the ones whoi do not know are saying ,  
they do not know the buddhas true teaching all buddha did is take  
the life and teachings of a sanyaisin and add anatama and athiesm to  
it. nothing more or less.get me babe?--- In  
Ta\_Seti@y..., "sistahgal2000" wrote:  
> You did not answer my original question. In your opinion, is a  
> spiritual system without a heaven and a hell atheist? I ask this  
> because you are citing the existence of a heaven and hell in  
> Mahayanist theology as the reason why they are not atheist.  
>  
> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:  
>> mahayanist are not really buddhist cause they have heavens and  
>> hells , the buddha was a strict athiest with a eight fold patth

he

>> took fomrthe sanyasin.Nibana is nirvana is pali the dialect the  
>> buddha spoke in his days.--- In Ta\_Seti@y..., "sistahgal2000"  
>> wrote:  
>>> DUDE!  
>>>  
>>> What is your definition of atheism?  
>>>  
>>> Are you asserting that Mahayanist Buddhism is less atheism  
> because  
>> it



>>> has a concept of a "heaven" and "hell?" Many traditional

African

>>> societies do not share the Judeo-Christian concept of a heaven

> and

>>> hell. Are they atheist as well?

>>>

>>> What is "nibana?"

>>>

>>>

>>> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

>>>> dude the core of buddhism is athiesm. alot of polel do not

knwo

>>>> this.but the mahayanist buddhist do not beleive this

teachign

> of

>>> the

>>>> buddha they beleive oin heavens and hells and the likes. but

>> true

>>>> buddhism if athiesm.all you have to do is take what the

buddha

>>>> followwe and implement it the life of a sannynasin this is

what

>> the

>>>> buddha was this is how he attained his so called nibana ,

but

> he

>>>> added the athiesm into it.--- In Ta\_Seti@y..., "Derrick,

>> Alexander"

>>>> wrote:

>>>>>

>>>>>

>>>>> -----Original Message-----

>>>>> From: sistahgal2000 [mailto:sistahgal2000@y...]

>>>>> Sent: Thursday, June 06, 2002 7:46 AM

>>>>> To: Ta\_Seti@y...

>>>>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories

of

>> Star

>>>> Wars

>>>>  
>>>>  
>>>> Thank you for your insight and I appreciate your  
>> interpretations.  
>>>> I  
>>>> particularly enjoyed the analogy of Buddha's upbringing to  
>>>> Darwin's  
>>>> gripe with the Church. That makes a lot of sense.  
>>>>  
>>>> Although I cannot boast of conversing with "several"

Buddhist

>>>> monks,  
>>>> I have spoken to two and done my own research.  
>>>> [Alex Derrick] I consider the monks a reliable first hand  
>> source.  
>>>> I'm primarily interested in the integration of Buddhism

into

>>>> traditional  
>>>> African  
>>>> spiritual systems such as Ife. Based on your

interpretations,

>> the  
>>>> two  
>>>> worldviews are diametrically opposed. This is particularly  
>>>> interesting because there are so many Christians and Jews  
> that  
>>> are  
>>>> able to integrate Buddhism into their spiritual systems.  
>> Perhaps,  
>>>> they do so by ignoring doctrine/picking & choosing what

they

>> want  
>>>> to  
>>>> believe and practice. What's your take on the similarities  
>>> between  
>>>> Judaism/Christianity and Buddhism? (is this off topic?).  
>>>> [Alex Derrick] I know little of Judaism/Christianity. I

was

>> not  
>>>> raised in

>>>> either faith. But this is off topic so I sent you a

private

>>>> email. :)

>>>>

>>>>> It's interesting that you mentioned the Buddha's tendency

to

>> fast

>>>>> because this is also a concept that is not foreign to

>> traditional

>>>>> African spiritualities. Although I cannot cite specific

>> rituals

>>> or

>>>>> instances, fasting before spiritual trials or events is

>> evident

>>> in

>>>>> both Kemetic society and more modern African society's

such

> as

>>>> Yoruba

>>>>> (please correct me if my assumption is wrong here). It

seems

>> as

>>> if

>>>>> you are comparing Buddha's tendency to fast to the

Christian

>>>> practice

>>>>> of penitence - which i agree, is odd ...

>>>>>

>>>>> [Alex Derrick] Fasting has its place. The animal kingdom

> uses

>>>> fasting from

>>>>> food as medicine.

>>>>> Fasting from food can also become a drug if over used. IMHO

>>>>>

>>>>> Here is an african ritual.

>>>>> The spiritual Baptist faith has at least one fast that I

know

>> of.

>>>>> You will be placed into a small box and lowered into the

>> ground

>>>> for 7 days.

>>>>>

>>>>> At night you might get a little cracker and water.

>>>>> While in the box, there is unceasing prayers and drumming

by

>>> those

>>>> who are

>>>>> outside the box.

>>>>> Those who come out of the box are never the same.

>>>>>

>>>>> P E A C E

>>>>> Mr. Alex D.

| 2429|2002-06-10 17:38:05|Arjuna\_8|Re: The Kemetic Origin of the Stories of Star Wars|

lol, i do not know if your being sarcastic or if your really seeking  
toknow the truth about these dudes and dudettes they call marooons.

lol . but anyway dude there is system matic holocaust against the  
black s who were pe colobian and also pre columbus in jamaica , just  
liekhow they annihalate egyptian histroy and fraudulate it liek wise  
dude. the first black in jamaica were fomr madagascar they shipped  
wrekced there, iwould take it around 1400 not to much earlier when  
columbus arrived, but anyway to make a long story short , the  
original maroons fomr madagascar teacmed up with the british as a  
double aasoult against the spanish and utterly destroyed the spnish  
fomr the land while england destroyed them fomr the sea. as a  
recourse some new maroons fomr the spanish were made in jamaica  
they founded present day towns in jamaica lie porrus and about one  
other if i recall dude.anyway dude the biritsh would only stay on  
the coast of the island while almost the whoe interior of jamaica  
was populated by maroons, but the great mistake the british made is  
bringing these ashanti and fante pople as slaves.these

popleimmediately went into the mountians and hiils and fromed thier  
own enclaves and citiesand they started a war with the original  
maroons fomr madagascar and utterly destroyed them. then the fanti  
and ashanti stock erased the madagascar stockof maroon, and then  
the new maroons truned agaisnt the british and utterly destroyed  
them also, they never lost one war with the birtish.but anyway they  
signed treaties and stuff . but even to this day you have popelin  
moore town qnd charles town who can stil speak twi, the accompong  
maroons lost thier twi but two settlements stil speak twi, theri is  
much much mjore but my fingers are tired dude.---

In Ta\_Seti@y..., "Derrick, Alexander" wrote:

> Since I have no access to Scotts Hall or Charles Town nor do I

have access

> to the president of the Federal Maroon council could you  
> expand on this.  
>  
>  
>  
> Alex D.  
> -----Original Message-----  
> From: Arjuna\_8 [mailto:arjuna\_8@y...]  
> Sent: Monday, June 10, 2002 5:14 PM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories of Star

Wars

>  
>  
>  
> --- In Ta\_Seti@y..., kcam23063@a... wrote:  
> > Arjunna, it is common knowledge that Black people had been in

the

> Americas  
> lol your a funny personage really funny, lo , anyway what makes  
> you think the maroons were hidding , you really need ot stop  
> following your slaves master propaganda about the maroons of

jamaica

> dude, your post isfunny.maybe if you go to scotts hall or charles  
> town or even talk ot the president of the federal maroopn council

in

> jamaica you might just learn somehting mayeb i amnot sure. you

seem

> to convicted on your white slave masters propaganda.lol.> before  
> Columbus, but the subject was "maroons." However, I would like for  
> | 2430|2002-06-10 18:43:52|djahuti.geo|Re: A question for djhuti|  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > I read some of your posts on racisl myths. I see you debated them  
> > about the race of the ancient egyptains,but honestly I think you  
> > should put up a web site refuting that web site,because racial myths  
> > profaganda is starting to spread like wild fire on the internet.  
> > Peace

Greetings,

Assuming the previous post had been intended for me, what specifically are you referring to? Although I've posted comments on race in various places, I don't recall debating anyone on it.

Djehuti Sundaka

| 2431|2002-06-10 21:06:01|emmanuel\_afrika|The Story of Noah (Part 1)|  
The Story of Noah (Part 1)

In a message dated 5/13/2002 11:58:03 AM Eastern Daylight Time,  
EMANSMYRNA writes:

Though the prophecies of the Hebrew prophets are very reliable, Bible as a history book is not--unless you understand how and why every island and mountain were moved out of their places, and must be put back in place according to what is written Revelation 6:14 and 16:20, in order to see the truth.

Many Jews and Hebrew Israelites boast of being God's chosen people because they are descendants of Noah's son Shem by way of Abraham. There is absolutely no reason why that belief should never be allowed to become a source of ego and pride, when Noah, Shem, Japheth, and Ham were all descendants of the earthly Hamitic Ethiopian roots of their Heavenly Father Heru. The earthly Hamitic Ethiopian roots of Heru was the foundation upon which the original Hebrew family developed, and the basis by which God chose a people to fulfill a particular mission. Furthermore, Shem, Japheth, and Ham all represent cultures that were influenced by the Gospel of Heru according to Noah, and developed within various racial and ethnic groups. The genetic inheritance of each Shem, Japheth, and Ham was found in all three of these cultural groups--both directly and indirectly. Therefore, neither Shem, nor Japheth, nor Ham serve as any genealogical proof or evidence of the basis for which God chose a particular cultural group to fulfill a particular mission. However, it is quite obvious that the cultural group most closely associated with Shem eventually became the dominant culture in propagating its version of this God given mission. Yet there is still no reason to boast. For the name Shem itself, which means name, was borrowed from the Hamitic hieroglyph that symbolizes the word Ashem, which implies the intelligence of, within, or behind a name. Wherefore, the Hamitic hieroglyphic expression Shem-su Heru was used to identify the followers of the name Heru or Horus (see pages 84 and 158 of Volume I

of "The Gods of The Egyptians" by Wallis Budge). Sa means blood or son. Su means the infinite or plural blood has taken on a finite form under the name Shem. Yet it is the blood of Heru that makes the holds the power and not the name Shem. Shem is only a means by which mere human being could be given a finite understanding of something so infinite as the bloodline of Heru. Wherefore, we also see the Shem-su Heru in Revelation 14:1-4, wherein they are described as having the Lamb's Father's name written in their foreheads, and follow him wheresoever he goes. Again, there is absolutely no reason why the beliefs associated with a biological descendant of Shem should never be allowed to become a source of ego and pride. Remember, it is in the human ego and pride that Satan manifests himself.

#### REVELATION 2:9

"I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

#### REVELATION 3:9

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them come and worship before thy feet, and to know that I have loved thee [as the first born of Creation and the first loved of the Heavenly Father]"

Since Noah and his three sons were all descendants of the Hamitic Ethiopian Heru, mixed with East-Indian and perhaps with an Oriental mother, we will start our investigation of "The Story of Noah" with a look at his son known as Ham.

<http://www.htmlbible.com/kjv30/easton/east1601.htm>

"Ham - warm, hot, and hence the south; also an Egyptian word meaning "black", the youngest son of Noah (Gen. 5:32; comp. 9:22,24). The curse pronounced by Noah against Ham, properly against Canaan his fourth son, was accomplished when the Jews subsequently exterminated the Canaanites.

One of the most important facts recorded in Gen. 10 is the foundation of the earliest monarchy in Babylonia by Nimrod the grandson of Ham (6, 8, 10). The primitive Babylonian empire was thus Hamitic, and of a cognate race with the primitive inhabitants of Arabia and of Ethiopia. (See ACCAD .)

The race of Ham were the most energetic of all the descendants of Noah in the early times of the post-diluvian world. "

<http://www.htmlbible.com/kjv30/easton/east0060.htm>

"Accad - the high land or mountains, a city in the land of Shinar. It has been identified with the mounds of Akker Kuf, some 50 miles to the north of Babylon; but this is doubtful. It was one of the cities of Nimrod's kingdom (Ge 10:10). It stood close to the Euphrates, opposite Sippara. (See SEPHARVAIM .)

It is also the name of the country of which this city was the capital, namely, northern or upper Babylonia. The Accadians who came from the "mountains of the east," where the ark rested, attained to a high degree of civilization. In the Babylonian inscriptions they are called "the black heads" and "the black faces," in contrast to "the white race" of Semitic descent. They invented the form of writing in pictorial hieroglyphics, and also the cuneiform system, in which they wrote many books partly on papyrus and partly on clay."

Hold it, hold it a moment, back up, did this writer just say that these Hamitic Ethiopians, the Accadians, came from the mountains of the East, where Noah's Ark rested? Could we have stumbled on the truth that the story of Noah took place in the East somewhere along the coast of the Sea of Bengal, near Mount Everest, the highest elevation on earth, and not on or near Mount Ararat in Armenia?

<http://www.htmlbible.com/kjv30/easton/east0060.htm>

"The Semitic Babylonians ("the white race"), or, as some scholars think, first the Cushites, and afterwards, as a second immigration, the Semites, invaded and conquered this country; and then the Accadian language ceased to be a spoken language, although for the sake of its literary treasures it continued to be studied by the educated classes of Babylonia. A large portion of the Ninevite tablets brought to light by Oriental research consists of interlinear or parallel translations from Accadian into Assyrian; and thus that long-forgotten language has been recovered by scholars. It belongs to the class of languages called agglutinative, common to the Tauranian race; i.e., it consists of words "glued together," without declension of conjugation. These tablets in a remarkable manner illustrate ancient history. Among other notable records, they contain an account of the Creation which closely resembles that given in the book of Genesis, of the Sabbath as a day of rest, and of the Deluge and its cause."

Did the Semitic Indo-Europeans of Babylon (the white Babylonians) indeed move mountains and islands out of their places to the 'Gate to



God'? It should be quite obvious that that is indeed what happened, and Jesus knew it, and thus it is written in Revelation 6:14 that every mountain and island were moved out of their places. For to see the truth of God's Gate, every mountain and island has to be put back into their proper places.

Understand that Jesus, by way of the Book of Revelation, is not revealing any of these things to condemn the white people or the white race for crimes every race has been found guilty of from time to time. During the course of written human history, every race, at some time in that history, has changed historical facts to make themselves feel good about themselves, and to make themselves feel important to both God and man. That is a negative side of human behavior that no race, ethnic group, or culture has escaped. However, White Light (or European Intelligence), being the master in the study of the effects, has been able to do a superior job in manipulating the effects produced by the cause of such history. Therefore, as the master of the cause, it is time that Black Light (or African Intelligence) bring the truth to All Light (or All Colors of Intelligence). For it is the only hope for humankind overcoming this negative aspect of human behavior to produce a world wherein there true equality, and peace on earth and goodwill towards all humankind. They shall know the truth, and the shall set them free from this negative aspect of human behavior.

To be continued:

| 2432|2002-06-10 21:08:18|emmanuel\_afrika|The Story of Noah (Part 2)|  
The Story of Noah (Part 2)

The original Hamitic Ethiopian story of Noah was indeed based upon actual events that took place along the Bay of Bengal sometime around 3600 B.C., five hundred years before the beginning of the First Dynasty (Genesis 5:32). When the story of Noah was brought back from the Bay of Bengal into Ethiopia, the roots of the story were associated with the annual flooding that occurs in the land of the Nuer tribe. For it was in that region of northeast Africa that Noah's Hamitic Ethiopian ancestors originated. Wherefore, according to what is written in Genesis 5:29, it was thought that the Gospel of Heru according to Noah had come to comfort the people of that region of Africa. For the land had been cursed with annual floods to the west in the land of the Nuer and with 'hell on earth' to the east in Djibouti, where nothing grows but salt--all because Cain (Set) had murdered his brother Abel (Horus) there. Therefore, the biblical version of the story of Noah is not to be viewed as historical fact. It is an allegory, filled with analogous symbolism, terminology, narratives, that do indeed demand a much deeper investigation of that

which is met with on the surface.

For instance, out of the names Ham, Shem, and Japheth, the name Ham is the only one associated with a particular race or a particular color of a race by definition. Therefore, if Ham was Hamitic Ethiopian, Shem and Japheth would have had to have been Hamitic Ethiopian also. They all had the same father and mother. There is no evidence that human female eggs were being fertilized by male sperms in a test tube and then placed in the womb of a surrogate mother, who could thereby give birth to several different races of children through repeated use of the same womb. Neither is there any evidence that Noah's wife was sleeping around with men of different races to make Noah the stepfather of three different races of children.

Commonsense is a beautiful thing when we are not afraid to use it. It surely has the power to give us eyes that can see. Therefore, most of us that are blind to such revelations are blinded by our own fear--too afraid to use commonsense. If that old serpent called Satan and the Devil can, through our own fear, make us deny the use of commonsense, it becomes quite easy for him to make us deny our own sense of sight. So don't be afraid; for he's nothing but a liar, who lies to us through our very own senses. This he has done from the beginning to keep humanity divided and conquered. All humanity has one Heavenly Father, who appeared on earth as a Hamitic Ethiopian. Recognition of that revelation is the only means of establishing on earth the pure and perfect harmony and unity that exist between the Works of God and the Word of God, which, in turn, is the only means by which humanity can overcome being divided and conquered by that old serpent called Satan and the Devil. To better understand the Hamitic inheritance of humanity as its sacrificial lamb and root of its salvation, let us take a look at the African-American. Though he is mixed with many different races, he always identified with his African heritage. Pages 38-39 and 98-99 of "Sex and Race" by J. A. Rogers gives us some idea of the wide range of racial mixtures that must have existed within some of the earliest Hamitic families of Africa, Asia, and the Middle-East.

Because Enoch (Amen-Ra) met with such great success in establishing the Gospel of Heru among East-Indian people, there was great East-Indian representation of the Gospel of Heru according to Enoch in northeast Africa. Thereby, the Gospel of Heru according to Enoch took on a life of its own--by way of the priest of Amen-Ra. On the other hand, Noah met with very little success in establishing the Gospel of Heru among the Oriental people along the coast of the Bay of Bengal. Therefore, very little Oriental representation of the Gospel of Heru entered northeast Africa by way of Djibouti and Ethiopia, and this version of Gospel of Heru became dependent upon

Menes (or Meni), and king of the First Dynasty, to keep it alive. What no doubt impressed Menes the most about Noah (or Nu-a) was that he was a man that had a deep appreciation for the sanctity of all life—both all human life and animal life. Surely Menes used that as a selling point when unifying Upper and Lower Egypt to harness the power of the Nile. It is obvious that the dams he built to harness the power of the Nile saved both human life and animal life from being destroyed by the flooding of the great river. Understand that Noah was actually a descendant of Cain (Set), whose descendants became vagabonds in the earth that became great ship builders to find their harvest at sea because the earth would yield unto them no harvest (Genesis 4:11-12). That, along with the fact that Menes built dams that saved the lives of both humans and animals, became the basis for the story of Noah later being told as the story of a man that built an ark to save the lives of both his family and the animals from a great flood.

Between 2900 and 2800 B.C., two to three years from the beginning of the First Dynasty, the Gospel of Heru according to Enoch (Amen-Ra) and according to Noah (Tem-Ra) was well established as far north in the Middle-East as what would become known as Babylon. Along the way, a certain Hamitic Ethiopian group gave present day Jerusalem its original name, which was Heru-sa-tem. This original name of Jerusalem implied that it was a place where the blood or sons of Heru had been sealed or closed in (see Tem on page 500 of Volume I of "The Gods of The Egyptians" by Wallis Budge, as the closer or sealer of the day). As we have already seen in "The Story of Noah (Part 1)", the Hamitic versions of the Gospel of Heru were maintained in the Middle-East by Hamitic Ethiopian groups like the Accadians, and contained an account of the Creation that closely resembles that given in the book of Genesis, and of the Sabbath as a day of rest, and of the Deluge and its cause. However, the Gospel of Heru according to Amen-Ra (Enoch) was not associated with the original Hebrew (or He-hu-ba-ru) faith in the Middle-East until around 2700 B.C., when Abram and his Dravidian wife Sara visited Memphis and returned. Abram's visit to Memphis occurred during that time period because he was a contemporary of I-em-hetep and not Hammurabi. Nevertheless, when he and his wife returned to the Middle-East, they adopted the Hebrew faith and the name Abram was changed to Abraham, as a Chaldee speaking Cushite member of Shemite culture having rediscovered his Hamitic roots. For like the Hebrew (or He-hu-ba-ru) family of northeast Africa, Shemite culture was a Hamitic Ethiopian/East-Indian culture. As such, it also produced the Elamite culture.

From Set (Cain) to Amen-Ra (Enoch) to Tem-Ra (Noah), the Hamitic

Ethiopian descendants of Heru had married into three different races--the Nilotic Ethiopians and Nubians, who were black like themselves, the red race of India, and the yellow race of the Orient.

Therefore, as a mixture of three of the four original races of men, the three sons of Noah did indeed produce a spiritual allegory in which these three races are represented. Only three of the four races of men were identified in the original story of Noah because they were the only three races known to the Ethiopians at the time that the story of Noah entered Africa from the Bay of Bengal. The white race was not known to them at that time. To the Ethiopians, at that time, the Gospel of Heru had been sealed in heaven and in the earth by these three races of men. Furthermore, had Noah's flood actually destroyed all human life that was not in his ark, there would have had to have been four races of men in the ark to replenish the earth. Wherefore, when the white race became known to the Ethiopians of Egypt, whatever Dynasty it became known, Egypt divided humanity into four distinct races, the black, red, yellow, and white race.

However, because the white race was not known in the original story of Noah, the names of Noah's three sons were used to identify Hamitic Ethiopian cultures that developed among and within the white Indo-European and Semitic cultures of the Middle-East. The Hamitic culture represented the influence that the Hamitic Gospel had on African culture--especially Ethiopian and Nubian culture, which became known as Cushite culture. Shem represented the influence that the Hamitic Gospel had on East-Indian culture--especially Dravidian culture, as in the relationship between Abraham and his Dravidian wife Sara. Japheth represented the influence that the Hamitic Gospel had on Oriental culture.

At the time of the Cushite Nimrod, these three Hamitic cultures dominated all of northeast Africa, the Middle-East, and much of India. During that time, these regions were thought to represent the entire civilized world. Therefore, the entire civilized world was basically unified by the fact that everyone in the region spoke at least one of the various Hamitic languages born out of the Hamitic Gospel (Genesis 11:1). After the death of Nimrod, who was said to have been killed by his great uncle Shem, the Indo-Europeans and Semitics began to seize control of the region out of the hands of the Cushites. However, the story of Shem killing Nimrod no doubt has more to do with Cushite culture being destroyed in the region by the Indo-Europeans and Semitics--under the guise of being a Shemite culture. Because there was little to no Oriental representation of the Japhethite culture in the Middle-East, the Japhethite culture was absorbed into the Shemite and Aryan cultures and their offspring cultures. The process of Oriental culture being absorbed into the offspring of Indian culture can still be seen today. Many Orientals

consider Confucius to be the father of modern Oriental culture. However, because of the works of the India born Gautama Buddha, much of Oriental culture has been absorbed into an offspring of Indian culture called Buddhist culture. Though the process of overthrowing Cushite cultures and absorbing Japhethite cultures occurred gradually, by the time of Hammurabi, around 1792 B.C., Cushite cultures in the Middle-East were all but totally neutralized, and the Japhethite cultures totally absorbed. Therefore, under the Aryan reign of Hammurabi, Abraham's Cushite identity was changed into that of an Aryan patriarch of the white Semitic Israelites. One of Japheth's grand sons was given the Aryan Sanskrit name Tarshish, which was later given to the Libyan seacoast by an Aryan dominated East-Indian population that settled there-by way of the Arabian Sea, the Gulf of Aden, the Red Sea, and into the Mediterranean (Genesis 10:4 and Isaiah 23:1). The story of Noah, which had originally entered the Middle-East from the east by way of Ethiopia and Nubia of the south, was then said to have come from the northwest by way of Armenia. Every mountain and island were moved out of their places under the Aryan reign of Hammurabi, and marked the beginning of world conquest under the ungodly philosophy of white supremacy or Aryan superiority. This was also the foundation of what is described in "Black Athena" by Martin Bernal as "The Fabrication of Greece," the Aryan model of history. However, from around 725 B.C. to 650 B.C., five Nubian kings sat on the throne in Egypt. During that time, they won many concessions from the Aryans and Indo-Europeans that ruled the Middle-East--in a major effort to restore Cushite culture to its rightful place in Middle-East history.

One such concession can be clearly seen in the naming of a mountain in Pakistan that is called Hindu Kush, which is also a part of Hindu Kush-Himalayas. Himalayas is Sanskrit for "abode of snow," and Mount Everest, which is near to where Noah's flood occurred, is a part of the Himalayas. In this particular concession, the Aryans and Indo-Europeans conceded that the story of Noah originated in the east, but would not concede that it entered the Middle-East from Ethiopia and Nubia in the south. Therefore, Hindu-Kush was more of a compromise than a concession. Nevertheless, many of the other concessions the five Nubian kings of Egypt gained from the Aryans and Indo-Europeans of the Middle-East became instrumental in the success of Jesus' ministry, and him understanding the totality of his mission and just who his Heavenly Father is. For that reason, the Spirit of God orchestrated that he would be taken to Egypt, where he received most of his education (Matthew 2:13).

In a message dated 5/27/2002 5:57:53 AM Eastern Daylight Time, whose

subject is "Royal Nubia Lies Under Sand,"  
[Sabbath\\_In\\_Africa@yahoogroups.com](mailto:Sabbath_In_Africa@yahoogroups.com) writes:

"Grzyski, a professor at the University of Toronto and a curator at the Royal Ontario Museum, is a happy archaeologist these days. He and his colleague, who is walking again, have found what they believe are the remains of a palace and a colonnade built more than 2,000 years ago by the greatest black civilization ever? Some of their pottery and burial talismans predate similar discoveries in Egypt, indicating Nubia may have influenced the Egyptians rather than the other way around? But it is the Nubians' written language that he finds most intriguing. Borrowing 24 signs from Egyptian hieroglyphics and using them as an alphabet, they developed their own writing system, Grzyski says... So far, 1,500 inscriptions written in the ancient Nubian language have been found, but no one knows what they mean. Grzyski and his colleagues are sure to find more as they continue excavating.

While finding more palaces would make Grzyski happy, what he would most like to find is some manner of bilingual inscription to enable scholars to unlock the messages left by the Nubian people. He says the archaeologists need something like a Rosetta Stone, the famed slab of black basalt inscribed in Greek text and Egyptian hieroglyphs that enabled scholars in the early 1800s to decipher the Egyptian writings."

Could the reason why no scholars have been able to decipher the Nubian hieroglyphs be that they are operating on the belief the Nubians borrowed from the Egyptians when it was actually the other way around? Could the Nubian hieroglyphs be more closely related to the hieroglyphs in which the Gospel of Heru was originally written around 5500 B.C.? Remember that Heru, like Jesus, was thousands of years ahead of his time on earth and his Nubian contemporaries of that time period. Could this more than 2000-year-old Nubian civilization therefore have been a part of the knowledge base of Jesus' education in Egypt? Could it have been established for the expressed purpose of his coming? It has to be located very close to where Heru himself was buried in Meroe. Therefore, could this discovery be a part of the Spirit of God moving upon the face on the earth to give it form that we might all one day understand?

JOHN 3:12

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

Now that we have developed some earthly understanding of the fact that the white race was not included in the original story of Noah and the results thereof, perhaps we are now ready to develop an heavenly understanding of why these things played themselves out on earth the way they did. For it was certainly not because God loves only the black, red, and yellow race and hates the white race. Neither was it to give the white race justification in changing the fact of history to make themselves feel important to both God and man. Surely everyone should want to feel important to both man and God, but to choose that method is considered a negative aspect of human nature because that method always involve nothing such things at the expense of the human dignity of another race.

To develop our heavenly understanding of these things, we must employ a metaphysical study of the Divine Science of Creation. As the heat of a flame of light intensifies, the color of the flame changes. The changes occur from a red flame to a yellow flame to a green flame to a blue flame to a white flame, the hottest flame of them all. This phenomenon is indeed a part of the divine order that the Creator placed within the Creation and thereby determined the order in which the four original races of men would appear on earth. Therefore, we begin with understanding that Black Intelligence, or Black Light, is the Original Light of Creation and the cause of Creation. The light energy of Black Light was transformed into matter. Thus Black Light represents the black race,

the first born of Creation. When the matter began to heat up, a Red Light appeared, which represents the red race. When the heat intensified, a Yellow Light appeared, which represents the yellow race. After that a green flame appeared, which represents the intelligence of the earth itself. Then a blue flame appeared, which represent the intelligence of heaven. Note that the intelligence of both heaven and earth is sealed before the white flame appeared. This is consistent with the allegory of Noah sealing only three races of men in the ark. It is also consistent with the Gospel of Heru being sealed in the earth and in heaven by the first three races of men before it was known to the white race. So what is the purpose of the white flame that represents the white race? Its most important purpose is not to work in opposition to Black Light, but rather to work in harmony and unity with Black Light. Black Intelligence, or African Intelligence, is the master in the study of the cause, and White Intelligence, or European Intelligence, is the master in the study of the effects. Mastering the cause and the effects are the two essential ingredients in belonging one with the Pure and Perfect Mind of God the Creator himself and one with the Creation of the Universe, which is where God wants all his children to be. For being

one with the intelligence of both heaven and earth is man's ultimate self-realization. And with Indian and Oriental Intelligence, Red Light and Yellow Light, forming the bridges between Black Light and White Light, humankind can achieve the total liberation that make man's ultimate self-realization possible. Furthermore, as the master of the study of the effects, White Light has to be placed in a position to develop a more objective view of the many effects produced by the cause--independent of the subjective view of those sealed in the ark.

To be continued with a metaphysical study allegoric significance of the ark and its passengers:

| 2433|2002-06-10 21:12:59|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 1)|

The following article is one of a series of preludes to the very first book of The Five Books of Emmanuel entitled "The Mysteries of God--Sealed In The Mysteries of The Atom." This very first book will be a meta-physical study of Creation. Therefore, it is also important to remember that, while physics is the study of the relationship between matter and energy, meta-physics, in its highest form, is a study of the relationship between thought energy and matter. With that in mind, meta-physics, in its highest form, can also be described as the study of the power of mind over matter, or the study of the power of the Pure and Perfect Mind of God the Creator over matter.

#### The Creation of a Mental Neutron Star and Black-Hole (Part 1)

To truly understand the creation of a mental neutron star and black-hole, we need to first develop some understanding of a physical neutron star and black-hole. Therefore, for the sake of our readers who may not have read the things I wrote in the past concerning physical neutrons stars and black-holes, let us start with a review.

When a fire star with a mass three times greater than the mass of the sun run out of hydrogen to fuse into helium, and helium to fuse into carbon, and so forth until nuclear fusion stops at iron, it collapses into the formation of a neutron star, If the original mass was more than three times greater than the mass of the sun, it ultimately collapses into the formation of a black-hole, wherein time does not pass and mass has no volume. There anti-matter and the Black Light thereof are in their purest forms--a rebirth of the Original Light (or Original Intelligence) of Creation in its purest form, from which no color of light (or intelligence) can escape the judgment of its gravitational influence.



To further understand the formation of a mental neutron star, we need to take a look at some of the components of a physical neutron star and how they relate to human behavior--as a result of the power of the Mind of God over matter.

While a nuclear force of attraction expresses a fathering behavior in an atom, neutrons express a mothering behavior in atoms. Protons can express either a son behavior, or brothering behavior, or a marriage behavior with an electron. Electrons can express a marriage behavior with a proton or a sistering behavior. A free-electron expresses the behavior of an unmarried sister. The various behaviors of neutrons, protons, and electrons, within a fathering force of nuclear attraction, can be expressed as the electromagnetism that holds an atomic family together and allows it to attract other atomic families. Therefore, these very same sets of behavior are found in Adamic families, wherein the Spirit of Knowledge is the nuclear force of attraction--under which mental magnetism holds the Adamic family together and enables it to attract other Adamic families.

Both electromagnetism and mental magnetism possess the power to process knowledge and radiate it as intelligence. In the physical arena, such radiation of intelligence is called electromagnetic radiation. Therefore, let us take a look at three forms of electromagnetic radiation and how they related to John the Baptist and Jesus of Nazareth in "The Creation of Spiritual Evidence, Infinite Signs, and Living Proof of God's Existence." The first order of electromagnetic radiation is the Alpha particle, which is made up of two neutrons and two protons, expressing a dual mother and son behavior, of a dual expression of Madonna and Child. Because of the power of the Pure and Perfect Mind of God over matter, two images of the Madonna and Child appeared on earth.

The following excerpt is taken from page 220 of "The Gods of The Egyptians" by E.A. Wallis Budge. It is not being presented to open the door to any debates on whether Horus and/or Jesus were born through a process of partheno-genesis. but rather to shed some light on how what happened in the beginning of Creation cause two images of the Madonna and Child to appear on earth.

appea"Among the various people by whom Isis is venerated most be mentioned those of Syria, who identified her with certain of their local goddesses, and it is clear that early Christians bestowed some of her attributes upon the Virgin Mary. There is little doubt that in her character of the loving and protective mother she led strongly to the imagination of all Eastern people among whom her cult came, and that the pictures and sculptures wherein she is represented in

the act of suckling her child Horus formed the foundation for Christian figures and paintings of the Madonna and Child. Several of the incidents of the wandering of the Virgin with the Child in Egypt as recorded in the Apocryphal Gospels reflect scenes in the life of Isis as described in the texts found on the Metternich Steele, and many of the attributes of Isis, the God-mother, the mother of Horus, and of Neith, the goddess of Sais, are identical with those of Mary the Mother of Christ. The writers of the Apocryphal Gospels intended to pay additional honour to Mary the Virgin by ascribing to her the attributes which up to the time of the advent of Christianity they had regarded as the peculiar property of Isis and Neith and other great indigenous goddesses, and if the parallels between the mythological history of Isis and Horus and the history of Mary and the Child be considered, it is difficult to see how they could possibly avoid perceiving in the teaching of Christianity reflections of the best and most spiritual doctrines of the Egyptian religion.

However, an Alpha particle cannot penetrate a thin sheet of paper. Therefore, the dual image of the Madonna and Child could not radiate intelligence great enough to penetrate the conscious awareness of those in Palestine that worshipped the letter of the law, which they had written on paper. The second order of electromagnetic radiation called a Beta particle had to be created before the Madonna's Child could radiate intelligence strong enough penetrate even brick walls. Therein the Madonna's Child, a proton, expresses the mothering behavior of a neutron emitting a positron, which, when it come in contact with an electron, produces a gamma-ray. Gamma-rays are the three order of electromagnetic radiation, and they can indeed penetrate a brick wall. But the Beta particle had to come first, and that is where John the Baptist came in, and that is where I will continue Part 2.

| 2434|2002-06-10 21:14:18|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 2) |

The Creation of a Mental Neutron Star and Black-Hole (Part 2)

The second order of electromagnetism is produced when a neutron becomes a proton emitting an electron called a Beta particle. Beta particles move at a speed near the speed of light. They can indeed penetrate paper. Therefore, the movement of John the Baptist was at lightning speed, and it did indeed penetrate the conscious awareness of those who worshipped the letter of the law that they had written on paper. But what does a neutron becoming proton emitting an electron called a Beta particle tells us about the nature of John the Baptist? As a mental neutron, like Jesus would become before emitting a positron, John the Baptist expressed a mothering behavior toward the Hebrews that could be associate with a mother's nurturing

love for her children. Jesus expressed this mothering behavior in the following verse:

MATTHEW 23:37

"O Jerusalem, Jerusalem, thou that killeth the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

However, after possessing such mothering and nurturing love for the Hebrews, John the Baptist became a proton expressing brotherly love and establish a brotherhood among his disciples, some of who he would later share with his brother Jesus. And as a proton John the Baptist emitted the second order of electromagnetism called a Beta particle. Therefore, the creation of a Beta particle is at the root of how John the Baptist processed knowledge and radiated it as intelligence with enough strength to penetrate the conscious awareness of those who worshipped the letter of the law written on paper.

At the point of being protons expressing brotherly love behavior, there wasn't much difference between John the Baptist and Jesus. They were indeed brothers of the order, as with Elijah and Elisha.

MATTHEW 11:13-14

"For all the prophets and the law prophesied until John."

"And if ye will receive it, this is Elijah, which was for to come"

However, while John the Baptists was a neutron before he became a proton, Jesus started out as a proton who had to learn to develop that same nurturing and mothering love that John the Baptist first has in starting out as a neutron. Once Jesus became a neutron, he emitted a positron, anti-matter, the product of pure and perfect thought and thought energy. Whenever the positron would come in contact with an electron representing the negative forces on impure and imperfect thought and thought energy, it would produce the third order of electromagnetic radiation called a gamma-ray. Gamma-rays had the power to pierce right through the conscious awareness of those who worshipped the letter of the law written on paper.

And such are "The Mysteries of God--Sealed In The Mysteries of The Atom" and also in the mysteries of Adam.

REVELATION 10:7

"But in the days of voice of the seventh angel, when he shall begin to sound, the Mysteries of God should be finish, as he declared to his servants the prophets."

| 2435|2002-06-10 21:35:12|kcamm23063@aol.com|Re: The Kemetic Origin of the Stories of Star Wars|

Because that's what maroons do, and that's why they were called maroons. Do you actually believe that they gave themselves such a name?

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 6/10/02 5:15:02 PM Pacific Daylight Time, arjuna\_8@yahoo.com writes:

--- In Ta\_Seti@y..., kcamm23063@a... wrote:  
> Arjunna, it is common knowledge that Black people had been in the Americas  
lol your a funny personage really funny, lo , anyway what makes you think the maroons were hiding ,

| 2436|2002-06-10 21:37:47|kcamm23063@aol.com|Re: The Kemetic Origin of Hinduism-Buddhism|

Why are you surprised? There is a sect of Jains living in the USA.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 6/10/02 5:20:17 PM Pacific Daylight Time, arjuna\_8@yahoo.com writes:

--- In Ta\_Seti@y..., a.manansala@a... wrote:  
>  
> > --- In Ta\_Seti@y..., "Derrick, Alexander" djehuti very true your ecactly right dude well said, i am suprired some one has heard of the jians. i need ot study the jains more dude, i think most of these idividual in here intersted in buddhism are rally just reading hamayanist doctrine  
>  
> > wrote:  
>  
> Lokayatas, Jainism, and Buddhism are Indian systems that share  
> > in a non-theistic perspective of things.  
> >  
> > Djehuti Sundaka  
> >  
>  
>  
> Djehuti, it's hard to accept these sytems as "non-theistic"  
> since theism "the belief in God or gods" is present in  
> all of them.  
>  
> Even Hinayana Buddhists believe in devas like Indra and  
> Yama.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

| 2437|2002-06-11 00:21:46|Arjuna\_8|Re: The Kemetic Origin of Hinduism-Buddhism|

it seems american are nito eveything these days still searching for  
that spirtual abode .3@a... wrote:

> Why are you surprised? There is a sect of Jains living in the USA.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

> In a message dated 6/10/02 5:20:17 PM Pacific Daylight Time,

> arjuna\_8@y... writes:

>

>

>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>>

>>>> --- In Ta\_Seti@y..., "Derrick, Alexander" djehuti very true

your

>> ecately right dude well said, i am suprised some one has heard of

the

>> jians. i need ot study the jains more dude, i think

>> most of these idividual in here intersted in buddhism are rally

just

>> reading hamayanist doctrine

>> .

>>>> wrote:

>>>

>>> Lokayatas, Jainism, and Buddhism are Indian systems that

share

>>>> in a non-theistic perspective of things.

>>>>

>>>> Djehuti Sundaka

>>>>

>>>

>>>

>>> Djehuti, it's hard to accept these sytems as "non-theistic"

>>> since theism "the belief in God or gods" is present in

>>> all of them.

>>>

>>> Even Hinayana Buddhists believe in devas like Indra and

>>> Yama.

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>> <http://home.attbi.com/~a.manansala/afro.htm>

>>

| 2438|2002-06-11 07:02:04|sistahgal2000|Re: The Kemetic Origin of the Stories of Star Wars|

I'm sorry - but the only coherent thing about your response was the word "babe." I don't know your gender but I'm trying to figure out what cave you crawled out of. Listen Gollum, I can assure you that I haven't been anybody's babe since I stopped wearing diapers.

Furthermore, it is impossible to respect or even seriously consider any of your statements with such atrocious spelling and grammar. Combined with your condescending attitude, this makes it very difficult for a genuine exchange of information and ideas. In the future, I would appreciate it if you could back up your opinion with quotes and references from established scholars on the topic because, frankly, your word carries very little weight right now.

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> oh ok no a spiritual system without a heaven or hell

> is not athiest but the buddha core teaching is the anatma meaning no

> soul or no self , alot of popel who read mahayanist doctrine

beleive

> in boddhisatvaas , and heavens and other wierd things, so thier is

> no inner god lie some of the ones whoi do not know are saying ,

> they do not know the buddhas true teaching all buddha did is take

> the life and teachings of a sanyaisin and add anatama and athiesm

to

> it. nothing more or less.get me babe?--- In

> Ta\_Seti@y..., "sistahgal2000" wrote:

>> You did not answer my original question. In your opinion, is a

>> spiritual system without a heaven and a hell atheist? I ask this

>> because you are citing the existence of a heaven and hell in

>> Mahayanist theology as the reason why they are not atheist.

>>

>> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

>>> mahayanist are not really buddhist cause they have heavens and

>>> hells , the buddha was a strict athiest with a eight fold patth

> he

>>> took fomrthe sanyasin.Nibana is nirvana is pali the dialect the

>>> buddha spoke in his days.--- In Ta\_Seti@y..., "sistahgal2000"

>>> wrote:

>>>> DUDE!

>>>>

>>>> What is your definition of atheism?

>>>>

>>>> Are you asserting that Mahayanist Buddhism is less atheism

>> because

>>> it

>>>> has a concept of a "heaven" and "hell?" Many traditional  
> African  
>>>> societies do not share the Judeo-Christian concept of a  
heaven  
>> and  
>>>> hell. Are they atheist as well?  
>>>>  
>>>> What is "nibana?"  
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>>>>  
>>>> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:  
>>>>> dude the core of buddhism is athiesm. alot of polel do not  
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>>>>> this.but the mahayanist buddhist do not beleive this  
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but  
>>> true  
>>>>> buddhism if athiesm.all you have to do is take what the  
> buddha  
>>>>> followwe and implement it the life of a sannyasin this is  
> what  
>>> the  
>>>>> buddha was this is how he attained his so called nibana ,  
> but  
>> he  
>>>>> added the athiesm into it.--- In Ta\_Seti@y..., "Derrick,  
>>> Alexander"  
>>>>> wrote:  
>>>>>>  
>>>>>>  
>>>>>> -----Original Message-----  
>>>>>> From: sistahgal2000 [mailto:sistahgal2000@y...]  
>>>>>> Sent: Thursday, June 06, 2002 7:46 AM  
>>>>>> To: Ta\_Seti@y...  
>>>>>> Subject: [Ta\_Seti] Re: The Kemetic Origin of the Stories  
> of  
>>> Star  
>>>>> Wars  
>>>>>>  
>>>>>>  
>>>>>> Thank you for your insight and I appreciate your  
>>> interpretations.  
>>>>> I

>>>>> particularly enjoyed the analogy of Buddha's upbringing  
to  
>>>>> Darwin's  
>>>>> gripe with the Church. That makes a lot of sense.  
>>>>>  
>>>>> Although I cannot boast of conversing with "several"  
> Buddhist  
>>>>> monks,  
>>>>> I have spoken to two and done my own research.  
>>>>> [Alex Derrick] I consider the monks a reliable first hand  
>>> source.  
>>>>> I'm primarily interested in the integration of Buddhism  
> into  
>>>>> traditional  
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> interpretations,  
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>>>>> worldviews are diametrically opposed. This is  
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>>>>> interesting because there are so many Christians and Jews  
>> that  
>>>> are  
>>>>> able to integrate Buddhism into their spiritual systems.  
>>> Perhaps,  
>>>>> they do so by ignoring doctrine/picking & choosing what  
> they  
>>> want  
>>>>> to  
>>>>> believe and practice. What's your take on the  
similarities  
>>>> between  
>>>>> Judaism/Christianity and Buddhism? (is this off topic?).  
>>>>> [Alex Derrick] I know little of Judaism/Christianity. I  
> was  
>>> not  
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>>>>> either faith. But this is off topic so I sent you a  
> private  
>>>>> email. :)  
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>>>>> It's interesting that you mentioned the Buddha's tendency  
> to  
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>>> traditional  
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>>> evident  
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>>>>> both Kemetic society and more modern African society's  
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>>>>> (please correct me if my assumption is wrong here). It  
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>>>>> you are comparing Buddha's tendency to fast to the  
> Christian  
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>>>>> [Alex Derrick] Fasting has its place. The animal kingdom  
>> uses  
>>>>> fasting from  
>>>>> food as medicine.  
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IMHO

>>>>>>  
>>>>>> Here is an african ritual.  
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> know  
>>> of.  
>>>>>> You will be placed into a small box and lowered into the  
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>>>>>> for 7 days.  
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>>>>>> At night you might get a little cracker and water.  
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>>>>> who are  
>>>>>> outside the box.  
>>>>>> Those who come out of the box are never the same.  
>>>>>>  
>>>>>> P E A C E  
>>>>>> Mr. Alex D.

| 2439|2002-06-11 08:22:10|kcamm23063@aol.com|Re: The Kemetic Origin of Hinduism-Buddhism|

Unless they have taken up citizenship, the Jains who live here are not Americans, they came from India; and as far as I know, they are not recruiting. I probably should have said "there are some Jains" instead of "a sect of Jains." I apologize for the confusion.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/11/02 12:22:48 AM Pacific Daylight Time, arjuna\_8@yahoo.com writes:

it seems american are nito eveything these days still searching for that spirtual abode .3@a... wrote:  
> Why are you surprised? There is a sect of Jains living in the USA.  
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> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)  
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> In a message dated 6/10/02 5:20:17 PM Pacific Daylight Time,  
> arjuna\_8@y... writes:  
>  
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> > --- In Ta\_Seti@y..., a.manansala@a... wrote:  
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> > jians. i need ot study the jains more dude, i think  
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> > reading hamayanist doctrine  
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> > > wrote:  
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> > > Even Hinayana Buddhists believe in devas like Indra and  
> > > Yama.  
> > >  
> > > Regards,  
> > > Paul Kekai Manansala  
> > > <http://home.attbi.com/~a.manansala/afro.htm>  
> >

| 2440|2002-06-11 08:32:10|kcamm23063@aol.com|Re: The Kemetic Origin of the Stories of Star Wars|

Thank you Sistahgal, for your articulate words, you are speaking for more than just yourself - believe me!

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/11/02 7:04:38 AM Pacific Daylight Time, sistahgal2000@yahoo.com writes:

I'm sorry - but the only coherent thing about your response was the word "babe." I don't know your gender but I'm trying to figure out what cave you crawled out of. Listen Gollum, I can assure you that I haven't been anybody's babe since I stopped wearing diapers. Furthermore, it is impossible to respect or even seriously consider any of your statements with such atrocious spelling and grammar. Combined with your condescending attitude, this makes it very difficult for a genuine exchange of information and ideas. In the future, I would appreciate it if you could back up your opinion with quotes and references from established scholars on the topic because, frankly, your word carries very little weight right now.

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

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> it. nothing more or less.get me babe?--- In

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> > spiritual system without a heaven and a hell atheist? I ask this  
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> > > > DUDE!

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> > > has a concept of a "heaven" and "hell?" Many traditional  
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 > > > > > From: sistahgal2000 [mailto:sistahgal2000@y...]  
 > > > > > Sent: Thursday, June 06, 2002 7:46 AM  
 > > > > > To: Ta\_Seti@y...  
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 to  
 > > > > > Darwin's  
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> > > > > [Alex Derrick] Fasting has its place. The animal kingdom  
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> > > > > Those who come out of the box are never the same.  
> > > > >  
> > > > > P E A C E  
> > > > > Mr. Alex D.

| 2441|2002-06-11 09:01:14|mansu\_musa|Re: A question for djhuti|  
--- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > I read some of your posts on racisl myths. I see you debated them  
> > about the race of the ancient egyptains,but honestly I think you  
> > should put up a web site refuting that web site,because racial

myths

> > profaganda is starting to spread like wild fire on the internet.  
> > Peace  
>  
> Greetings,  
>  
> Assuming the previous post had been intended for me, what

specifically

> are you refering to? Although I've posted comments on race in

various

> places, I don't recall debating anyone on it.

>

> Djehuti Sundak

a

I was talking about your posts on the racial myths board.

That was exactly what i was talking about.

| 2442|2002-06-11 09:06:05|mansu\_musa|Re: what some racist wrote on a message board refuting black egypta|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> dudude it doesn;t matter if aristotile went ot egypt or not becuae

> evenif he stole texts fomr the library of alexandria he stole it

> fomr his own people, egyptians didn't built that libary nor that

> city of aepoxandria greeks built the coity and greeks commisioned

> the library of alexandria by alexander the great and built ir by

> ptolemys order that library has nothig ot do with egypt or egyptians

> it is a greek library.--- In Ta\_Seti@y..., "mansu\_musa"

> wrote:

> > notice you keep interjecting things in there about aristotle

> stealing

> > his works form the library of alexandria,and about the olmecs,so

> le't

> > keep this to one subject.

> >

> > You were the one who brought Aristotle into this conversation. In

> > particular you were interested in Aristotle mentioning Egypt. I

> > responded by replying that there is no proof whatsoever Aristotle

> > ever visited Egypt. Better yet, the claim made by Afro-centrists

> that

> > Aristotle stole texts from the Library of Alexandria has been

> > debunked and refuted. The Library of Alexandria has built years

> after

> > Aristotle's death. As for the Olmecs, they are entirely relevant

> to

> > this conversation. Some people like, like yourself, like to look

> at

> > sculptures or paintings and see what they like to see, because

> they

> > are biased and un-objective. This irresponsible pseudo-science is

> > then used to misrepresent and rewrite established history. So let

> us

> > continue this discussion.

> >

> > >>First you site aristolte did not vist egypt, inorder to debunk

> > personal apperaqnce of the egyptains and how the greeks saw them.

> >  
> > Yes I did. I stated that there is no proof whatsoever that  
> Aristotle  
> > ever visited Egypt so what he may have heard is not reputable  
> > evidence to use in this conversation we are having. Hearsay is

not

> > admissible in a court of law as evidence, and hearsay doesn't  
> prove  
> > the Ancient Egyptians were black by the way. And lastly, as  
> before, I  
> > stated Aristotle lived during the third century b.c. Of course by  
> > this time Egypt was at the end of its days. I wonder if it had  
> > anything to do with the incompetence of the black 25th Dynasty.  
> Who  
> > knows?  
> >  
> > >>I am pretty sure a learned man like aristotle knew quite well  
> what  
> > he was talking about when he described the hair and compared the  
> > egyptains to a known black population which was the ethiopians  
> >  
> > As I said before Aristotle had never been to Egypt, and he had

FOR

> > SURE never been to Ethiopia. When Aristotle was alive Egypt was

in

> > its last days too. You are also taking Aristotle out of context  
> and  
> > there is no way in my opinion you simply came upon this quote by  
> > glancing through Problemata. You are copying and pasting all

these

> > quotes from somewhere? Where is your source? Aristotle got his  
> > knowledge of Ethiopia from other sources. Better yet your opinion  
> is  
> > an intepretation and proves nothing. Here is an example.  
> >  
> > Aristotle, The History of Animals  
> > "All flying creatures possessed of blood have feathered wings or  
> > leathern wings; the bloodless creatures have membranous wings, as  
> > insects. The creatures that have feathered wings or leathern

wings



> > have either two feet or no feet at all: for there are said to be  
> > certain flying serpents in Ethiopia that are destitute of feet."  
> >  
> > [http://classics.mit.edu/Aristotle/history\\_anim.1.i.html](http://classics.mit.edu/Aristotle/history_anim.1.i.html)  
> >  
> > In this passage in The History of Animals Aristotle informs his  
> > readers on his hearsay knowledge of Ethiopia. He describes how  
> > certain creatures are said to be there. Obviously from this  
> passage  
> > he had never been there for himself, for if he had been, and he  
> had  
> > seen this creature he would have described it from his own  
> > perspective.  
> >  
> > > Egyptos by the way means black footed ones  
> >  
> > [i]Egyptos is the Greek name for Egypt. The word appears to have

a

> > biblical Coptic origin. Interesting passage here:  
> >  
> > The scholar Pythian Adams raised the possibility that the Greek  
> name  
> > of Egypt, Egyptos [with a hard "g"--translator's note], finds its  
> > origin in the ancient phrase "Ai Kebt", which sounds much

like "Ee

> > Caphtor". According to Adams, Caphtor is the biblical name for

the

> > Egyptian delta. If this is really so, it is close to certain that  
> the  
> > Egyptian Christians--whom the Arabs call Copts--have preserved  
> > remnants of the biblical name Caphtor in their name.

> >

> > <http://www.starways.net/lisa/essays/philistines.html>

> >

> > > Aristotle would have known what an Egyptian and Ethiopian looked  
> > like, because he wouldn't have described them in so much detail  
> like

> > he did.

> >

> > If Aristotle knew what the animal he was describing in The

History

> of  
>> Animals looked like he would not have used the phrase there are  
> said  
>> implying hearsay to describe it. Aristotle it is obvious to me,  
> and  
>> anyone who is FAMILIAR with with either his life or his works had  
> not  
>> been to ETHIOPIA. There is no proof he had ever been there, his  
>> writings suggest he had never been there either, that he got his  
>> information from OTHER sources.  
>>  
>>>Timolaus: 'but that is a sign of really distinguished birth in  
>> Egypt, Lycinus. All freeborn children plait their hair until they  
>> reach manhood...'  
>>  
>> Again I have found this quote, as well as the rest of your

others,  
> at  
>> a thousand afrocentric websites doing a google search. I doubt

you  
>> are familiar with Lucian's writings but let us continue this  
> debate.  
>> I am attempting to find an internet website with a copy of  
>> Navigations so I can read the work for myself. Further Lucian was  
> a  
>> satirist who indulged in sarcasm. This is well documented. Lucian  
> was  
>> well noted for his satire. How do we know this isn't simply  
> another  
>> one of his sarcastic remarks? A joke? Better yet why are you  
> taking  
>> this obscure passage from someone who made a career out of

sarcasm  
>> and mockery literally?  
>>  
>>>He talks about egyptains plaiting their hair,which is found in  
> many  
>> bas reliefs of egyptains with plaited hair. First of all

Egyptains  
>> did not have straight hair,and the so called straight hair you

see

> on  
>> the reliefs in tombs are of wigs. Egyptians wear wigs of human  
>> hair, straw, horse hair, and various other things.  
>>  
>> Since we have already discovered in the course of this inquiry  
> that  
>> Lucian's description is dubious at best let's move on. Now you

have

>> admitted that the Egyptians wore wigs, that they changed their  
>> appearance and that this is depicted in their artwork we can now  
> say  
>> that a lot of depictions of them in both sculptures and paintings  
>> should not be taken literally, like I said it's subjective. Of  
> course  
>> this is well known. How do we know Greek historians who did not  
> speak  
>> Egyptian, were foreigners and dependent upon hearsay, did not get  
>> confused? Actually we don't. Your whole case is like Swiss cheese.  
> It's  
>> full of holes.  
>>  
>>> Second that is impossible that slaves were in the boat because  
>> Egyptians did not have a system of chattel slavery.  
>>  
>>> Most of the Egyptians sold themselves into slavery to relieve  
>> debts, and the mothers were war captives. The majority of the

slaves

> in  
>> the New Kingdom were Asiatic meaning they were from Syria.  
>>  
>> Yes the Egyptians never had a problem with slavery.  
>>  
>>> Second that is impossible that slaves were in the boat because  
>> Egyptians did not have a system of chattel slavery.  
>>  
>> Exodus 1: 11, 14  
>> "Egyptians put hard bondage on the Hebrews they put taskmasters  
> over  
>> them in the field, to increase their bondage."  
>>  
>> Genesis 37:27-28 - 39:1-2  
>> "Joseph was sold by the Ishmaelites (Arabs) to the Egyptians as a  
>> slave."  
>>

> > > two black doves had come flying from Thebes in Egypt, one to  
> > Libya ,one  
> > to Dodona....  
> > p.343/4 Herodotus. vol. 1.Book 2. HUP  
> >  
> > This is subjective and can mean anything. In book two of the The  
> > Histories Herodotus talks about and compares the red soil of

Libya

> to  
> > the black soil of Egypt. That is subjective and you again putting  
> > meaning to words that simply isn't there.  
> >  
> > The assertion that this BLACK WOMAN was somehow TYPICALLY  
> Egyptian,  
> > of any status, is ridiculously disproven by actually READING the  
> > source:  
> >  
> > Herodotus, The Histories  
> > "The Dodonaeans called the women doves because they were  
> foreigners,  
> > and seemed to them to make a noise like birds. After a while the  
> dove  
> > spoke with a human voice, because the woman, whose foreign talk  
> had  
> > previously sounded to them like the chattering of a bird,

acquired

> > the power of speaking what they could understand."  
> >  
> > According to the Dodonaeans the women were called doves because  
> THEY  
> > WERE FOREIGNERS.  
> >  
> > "My own opinion of these matters is as follows:- I think that, if  
> it  
> > be true that the Phoenicians carried off the holy women, and sold  
> > them for slaves, the one into Libya and the other into Greece, or  
> > Pelasgia (as it was then called), this last must have been sold

to

> > the Thesprotians."  
> >  
> > They were also described by Herodotus to BE SLAVES.  
> >  
> > Herodotus, The Histories

> > "In other countries the priests have long hair, in Egypt their  
> heads  
> > are shaven; elsewhere it is customary, in mourning, for near  
> > relations to cut their hair close: the Egyptians, who wear no

hair

> at  
> > any other time, when they lose a relative, let their beards and  
> the  
> > hair of their heads grow long."  
> >  
> > <http://www.richmond.edu/~wstevens/g...herodotus2.html>  
> >  
> > Here Herodotus is discussing the beards of the Egyptians. We all  
> know  
> > which race is noted for its facial hair and which one isnt. Of  
> course  
> > this could be taken anyway when meaning is put to words  
> subjectively.

> >  
> > Herodotus, The Histories  
> > "Male kine are reckoned to belong to Epaphus, and are therefore  
> > tested in the following manner:- One of the priests appointed for  
> the  
> > purpose searches to see if there is a single black hair on the  
> whole  
> > body, since in that case the beast is unclean."

> >  
> > <http://www.richmond.edu/~wstevens/g...herodotus2.html>  
> >  
> > Here a priest is describing how the black hair on a kine is in  
> their  
> > view unholy.

> >  
> > Herodotus, The Histories  
> > "Therefore the Egyptians give their statues of Jupiter the face

of

> a  
> > ram: and from them the practice has passed to the Ammonians, who  
> are  
> > a joint colony of Egyptians and Ethiopians, speaking a language  
> > between the two; hence also, in my opinion, the latter people

took

> > their name of Ammonians, since the Egyptian name for Jupiter is  
> > Amun."

> >

> > <http://www.richmond.edu/~wstevens/g...herodotus2.html>

> >

> > Here Herodotus distinguishes between the Ethiopians and

Egyptians.

> He

> > describes a joint colony. He notes they speak different languages

> > too.

> >

> > >> however only a few Egyptians are now found red in colour, but  
> the

> > majority of such are non-Egyptians and this is why the story

> spread

> > among the Greeks of the slaying of foreigners by Busiris....."

> > Diodorus Siculus, p.301 volume 1. Book 1.HUP

> >

> > He says some Egyptians were not red. He also talks of STORIES

> > circulating amongst the Greeks. How reliable. Siculus also wrote

> > stories about Atlantis. Notice the are now part too. By Siculus's

> > time the racial composition of Egypt HAD changed. His own words  
> seem

> > to indicate that.

> >

> > >> I don't think it was just a sun tan they were describing

> >

> > Yes he was describing how the racial composition of Egypt

changed,

> > how Egypt got darker.

> >

> > >> Timolaus: 'but that is a sign of really distinguished birth in

> > Egypt,

> > Lycinus. All freeborn children plait their hair until they reach

> > manhood. what lucian would be talking about is the sidelock of

> > youth, which most children grew they have pictures of this and it

> > looks quit like braids.

> >

> > Basically a haircut. Impressive proof.

> >

> > >> "...the men of Egypt are mostly brown or black with a skinny

> > desiccated look."

> > (Ammianus Marcellinus, Book XXII para 16

> >

> > Yes by his time massive amounts of blacks had been imported into  
> > Egypt.

> >  
> > >>pharoah djoser does not look very med to me

> >  
> > He is missing half his face too. Nice proof.

> >  
> > >>The picture of menuthotep III

> >  
> > Carved out of stone with no color but that of the rock. Missing

an

> > eye socket. Damaged. Nice Proof.

> >  
> > >>Disputed by who??? Ethiopians look the same as they always did.

> You

> > are using the typical true negriod hamtic which has been refuted  
> by

> > Shomaka Keita. The nubians were black from the beiggig to the  
> end.

> >  
> > You are refuted by your own link.

> >  
> > "The Nubians, based on the analysis of discrete dental traits,

are

> > descendent from populations from the north who migrated into that  
> > region."

> >  
> > There are several models discussed including a Caucasian one and

a

> > multimigration model. Nubia was a melting pot.

> >  
> > >>READ IT FOR YOURSELF THE HAMTIC MYTH HAS BEEN DEBUNKED. eVEN

THE

> > LINGUSTIST JOSEPH GREENBERG HAS ADMITTED IT HAS BEEN DEBUNKED.

> >  
> > Why are you shouting. Further that pdf file is 140 something

pages

> > long. Point out to me the page number. I went to about page 50  
> > looking and found nothing.

> >  
> > >>Clroing Brace uses the true negriod which is mostly nasal

> indexes.  
> > Narrow noses are not just a white trait. somalis are black and so  
> are  
> > ethiopians. The semetic language does not originated in  
> ethiopia,but  
> > the afroasiatic language originates around the red sea to what

isa

> > modern day sudan.  
> >  
> > Afro-Asiatic is the language spoken by most semites. That was MY  
> > POINT. It originated around the Red Sea in East Africa. Semites  
> are  
> > of mixed racial stock. This supports my claim that Ethiopia at  
> that  
> > time was a racial melting pot. BTW Herodotus considers Ethiopia

to

> be  
> > all the land South of Egypt, not just the modern country of  
> Ethiopia.  
> > Good Going.  
> >  
> > >> You aRE PICKING A CHOSING FORM ANCIENT WRITTERS WHAT YOU WANT  
> TO  
> > HEAR.  
> >  
> > This is ridiculous because that is exactly what you are doing,  
> what  
> > your entire case is based on. I am pointing out the enormous  
> > subjectivity of it by doing the same thing.  
> >  
> > >>yOU KEEP SCREAMING AFROCETRIC  
> >  
> > When I begin to hear of black colonies in the Ukraine you make me  
> > laugh.  
> >  
> > >>yOU ON THE OTHER POST SELCET A PASSAGE FROM HEORODUTS ABOUT  
THE  
> > PHYLYGIANS SP BUT YOU SAY THE OTHER QUOTES ABOUT THE EGYPTAINS  
> > APPERANCE IS SUBJECTIVE.  
> >  
> > I was pointing out your subjective, cursory interpretation of The  
> > Histories.  
> >  
> > >>wHAT ABOUT THE SCULPTURES i POSTED ARE THEY SUBJECTIVE???



> >  
> > Sculptures with half the face missing, unpainted gray sculptures  
> of  
> > bare grey stone yes of course they are subjective.

Actually you are wrong Egyptains did have libraries before  
Alexzandria, but also you are right that alexzandria was the work of  
greeks. That was not exactly my point. The persoin who posted this  
was contesting the blackness of the ancient egyptains, and he made  
some strawman comments about afrocnetricm, but the comments the person  
was talking about was the one about aristole description of the  
egyptains. He figured if aristole never went to egypt his description  
was inaccurate.

| 2443|2002-06-11 09:12:10|djahuti.geo|Re: A question for djhuti|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > > I read some of your posts on racisl myths. I see you debated

them

> > > about the race of the ancient egyptains, but honestly I think you  
> > > should put up a web site refuting that web site, because racial  
> myths  
> > > profaganda is starting to spread like wild fire on the internet.  
> > > Peace  
> >  
> > Greetings,  
> >  
> > Assuming the previous post had been intended for me, what  
> specifically  
> > are you refering to? Although I've posted comments on race in  
> various  
> > places, I don't recall debating anyone on it.  
> >  
> > Djehuti Sundak  
>  
> a  
>  
>  
>  
> I was talking about your posts on the racial myths board.  
> That was exactly what i was talking about.

Wasn't me. I've never posted anything there. Is there someone using my name? Plenty of people go by "Djehuti" or some variation thereof but I know of no one else with the name "Sundaka".

Djehuti Sundaka

| 2444|2002-06-11 09:15:00|mansu\_musa|web pagae showing facial reconunstruction of mummies|

<http://www.geocities.com/Athens/Sparta/6954/dead.html>

| 2445|2002-06-11 09:25:04|amnehtt|Re: The Kemetic Origin of the Stories of Star Wars|

I second that! Even though spirituality is a disclaimer that prefer,

I found myself less interested and bit reluctant, to post any responses due to the weak arguments presented by this fellow.

amneh

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> Thank you Sistahgal, for your articulate words, you are speaking for more

> than just yourself - believe me!

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

> In a message dated 6/11/02 7:04:38 AM Pacific Daylight Time,

> sistahgal2000@y... writes:

>

>

>> I'm sorry - but the only coherent thing about your response was the

>> word "babe." I don't know your gender but I'm trying to figure out

>> what cave you crawled out of. Listen Gollum, I can assure you that I

>> haven't been anybody's babe since I stopped wearing diapers.

>> Furthermore, it is impossible to respect or even seriously consider

>> any of your statements with such atrocious spelling and grammar.

>> Combined with your condescending attitude, this makes it very

>> difficult for a genuine exchange of information and ideas. In the

>> future, I would appreciate it if you could back up your opinion with

>> quotes and references from established scholars on the topic because,

>> frankly, your word carries very little weight right now.

>>

| 2446|2002-06-11 11:09:22|mansu\_musa|Re: A question for djhuti|

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>> I read some of your posts on racisl myths. I see you debated  
> them  
>>>> about the race of the ancient egyptains,but honestly I think

you

>>>> should put up a web site refuting that web site,because

racial

>> myths

>>>> profaganda is starting to spread like wild fire on the

internet.

>>>> Peace

>>>>

>>>> Greetings,

>>>>

>>>> Assuming the previous post had been intended for me, what

>> specifically

>>>> are you refering to? Although I've posted comments on race in

>> various

>>>> places, I don't recall debating anyone on it.

>>>>

>>>> Djehuti Sundak

>>>>

>>>> a

>>>>

>>>>

>>>>

>>>> I was talking about your posts on the racial myths board.

>>>> That was exactly what i was talking about.

>>>>

>>>> Wasn't me. I've never posted anything there. Is there someone

using

> my name? Plenty of people go by "Djehuti" or some variation

thereof

> but I know of no one else with the name "Sundaka".

>>>>

>>>> Djehuti Sundaka

they had the same exact name sundaka was their last name. If it was not you it is cool. I thought it was you, anyway they debunked them.  
| 2447|2002-06-11 12:12:00|Alex van Deelen|Re: what some racist wrote on a message board refuting black eg...|

---

Message: 19

Date: Mon, 10 Jun 2002 19:39:25 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Re: what some racist wrote on a message board refuting black eg...

You seem to want evidence for the presence of black people in Africa. :->  
I think you should reverse your search for evidence, and seek evidence that the people of Nabta Playa, the people from Ishango etc. weren't black, as opposed to that they were.

>FRED WENDORF says that Nabta is related to the Egyptians in his  
>opinion but from browsing around I do not see him indicating they  
>were black anywhere  
>  
>>Who exactly was the ishango.  
>  
>Well we know the Ishango bone dates to about 7000 to 9000 years ago.  
>Of course this was well before the Bantu expansion.

But the Bantu weren't even the first black people in West Africa.  
They just spread from there. And how did they get to West Africa,  
as people spread \_into\_ West Africa from East and Central Africa  
to begin with? They ended up in West Africa by moving through  
the Ishango/Central African region, from East Africa.  
The original inhabitants of the Sahara were even black people  
(see the Tassili N'ajjer wall paintings).

So, making a case against the fact that we should be looking for  
either white people or Khoisan/Bushmen etc. is speculative,  
to say the least.

>This seems to  
>suggest to me they were the aboriginal inhabitants of that area, most  
>likely Khosians, whom were being pushed further South during the  
>Dynastic era again unrelated to Sub Saharan blacks and certainly  
>unrelated to the Egyptians.

Of course, 7000 BC, there was no Sahara desert.  
For the an image of the people who actually lived in the Sahara area  
3000 years BC, before it became a desert, see  
<http://www.saharajournal.com/index.html>  
And no, they don't look like Khoisan.

Alex

| 2448|2002-06-11 12:33:03|Derrick, Alexander|Re: web pagae showing facial reconunstruction of mummies|  
[I didn't like any of her illustrations.](#)

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, June 11, 2002 9:15 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] web pagae showing facial reconunstruction of mummies

<http://www.geocities.com/Athens/Sparta/6954/dead.html>

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| 2449|2002-06-11 12:47:08|mansu\_musa|Re: what some racist wrote on a message board refuting black eg...|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>  
>  
>

---

>

---

>

> Message: 19  
> Date: Mon, 10 Jun 2002 19:39:25 -0000  
> From: "mansu\_musa"  
> Subject: Re: what some racist wrote on a message board refuting

black eg...

>  
>  
> You seem to want evidence for the presence of black people in

Africa. :->

> I think you should reverse your search for evidence, and seek

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> that the people of Nabta Playa, the people from Ishango etc. weren't  
> black, as opposed to that they were.

>

>>FRED WENDORF says that Nabta is related to the Egyptians in his  
>>opinion but from browsing around I do not see him indicating they  
>>were black anywhere

>>

>>>Who exactly was the ishango.

>>

>>Well we know the Ishango bone dates to about 7000 to 9000 years

ago.

>>Of course this was well before the Bantu expansion.

>

> But the Bantu weren't even the first black people in West Africa.  
> They just spread from there. And how did they get to West Africa,  
> as people spread \_into\_ West Africa from East and Central Africa  
> to begin with? They ended up in West Africa by moving through  
> the Ishango/Central African region, from East Africa.  
> The original inhabitants of the Sahara were even black people  
> (see the Tassili N'ajjer wall paintings).

>

> So, making a case against the fact that we should be looking for  
> either white people or Khoisan/Bushmen etc. is speculative,  
> to say the least.

>

>>This seems to

>>suggest to me they were the aboriginal inhabitants of that area,

most

>>likely Khosians, whom were being pushed further South during the  
>>Dynastic era again unrelated to Sub Saharan blacks and certainly  
>>unrelated to the Egyptians.

>

> Of course, 7000 BC, there was no Sahara desert.

> For the an image of the people who actually lived in the Sahara area

> 3000 years BC, before it became a desert, see

> <http://www.saharajournal.com/index.html>

> And no, they don't look like Khoisan.  
>  
> Alex

It was not my argument. It was a person at some message board conversation, which I happen to pick up upon. I don't have a lot of knowledge about prehistoric Egypt, and from my understandings the people who first lived around the Nile were the Tasians, they were Cro-Magnon, while the first people to practice organized agriculture was the Badarian, and they were black.

I am aware of the African aquatic also. Most of the information the person was talking about comes from the Jared Diamond book, are you familiar with that. Jared Diamond does not mention the African aquatic.

I posted the link to the message board I was talking about.

I wish I had more knowledge of the prehistoric Egypt, but I don't

| 2450|2002-06-11 12:49:17|mansu\_musa|Re: web page showing facial reconstruction of mummies|

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I didn't like any of her illustrations.

>

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Tuesday, June 11, 2002 9:15 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] web page showing facial reconstruction of

mummies

>

>

> <http://www.geocities.com/Athens/Sparta/6954/dead.html>

> <<http://www.geocities.com/Athens/Sparta/6954/dead.html>>

>

>

>

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>

>

>

I personally don't think they are very accurate.

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service  
> <<http://docs.yahoo.com/info/terms/>> .  
| 2451|2002-06-11 12:53:19|mansu\_musa|Re: what some racist wrote on a message board  
refuting black eg...|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "Alex van Deelen" wrote:  
>>  
>>  
>>  
>>  
>

---

> \_  
>>  
>

---

> \_  
>>  
>> Message: 19  
>> Date: Mon, 10 Jun 2002 19:39:25 -0000  
>> From: "mansu\_musa"  
>> Subject: Re: what some racist wrote on a message board refuting  
> black eg...  
>>  
>>  
>> You seem to want evidence for the presence of black people in  
> Africa. :->  
>> I think you should reverse your search for evidence, and seek  
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weren't  
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>> >FRED WENDORF says that Nabta is related to the Egyptians in his  
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they  
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>> >>Who exactly was the ishango.  
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>> >Well we know the Ishango bone dates to about 7000 to 9000 years  
> ago.  
>> >Of course this was well before the Bantu expansion.



> >  
> > But the Bantu weren't even the first black people in West Africa.  
> > They just spread from there. And how did they get to West Africa,  
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> > the Ishango/Central African region, from East Africa.  
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> >  
> > So, making a case against the fact that we should be looking for  
> > either white people or Khoisan/Bushmen etc. is speculative,  
> > to say the least.  
> >  
> > > This seems to  
> > > suggest to me they were the aboriginal inhabitants of that area,  
> > most  
> > > likely Khosians, whom were being pushed further South during the  
> > > Dynastic era again unrelated to Sub Saharan blacks and certainly  
> > > unrelated to the Egyptians.  
> >  
> > Of course, 7000 BC, there was no Sahara desert.  
> > For the an image of the people who actually lived in the Sahara

area

> > 3000 years BC, before it became a desert, see  
> > <http://www.saharajournal.com/index.html>  
> > And no, they don't look like Khoisan.

> >

> > Alex

>

>

> It was not my argument. It was a person at some message board  
> conversation, which I happen to pick up upon. I don't have alot of  
> knowleadge about pre historic egypt, and from my understandings the  
> people whoi first lived around the Nile were the tasins, they were

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> I am aware of the African aquatic also. Most of the information

the

> person was talking about comes from the Jared diamond book,are you  
> familar with that. Jared Diamond does not mention the African

aquatic.

> I posted the link to the message board I was talking about.  
> I wish I had more knowledge of the pre historic egypt,but I don't

<http://www.thelyceum.org/index.php?s=&styleid=3>

you can see the whole conversation here,and also see the racism that  
flows with revisionist history.

| 2452|2002-06-11 13:05:17|kcamm23063@aol.com|Re: web pagae showing facial  
reconstruction of mummies|

Boy oh boy!!! All Akhenaton needed were horns and a pitchfork !!!

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/11/02 12:51:07 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I didn't like any of her illustrations.

>

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Tuesday, June 11, 2002 9:15 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] web pagae showing facial reconstruction of  
mummies

>

>

> <http://www.geocities.com/Athens/Sparta/6954/dead.html>

>

>

| 2453|2002-06-11 13:32:54|Derrick, Alexander|Re: web pagae showing facial reconstruction of  
mum mies|

Is she even trying to be accurate, or use out side source material to help flavor her paintings?

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, June 11, 2002 12:49 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: web pagae showing facial reconstruction of  
mummies

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I didn't like any of her illustrations.  
>  
> -----Original Message-----  
> From: mansu\_musa [mailto:alberto34482@y...]  
> Sent: Tuesday, June 11, 2002 9:15 AM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] web pagae showing facial  
reconstruction of  
mummies  
>  
>  
>  
<http://www.geocities.com/Athens/Sparta/6954/dead.html>  
>  
<[http://www.geocities.com/Athens/Sparta/6954/dead.htm](http://www.geocities.com/Athens/Sparta/6954/dead.html)  
[1](http://www.geocities.com/Athens/Sparta/6954/dead.html)>  
>  
>  
>  
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>  
>  
>

I personally donot think they are ve3ry accurate.

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Terms of Service](#).

| 2454|2002-06-11 15:32:00|djahuti.geo|Re: A question for djhuti|  
Please provide me the link to this "Racial Myth Board". I would like  
to see who's using my name.

Djehuti Sundaka

--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > > --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> > > > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > > > > I read some of your posts on racisl myths. I see you debated

> > them  
> > > > about the race of the ancient egyptains, but honestly I think  
> you  
> > > > should put up a web site refuting that web site, because  
> racial  
> > myths  
> > > > profaganda is starting to spread like wild fire on the  
> internet.  
> > > > Peace  
> > > >  
> > > > Greetings,  
> > > >  
> > > > Assuming the previous post had been intended for me, what  
> > > specifically  
> > > > are you refering to? Although I've posted comments on race in  
> > > various  
> > > > places, I don't recall debating anyone on it.  
> > > >  
> > > > Djehuti Sundak  
> > >  
> > > a  
> > >  
> > >  
> > >  
> > > I was talking about your posts on the racial myths board.  
> > > That was exactly what i was talking about.  
> >  
> > Wasn't me. I've never posted anything there. Is there someone  
> using  
> > my name? Plenty of people go by "Djehuti" or some variation  
> thereof  
> > but I know of no one else with the name "Sundaka".  
> >  
> > Djehuti Sundaka  
>  
> they hd the same exact name sundaka was their last name. If it was  
> not you it is cool. I thought it was you, anyway they debunked them.  
| 2455|2002-06-11 15:46:59|Alex van Deelen|Re: what some racist wrote on a message board  
refuting black eg...|

Message: 23

Date: Tue, 11 Jun 2002 19:47:02 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Re: what some racist wrote on a message board refuting black eg...

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>

> Message: 19

> Date: Mon, 10 Jun 2002 19:39:25 -0000  
> From: "mansu\_musa"  
> Subject: Re: what some racist wrote on a message board refuting black  
eg...  
>>  
>> Of course, 7000 BC, there was no Sahara desert.  
>> For the an image of the people who actually lived in the Sahara area  
>> 3000 years BC, before it became a desert, see  
>> <http://www.saharajournal.com/index.html>  
>> And no, they don't look like Khoisan.  
>>  
>> Alex  
>  
>It was not my argument. It was a person at some message board  
>conversation,which I happen to pick up upon.

I apologize, the threads get a little confusing at times.  
Anyway, from someone stating that "The Ishango Bone is nothing but  
a scratching on a tool handle", when it has been recognized as a major  
find and of great relevance to the history of mathematics...  
Also, "FaDeThEBuTcHeR" doesn't seem to have caught up with the  
irony of the movie "American Psycho" either. :)

Cheers,

Alex  
| 2456|2002-06-11 16:29:47|mansu\_musa|Re: A question for djhuti|  
--- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> Please provide me the link to this "Racial Myth Board". I would

like  
> to see who's using my name.  
>  
> Djehuti Sundaka  
>  
>  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
>>>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
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debated

>>> them  
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>> you  
>>>>> should put up a web site refuting that web site,because  
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>> internet.  
>>>>> Peace  
>>>>>  
>>>>> Greetings,  
>>>>>  
>>>>> Assuming the previous post had been intended for me, what  
>>>> specifically  
>>>>> are you refering to? Although I've posted comments on race

in

>>>> various  
>>>>> places, I don't recall debating anyone on it.  
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>>>> I was talking about your posts on the racial myths board.  
>>>> That was exactly what i was talking about.  
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>>> Wasn't me. I've never posted anything there. Is there someone  
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>>> my name? Plenty of people go by "Djehuti" or some variation  
>> thereof  
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>>> Djehuti Sundaka  
>>  
>> they hd the same exact name sundaka was their last name. If it

was

>> not you it is cool. I thought it was you,anyway they debunked  
them.

[http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

they are no longer posting there, but somebody with your name did post there in the past. I was wondering if it was you??

| 2457|2002-06-11 16:45:16|djahuti.geo|Re: A question for djhuti|

Thanks.

Djehuti Sundaka

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "djahuti.geo" wrote:

> > Please provide me the link to this "Racial Myth Board". I would  
> like

> > to see who's using my name.

> >

> > Djehuti Sundaka

> >

> >

> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > > --- In Ta\_Seti@y..., "djahuti.geo" wrote:

> > > > --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > > > > --- In Ta\_Seti@y..., "djahuti.geo" wrote:

> > > > > > --- In Ta\_Seti@y..., "mansu\_musa"

wrote:

> > > > > > I read some of your posts on racial myths. I see you

> debated

> > > them

> > > > > about the race of the ancient Egyptians, but honestly I

> think

> > you

> > > > > should put up a web site refuting that web site, because

> > > racial

> > > > myths

> > > > > propaganda is starting to spread like wild fire on the

> > > internet.

> > > > > Peace

> > > > >

> > > > > Greetings,

> > > > >

> > > > > Assuming the previous post had been intended for me, what

> > > > specifically

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> > > > >

>>>>> Djehuti Sundak  
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>>>>> a  
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> them.  
>  
> [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
> they are no longer posting there,but somebody with your name did  
> post there in the past. I was wondering if it was you??  
| 2458|2002-06-11 17:56:38|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-  
Hole (Part 3) |  
The Creation of a Mental Neutron Star and Black-Hole (Part 3)

The entire Book of Revelation is about breathing the Spirit of Life from God into man's nostrils and creating man's soul (or at least the soul of one man) in the image of the Pure and Perfect and Mind of God the Creator himself. We define man's soul as being a divinely inspired sphere of knowledge, light (intelligence), life and energy retained in the mental, molecular, and motor activity of the human brain--until the transformation or of death of the brain. With the proper education and enlightenment, the soul can unleash its power to generate spirits (or energize thoughts) with energy levels above and beyond those produced by the biochemical conversions, exchanges, and releases that occur during thought processes not divinely inspired. The generation of such high level thought energy levels can produce super-natural mental forces of attraction, such as necessary in the creation of a mental neutron star and black-hole. The foundation of such super-natural power is a biological fusion between the Seven Spirits of God (the seven eyes), and the Seven Senses of Man (the



seven horns). The place of such biological fusion is the seven vertebrae that make up the cervical spine, such is the Works of God. With all these things in mind, we will continue our meta-physical study of creating a mental neutron star and black-hole from the point of view of releasing the Seven Seals that were placed on the Seven Spirits of God and the Seven Senses of Man.

Only harmony and unity exist between the Word of God and the Works of God. The Word of God is Truth, and Truth is from heaven, and heaven itself bears witness of the Truth, and the divine order the Creator placed in Creation says Amen. Therefore, anything that expresses disharmony and separation between the Word of God and the Works of God should never dogmatically be declared or naively accepted as the Word of God. Maintaining pure and perfect harmony and unity between the Word of God and the Works of God is were the Book of Revelation excels above all others. It begins with establishing a relationship between the Seven Spirits of God, through which the Word of God comes, and the Seven Days of Creation, the Seven Senses of Man, and the Seven Churches, the Works of God into which the Word of God is received.

Though listed as the second church in Revelation 2:8-11, in the divine order of Creation, it is actually the first church. Its primary function is to give life to the other churches. As a Crown of Life for the other churches, it is associated with the Spirit of Knowledge, which was the dominant creative force in the very first day of Creation. Therefore, it is also associated with man's sense of thought, the first of man's two spiritual senses. It is through man's sense of thought that the Church of Smyrna receives knowledge of and from God that is processed into forming the intelligence through which it gives life to the other churches. In Revelation 6:1-2, the opening of the first seal is associated directly with the Church of Smyrna. The sounding of the first in Revelation 8:7 is associated directly with this church. In Revelation 16:2, the first angel to pour out its vial is also associated with the Church of Smyrna. And everything that is associated with the Church of Smyrna is associated with the first of the Seven Spirits of God, the First Day of Creation, and the first of the Seven Senses of Man. This same harmony and unity between the Word of God and the Works of God applies to each of the other churches, which we will discuss in Part 4.

To be continued:

| 2459|2002-06-11 17:57:33|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 4) |

## The Creation of a Mental Neutron Star and Black-Hole (Part 4)

To further recognize the harmony and unity that exist between the First Day of Creation and the first church, the Church of Smyrna, let us take a closer look at the harmony and unity that exist between a nuclear force and the Spirit of Knowledge as a mental force of attraction. Remember that the thoughts of God were first radiated as Black Light, which laid the foundation for the creation of both matter and anti-matter. In the First Day of Creation, the thoughts of God, like the writings of Emmanuel Afraka, were scattered throughout the universe of darkness. That produced a need to create memory locations throughout the universe of darkness, wherein the scattered thoughts of God might be gathered together and stored in memory. These memory locations became nuclear forces of attraction, wherein various atomic families (chemical elements and chemical compounds) would preserve that memory and use it to create heaven and earth at the Word of God. As the Crown of Life that is to give life to the other churches, the Church of Smyrna processes knowledge and radiates it as Black Intelligence, or Black Light, the Original Light of Creation. Thereby the Spirit of Knowledge and the intelligence radiated from within creates a mental force of attraction. Like the atomic families that preserve and use the memory locations known as nuclear forces of attraction, the Adamic families drawn into the Seven Churches by this mental force of attraction are preservers and users of memory locations.

The use of such memory locations will ultimately produce a mental neutron star and black-hole, wherein time does not pass, mass has no volume, and memory is stored in its purest form, anti-matter, which also represent the Holy People, who are in no way materialistic or animalistic in behavior (see Daniel 12:7).

Remember that Black Light produced both matter and anti-matter, and the neutron was the first particle of matter to be formed in the Second Day of Creation, the day in which the Spirit of Love was the dominant creative force--working within nuclear forces of attraction, or the mental force of attraction known as the Spirit of Knowledge. Therefore, like the Spirit of Love, the neutron is also associated with being the mother of all the forces that hold the physical and natural universe together in order that the Will of God, the Works of God, and the Word of God might all be fulfilled in Man. Thus the Spirit of Knowledge is the Father of our souls, and the Spirit of Love is the Mother of our souls. I once worked with a Rastafarian tabloid newspaper in Philadelphia called "International Hot Spice." In the words of some of the members of the Rastafarian group that published the paper, "The Law of God is Love, and Love means Love Or Vacate Earth." For mortals, to vacate earth would mean death.

Therefore, to this Rastafarian group the Law of God was love or die. By the way, this Rastafarian group didn't recognize Haile Sellassie as God or Christ. To this Rastafarian group, Jesus or Yahshua was Christ and Haile Sellassie was the greatest of the Ethiopian elders to go in the name of Christ's plan of salvation for Ethiopian people.

#### DEUTERONOMY 6:5

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

#### LEVITICUS 19:18

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

All of which brings us to the second church, the Church of Philadelphia, and its relationship with the Seven Spirits of God, the Seven Days of Creation, and the Seven Senses of Man. The primary function of the Church of Philadelphia is to serve as the government of New Jerusalem, wherein the knowledge of the Laws of God, (or the Law of Love) is processed and radiated as intelligence and discipline. For true love (or love in its purest form) is not a feeling or an emotion, but rather an intelligence and a discipline. The intelligence is that the Laws of God were given to us not to

eternally bind us an endless propagation of news designed to reinforce the original Law of Love, but rather that the original might be fulfilled within our consciences and hearts. For once fulfilled, the Law of Love becomes our very nature, which sets us free to truly love God with all our heart, soul, and might, and to love of neighbor as ourselves. Therefore, this intelligence reveals that fulfillment of the Law of Love is a prerequisite to becoming one with the Pure and Perfect Mind of God the Creator himself, and one with the Creation of the Universe, which is Eternal Life. The discipline of the Law of Love is that, no matter what feelings or emotions our neighbors or enemies might arouse in us, the children of God must always honor their Mother, the Spirit of Love, and rise above feelings and emotions. For such is the way to establishing the kingdom of the Heavenly Father Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of Man (and its government) being one and the same.

#### ISAIAH 9:6-7

"For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The

Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Speaking of justice, "Justice is the product of education" (Ras Iadonis). Such justice will be discussed later in relationship to the third church, the Church of Thyatira, whose primary duty is the administration of the new educational system of New Jerusalem.

To be continued:

| 2460|2002-06-11 17:58:51|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 5)|

The Creation of a Mental Neutron Star and Black-Hole (Part 5)

As the first particle of matter to be produced by Black Light, the neutron also became the mother of all the forces that hold the universe together in order that the Will of God, the Works of God, and the Word of God might all be fulfilled in Man. Thereby the neutron became the government of the universe. Therefore, the nature of the Church of Philadelphia reflects that same mothering behavior toward the citizens of New Jerusalem as a function of the government-always enforcing the Law of Love.

Being the mother of all the active forces that hold the universe together as the life forces of the physical universe is concurrent to what is written in Genesis 3:20 concerning Eve being the mother of all living. In writing our Second Genesis, we the people of Black Intelligence must shed even greater Black Light on the harmony and unity that must exist between the Works of God and the Word of God. For we are now much more advanced in the spiritual evolution of man (or the divinely inspired mental evolution of man). With that in mind, we must also turn to the hieroglyphic writings of our ancestors, wherein Nu is concurrent to a nuclear force of attraction, and Nut is concurrent to a neutron. And quest who is at the proton level, the son or brother level, none other than Hehu himself (see page 133 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge). This revelation is for those who doubt that the original Hebrews were called He-hu-ba-ru, and that their faith was faith in establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of man being one and the same. This revelation is also for those who doubt that both the original Messianic faith and original Hebrew faith were born out of the Gospel of Heru. In expressing the brothering behavior of a proton, Hehu represents the birth of the He-hu-ba-ru faith, the original Hebrew

faith. In expressing the son behavior of a proton (the Madonna's Child), Hehu represented the Maashua, the Son of Heru who bring uprightness, righteousness, straightness, law, and order (see 296 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge). However, in later Hieroglyphic scripture, to make a distinction between the Messianic faith (the Maashua faith) and the Hebrew faith (He-hu-ba-ru faith), the son behavior of a proton expressed by Hehu became known as Shu, which we can see in the title Maashua, and on pages 298-303 of volume I of "The Gods of The Egyptian," wherein Shu and Tefnut are associated with Nu and Nut rather than Hehu and Hehut.

As the watery abyss of Creation, Nu is concurrent to the black-hole wherein Black Light exist in its purest form. Therefore, in writing our Second Genesis, the collapse of the mental neutron star will force us back into the watery abyss of Creation called Nu (as in being forced back in Abyssinian, Ethiopia) to produce Black Intelligence in its purest form, which sister Selamta Iyahna associates with the original United African State, as in state of being. If disharmony and separation exist between the Works of God and that which is thought to be the Word of God, then it is not the Word of God. It can only be a reflection of or a reference to the Word of God at best. Therefore, in writing our Second Genesis, we must also be mindful not to make any such mistakes, and that no such mistakes made in the past be repeated by us. The Messiah (or the Maashua) doesn't come to be popular, but to be right, to correct error, and to set an example, and to die for the salvation of his people. Therefore, though the restoration of African divinity is the primary function of the Church of Ephesus, it is the duty of the Church of Philadelphia to govern such developments-to lead, to reign, to rule by example and not by force or might-always enforcing the Law of Love.

#### REVELATION 5:9-10

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

"And hast made us unto our God kings and priest: and we shall reign on earth" [but not by force, or by might, but by the example of the Holy Spirit of the Messiah, and by the Law of Love].

But how will the mental neutron star become so large that it collapses under its own weight to form a mental black-hole? Remember that, in order to gather together his thoughts that had been scattered through out the universe of darkness, the Creator created

memory locations through out that every same universe. Therefore, we must be mindful of the fact that many of those memory locations fell under the dominion of Red Light, Yellow Light, and White Light- representing the other three original races of men. Therefore, the red, yellow, and white Adamic families will produced isotopes of the black Adamic families within the Seven Churches; some may even join the churches. In the atomic families, isotopes are different forms of the most stable chemical element within a particular group- including the most stable form itself. They are all similar in behavior, but have different numbers of neutrons, and therefore different atomic weights. Hydrogen is known to exist in three isotopic form, hydrogen itself with its nucleus of only one proton and no neutron, deuterium with its one proton and one neutron, and tritium with its two protons and two neutrons. Tritium is therefore another expression of Madonna and Child. Deuterium is also called heavy water. Like the Madonna's Child reacting with John the Baptist, tritium reacts with heavy water in the nuclear fusion process. Therefore, with so many isotopes on the most stable Adamic families within the churches being form within and outside the churches, fusion is bound to occur between the memory locations that fell under the dominion of the four colors of light representing the original four races of men. Such fusion could only radiate more of the intelligence that would produce even more forces of mental attraction. Therefore, the mental neutron star would ultimately collapse into the formation of a black-hole, wherein Black Intelligence will produce it purest form, the restoration of African divinity.

However, because the mental neutron star that forms the black-hole involves the colors of Light that represents the original four races of men, and the colors of Light that represents the Intelligence of heaven and earth, the Law of Love must be extended to all the races of men and to the earth itself. For in the restoration of African divinity is the restoration of the divinity that was given to all four of the original races of men, who evolved on earth as a product of the intelligence heaven placed therein. One of my college professors, Dr. Cary Mills, once asked the class did any of us think that there was intelligent life in the universe. Son of the students replied that man proves that there is intelligent life in the universe. Dr. Mills replied, "Man is yet to prove that he represents intelligent life; for any organism that destroys its host cannot be intelligent life."

#### REVELATION 11:18

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give

reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth."

| 2461|2002-06-11 19:54:00|mansu\_musa|marine divers are dredging up pristine artifacts and treasures from|

<http://www.time.com/time/europe/magazine/article/0,13005,901020617-260666,00.html>

Guided by high-tech sensors, marine divers are dredging up pristine artifacts and treasures from Egypt's drowned past

BY SCOTT MACLEOD/ALEXANDRIA <mailto:[mail@TIMEatlantic.com](mailto:mail@TIMEatlantic.com)>

BARRY IVERSON for TIMEA 2,000-year old sarcophagus is just one of the 8,741 artifacts that Goddio and his team have recovered so far

Strong Mediterranean currents can churn the water near the mouth of the Nile river into a sea of mud. But when divers led by French explorer Franck Goddio plunged overboard into the Bay of Abukir one morning last year, good visibility made their mission easier. As they removed centuries of silt from a jumble of limestone blocks on the sea bed 6.5 m below the surface, one of the divers noticed a large granite imbedded in the clay. The divers flipped it over to read Egyptian hieroglyphs on a stele that had been perfectly preserved for nearly 2,000 years. "We were the first to receive this message from the past," Goddio recalls. "Suddenly, we felt that we had made direct contact with the ancient world."

They had done more than that. After e-mailing a digital underwater photo of the inscriptions back to Paris for identification, Goddio learned that his team had confirmed the discovery of Herakleion, the fabled ancient gateway to Egypt that fell into the sea some 1,300 years ago.

Gradually, the coastal settlements of ancient Egypt, buried by earthquakes and massive collapses of sediment, are being brought back from the depths of the sea. For centuries, historians have relied heavily on the works of contemporary travelers such as Herodotus and Strabo for knowledge about Cleopatra and other rulers just before and during Egypt's Ptolemy dynasty (305-30 B.C.). But for the last decade, marine expeditions off the coast of modern Alexandria have produced thousands of artifacts, including statues, sphinxes, jewelry and coins, providing important clues to one of the most elusive periods of classical times. "The discoveries inspire us to continue the work," says Ibrahim Darwish of the Egyptian Supreme Council for

Antiquities. "What we have found represents less than 1% of what is still underwater."

Perhaps the most significant breakthrough is Goddio's discovery of Herakleion, named for the Greek hero Hercules, which predates the founding of nearby Alexandria by Alexander the Great in 332 B.C. Goddio's team from his European Institute of Archaeology tentatively located the city during an expedition in 2000, but it was last year's findings that confirmed the discovery. The most important clue was the stele, erected by the King Nektanebos I in 380 B.C. Its inscription concerning customs taxes identifies the site as Thonis, the Egyptian name for Herakleion. But Goddio's divers also brought up a pink granite naos, or inner sanctuary, that archaeologists believe belonged to the sacred temple of Amun-Gereb at Herakleion, visited by Herodotus in the 5th century B.C. In addition, the temple yielded three colossal statues, 5.7 m high and weighing 15 tons, depicting Hapy, the god of Nile fertility, as well as a pharaoh and a queen.

| 2462|2002-06-11 19:54:59|mansu\_musa|Retrieved statue on show| Retrieved statue on show

| 2463|2002-06-11 19:55:46|mansu\_musa|Retrieved statue on show| <http://www.ahram.org.eg/weekly/2002/588/sc2.htm>

| 2464|2002-06-11 19:56:23|mansu\_musa|3 tombs unearthed in driver's house | A Supreme Council of Antiquities (SCA) mission started excavations beneath the house of Ramadan Hassan, a driver in the iron & steel mines company in Al-Baharya Oasis, and unearthed three tombs and a temple of God Amun-Ra which the (SCA) has been searching for 15 years.

The mission discovered the walls and columns of the temple on which hieroglyphic inscriptions related to Amun-RA were found.

The prosecution ordered imprisonment of Hassan for four days on charges of excavating for antiquities beneath his house without prior notification to the authorities concerned.

<http://www.uk.sis.gov.eg/online/html7/o090622l.htm>

| 2465|2002-06-12 01:37:07|kcamm23063@aol.com|Re: The Creation of a Mental Neutron Star and Black-Hole (Part 3)|

Have you thought about joining a Yahoo religion group?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/11/02 5:57:19 PM Pacific Daylight Time, emansmyrna@aol.com writes:

| The Creation of a Mental Neutron Star and Black-Hole (Part 3)



| 2466|2002-06-12 02:44:22|mansu\_musa|Why does Herodotus describe people growing long beards in egypt |

In other countries the priests have long hair, in Egypt their heads are shaven; elsewhere it is customary, in mourning, for near relations to cut their hair close: the Egyptians, who wear no hair at any other time, when they lose a relative, let their beards and the hair of their heads grow long. All other men pass their lives separate from animals, the Egyptians have animals always living with them; others make barley and wheat their food; it is a disgrace to do so in Egypt, where the grain they live on is spelt, which some call zea. Dough they knead with their feet; but they mix mud, and even take up dirt, with their hands. They are the only people in the world- they at least, and such as have learnt the practice from them- who use circumcision. Their men wear two garments apiece, their women but one. They put on the rings and fasten the ropes to sails inside; others put them outside. When they write or calculate, instead of going, like the Greeks, from left to right, they move their hand from right to left; and they insist, notwithstanding, that it is they who go to the right, and the Greeks who go to the left. They have two quite different kinds of writing, one of which is called sacred, the other common

<http://classics.mit.edu/Herodotus/history.2.ii.html>

| 2467|2002-06-12 10:17:29|Derrick, Alexander|Re: Retrieved statue on show|  
[link? ;\)](#)

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, June 11, 2002 7:55 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Retrieved statue on show

Retrieved statue on show

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 2468|2002-06-12 10:39:46|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 6)|

The Creation of a Mental Neutron Star and Black-Hole (Part 6)

No color of light can escape from the gravitational force of a physical black-hole. Therefore, no color of Intelligence will escape the judgment of the gravitational influence of a mental black-hole. With that in mind, let us take a look at the light (or intelligence)

of a particular group who would doubt that the original Hebrews were called He-hu-ba-ru, and that their faith was faith in establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of Man being one and the same. We focus on this group only because Christ himself focused on this group in his message to the Church of Smyrna and the Church of Philadelphia.

#### REVELATIONS 2:10

"I know thy works, and tribulation, and poverty, (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."

#### REVELATION 3:9

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Understand that, in the Book of Revelation, the glorified soul of Christ was speaking from his throne in glory. This throne of glory (or Kingdom of Heaven), into which his brother John was carried away into the Spirit (or into a divinely inspired mentality), is also represented on earth. On earth it is represented by the 90% of the functions and dynamics of the human brain that belongs to the spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy-the dominion of Black Light. Therefore, the revelations of Jesus to his brother John were in the spiritual realm of Black Light and never fell into any white Jewish ethnic or genealogical realm. Thus commonsense should tell us that Christ was not referring to the virtually all European and Indo-European ethnic and genealogical groups also called Jews. Though some of the members of those groups do indeed practice the religion of Judaism, many are atheists, and some are Christians, Buddhist, etc. Who Christ is referring to are those Europeans and Indo-Europeans who practice the religion of Judaism as in keeping the Spirit of the original Hebrew faith, and Hebrew Israelites, who make similar claims on the Old Testament and the lineage of Abraham to suggest that their religion or way of life is also in keeping with the Spirit of the original Hebrew. The claims of neither of these two groups are rooted in the truth. One group would suggest to us that God is a white racist and therefore all his chosen people were white. The other group would suggest to us that God is a black racist, and therefore all God chosen people were black. The truth is that, though it was born out of the Gospel of Heru, the original Hebrew faith, from its very conception, was the faith of two different races of people, Hamitic Ethiopians and East-Indians. Members of these two races of people came together in the common

faith of establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brother of Man being one and the same.

If these two groups, Jews that practice Judaism and Hebrew Israelites, are not keeping the original Hebrew faith, then what are they actually keeping? In their egotistical claims on the Old Testament, the lineage of Abraham, and the Hebrew faith, they are actually keeping the lust of their own pride. Remember that, while the Devil manifests himself in human lust and greed, Satan manifests himself in the human ego and pride. Thus it is written that they are, or would be made the synagogue of Satan. Therefore, neither the impure and imperfect White Light of the Jews that practice Judaism, or the impure and imperfect Black Light of the Hebrew Israelites with escape the judgment of the pure and perfect Black Light that will form in the midst of the mental black-hole.

JOHN 8:39-40 and 44

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham."

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Does this mean that we disregard the Law of Love when dealing with our Jewish and Hebrew Israelite brothers and sisters, and condemn them? No, pure and perfect Black Light is not for condemnation, but rather for correction-Lord knows that we all need some-including me, or maybe especially me. For I too am a Hebrew by faith.

Furthermore, a few white Jews have proven that there is a divine White Light among Jewish people that exist beneath the lust and greed that is commonly associated with the white Jews by so many. Albert Einstein was one such white Jew that proved that there is a divine White Light among Jewish people. Albert Einstein once said that every material possession was like a millstone tied around his neck.

Therefore, we know that he was free from the lust and greed in which the Devil manifests himself, the lust and greed so commonly associated with Jews by so many. His formula  $E = M \times C^2$  (Energy = Mass x the Speed of Light Squared) was a description of nature and not a prescription for a bomb. Einstein's whole approach to science was based on his belief that the more we understand Creation the more we understand the mind of our Creator. When confronted with the

theory of quantum physics, he would always argue that God doesn't play dice. However, in being free from the ego and pride in which Satan manifests himself, Einstein was somewhat blind to the actual power of Satan, the power of darkness, wherein quantum physics is a reality. In honor of the legacy of a disciple of divine White Light, Leo Tolstoy, Albert Einstein joined with a disciple of divine Red Light, Mohandas Gandhi, to present to the world (via the League of Nation) an anti-conscription Manifesto against obligatory military service-a white Jew that labor hard and long for peace on earth and goodwill toward all men.

There is also much hope that some of our Hebrew Israelite brothers and sisters might find the divine Black Light that exist among African people and become disciples thereof. The following is a copy of an email I received from a Miyka'el ben Yisra'el as spiritual evidence and a strong sign of such hope:

Subj: RE: The Learned Men of New Jerusalem  
Date: 4/4/2002 9:43:35 AM Eastern Standard Time  
From: [davar77@yahshuah.com](mailto:davar77@yahshuah.com)  
To: [emansmyrna@aol.com](mailto:emansmyrna@aol.com)  
Sent from the Internet (Details)

Shalam Shalam Ahch!!!

I have been receiving your emails, but i have just now made the connexion that the New Jerusalem Network site is yours. you have some wonderful Knowledge that is posted on the site. i am curious, as well, as how to go about accessing those five books that you have mentioned.

you also have peaked my interest by stating that Ab-Ba's name is Heru, I was wondering how u arrived at that conclusion as well as why you still address Mashiyakh Yahawashi (Yahshua) by a Hellenized name? i have been studying "Egyptology" or KMTology as of late, currently reading "Ancient Egypt the Light of the World" by Gerald Massey, and have come upon some very interesting information regarding the "origin" of "spiritual and religious" matters. please, just answer this anyway you see fit.

Finally, i see how u also have an understanding that the Scriptures are allegories, metaphors and symbolism for the Constituion of the Human Body, Soul and Spirit. i have just completed two works, "The

Opening of the Way" and "God-Man, the Word Made Flesh" and these both show the symbolic nature of the characters, places and concepts of the Scriptures as relating to the Human Body! powerful stuff. if you have any more information on that, please send it my way! i am very interested in this type information.

i hope to hear from you soon. May Yah bless you and keep you!

Shalam Aleikhem,

Miyka'el ben Yisra'el

| 2469|2002-06-12 10:42:34|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 7)|

The Creation of a Mental Neutron Star and Black-Hole (Part 7)

Opening the third seal placed on the Seven Spirits of God and the Seven Senses of Man takes us to the third church, the Church of Thyatira. The primary function of this church is the administration of the new educational of New Jerusalem, which comes down out of the Kingdom of Heaven from God-God being Pure and Perfect Mind. Again, the Kingdom of Heaven is represented on earth by the 90% of the functions and dynamics of the human brain that belongs to the spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy. It is within this 90% of the functions and dynamics of the human brain that New Jerusalem will be seen coming down out of the clouds of the Kingdom of Heaven from God. Only the purer in heart will see God. Wherefore, these things will be hidden from the world in a mental black-hole from which no color of light can escape.

REVELATION 21:10

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

In the message to the Church of Thyatira, and in Revelation 22:16, the new educational system of New Jerusalem is called the Morning Star. The Morning Star will appear above the mental black-hole, where it will eternally remain under its gravitational influence-like the stars of the galaxies eternally remain under the influence of the black-holes that appear in their midst. Therefore, the world willing only see a sign of New Jerusalem having come down out of the Kingdom of Heaven from God, and the Morning Star is that very same sign.

MATTHEW 24:29-30

"Immediately after the tribulation of those days shall the sun be

darkened, and the moon shall not give her light [meaning no color of light will be able to escape the gravitation influence of the mental black-hole], and the stars shall fall from heaven, and the powers of the heavens shall be shaken:"

"And then shall appear the Sign of the Son of Man in heaven [in the form of the Morning Star], and then all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

#### REVELATION 2:26-28

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:"

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

"And I will give him the Morning Star [the New Educational System of New Jerusalem]"

#### REVELATION 14:14

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

Now we know that the clouds it is that the Son of Man must break through in order that he might he might come seated on a white cloud. The are the clouds within the human brain itself that exist between the 10% of the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect though and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy. Abraham gave 10% of his tithes to Melchisedec to maintain this 10% of the functions and dynamics of the human brain in relative peace, harmony, and unity toward the day when the rest of mankind might enter into the other 90% as Melchisedec had entered in. And what better way to break through the clouds that exist between the 10% of the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect though and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy than a divine educational system.

Understand that the Book of Zechariah is actually a prophecy of the economic, political, and religious battles and wars today's twelve tribes of Israel will encounter in their efforts to develop the new educational system of New Jerusalem. Wherefore, Zechariah, the father of John the Baptist, came as a Hebrew schoolmaster, who was killed between the altar and the temple-somewhere between the 10% of

the functions and dynamics of the brain that belong to the physical and natural universe of impure and imperfect thought and thought energy and the 90% that belong to the spiritual universe of pure and perfect thought and thought energy. Thus the blood of all the prophets from righteous Abel to Zechariah will be required of this generation (Matthew 23:35, KJV).

To be continued:

| 2470|2002-06-12 10:43:39|emmanuel\_afrika|The Creation of a Mental Neutron Star and Black-Hole (Part 8)|

The Creation of a Mental Neutron Star and Black-Hole (Part 8)

Remember that the primary function of the Church of Thyatira, the third church, is to administer the new educational system of New Jerusalem. For those who doubt that the primary function of the third church will cause the blood of all the prophets from righteous Abel to Zechariah to be required of this generation, let us take a look at what happens when the third angel pours out his vial.

REVELATION 16:4-6

"And the third angel poured out his vial upon the rivers and fountains of water; and they became blood."

"And I heard the angel of the waters say, Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

Also remember that the Spirit of Faith was the dominant creative force in the Third Day of Creation. With that in mind, let us visit the Bible's most profound definition of faith.

HEBREWS 11:1

"Now faith is the substance of things hoped for, the evidence of things not seen."

In this age of such highly advance science and technology, education has no doubt become the most universal exercise in faith known to modern man. Ras Iadonis declares that justice itself is the product of education. Truly education is indeed the substance of the justice hoped for, and the evidence of the justice not yet seen. Ras Iadonis' macro assessment of the true value education for his people as a whole is a valid as a micro assessment of the value of education, such as in the relationship between macroeconomics and microeconomics. The hope of nearly every father and mother on earth is that their children grow up to be self-sufficient, self-reliant, and productive members of the society in which they live. Our

Heavenly Father and Mother, as divine representatives of the Spirit of Knowledge and the Spirit of Love, have the same hope for their children, the citizens of New Jerusalem. However, our Heavenly Father and Mother are the Father and Mother of our very souls. Therefore, the educational system has to be divine and founded upon Divine Science. For the hope is to build a new nation of self-sufficient, self-reliant, and self-governing people who are all productive members of a unified and divine whole. Thus divine education is the substance of one nation under God with liberty and justice for all. Every prophet, from righteous Abel to Zechariah, has labored to build such a nation. And as Abel was born out of the loins of Heru, the building of such a nation was born out of the Gospel of Heru as the great Messianic Plan, or the great Plan of Maashua. Therefore, it should be crystal clear my the primary function of the Church of Thyatira will cause the blood of all the prophets, from righteous Abel to Zechariah, to be required of this generation.

#### REVELATION 2:26-28

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

"And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father [Heru]"

"And I will give him the morning star [the new educational system of New Jerusalem]."

To be continued:

| 2471|2002-06-12 11:45:21|Bradenqp@aol.com|Request for info on ASCAC Eastern Region|  
Could someone associated with the Association for the Study of Classical African Civilizations please give me contact information for the current president of ASCAC's eastern region? The contact information given at:  
<http://www.ascac.org/regions.html>

and also at:

<http://www.citycom.com/ascac/regions.html>

is wrong as neither phone number is valid at present.

Perhaps the sites should be updated. An email address or phone number of the current president or contact person for the eastern region would be helpful.

Thanks in advance.

Paul Braden

| 2472|2002-06-12 12:05:54|Kenneth King|Re: Request for info on ASCAC Eastern Region|  
Paul,

The contact number that I have for Latrella Thornton, President of the Eastern Region is 914-753-1909. Only the area code differs from the website listings you posted.



Nnamdi

--- [Bradenqp@aol.com](mailto:Bradenqp@aol.com) wrote:

> Could someone associated with the Association for  
> the Study of Classical  
> African Civilizations please give me contact  
> information for the current  
> president of ASCAC's eastern region? The contact  
> information given at:  
> <A  
>

[HREF="http://www.ascac.org/regions.html">http://www.ascac.org/regions.html</A>](http://www.ascac.org/regions.html)

>  
> and also at:  
> <A  
>

[HREF="http://www.citycom.com/ascac/regions.html">http://www.citycom.com/ascac/regions.ht  
ml</A>](http://www.citycom.com/ascac/regions.html)

>  
> is wrong as neither phone number is valid at  
> present.  
> Perhaps the sites should be updated. An email  
> address or phone number of the  
> current president or contact person for the eastern  
> region would be helpful.  
>  
> Thanks in advance.  
> Paul Braden  
>

---

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<http://taxes.yahoo.com/>

| 2473|2002-06-12 13:11:30|Bradenqp@aol.com|Re: Request for info on ASCAC Eastern  
Region|

In a message dated 6/12/2002 3:07:30 PM Eastern Daylight Time, nnamdi79@yahoo.com writes:

Paul,  
The contact number that I have for Latrellia Thornton,  
President of the Eastern Region is 914-753-1909. Only  
the area code differs from the website listings you  
posted.

Nnamdi

Thank you very much, Nnamdi.

Paul braden

| 2474|2002-06-12 14:01:22|Adreon Cole|Re: Request for info on ASCAC Eastern Region|

LoL got Adreon on the Brain .....wrong person

**Kenneth King** wrote:

Paul,  
The contact number that I have for Latrellia Thornton,  
President of the Eastern Region is 914-753-1909. Only  
the area code differs from the website listings you  
posted.

Nnamdi

--- Bradenqp@aol.com wrote:

> Could someone associated with the Association for  
> the Study of Classical  
> African Civilizations please give me contact  
> information for the current  
> president of ASCAC's eastern region? The contact  
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> and also at:  
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>  
HREF="<http://www.citycom.com/ascac/regions.html>"><http://www.citycom.com/ascac/regions.html>

>  
> is wrong as neither phone number is valid at  
> present.  
> Perhaps the sites should be updated. An email  
> address or phone number of the  
> current president or contact person for the eastern  
> region would be helpful.  
>

> Thanks in advance.  
> Paul Braden  
>

---

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| 2475|2002-06-12 14:02:06|Adreon Cole|Re: Request for info on ASCAC Eastern Region|

Please disregard last email

***Kenneth King*** wrote:

Paul,  
The contact number that I have for Latrellia Thornton,  
President of the Eastern Region is 914-753-1909. Only  
the area code differs from the website listings you  
posted.

Nnamdi

--- Bradenqp@aol.com wrote:

> Could someone associated with the Association for  
> the Study of Classical  
> African Civilizations please give me contact  
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> address or phone number of the  
> current president or contact person for the eastern  
> region would be helpful.  
>  
> Thanks in advance.  
> Paul Braden  
>

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| 2476|2002-06-12 16:48:24|ptah\_seker\_ausar777|Fwd: Noah's Ark Part I|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Nubian Nation,

Aight! This  
one is an extention of what I've presented about the  
Kemetic origin of the Kabbalah. As we know in the book of  
Genesis, there is the story of the Great Deluge or Flood,  
in which God destroyed humanity for its wickedness  
on earth. In doing so, the Almighty established a  
covenant with the patriarch Noah, whereby he, his sons,  
their wives, and two of each kind of animal were spared  
aboard an Ark, which was built by Noah  
himself.

The origin of the story stems from the Kemetic

Stellar Theology, which centers around the Great Mother and the Seven Stars. In the Kemetic language, the word Ark signifies a Period of Time. Thus, we have the Forty Days and Nights of the Flood. In a previous post, I touched on the number Forty, which derives from the Lunar Theology, centering around the Moon. There are Ten Months in a Lunar Year, of Twenty-Eight Days apiece, divided into Four Weeks. In all, we have Forty Weeks or Two Hundred and Eighty Days, which is the Period of Time, when the Woman (Womb of Man) is with Child, a Time of Trials and Tribulations.

According to Webster's Bible Dictionary, the word Ark means Chest, as in the Ark of the Covenant of the Israelites. In Kemetic, the term Ark also signifies Covenant, to Encircle, an Enclosure, and a Measure; Thus, we have the Covenant God made with Noah, and the Ark, as an Enclosure, along with its Constructional Measurements or Dimensions.

From the Kemetic Ark, we get the term Arc, which, in Geometry, is any of an unbroken part of a Circle, a term itself deriving from the Kemetic Ark. In Astronomy, it is part of a Circle representing the apparent course of a Heavenly Body, such as the Seven Stars of the Great Bear, or Big Dipper of the Heavens. We also have the Arc-tic Circle, and the Arc-tic Ocean. With the H added on, we have the term Arch, as in the Arch-Angels of the Bible, Arch-Bishop the Head of the Arch-Diose, Arch-pelago, a large body of Water with Islands, and the monumental Arch of St. Louis.

When it comes to the meaning of the name of Noah, the Bible Dictionary tells us it signifies Rest, hence the Ark resting on Mount Ararat after the Flood had subsided. In the Kemetic language, the term Nnu means Rest, and Nu means Water. A, as a word in the Kemetic Vocabulary, also signifies Water, and Ua means Captain of the Boat. Aah pertains to the Moon, of the Lunar Year, which has Forty Weeks, the same number, ascribed to how long the Flood lasted.

P.E.A.C.E. Proper

Education Always Corrects Errors!

--- End forwarded message ---

| 2477|2002-06-12 16:49:46|ptah\_seker\_ausar777|Fwd: Noah's Ark Part II|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Black Fam,

In Greek, we have  
the equivalent of the term Ark in Argo. This is the  
name of the Ship or Vessel that the legendary Jason  
sailed in, in search of the Golden Fleece in the land of  
Colchis (southern Russia), whose inhabitants were  
Ethiopians. It is also the first half of the name of his  
crew, known as the Argo-nauts. The prow, which is the  
front part of the Ship, was shaped in the form of a  
Goddess, who spoke to, and guided, Jason and the  
Argonauts, during times of danger. Argo is also the name of  
the city that was built by Deucalion (the Greek  
Noah), after the Deluge.

In Greek, Argo signifies  
Bright, Shining as in a Bright or Shining Moon or Stars  
at Night. In the Kemetic language, Arkur means  
Silver, as in the Silvery appearance of the Moon or Seven  
Shining Stars of the Big Dipper or Kemetic Goddess  
Ta-urt. This leads to the modern word Argent, meaning  
Silvery-White, and the name of the South Amerikkkan country of  
Argentina, a word which stems from a kind of Fish that gives  
off a Silvery Lustre. The Kemetic Arku is an  
Initiate, a Wise Man, which brings us to the modern term  
Arcane, something that is kept Secret, such as to an  
Initiate in a Secret Order, like Freemasonry.

In  
the Religious Ceremonies of the Greeks at Delphi, a  
Boat shaped like a Crescent was carried during the  
Processions. It was called the Umbilicus, Omphalos, or Argos.  
The Umbilicus is the Cord that attached the Fetus to  
the Naval of the Mother, the Placenta, being the  
Place of the Center. The Crescent is none other than  
the Sacred Boat or Bark of Auset and a Phase of the  
Moon, which goes through a total of Four; hence part of  
the Symbol of the Nation of Islam, with the other  
being the Star of Auset the Kemetic Moon Goddess.

In the Sanskrit language of the Hindus of India, the

term Arki is the name of Saturn, which is none other than the Stellar God Sut, one of the Seven Stars or Children of the Mother Goddess Ta-urt. Arksha in Sanskrit signifies Stellar Constellation, to Regulate by the Stars, as in telling Time or a Period of Time. Arjuna is the name of the Hindu Constellation, and also signifies Made of Silver. Arka, who was the Mother of Phoroneus, was the First to reign in Greek legend; the Greek way of indicating that the Kemetic Stellar Theology of the Great Mother Goddess Ta-urt and the Seven Stars was the First Doctrine that gave rise to Religion.

Another name of Venus, another one of the Seven Stars, and the Roman copy of the Kemetic Goddess Auset, is Architis. Among the Laplander people Norway, Virchu Archa is the Mother of the Gods, which, in the Latin language is the Genetrix; She who brings forth; the Biblical Genesis, as in the Genealogy of Isis; Gen, as in the First Clan; the Movie Clan of the Cave Bear, the Animal Symbol of the Clan; Genes, and Genetics, inherited from the Great Mother; The Kemetic Mut, and Ar or Har as the Child.

In the Homer's Odyssey, there is a Dog name Argus, who is the only one to recognize the Sailor Odysseus, who returned to his homeland of Ithaca, after Ten Years, following the legendary Trojan War. Shortly after, the Dog (reminiscent of the Kemetic dogstar of Auset) dies, symbolizing the end of Odysseus' Ten Year Journey, a Period of Time. The Ten Years correspond to the number of Months in the Lunar Year of the Moon. In the name of Orca, we have the Movie about the Great Whale of the Sea, which avenged the Death of her Offspring, having been killed by a Man of the Seven Seas.

Now in the Kemetic language, the term Qeti signifies Oarsmen and Orbit, as in Stars or Planets orbiting around the Sun. Among the Dogon tribe of Mali, West Africa, they speak of two Stars called Sirius A and Sirius B, the second one known to make a complete orbit around the former every Fifty years. Fifty is the same number of Oarsmen or Argonauts, which made up Jason's crew.

P.E.A.C.E. Progress Everytime Afruikans Cultivate  
Enlightenment!

--- End forwarded message ---

| 2478|2002-06-12 16:53:02|ptah\_seker\_ausar777|Fwd: Noah's Ark III|

--- In kemetsoulsociety@y..., ptah\_seker\_ausar777 wrote:  
Hotep Nubianation,

Finally, I shall close  
out the Kemetic roots of Noah's Ark. In ending part  
two, I highlighted the Kemetic term Qeti, which means  
Oarsmen, and Orbit; the Stars Sirius A and B of the Dogon  
Tribe of West Afruika; and how the latter Star makes a  
complete revolution around Sirius A, every Fifty Years,  
which is the number of Oarsmen of Jason's  
Crew.

Before that, I meant to explore the latter half of the  
term Argonaut, which is Naut. It is also found in the  
terms Nautical, Astronaut, and Aeronautics. Nautical is  
associated with having Navigational Skills on the High Sea  
or Ocean. Aeronautics and an Astronaut, of course,  
are affiliated with Astronomy, the study of the  
Universe, hence the NASA Space Program.

The Cushite  
mariners of ancient Phoenicia, which is the modern country  
of Lebanon of Western Asia, were known for their  
Nautical Skills on the High Seas, and also for using the  
Stars, during their sailing ventures at Night. In the  
Kemetic language, we have Nut or Nuit, the name of the  
Goddess who personified the Sky or Heaven. The Kemetic  
Imy-Inuit were the Watchers of the Nighttime Sky, the  
Astronomers who mapped out the Stellar or Celestial Heaven,  
hence the modern word Minute. The records of the  
Kemites mention Three and a Half Revolutions of the Great  
Year, which lasts about 26,000 Years. Therefore, the  
Imy-Inuit had known about Astronomy at least 78,000 Years  
ago.

Interestingly, the ancient writer  
Plutarch speaks of a horizontal circle, which was  
associated with Darkness, and was separated from the Light.  
Here, we have the Two Stars of the Dogon, and, which,  
are none other than the Kemetic Goddesses Auset and  
Nephthys. Sirius A, the Brighter Star, otherwise the Light,  
is the Star of Auset, known as the Dog Star of the



God Anubis or Anpu. It foretold the Annual Rising or Flooding of the Nile River, hence the parallel with the Flood of Noah. Its other name is Sothis, which is rooted in the names of the Kemetic Stellar God Sut or Set and Isis the Greek name of Auset. Sirius B is tied to Nephthys, being the Lesser or Darker of the Two Star, and having formed a Horizontal Circle around Sirius A.

Moreover, Nephthys is said to be the Wife of Set, who became the personification of Darkness of Evil in the Lunar and Solar Theologies of the Kemites, hence the word Soot, covered with Black Ash or Black as Soot.

P.E.A.C.E.

--- End forwarded message ---

| 2479|2002-06-12 16:54:01|ptah\_seker\_ausar777|Fwd: Noah's Ark IV|

--- In kemetsoulsociety@y..., ptah\_seker\_ausar777 wrote:  
Hotep Nubianation,

We come to an observation of the term Sirius, which in Greek is Seirios. In other Greek Mythology, there are the Seirenes, who lured Sailors to the Rocks with their Singing. In the Singular form, it is Siren, which is the Latin Siren, a High-sounding Contraption used in Emergency or Alert Situations. Thus, we have the Star Sirius as the Dog, being a form of Alert, as in the modern Dog's Bark.

All in all, the Kemetic Ark, Nuit, and Qeti bottoms out the Cushite-Sumerian story of Gilgamesh, from whence the biblical Noah's Ark and the Great Deluge, and the Greek Jason and the Argonauts derived. In one of the Epics of Gilgamesh, it said that he, his sons, and their wives were spared aboard a Ship, during a Great Deluge, that destroyed Humanity. In the story of the Enuma Elish, Gilgamesh is said to have been accompanied by Fifty Companions, known as the Annunaki, who were the Gods of Heaven. The Kemetic An is the name of Amon-Ra the God of Heaven.

The Sumerian Ark or Vessel is referred to as the Magan Boat of Gilgamesh. The term was also applied to either Kemet or Arabia.

Among the later mixed Assyrians of the Bible, only Kemet was known as Magan. In the Kemetic language, Ma-Khan signifies the Place of the Boat. Skennu means to Sail, which resembles the word Canoe. The Kemetic Sken means to Navigate, Transport, and Ma-khennu is the Boat of Souls, the Sacred Bark of Auset of the Kemetic Theology.

P.E.A.C.E. Progress Everytime Afruikans  
Cultivate Enlightenment!

--- End forwarded message ---

| 2480|2002-06-12 18:47:41|emmanuel\_afrika|The Victory Is Near; Why Sellout Now? |  
Subj: Re: ETHIOPIA: Calls for Ethiopia to join Arab League  
Date: 6/12/2002 7:51:29 PM Eastern Daylight Time  
From: EMANSMYRNA  
To: Alaman5375

My Dearly Beloved Kemey Alekwhom,

In a message dated 6/12/2002 5:34:58 PM Eastern Daylight Time,  
Alaman5375 writes:

Subj:Re:ETHIOPIA: Calls for Ethiopia to join Arab League  
Date:6/12/2002 5:34:58 PM Eastern Daylight Time  
From:Alaman5375  
BCC:EMANSMYRNA

Amen Ra Hetep,  
Salaam Kemey Alekwhom,

I believe Ethiopia needs to promote "greater ties and relations" with  
other African nations (Sub-Sharan).

With much of the work on establishing the new AU having been done in  
Addis Ababa, I cannot believe that the only answer for Ethiopia and  
other African nations lie in the Arab world.

Kemey, I'm in totally agreement with you in not believing that the hope of Ethiopia and other African nations lie in the Arab world. First Ethiopia and other African nations were forced, manipulated, and deceived into selling their souls and the souls of their people into the hands of white Europeans. Now Dr. Hassen Meki, because he sees some material advantages in it for himself, is attempting to deceive them to sell their souls and the souls of their people to white Arabs (white Indo-Europeans). But what about their relationship with their non-white Indian, China, and other Asian nations, who suffered at the hands of white Europeans and white Indo-Europeans like themselves? For too long Ethiopia and other African nations have been deceived into seeing the world in black and white--when the vast majority of the people on the planet are neither black or white, but red and yellow. African nations selling their souls and the souls of their people to white Europeans only led to a universal African struggle for independence. What would be different when their souls are sold to white Arabs? I'm not a Muslim and never will be. Therefore, Ethiopia and other African nations selling the souls of African people to white Arabs would only place me in a struggle for independence--independence from white Arab domination. This phenomenon can already be observed in the black communities in the United States, wherein the black merchants in the black communities have been overran by white Arab merchants.

Note how busy that old serpent call Satan and the Devil becomes when God's people get nearer to fulfilling his divine plan for them. We are ever so close to the restoration of African divinity as the foundation for re-establishing the equality of the black race on earth. So don't be dismayed when you see these Satanic Islamic devils, such as Dr. Hassen Meki, working so hard to deceive Ethiopia and other African nations to sell their souls and the souls of their people to white nations. You will soon see the dragon cast many more such Satanic Islamic devils out of his mouth on behalf of Ethiopia and other African nations selling out to white nations.

#### REVELATION 12:15-17

"And the serpent cast out of his mouth water as a flood after the woman [New Jerusalem], that he might cause her to be carried away of the flood."

"And the earth [the people of the earth whose souls where about to be sold away] helped the woman, and earth opened its mouth, and swallowed up the flood which the dragon cast out of his mouth."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandment of God, and have the testimony of Jesus Christ."

It makes no difference to the dragon whether it is white European nations or a white Indo-European nation--it just has to be a white nation to whom Ethiopia and other African nations sell their souls and the souls of their people. For it is from the white race that that old serpent called Satan and Devil expects to receive his greatest power and glory. But the serpent will deceive himself this time around. For Christ has put it in the hearts of millions of white people to not surrender their faith in Christ, and their faith in true brotherhood of man into the hands of the ungodly philosophy of white supremacy. So, when we are so close to laying the foundation upon which the equality the black race will be re-established on earth, should we now allow ourselves to be deceived by devils like Dr. Hassen Meki and turn around and confess that black people are indeed subhuman and inferior, and soul selling is their only hope of salvation? Furthermore, what would Ethiopia and other African nations have actually gained in gaining the world and losing their souls?

Sincerely Yours,  
In The Spirit of Eternal Love,  
Emmanuel Afraka

---

#### PostScript

Ethiopia just received Fast-Track Status for New World Bank Education Initiative; why should Ethiopia sellout now? I convinced that Ethiopia will not sell out; for the Spirit of Christ is upon Ethiopia--as well as upon the World Bank and International Monetary Fund:

In a message dated 6/12/2002 6:53:23 PM Eastern Daylight Time, [ethiopia@ethiopianembassy.org](mailto:ethiopia@ethiopianembassy.org) writes:

Subj:Press Release, June 12, 2002  
Date:6/12/2002 6:53:23 PM Eastern Daylight Time  
From:[ethiopia@ethiopianembassy.org](mailto:ethiopia@ethiopianembassy.org)  
To:[ethiopianembassy@lyris.globescope.com](mailto:ethiopianembassy@lyris.globescope.com)  
Sent from the Internet

PRESS RELEASE  
June 12, 2002

Ethiopia Pleased to Receive Fast-Track Status for New World Bank  
Education  
Initiative

Today Ethiopia was named one of 23 countries to receive Fast Track status for the World Bank's new "Education For All" initiative, which aims to help developing countries reach the Millennium Development Goal of universal primary education by 2015. Ethiopia is also one of the 18 countries of the group deemed eligible to receive additional financing to support national primary education programs.

---

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Date: 6/12/2002 5:34:58 PM Eastern Daylight Time  
From: Alaman5375  
BCC: EMANSMYRNA

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ETHIOPIA: Calls for Ethiopia to join Arab League

ADDIS ABABA, 10 Jun 2002 (IRIN) - Ethiopia should bolster its position within the Arab world, a conference in Addis Ababa was told on Monday.

According to Dr Hassen Meki, director of the Khartoum-based Institute of Africa, Ethiopia should promote greater ties and relations with its Arab neighbours. Speaking in Addis Ababa, he told a conference held to mark the Ethio-Arab cultural week, that Ethiopia should sign up to the Arab League.

Dr Hassen also said that Ethiopia and Sudan - with a combined population of 20 percent of the continent - should join forces to tackle poverty and end conflicts in the region.

"Instead of lamenting the situation of famine, civil war, western exploitation and poverty in Africa, why not contribute to the emergence of a new Africa by creating a successful model of integration between Ethiopia and Sudan?" he said.

"If Djibouti and Somalia are members of the Arab League, why not Ethiopia?" he added. "Ethiopia cannot escape its destiny."

Dr Kinfu Abraham, president of the Ethiopian International Institute for Peace and Development which is hosting the conference, praised the historical links between Ethiopia and the Arab world.

"The bond between Ethiopia and the Arab world is too strong and the history too deep to ignore," he said.

The Nile River was one of the most important links between Sudan, Egypt and Ethiopia and a source of major benefits to all three countries, he pointed out.

[http://www.irinnews.org/report.asp?](http://www.irinnews.org/report.asp?ReportID=28226&SelectRegion=Horn_of_Africa&SelectCountry=ETHIOPIA)

ReportID=28226&SelectRegion=Horn\_of\_Africa&SelectCountry=ETHIOPIA

Click Here: ETHIOPIA: Calls for Ethiopia to join Arab League?

[ENDS]

| 2481|2002-06-12 23:11:52|kcamm23063@aol.com|Re: The Victory Is Near; Why Sellout Now?|

Emmanuel, although I find this message most inappropriate for this group, the following statement was actually authored by me, but someone split it into two paragraphs and added "(Sub-Sharan)" (sic) to it, which, as a Pan Africanist, is something I would never say as I am for unification with every African nation on the continent.

\*\*\*\*\* I believe Ethiopia needs to promote "greater ties and relations" with other African nations (Sub-Sharan).

With much of the work on establishing the new AU having been done in Addis Ababa, I cannot believe that the only answer for Ethiopia and other African nations lie in the Arab world. \*\*\*\*\*

For the record, I am not anti-Islam any more than I am anti-Christian, and although I have friends in both, I don't recognize either religion. However, I do have problems with the United Islamic Front, the Islamic Brotherhood, the Arab League, and whoever else getting a stranglehold on Africa by forcing Arabization/Islamization. Africa will either have an "African Union" or an "Arab Union," but not both - and not at this time. I believe at the moment, every African leader is a member of the soon to be inaugurated

African Union, and it is my desire (regardless of how far-fetched) that the continent will subsequently be united as "Africa."

In a message dated 6/12/02 6:49:19 PM Pacific Daylight Time, emansmyrna@aol.com writes:

Subj: Re: ETHIOPIA: Calls for Ethiopia to join Arab League  
Date: 6/12/2002 7:51:29 PM Eastern Daylight Time  
From: EMANSMYRNA  
To: Alaman5375

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To: [ethiopianembassy@lyris.globescope.com](mailto:ethiopianembassy@lyris.globescope.com)  
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Click Here: ETHIOPIA: Calls for Ethiopia to join Arab League  
[ENDS]

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

| 2482|2002-06-13 06:08:52|Alex van Deelen|Re: A question for djhuti|

>Message: 3

> Date: Tue, 11 Jun 2002 22:31:54 -0000

> From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

> Subject: Re: A question for djhuti

>

> Please provide me the link to this "Racial Myth Board". I would like

> to see who's using my name.  
>  
> Djehuti Sundaka

[http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

The posting takes place under "Guestbook".

Alex

| 2483|2002-06-13 10:36:06|djahuti.geo|Re: A question for djhuti|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> > Message: 3  
> > Date: Tue, 11 Jun 2002 22:31:54 -0000  
> > From: "djahuti.geo"  
> > Subject: Re: A question for djhuti  
> >  
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> >  
> > Djehuti Sundaka  
>  
> [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
> The posting takes place under "Guestbook".  
>  
> Alex

I've checked the "Guestbook" going back to "November 15, 2001". Is there a specific date I should check?

Djehuti Sundaka

| 2484|2002-06-13 11:35:34|Mickel Hendrix|Re: The Kemetic Origin of Hinduism-Buddhism|  
Hotep,

--- "Derrick, Alexander"

<[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)> wrote:

> Greetings all.  
>  
> Ancient and modern Hindu practices are indeed very  
> theistic.

My point exactly, for those who have argued that Hinduism-Buddhism is atheistic! Furthermore, it

shouldn't be too difficult, nor require a rocket scientist (or maybe it does for some) to figure out that the most reasonable explanation for the parallels between the Dravidian and Hindu-Buddhist systems lies in the fact that there was an assimilation process that occurred between the aboriginal Dravidian-Cushites and the Johnnie-Come-Lately pale-skinned tribes, which not only resulted in blood mixing, but also cultural influence, in this case, the former effecting the latter. A tedious glance at the so-called Indo-European Sanskrit language reveals a Dravidian influence on its structure.

- > Siddartha is the first commonly acknowledged Buddha
- > pioneering what we now
- > called Buddhism.

Siddarta maybe viewed as the first acknowledged Buddha, but his theological system wasn't totally original, which means he grafted some of his ideology from those, who were in India long before him; hence the parallels between Dravidian theology and Buddhism. And since the Dravidians were Cushites themselves, it is more than safe to add the parallels between the Kemetic theology and Buddhism, in light of the fact that there is a kinship between the Dravidians and Kemetic systems.

- > Hinduism is not atheistic. Siddartha who is the
- > corner stone of the Buddhist
- > philosophy was raised and groomed in Indian cultures
- > of the time which
- > believed in higher external deities. Shiva, Vishnu,
- > Ganeesh,...(?)

My point exactly! A comparative analysis will show that the Hindu trinity or triform god Brahma, Vishnu, and Siva, as Creator, Preserver, and Destroyer-Restorer, are in conjunction with Set, Heru, and Ausar.

Another Kemetic trinity that comes to mind is Ptah-Seker-Ausar, with the first being the Creator, the second as the Destroyer, and the third being the Resurrected, or Restored to Life. In the Kemetic

doctrine, the scribe writes to be delivered from Seker, who is the snatcher of souls, devourer of hearts, and the gate-keeper in the darkness, and whose name is Suti, which is the evil personification Set.

Individually, Siva is associated with a bull, which is found among the Dravidians and Kemites, the latter having identified it as Apis-Serapis, which is associated with Ausar.

In a depiction of Vishnu, he is shown being encircled eight times by a snake, which represents the Serpent, whose head Vishnu trods on with his foot. In the Metternich Stele, a portrait of Heru depicts him standing on the head of a crocodile, which is one of the Serpent types of the ancient Kemites.

There is also a depiction of the Hindu god Agni, with Seven Arms attached to his body. They represent none other than the Seven Powers, Souls, Principles, or Breaths. In the Kemetic doctrine, the Pharaoh is mentioned as having Seven Souls. Also, there are the Seven Uraei, who are the Fiery Spirits, or Serpent Powers.

And are we to explain, as a coincidence, the fact that the names of Ausar and Auset are found as Isi and Iswara in the Hindu doctrine? One might even be tempted to give close attention to the similarity between the names Siva and Apis.

- > To become "enlightened" according to Siddartha does
- > not require an external
- > god. So in that respect his teaching is atheistic,
- > without a deity.

Here, you're partaking of the term technicality, by stating because of his omission of an external god, he was atheist. This reminds one of the notion to not make physical-external images of the Most High. So, what of the internal?

- > Many of Siddartha's teachings appear
- > agnostic,atheistic, and ignor-ant of
- > personal/external deities(as I have learned from the

- > now infamous monks).
- >
- > If asked questions that did not deal directly with
- > what he was teaching he
- > simply remained silent.

One only wonders why he would remain silent, if asked something that didn't pertain to what he taught.

- > Theism and Atheism are European constructs and need
- > to be considered and
- > contemplated by using European logic and reason.

Then, there is what's called the Seven Planes of existence, which coincide with the other forms of Seven and are present in both the Kemetic and Hinduistic systems. But, because ignorance, it is commonly believed that they are rooted in the Hinduistic system. In order, these are the Physical, Etheric, Astral, Mental, Spiritual, Cosmic, and Nirvana (Nibbana), which is ultimate divination. In the Kemetic system, they are the Khat, Ba, Khaba, Akhu (Khabit), Sekhen, and Ren.

Lastly, the term Lotus, which is the Buddhist position, when practicing Yoga, which harkens back to the Star Wars Jedi Master Yoda, who, subliminally, was speaking of the Tantric meditation, recalls the Kemetic term Rut. It means to be Strong, Sound, to Thrive, Succeed, Prosper, Grow, Flourish, as is the quest of the Buddhist. The Kemetic Rutu signifies Healthy, Growing Plants, Shoots of a Plant. Ret means to Spring Up, as does the Seven-Petaled Lotus Plant, which is depicted in the Kemetic ritual scenes.

The Sanskrit Sidhu, which is a portion of the Buddha's, signifies Distilled Spirit, Siddha means Spiritually Perfected. In the Kemetic language, Shaut signifies a Vine in Blossom. Shat signifies Wine, Drink, Shethu signifies a kind of Drink, New Wine. Shet signifies Incantation, Spell.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

>

>

<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=Theism&](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Theism&db=*)

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> \*> God,  
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> &db=\*> decreed: cf. F. th['e]  
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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=isme&db](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=isme&db=*)  
> =\*> isme. Cf. {  
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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=Enthusi](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Enthusiasm&db=*)  
> asm&db=\*> Enthusiasm}, {  
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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=Pantheo](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Pantheon&db=*)  
> n&db=\*> Pantheon}, {  
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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=Theolog](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Theology&db=*)  
> y&db=\*> Theology}.]  
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> \*> The  
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> db=\*> belief or  
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> edgment&db=\*> acknowledgment of  
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> ce&db=\*> existence of a  
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> &db=\*> atheism}, {

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> sm&db=\*> pantheism}, or {

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> ism&db=\*> polytheism}.

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> \*> ism\, n. [Cf. F.

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> ef&db=\*> disbelief or

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> db=\*> denial of

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> \*> God, or

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> &db=\*> supreme

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> gent&db=\*> intelligent

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> sm&db=\*> Pantheism \

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> \*> Pan"

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> db=\*> theism.]

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> e&db=\*> doctrine

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=univers](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=univers&db=)

> e&db=\*> universe,

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> b=\*> taken or

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> ed&db=\*> conceived of as a

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> b=\*> whole, is

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> \*> God;

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> \*> the

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=doctrin](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=doctrin)

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> b=\*> there is no

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> \*> God

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> \*> but

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> \*> the

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=combine](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=combine)

> d&db=\*> combined

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=force&d](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=force&d)

> b=\*> force

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=and&db=](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=and&db=)

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=laws&db=](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=laws&db=)

> =\*> laws

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> b=\*> which

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> g&db=\*> existing

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=univers=](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=univers=)

> e&db=\*> universe;

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> eism&db=\*> cosmotheism.

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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=Poly&db=](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=Poly&db=)  
> =\*> Poly- + Gr. ? cf. F.  
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<[http://work.ucsd.edu:5141/cgi-bin/http\\_webster?method=exact&isindex=polyth&](http://work.ucsd.edu:5141/cgi-bin/http_webster?method=exact&isindex=polyth&db=)  
> db=\*> polyth['e]  
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Do You Yahoo!?

Yahoo! - Official partner of 2002 FIFA World Cup

<http://fifaworldcup.yahoo.com>

| 2485|2002-06-13 14:45:19|terance pete|Re: A question for djhuti|

**Alex van Deelen** wrote:

```
>Message: 3
> Date: Tue, 11 Jun 2002 22:31:54 -0000
> From: "djahuti.geo"
> Subject: Re: A question for djhuti
>
> Please provide me the link to this "Racial Myth Board". I
would like
> to see who's using my name.
>
> Djehuti Sundaka

http://www.geocities.com/racial\_myths/
The posting takes place under "Guestbook".

Alex
```

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

No, there is a message board that people post under. I saw a person by the name djehuti Sundaka post on the message board about a couple of months back, and this is the reason I asked djehuti if he posted there.

---

### **Do You Yahoo!?**

[Sign-up for Video Highlights](#) of 2002 FIFA World Cup

| 2486|2002-06-13 15:12:06|mansu\_musa|Ancient vessel retraces voyages of the past|  
02] Ancient vessel retraces voyages of the past

By Stefanos Evripidou

IT LOOKS like a tree house stuck on a bamboo banana. In reality it's the incarnation of a pre-Pharaonic reed boat, designed and built to unravel the mysteries of prehistoric navigation.

The Abora II drifted in to Larnaca marina yesterday. Weighing in at six- tonnes, the vessel is a tota-reed boat. It is 11.5 metres long, 3.5 metres wide and 1.5 metres deep.

The man responsible for building the huge boat is Dominique Goerlitz, a biology teacher at a school in Germany. As a student, Goerlitz was fascinated by the number of plants found in America that were of foreign origin.

The first reed boat was built in 1993 and paved the way for Abora II's current expedition, which sailed from Alexandria to Lebanon and arrived in Larnaca 21 days later, covering a distance of 460 nautical miles.

The boat was built in Bolivia and shipped over to Europe where it was rebuilt for the launch in Alexandria. With a crew of nine, including nationals from Germany, Egypt, Norway and Bolivia, Goerlitz and his team aim to prove that people from Asia Minor, before the age of Phoenicians, managed to conquer the seas and that these people reached Atlantic territories around 3000BC.

Ingo Isensee, one of the crewmembers said yesterday that things got a little hairy when winds reached up to 34 knots, but that they had managed to sail across the wind and even against the wind when it was not too heavy.

The ancient reed boat and its crew plan to leave Cyprus for Alexandria in the next few days and begin preparations for the boat

to be exhibited.

The name 'Abora' denotes the power of goodness, and is depicted by a sign that can be found on step pyramids all over the Mediterranean.

For modern day historians, the Abora II gives a breathtaking insight into prehistoric civilisations.

Following in the footsteps of Norwegian scientist Thor Heyerdahl, Goerlitz hopes to prove the links between prehistoric communities in Asia Minor and the Americas. Heyerdahl used models of Pharaonic boats to build two papyrus crafts, the Ra II and the Tigris, which succeeded in crossing the Atlantic and the Indian Ocean respectively. His expeditions called into question the notion that Columbus was the first transatlantic navigator and demonstrated how the ancient Sumerians could have travelled widely.

Goerlitz wanted to take the studies a step further and open possibilities of Mediterranean civilisations having influence on the New World. This was not possible under Heyerdahl's expedition because he had sailed with the currents, being unable to manoeuvre his boat against the wind.

Goerlitz recognised that trade lines could not be proved if the boats being used could not sail against the wind - especially in the Mediterranean sea, which is prone to strong currents and winds. Convinced that pre-dynastic Egyptians traded with all the ancient civilisations, Goerlitz studied Nubian cave paintings drawn at the end of the 4000 BC.

From the drawings of papyrus reed boats he concluded that the representations of oars were actually keels. This provided an explanation as to how the sailboats could stay balanced in the water under the pressure of strong winds.

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<http://www.hri.org/news/cyprus/cmnews/2002/02-06-13.cmnews.html#>

| 2487|2002-06-13 17:00:35|Derrick, Alexander|Re: Anyone here study hieroglyphic translation?|

Attachments :

I am studying hieroglyphics, please feel free to email me if you have any problems or questions.

[http://www.egyptology.com/kmt/winter95\\_96/giants.html](http://www.egyptology.com/kmt/winter95_96/giants.html)



The Father of Egyptology Epithet was awarded to French linguist Jean François Champollion for his having been instrumental in pioneering decipherment of the previously unreadable ancient scripts of Egypt, thereby making full study of that nation's early history and culture possible for other Nineteenth Century scholars who followed him in the new field of study, Champollion's own life being cut short prematurely by a stroke at the age of forty-one. But his reputation as the founder of Egyptology is based as well on his interest in all the branches of the developing discipline, and in particular on the voluminous notes he made during his firsthand observations of the ruined in situ monuments of pharaonic Egypt.

Born December 23, 1790, at Figeac in France, Jean François was the younger son of Jacques Champollion and his wife, Jeanne François. His early education was at Figeac by his elder brother,



Jacques Joseph (1778-1867); but when he was ten, in 1801, he went to study at the Lyceum in Grenoble, where at the rather precocious age of sixteen he read a paper before the Grenoble Academy, proposing that the language of the Copts in contemporary Egypt was, in fact, the same language spoken by the ancient Egyptians. He continued his studies at the College de France between 1807 and 1809, specializing in the languages of the Orient (as a boy he had taught himself or attempted to learn Hebrew, Arabic, Syriac, Chaldean and Chinese; and he would later add Coptic, Ethiopic, Sanskrit, Zend, Pahlevi and Persian. He was appointed to teach history and politics at Grenoble in 1809 (at the tender age of eighteen), a position he held until 1816, having become a doctor of letters in 1810. In 1812 he married Rosine Blanc, by whom he would later (1824) have a daughter, Zoraide . It was during this time that he began writing his Introduction to Egypt Under the Pharaohs (1811) as well as Egypt of the Pharaohs, or Researches in the Geography, Religion, Language and History of the Egyptians Before the Invasion of Cambyzes (1814).

In 1818 Champollion was appointed to a chair in history and geography at the Royal College of Grenoble, a post he held until 1821. This position allowed him to concentrate on his first love, the ancient Egyptian language and the archaeology of the Land of the Pharaohs. Even though he had republican sympathies, he gained the patronage of Restoration French kings Louis XVIII and Charles X, and consequently was able to visit various museum collections outside of France, being sent on a royally sponsored mission to those of Turin, Leghorn, Rome, Naples and Florence.

Following his return from this extended trip abroad, Champollion was appointed, in 1826, conservator of the Louvre Museum's Egyptian collection, which opened to the public in December of 1827. The next year he made his only visit to Egypt, accompanied by the future founder of Egyptology in Italy, his prize pupil Ippolito Rosellini (1800-1843), a Pisan whom Champollion had befriended when he was touring Egyptian collections in Italy four years earlier.

The purpose of this 1828-1829 Franco-Tuscan Expedition to the land of the Nile was a systematic survey, the first, of the history and geography of Egypt, as revealed in the monuments and their inscriptions; and in a sense it marked the true birth of the new discipline of Egyptology. It was Champollion's voluminous notes and sketches (and later Rosellini's finished engravings) which formed the first major body of work (after the Napoleonic Description d'Egypte) that would be the basis for future field-documentation by Karl Richard Lepsius and John Gardner Wilkinson. Back in France, Champollion was made a member, in 1830, of the Acad'mie des Inscriptions; and in 1831 a chair in Egyptian history and archaeology was created for him at the College de France. It was while he was still preparing the results of the Franco-Tuscan Expedition for publication that he was struck down in Paris by a stroke, dying there on March 4, 1832. He was buried in Pre Lachaise cemetery.



**Portrait of an atypically bearded Champollion  
dressed in oriental attire, painted during his  
1828-1829 Franco-Tuscan Expedition to Egypt**

Father of Egyptology he might be, but Champollion's real claim to fame is as the decipherer of ancient Egyptian hieroglyphs. His figuring out how to do this was not a sudden revelation as is often mistakenly written but the result of a long process of self-education which had begun in the days of his childhood fascination with arcane languages. Champollion's first step towards his goal of rendering ancient Egyptian readable came in 1808, when he determined that fifteen signs of the demotic script corresponded with alphabetic letters in the Coptic language, and concluded that this modern tongue was the surviving last-stage of the ancient Egyptian one. By 1818 he had succeeded in figuring out that, while some signs were strictly symbolic ideograms, many glyphs also had phonetic value, and thus the ancient Egyptian script was, at least partially, alphabetic.

The Rosetta Stone is inevitably linked with Champollion, and it is true (facilitated by the monument's three parallel inscriptions in hieroglyphs, demotic and Greek) that he recognized on it the name Ptolemy in Greek and demotic, and thereby he could identify the same cartouché name in hieroglyphs. Three years later, in 1821, while studying a transcription of the corresponding hieroglyphic and Greek texts on an obelisk transported to England by Giovanni Belzoni (1778-1823), he recognized the name Kleopatra, and so had accumulated the alphabetic value of twelve hieroglyphs.

But Champollion had not published any of his decipherment determinations up to this time, and it was not until the next year, 1822, that he wrote his famous *Lettre à M. Dacier*, the permanent secretary of the French Académie des Inscriptions. Therein the French linguist revealed his embryonic results: he had figured out the use of determinatives and compiled an alphabet of twenty-six letters, including many syllabic signs, of which ten were identified correctly and two partly so, although fourteen proved to be wrong or were missing. In 1824 he followed up his *Lettre* with a book titled *Précis du système hiéroglyphique*, which expanded his earlier results and formed the basis for all later discoveries. He also corrected mistakes by his British counterpart in deciphering the hieroglyphic puzzle, Thomas Young (1773-1879). All of this was accomplished by the time he was thirty-four. It can only be wondered what further contributions the brilliant Champollion might have made to Egyptology had it not been for his premature death. **DCF**

| 2488|2002-06-13 19:46:41|tasheba ramesra|Re: Anyone here study hieroglyphic translation?|

With all due respect, if we are going to learn a script it might be good to learn its name according to the people who developed it. In this case... the proper term is MTU NTR (MTU, meaning words/script and NTR, meaning divine or sacred)

--- "Derrick, Alexander"

<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:

> I am studying hieroglyphics, please feel free to

> email me if you have any

> problems or questions.

>

>

[http://www.egyptology.com/kmt/winter95\\_96/giants.html](http://www.egyptology.com/kmt/winter95_96/giants.html)

>

<[http://www.egyptology.com/kmt/winter95\\_96/giants.html](http://www.egyptology.com/kmt/winter95_96/giants.html)>

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> <[http://www.egyptology.com/kmt/winter95\\_96/jfc.gif](http://www.egyptology.com/kmt/winter95_96/jfc.gif)>

>

>

> The Father of Egyptology Epithet was awarded to

> French linguist Jean

> François Champollion for his having been

> instrumental in pioneering

> decipherment of the previously unreadable ancient

- > scripts of Egypt, thereby
- > making full study of that nation's early history and
- > culture possible for
- > other Nineteenth Century scholars who followed him
- > in the new field of
- > study, Champollion's own life being cut short
- > prematurely by a stroke at the
- > age of forty-one. But his reputation as the founder
- > of Egyptology is based
- > as well on his interest in all the branches of the
- > developing discipline,
- > and in particular on the voluminous notes he made
- > during his firsthand
- > observations of the ruined in situ monuments of
- > pharaonic Egypt.
- >
- >
- > Born December 23, 1790, at Figeac in France, Jean
- > François was the younger
- > son of Jacques Champollion and his wife, Jeanne
- > François. His early
- > education was at Figeac by his elder brother,
- > Jacques Joseph (1778-1867);
- > but when he was ten, in 1801, he went to study at
- > the Lyceum in Grenoble,
- > where at the rather precocious age of sixteen he
- > read a paper before the
- > Grenoble Academy, proposing that the language of the
- > Copts in contemporary
- > Egypt was, in fact, the same language spoken by the
- > ancient Egyptians. He
- > continued his studies at the College de France
- > between 1807 and 1809,
- > specializing in the languages of the Orient (as a
- > boy he had taught himself
- > or attempted to learn Hebrew, Arabic, Syriac,
- > Chaldean and Chinese; and he
- > would later add Coptic, Ethiopic, Sanskrit, Zend,
- > Pahlavi and Persian. He
- > was appointed to teach history and politics at
- > Grenoble in 1809 (at the
- > tender age of eighteen), a position he held until
- > 1816, having become a
- > doctor of letters in 1810. In 1812 he married Rosine
- > Blanc, by whom he would
- > later (1824) have a daughter, Zoraide . It was

> during this time that he  
> began writing his Introduction to Egypt Under the  
> Pharaohs (1811) as well as  
> Egypt of the Pharaohs, or Researches in the  
> Geography, Religion, Language  
> and History of the Egyptians Before the Invasion of  
> Cambyses (1814).  
>  
>  
> In 1818 Champollion was appointed to a chair in  
> history and geography at the  
> Royal College of Grenoble, a post he held until  
> 1821. This position allowed  
> him to concentrate on his first love, the ancient  
> Egyptian language and the  
> archaeology of the Land of the Pharaohs. Even though  
> he had republican  
> sympathies, he gained the patronage of Restoration  
> French kings Louis XVIII  
> and Charles X, and consequently was able to visit  
> various mus-eum  
> collections outside of France, being sent on a  
> royally sponsored mission to  
> those of Turin, Leghorn, Rome, Naples and Florence.  
>  
>  
> Following his return from this extended trip abroad,  
> Champollion was  
> appointed, in 1826, conservator of the Louvre Museum  
> s Egyptian collection,  
> which opened to the public in December of 1827. The  
> next year he made his  
> only visit to Egypt, accompanied by the future  
> founder of Egyptology in  
> Italy, his prize pupil Ippolito Rosellini  
> (1800-1843), a Pisan whom  
> Champollion had befriended when he was touring  
> Egyptian collections in Italy  
> four years earlier.  
>  
>  
> The purpose of this 1828-1829 Franco-Tuscan  
> Expedition to the land of the  
> Nile was a systematic survey, the first, of the  
> history and geography of  
> Egypt, as revealed in the monuments and their

- > inscriptions; and in a sense
- > it marked the true birth of the new discipline of
- > Egyptology. It was
- > Champollion's voluminous notes and sketches (and
- > later Rosellini's finished
- > engravings) which formed the first major body of
- > work (after the Napoleonic
- > Description d'Égypte) that would be the basis for
- > future field-documentation
- > by Karl Richard Lepsius and John Gardner Wilkinson.
- > Back in France,
- > Champollion was made a member, in 1830, of the
- > Académie des Inscriptions;
- > and in 1831 a chair in Egyptian history and
- > archaeology was created for him
- > at the Collège de France. It was while he was still
- > preparing the results of
- > the Franco-Tuscan Expedition for publication that he
- > was struck down in
- > Paris by a stroke, dying there on March 4, 1832. He
- > was buried in Père
- > Lachaise cemetery.
- >
- >
- >
- > [http://www.egyptology.com/kmt/winter95\\_96/jfc2.gif](http://www.egyptology.com/kmt/winter95_96/jfc2.gif)
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- >
- > Portrait of an atypically bearded Champollion
- > dressed in oriental attire, painted during his
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- >
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> although

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> ATTACHMENT part 3 image/gif name=jfc.gif

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<http://fifaworldcup.yahoo.com>

| 2489|2002-06-14 07:38:27|emeagwali|NEWS, EVENTS, FORUMS and more..|

| 2490|2002-06-14 08:33:22|selassieilive|Light Bulb|

Greetings All

Was the light bulb created by Edison or is there evidence of it's existence in Alkebulan thousands of years before him?

<http://www.theforbiddenknowledge.com/chaptera/>

Peace and Blessings

selassieilive

| 2491|2002-06-14 10:31:40|Mickel Hendrix|Re: Light Bulb|

Hotep,

Well, we certainly can't expect the kernel of western-Eurocentric scholars to give any attention to the evidence that the Cushites of ancient Kemet were well acquainted with the light bulb. Afterall, they have a vested interest in controlling what go in and out of academia. How else can the white supremacist system control or hold sway over the masses of the people. Because if they can't and don't continue to do so, all hell would break loose, from their point of view. So, those of us who got light must continue to forge through the tundra of darkness, by any means necessary!

P.E.A.C.E. Progress...

--- selassieilive <[selassieilive@yahoo.com](mailto:selassieilive@yahoo.com)> wrote:

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| 2492|2002-06-14 11:15:32|emmanuel\_afrika|The First Day of Creation |

Subj: The First Day of Creation

Date: 6/14/2002 11:10:24 AM Eastern Daylight Time

From: EMANSMYRNA

To: [ethiopia@ethiopianembassy.org](mailto:ethiopia@ethiopianembassy.org), [rwandemb@rwandemb.org](mailto:rwandemb@rwandemb.org),  
[burundiembassy@erols.com](mailto:burundiembassy@erols.com), [drcongo@un.int](mailto:drcongo@un.int), [safrika@southafrica.net](mailto:safrika@southafrica.net),  
[consular@southafrica.net](mailto:consular@southafrica.net), [jibrilaminu@nigeriaembassyusa.org](mailto:jibrilaminu@nigeriaembassyusa.org),  
[aiyedona@nigeriaembassyusa.org](mailto:aiyedona@nigeriaembassyusa.org), [chiggy@nigeriaembassyusa.org](mailto:chiggy@nigeriaembassyusa.org),  
[Rtoye@worldbank.org](mailto:Rtoye@worldbank.org), [phay@worldbank.org](mailto:phay@worldbank.org), [canstey@worldbank.org](mailto:canstey@worldbank.org),  
[Speakersbureau@worldbank.org](mailto:Speakersbureau@worldbank.org), [IMFSpeaker@imf.org](mailto:IMFSpeaker@imf.org), [kroesser@imf.org](mailto:kroesser@imf.org),  
[ngoliaison@imf.org](mailto:ngoliaison@imf.org), [ambassador@indiagov.org](mailto:ambassador@indiagov.org), [jranade@indiagov.org](mailto:jranade@indiagov.org),  
[cgilani@indiagov.org](mailto:cgilani@indiagov.org), [dsingh@indiagov.org](mailto:dsingh@indiagov.org),  
[akinkuole@nigeriaembassyusa.org](mailto:akinkuole@nigeriaembassyusa.org)

Dearly Beloved Brother Negash of the Ethiopia Embassy and all the  
other embassy and organization members addressed in this email list,

Brother Negash, please forward this information and all other  
information I sent you to the beloved sister Abebech at the Ethiopia  
Consulate in New York, and my beloved brother Sam Nelson Bathini of  
the Embassy of India Consular Wing.

n a message dated 6/10/2002 8:25:02 PM Eastern Daylight Time,  
EMANSMYRNA writes:



#### DANIEL 9:26-27

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince [of the holy covenant] that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood [set off by "The Story of Noah--Part 1 and 2], and unto the end of the war [for control of New Jerusalem] desolations are determined,"

"And he [Emmanuel Afraka] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [Revelation 14:9-11]."

Though the letter to Senators Graham and Kennedy was dated June 7, 2002, the week in which Emmanuel Afraka would seal the holy covenant of New Jerusalem with many would actually start June 10, 2002. The 3 1/2 days that represent the midst of that week is concurrent to the 3 1/2 days written of in Revelation 11:9-11.

Daniel 12:7 and Revelation 12:14 tells us that the fulfilment of many such prophecies will come in time, times and half times. Therefore, we are walking through many of the prophecies in the Book of Revelation as dry runs of prophecies that will reach total fulfilment at later times. Half times refer to times in which dry runs and actual fulfilment overlaps. Therefore, many dry runs are repeated until fulfilment reaches maximum impact. This is done to give the servants of God time to understand the prophecies and how they must be fulfilled. It also keeps that old serpent called Satan and the Devil confused as to how he can not the prophecies from being fulfilled. Wherefore, it is written in Daniel 8:12 that the truth was cast to the ground, and practised until it prospered.

Meanwhile, I will continue the confirmation of the holy covenant of New Jerusalem. Since the restoration of African divinity, as part of the holy covenant, is vital re-establishing the equality of the black race on earth, New Jerusalem must provide us with a new divine educational system geared towards restoring African divinity. In Revelation 2:26-28 and 22:16, this new educational system is identified as the Morning Star. Its foundation is The Five Books of Emmanuel and the Divine Science therein. I've already given you glimpses of the Third Book, "The Spiritual Evolution of Man--Beginning With Heru", with articles such as The Original Hebrews, The Garden of Eden, The Story of Noah, and The Gospel of Heru. Now I will give you a glimpse of the First Book, "The Mysteries of God--

Sealed In The Mysteries of The Atom."

### The Seven Days of Creation

To develop a clear understanding of the fact that what Moses is saying in the Seven Days of Creation isn't much different from what modern scientists say about the beginning of Creation, there are a few things we must first consider. First we must consider the fact that none of the scientific terminology used by modern scientists today was available to Moses. Thus Moses had to use symbolic and analogous terms to give a general description of the Seven Days of Creation, whose detail description would have required a much more sophisticated set of terminology. Around four thousand years before Moses, Heru had described the Seven Days of Creation in more detail-- using terminology more like the terminology used by modern scientists, but only in a different language. Heru even used words like Nu (nuclear force of attraction), Nut (neutron), Shu (proton), Tefnut (electron), Ament (electromagnetism), Amenti (two electromagnetic particles known as alpha and beta particles), etc., to describe the highly detailed nuclear physics of Creation. Though much of the original form of Heru's detailed description of the Creation was lost to the Egyptians or not fully understood by them in the days of Moses, Moses, being raised in Pharaoh's house, had to have had some knowledge of Heru's detailed description of the Creation. Therefore, we must also consider the that many of the Hamitic terms used by Heru in his detailed description of the Creation had no counterparts in the Hebrew language in the days of Moses. Nevertheless, given what little he had to work with, Moses did a marvelous job of giving general description of modern scientists view of Creation. The only major difference is that Moses attributes God as being the cause of Creation, and modern scientists, with the exception of a few like Albert Einstein, attributes some unexplainable spontaneous event as being the cause of Creation.

### The First Day of Creation:

#### GENESIS 1:1-3

"In the beginning God created heaven and earth."

"And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"And God said, Let there be Light: and there was Light."

Let us stop right there and take a look at the Fourth Day of Creation

in Genesis 1:14-19. From the information in those verses it should be clear that stars like the sun, planets like the earth, and the satellites that revolve around them like the moon could not have been created until the Fourth Day of Creation. So what was the heavens and earth in the first verse? They were nothing more than God's thoughts of creating. As God's thoughts (the Spirit of God) moved through the universe of mental darkness, in which the earth would be created but did not of yet have form, his thoughts traveled in the form of wave-lengths (like what we today would call brain waves). Because wave-lengths often look like waves of water, Moses described it as the Spirit of God moving upon the face of the waters. All the while God's thoughts are moving through the universe of darkness, he is amassing knowledge. Wherefore, the Spirit of Knowledge was the dominant creative force in the First Day of Creation.

If stars light the sun could not have been created until the Fourth Day of Creation, what was the light that God created in the First Day of Creation? After amassing great knowledge, intelligence had to be developed in order to intelligently (or systematically) put that knowledge to in a creative environment. Therefore, the light created in the First Day of Creation was intelligence.

If no matter had yet been created to be agitated into producing white light or the electromagnetic spectrum of visible light, then the light created in the First Day of Creation would have had to have been Black Light, the Original Light of Creation. Since everything has to follow the natural order of Creation, the first man of earth to receive such intelligence through a form of direct communication with the Mind of God would have had to have been a Black Man. It is also important to note that the Black Light spoken of here is not the same black light that borders x-rays and microwave and in the electromagnetic spectrum of visible light in the form of ultra violet rays and infrared respectively. The Black Light spoken of here is in the electromagnetic spectrum of the invisible light of anti-matter.

It was Einstein's theory that the light in the electromagnetic spectrum of visible light had a mass. That is also true of the Black Light spoken of here, and any mass has the potential of being converted into energy and vice versa. Therefore, in producing the light of intelligence, the energy from God's thoughts was transformed in Black Light, which has a mass, and the mass was transformed into the light energy that would create matter in the Second Day of Creation. Heru taught that Ra (the Pure and Perfect Mind of God the Creator himself) existed in this Black Light, whose mass and wave-lengths was called Nu, the watery mass or watery abyss of Creation.

On page 206 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge, we learn that Ra is called the Sun of Night in this Black Light, and it is associated with the black flesh (Af) of Ra and with being the place where the soul of Ra returns after the dead of the flesh (or Af)--Af as in

Af-ra-ka, which means the flesh of Ra's spiritual double. On page 202 of Volume I of "The Gods of The Egyptians," we learn that there is an exit from ament (the electromagnetic activity of the world of visible light) into Nu (the watery mass of Black Light). It further goes on to tell us that this Black Light or darkness is a solid thing, meaning it has a mass, and Ra comes into it from the night of the world of visible light. Therefore, it should be clear that becoming one with the Pure and Perfect Mind of God the Creator himself, and one with the Creation of the Universe is becoming one with Black Light, one with the Original Light of Creation. For the watery mass of Nu (it mass, and its wave-lengths and its nuclear force of attraction) is the everlasting body of our eternal souls.

Remember, in the First Day of Creation, the Mind of God found itself surrounded by universe of darkness, which is not to be confused with Black Light (or Black Intelligence), the Original Light of Creation. The darkness that surrounded the Mind of God, by the very nature of such darkness, suggested that another unseen power or another unseen mind other than His own could be hidden therein. The darkness also suggested that it could contain threats to His eternal life--leaving the Mind of God ignorant to the Truth that only Black Light (or Black Intelligence) could reveal. Thus began God's acquisition of knowledge and intelligence (the Spirit of Knowledge), and thus it was the Will of God to conquer and destroy the suggested power of darkness, spiritual ignorance, and death. Any other will said to be the Will of God is only a subset of this master will at best. Thus did the Will of God give birth to the Works of God, (the Creation), a creative means of conquering and destroying the suggested powers of darkness, spiritual ignorance, and death. And thus the Word of God began the thoughts and means by which the suggested powers of darkness, spiritual ignorance, and death would be conquered and destroyed. Thus, from the very First Day of Creation, it was God's plan to create man in His image in order that, in man, the Will of God, the Works of God, and the Word of God would all be fulfilled. And because man is created in the image of God, man also seeks to acquire the knowledge necessary to conquer the unknown (or darkness), and to destroy all threats to his life. Therefore, it is impossible the Word of God to return to God void of fulfilling the Will of God. Because of the creation of man, the Word of God will always return to God having fulfilled the Word of God. For the Word of God is Truth--

truth that is laid upon man's soul, even after the death of the flesh, until the soul is able to return to God, having fulfilled the Will of God.

ISAIAH 55:11

"So shall My word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that I please, and it shall prosper in the thing whereto I sent it."

Note:

From this point forward, when speaking of the Will of God, the Word of God, and the Word of God as a unit, they will be called the Three W's.

If, in the First Day of Creation, God thoughts move upon the face of the universe of darkness in which the earth would be created, many of the thoughts containing the Three W's became scattered. The scattering of such thoughts produced a need for memory location to be established throughout the universe of darkness with memory addresses. These memory locations worked very much like the RAM (random access memory) and ROM (read only memory) found in modern computers, with their memory addresses and the minute computer chips upon which memory is stored. These memory locations provided a means for God to directly read and to randomly access the all the thoughts containing the Three W's and determining whether they had fulfilled their mission in conquering and destroying the powers of darkness, spiritual ignorance and death. If they had completed their mission, they were stored on ROM (read only memory) as waters or wave-lengths, or brain-waves above the firmament. Just thoughts had proven to already be pure and perfect, and didn't not to be edited--only to be read. If they had failed to complete their mission, they were stored in RAM (random access memory) as waters, or wave-lengths, or brain-waves below the firmament. Such thoughts were stored in RAM in order that they might be randomly accessed for the purpose of being edited. The creation of both types of memory provided means for God to stay in touch with every thought he sent forth in to the universe of darkness to conquer and destroy the powers of darkness, spiritual ignorance and death--every thought containing the Three W's.

God so Loved his plan to create man in his own image in order that, in man, the Three W's might be fulfilled, that he desired to stay in touch with every thought containing the Three W's. Therefore, while the Spirit of Knowledge was the dominant creative force in the First Day of Creation, the Spirit of Love became the dominant creative force in the Second Day of Creation. Also therein the Spirit of Love became the mother of all the forces that holds the universe together

in order that the Three W's might be fulfilled--forces such as memory, nuclear force of attraction, electromagnetism, and gravity. Remember, all these things were created as a part of God's plan to create man in his own image. Therefore, while man's Sense of Thought (one of man's two spiritual senses) evolved out of the Spirit of Knowledge, man's Sense of Touch (one of man's five physical and natural senses) evolved out of the Spirit of Love--a reflection of God's desire and purpose for staying in touch with thought containing the Three W's.

| 2493|2002-06-14 11:43:55|cristofori whitakara|Re: Light Bulb|

when eye was working at the schomburg, 5 years or so ago. eye came across this book by Nur Ankh Amen " The ankh: African origin of electromagnetism" Jamaica, NY : Nur Ankh Amen Co., 1993. This book discusses electric apparatus and appliances in egypt, electric oscillators, and technology in egypt up to 332 BCE.

**Mickel Hendrix** wrote:

Hotep,

Well, we certainly can't expect the kernel of western-Eurocentric scholars to give any attention to the evidence that the Cushites of ancient Kemet were well acquainted with the light bulb. Afterall, they have a vested interest in controlling what go in and out of academia. How else can the white supremacist system control or hold sway over the masses of the people. Because if they can't and don't continue to do so, all hell would break loose, from their point of view. So, those of us who got light must continue to forge through the tundra of darkness, by any means necessary!

P.E.A.C.E. Progress...

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> <http://www.theforbiddenknowledge.com/chaptera/>  
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> Peace and Blessings  
> selassieilive  
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Ta\_Seti-unsubscribe@yahoogroups.com

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### **Do You Yahoo!?**

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| 2494|2002-06-14 12:24:58|Mickel Hendrix|Re: Light Bulb|  
Hotep God,

Yeah, Brother Amen is on point. I got his piece.

P.E.A.C.E. Progress....

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

>

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> egypt, electric oscillators, and technology in egypt  
> up to 332 BCE.  
> Mickel Hendrix <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>  
> wrote: Hotep,

>

> Well, we certainly can't expect the kernel of  
> western-Eurocentric scholars to give any attention  
> to  
> the evidence that the Cushites of ancient Kemet were  
> well acquainted with the light bulb. Afterall, they  
> have a vested interest in controlling what go in and  
> out of academia. How else can the white supremacist  
> system control or hold sway over the masses of the  
> people. Because if they can't and don't continue to  
> do  
> so, all hell would break loose, from their point of

> view. So, those of us who got light must continue to  
> forge through the tundra of darkness, by any means  
> necessary!  
>  
> P.E.A.C.E. Progress...  
>  
> --- selassieilive <[selassieilive@yahoo.com](mailto:selassieilive@yahoo.com)> wrote:  
>> Greetings All  
>> Was the light bulb created by Edison or is there  
>> evidence of it's  
>> existence in Alkebulan thousands of years before  
>> him?  
>>  
>> <http://www.theforbiddenknowledge.com/chaptera/>  
>>  
>> Peace and Blessings  
>> selassieilive  
>>  
>>  
>>  
>  
>  
>  

---

> Do You Yahoo!?  
> Yahoo! - Official partner of 2002 FIFA World Cup  
> <http://fifaworldcup.yahoo.com>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
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>  
> Your use of Yahoo! Groups is subject to the Yahoo!  
> Terms of Service.  
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> Do You Yahoo!?  
> Sign-up for Video Highlights of 2002 FIFA World Cup

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Yahoo! Tax Center - online filing with TurboTax

<http://taxes.yahoo.com/>

| 2495|2002-06-14 12:51:56|a.manansala@attbi.com|Fwd: Ethiopia despairs about obelisk|

[http://www.news24.com/News24/Africa/East\\_Africa/0,1113,2](http://www.news24.com/News24/Africa/East_Africa/0,1113,2)

-11-997\_1199087,00.html

Ethiopia despairs about obelisk

The obelisk of Axum, that was removed by the Italians from Ethiopia in 1937.

Addis Ababa - Ethiopia is "losing confidence" that the Italian government will return the historic Axum obelisk, looted in 1937 from the former Italian colony by invading troops under the dictator Benito Mussolini, the foreign minister has said here.

"Ethiopia is losing its confidence in the Italian government. ... We don't have any belief that the Italian government will return the obelisk in goodwill," Foreign Minister Seyoum Mesfin said late on Wednesday on his return from the World Food Summit in Rome.

The 160-ton granite Axum obelisk, which dates from the third century BC, stands outside the Rome headquarters building of the UN Food and Agriculture Organisation (FAO), where it was damaged by lightning two weeks ago.

Seyoum and Ethiopian Prime Minister Meles Zenawi both attended the FAO-sponsored food summit in Rome, where Meles tried to organise a meeting with the Italian authorities to discuss the return of the obelisk, a bone of contention between the two countries since the end of World War II.

Obelisk 'humiliated'

"During my stay in Rome, I sought a meeting with the Italian government but it replied that this was impossible because of the large number of guests in Rome," the prime minister told the Italian news agency Ansa.

"It made me very sad to see the obelisk humiliated, tied up with rope," he said.

According to Seyoum, Rome's refusal to meet with Meles over the obelisk was a betrayal of trust.

"The relations between the two countries cannot be based on mutual trust hereafter," he said.

"The Italian government failed to give back the obelisk by producing various excuses," he added.

The Italian under-secretary of state for culture, Vittorio Sgarbi, last month agreed in principle that the renowned obelisk, damaged in a violent thunderstorm on May 27, should be returned to Ethiopia, dropping previous objections by Rome that moving the ancient monument could damage it.

55 years

"In 55 years, Italy has never said no, but always 'Yes, but,' to the subject of returning the obelisk," Meles said Wednesday.

"Today the government says it wants to restore it. But we're afraid this is just another excuse," he added.

"We just want to put an end to this story and turn over a new leaf. I feel more frustrated than angry," the prime minister said.

Italy lost what was then Abyssinia as its colony at the battle of Adua in 1896, where some 25,000 Italian troops were defeated by around four times as many Abyssinian soldiers.

In 1936, in a prelude to World War II, fascist Italy annexed Ethiopia. - Sapa-AFP

| 2496|2002-06-14 18:33:01|Arjuna\_8|Re: The Kemetic Origin of Hinduism-Buddhism|  
dude first of all there is no aryan invasion if you would do research it is a white theory to explain why blacks had this high  
veic culture in india and indus valley. there was no assimilation,  
sanskrit was brought to india as a presit language and educated  
language much like latin was to rome.the dravidians namely the tamils  
and telugu's say they are from lemuria another sunken continent which

lanka and australia are remnant of according to them. ever  
polytheistic religion has similarities from yoruba to roman gods to  
vedic gods.--- In Ta\_Seti@y..., Mickel Hendrix

wrote:

> Hotep,

>

> --- "Derrick, Alexander"

> wrote:

>> Greetings all.

>>

>> Ancient and modern Hindu practices are indeed very

>> theistic.

>

> My point exactly, for those who have argued that

> Hinduism-Buddhism is atheistic! Furthermore, it

> shouldn't be too difficult, nor require a rocket

> scientist (or maybe it does for some) to figure out

> that the most reasonable explanation for the parallels

> between the Dravidian and Hindu-Buddhist systems lies

> in the fact that there was an assimilation process

> that occurred between the aboriginal

> Dravidian-Cushites and the Johnnie-Come-Lately

> pale-skinned tribes, which not only resulted in blood

> mixing, but also cultural influence, in this case, the

> former effecting the latter. A tedious glance at the

> so-called Indo-European Sanskrit language reveals a

> Dravidian influence on its structure.

>

>> Siddhartha is the first commonly acknowledged Buddha

>> pioneering what we now

>> called Buddhism.

>

> Siddarta maybe viewed as the first acknowledged

> Buddha, but his theological system wasn't totally

> original, which means he grafted some of his ideology

> from those, who were in India long before him; hence

> the parallels between Dravidian theology and Buddhism.

> And since the Dravidians were Cushites themselves, it

> is more than safe to add the parallels between the

> Kemetic theology and Buddhism, in light of the fact

> that there is a kinship between the Dravidians and

> Kemetic systems.

>

>> Hinduism is not atheistic. Siddhartha who is the

>> corner stone of the Buddhist

>> philosophy was raised and groomed in Indian cultures

> > of the time which  
> > believed in higher external deities. Shiva, Vishnu,  
> > Ganeesh,...(?)  
>  
> My point exactly! A comparative analysis will show  
> that the Hindu trinity or triform god Brahma, Vishnu,  
> and Siva, as Creator, Preserver, and  
> Destroyer-Restorer, are in conjunction with Set, Heru,  
> and Ausar.  
>  
> Another Kemetic trinity that comes to mind is  
> Ptah-Seker-Ausar, with the first being the Creator,  
> the second as the Destroyer, and the third being the  
> Resurrected, or Restored to Life. In the Kemetic  
> doctrine, the scribe writes to be delivered from  
> Seker, who is the snatcher of souls, devourer of  
> hearts, and the gate-keeper in the darkness, and whose  
> name is Suti, which is the evil personification Set.  
>  
>  
> Individually, Siva is associated with a bull, which is  
> found among the Dravidians and Kemites, the latter  
> having identified it as Apis-Serapis, which is  
> associated with Ausar.  
>  
> In a depiction of Vishnu, he is shown being encircled  
> eight times by a snake, which represents the Serpent,  
> whose head Vishnu trods on with his foot. In the  
> Metternich Stele, a portrait of Heru depicts him  
> standing on the head of a crocodile, which is one of  
> the Serpent types of the ancient Kemites.  
>  
> There is also a depiction of the Hindu god Agni, with  
> Seven Arms attached to his body. They represent none  
> other than the Seven Powers, Souls, Principles, or  
> Breaths. In the Kemetic doctrine, the Pharaoh is  
> mentioned as having Seven Souls. Also, there are the  
> Seven Uraei, who are the Fiery Spirits, or Serpent  
> Powers.  
>  
> And are we to explain, as a coincidence, the fact that  
> the names of Ausar and Auset are found as Isi and  
> Iswara in the Hindu doctrine? One might even be  
> tempted to give close attention to the similarity  
> between the names Siva and Apis.  
>

> > To become "enlightened" according to Siddhartha does  
 > > not require an external  
 > > god. So in that respect his teaching is atheistic,  
 > > without a deity.  
 >  
 > Here, you're partaking of the term technicality, by  
 > stating because of his omission of an external god,  
 > he was atheist. This reminds one of the notion to not  
 > make physical-external images of the Most High. So,  
 > what of the internal?  
 >  
 > > Many of Siddhartha's teachings appear  
 > > agnostic,atheistic, and ignor-ant of  
 > > personal/external deities(as I have learned from the  
 > > now infamous monks).  
 > >  
 > > If asked questions that did not deal directly with  
 > > what he was teaching he  
 > > simply remained silent.  
 >  
 > One only wonders why he would remain silent, if asked  
 > something that didn't pertain to what he taught.  
 >  
 > > Theism and Atheism are European constructs and need  
 > > to be considered and  
 > > contemplated by using European logic and reason.  
 >  
 > Then, there is what's called the Seven Planes of  
 > existence, which coincide with the other forms of  
 > Seven and are present in both the Kemetic and  
 > Hinduistic systems. But, because ignorance, it is  
 > commonly believed that they are rooted in the  
 > Hinduistic system. In order, these are the Physical,  
 > Etheric, Astral, Mental, Spiritual, Cosmic, and  
 > Nirvana (Nibbana), which is ultimate divination. In  
 > the Kemetic system, they are the Khat, Ba, Khaba, Akhu  
 > (Khabit), Sekhen, and Ren.  
 >  
 > Lastly, the term Lotus, which is the Buddhist  
 > position, when practicing Yoga, which harkens back to  
 > the Star Wars Jedi Master Yoda, who, subliminally, was  
 > speaking of the Tantric meditation, recalls the  
 > Kemetic term Rut. It means to be Strong, Sound, to  
 > Thrive, Succeed, Prosper, Grow, Flourish, as is the  
 > quest of the Buddhist. The Kemetic Rutu signifies  
 > Healthy, Growing Plants, Shoots of a Plant. Ret means

> to Spring Up, as does the Seven-Petaled Lotus Plant,  
> which is depicted in the Kemetic ritual scenes.

>

> The Sanskrit Sidhu, which is a portion of the  
> Buddha's, signifies Distilled Spirit, Siddha means  
> Spiritually Perfected. In the Kemetic language, Shaut  
> signifies a Vine in Blossom. Shat signifies Wine,  
> Drink, Shethu signifies a kind of Drink, New Wine.  
> Shet signifies Incantation, Spell.

>

> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!

> >

> >

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method=exact&isindex=The&db=

> > \*> The"

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> > =\*> From Gr. ?

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> > asm&db=\*> Enthusiasm}, {  
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> > &db=\*> opposed to {  
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> Do You Yahoo!?  
> Yahoo! - Official partner of 2002 FIFA World Cup  
> <http://fifaworldcup.yahoo.com>  
| 2497|2002-06-14 21:56:19|neseret|Re: Light Bulb|  
--- In Ta\_Seti@y..., Mickel Hendrix wrote:  
> Hotep God,  
>  
> Yeah, Brother Amen is on point. I got his piece.  
>  
> P.E.A.C.E. Progress....  
>  
> --- cristofori whitakara  
> wrote:  
> >  
> > when eye was working at the schomburg, 5 years or  
> > so ago. eye came across this book by Nur Ankh Amen  
> > " The ankh: African origin of electromagnetism"  
> > Jamaica, NY : Nur Ankh Amen Co., 1993. This book  
> > discusses electric apparatus and appliances in  
> > egypt, electric oscillators, and technology in egypt  
> > up to 332 BCE.  
> > Mickel Hendrix  
> > wrote: Hotep,  
> >  
> > Well, we certainly can't expect the kernel of  
> > western-Eurocentric scholars to give any attention

> > to  
> > the evidence that the Cushites of ancient Kemet were  
> > well acquainted with the light bulb. Afterall, they  
> > have a vested interest in controlling what go in and  
> > out of academia. How else can the white supremacist  
> > system control or hold sway over the masses of the  
> > people. Because if they can't and don't continue to  
> > do  
> > so, all hell would break loose, from their point of  
> > view. So, those of us who got light must continue to  
> > forge through the tundra of darkness, by any means  
> > necessary!  
> >  
> > P.E.A.C.E. Progress...  
> >  
> > --- selassielive wrote:  
> > > Greetings All  
> > > Was the light bulb created by Edison or is there  
> > > evidence of it's  
> > > existence in Alkebulan thousands of years before  
> > > him?  
> > >  
> > > <http://www.theforbiddenknowledge.com/chaptera/>  
> > >  
> > > Peace

Whatever.

Nonetheless, the "Dendera lightbulb" is promulgated primarily by white Eurocentric pseudoscientists, mainly von Daniken. The actual scene is about the generation of the universe from a lotus flower, which is part of traditional Egyptian religion, and is graphically shown in the original poster's imagery.

As for the fraud of the "Dendera lightbulb" and its well-studied past, see

<<http://ourworld.compuserve.com/homepages/FDoernenburg/mainde.htm>>

or

<<http://ourworld.compuserve.com/homepages/FDoernenburg/Dendera1.htm>>

<<http://www.catchpenny.org/dendera.html>>

<<http://jcolavito.tripod.com/lostcivilizations/id11.html>>



Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2498|2002-06-15 06:50:09|mansu\_musa|KMT AND CONTACT WITH INDIA AUSET |

There is much evidence suggesting that ancient Tamil culture and civilization descended, at least in part, from numerous cultures around the eastern and southern Mediterranean area, including Sumer, Mesopotamia, Eelam, Egypt, and Crete.

R.C.C. Fines' article (citation below) points out similarities between Isis (a goddess of Egypt) and Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet), including the heroine's coming upon the hero's dismembered body, reassembling the pieces, and at least temporarily, resurrecting the hero. Fines suggests that in addition to the possible origins of ancient Tamil culture in Egyptian culture, there was later contact also through sea trade in the course of which the Isis myth could have traveled to south India.

- Eric

<<http://ccat.sas.upenn.edu/~emiller>>

Fines, R.C.C. 1993. "Isis and Pattini: The Transmission of a Religious Idea from Roman Egypt to India." *Journal of the Royal Asiatic Society*, 3 (Nov.): 377-91.

| 2499|2002-06-15 11:16:50|mansu\_musa|movie about hathshepsut |

<http://www.daughterofra.com/future.html>

| 2500|2002-06-15 12:11:32|mansu\_musa|looking for mummy art|

I am looking for mummy art. You know the type of mummy art during the time of the roman occupation of Egypt. Does anybody know where I can find some of this art. There is a particular face that caught my attention,because it was very africioid.

| 2501|2002-06-15 13:11:17|chingdude56|recent abstracts|

here are some recent abstracts relevant to this group; most are from presentations at the 2002 american association of physical anthropologists (aapa) meeting in buffalo, new york in april. session 7 was organized by s.o.y. keita and a.j. boyce.

AAPA WEB SITE:

<http://www.physanth.org/>

Session 7. Biocultural Diversity and History in Early Northeast Africa: Issues and

Interpretations. Symposium. Grand Ballroom A.

Organizers: S.O.Y. KEITA, Department of Anthropology, The Field Museum, and A.J. BOYCE, Institute of Biological Anthropology, Oxford University.

The northeast quadrant of Africa (including the Horn) traditionally has been a place of great interest to anthropologists, and provided rich materials with which to explore the past and build hypotheses. This region and its subareas have also been the focus of various controversies. This symposium will present and explore issues of population and culture history in early northeast Africa using data from archaeology, historical linguistics, genetics and skeletal biology. The purpose is to examine old and new ideas, and show the usefulness of a biocultural approach in exploring population history and affinities, and received models of interpretation, including categorical thinking. Hopefully this will provide stimulation to consider whether or not it is important to develop criteria for reconciling evidence from different disciplines.

1:30 pm Human Genetic Diversity in East Africa: Implications for Modern Human Origins and Recent Biocultural History. S. TISHKOFF, A. KNIGHT, J.L. MOUNTAIN.

1:45 pm The Nile Valley route Out-of-Africa further considered: An examination of the Late Pleistocene archaeology of northeast Africa and the Levant. A. HAWKINS.

2:00 pm Late Pleistocene and Early Holocene Archaeology of the Nile Corridor: Implications for the Spread of Malaria. A.S. BROOKS, J.E. YELLEN.

2:15 pm Locating a Phylum in Time and Space: the Case of the Afroasian [Afroasiatic Language Family]. H. FLEMING.

2:30 pm Populations and Languages in the Expansion of the Afroasiatic Language Family. C. EHRET.

2:45 pm Break

3:00 pm The Role of Neolithic People in Northeast African Prehistory: A Biocultural Perspective from Nabta

Playa, Egypt. J. IRISH, R. SCHILD, A. FROMENT, F. WENDORF.

3:15 pm Evaluation of the Genetics of the Nile Corridor in the Context of African Diversity, Geographic Distances and Language Families. R. KITTLES, S.O.Y. KEITA.

3:30 pm Changes in Nubian Craniofacial Morphology and Dentition: Evaluating the Case For Population

Discontinuity. G.J. ARMELAGOS, J. CALCAGNO, A. COPPA, R. VARGIU.

3:45 pm Morphological Micro-evolution of Nubian Populations from A-

Group to Christian Epochs: Gene Flow,  
Not Local Adaptation. A. FROMENT.

4:00 pm Mapping Diversity: Craniofacial Affinities in the Mid-  
Holocene Nile Valley Considered With Archaeological  
and Linguistic Data. S.O.Y. KEITA, A.J. BOYCE.

4:15 pm Discussant. A.J. BOYCE.

~

Human Genetic Diversity in East Africa: Implications For Modern Human  
Origins And Recent Biocultural History Grand Ballroom A: Thursday  
Afternoon - April 11, 2002, 1:30 -1:45 PM  
S. Tishkoff.

Dept. of Biology, University of Maryland, College Park, MD, 20742,  
USA.

Session: 7

Poster number:

East Africa represents one of the most culturally and linguistically  
diverse regions in the world. Over 100 languages are spoken,  
representing each of the four major language families present in  
Africa: Afro-Asiatic, Nilo-Saharan, Niger-Congo, and Khoisan. East  
Africa is also the likely origin of migration of modern humans out of  
Africa within the past 100,000 years, as evidenced by archeological,  
mtDNA, Y-chromosome and autosomal haplotype data. A number of recent  
short-range and long-range migration events have played an important  
role in shaping bicultural diversity in modern East Africa (eg. the  
migration of Nilotic- and Cushitic- speaking people from Northern  
Africa). The ancestors of Khoisan- speaking Hazda and Sandawe  
populations in Tanzania are speculated to be the source of migration  
of Khoisan speakers into Southern Africa. The presence in Tanzania of  
peoples speaking languages representing all four of the major  
linguistic families in Africa makes this nation a logical place to  
sample a wide range of the genetic diversity likely to be present in  
East Africa. Therefore, we have initiated a study of genetic  
diversity among linguistically diverse Tanzanian populations (Khoisan-  
, Bantu-, Cushitic-, and Nilotic- speakers). We present our initial  
results of mtDNA, Y-chromosome, and autosomal genetic variation and  
discuss implications for modern human origins and biocultural history  
of East African populations.

~

The Nile Valley route Out-of-Africa further considered: An  
examination of the Late Pleistocene archaeology of northeast Africa  
and the Levant Grand Ballroom Grand Ballroom A: Thursday Afternoon -  
April 11, 2002, 1:45 -2:00 PM

A. Hawkins.

Dept. of Anthropology, University of Toronto, Toronto, ON, M6R 2N1, Canada.

Session: 7

Poster number:

Genetic evidence points to an African origin for modern humans, but the migration routes that people may have followed remain a matter of debate. Three possible routes have been considered: the Nile Valley, the Horn of Africa to the Arabian Peninsula, and Morocco to Gibraltar. The Nile Valley corridor has received significant attention recently.

Evidence from archaeology bears on the question of the nature and timing of migrations out of Africa. Late Middle Stone Age (MSA) archaeological material from northeast Africa shows common elements across environmental and possibly cultural areas in the Late Pleistocene. Specifically, similarities in lithic reduction technology and in the use of space suggests that Nile Valley and Western Desert populations had connections that can be detected archaeologically. By contrast, the Levantine Mousterian archaeological record shows considerable diversity and only general similarity to the material from northeastern Africa. This is interpreted as evidence that populations migrated out earlier than the late MSA, that they used a different route, or that migratory populations originated south of Egypt and had only an ephemeral, archaeologically invisible presence in Egypt. Terminal Pleistocene material also lacks clear indications of connections between northeast Africa and the Levant.

Further research on the question of migrations out of Africa could be framed in terms of why stable populations might have moved from one region to another. Desiccation in the Late Pleistocene may have played an important role, but current research on the Late Pleistocene climate of the Western Desert is still in preliminary stages.

~

Late Pleistocene and Early Holocene Archaeology of the Nile Corridor:  
Implications for the Spread of Malaria  
Grand Ballroom A: Thursday  
Afternoon - April 11, 2002, 2:00 -2:15 PM

A.S. Brooks(1), J.E. Yellen(2).

1Dept. of Anthropology, George Washington University, Washington, DC,  
20052, USA, 2Archaeology Program, National Science Foundation.

Session: 7

Poster number:

Archaeological evidence from 25,000 to ca. 8,000 BP suggests a spread

of subsistence technology from Central Africa into the Sahara, primarily, but not exclusively, via the Nile Corridor. Phytolith, pollen and macrobotanical evidence from Central Africa suggests that some Central African populations already were altering vegetation patterns through fire management and forest clearance. Grindstones at sites like Ishango (D.R. Congo) and Wadi Kubbania (Egypt), and storage pits at Nabta Playa (Egypt) and other sites indicate increasing intensification of plant food use, along with a more sedentary lifestyle. In addition, there is increasing evidence for incipient domestication of cattle in the Sahara during the early Holocene. Contact with populations from Europe and/or the Near East is suggested by anomalous bone harpoon styles at Taforalt (Morocco) and the Fayum (Egypt). We argue that all of these developments created zones of opportunity for the spread of malaria parasites among human populations, which were both more concentrated on lakeshores and more sedentary for at least part of every year. In addition, the cattle themselves would have altered lakeshore environments to increase the prevalence of mosquitoes and mosquito-borne parasites. In addition to archaeological data, the paper will also present data on malaria prevalence and resistance in modern African cattle pastoralists. These data are in accord with recent evidence (Tischkoff et al. 2001) for an early- to middle-Holocene expansion of G6PD variants in humans.

~

Locating a Phylum in Time and Space: the Case of the Afrasian  
[Afroasiatic Language Family] Grand Ballroom A: Thursday Afternoon -  
April 11, 2002, 2:15 -2:30 PM

H. Fleming.

African Studies Center, Boston University, Gloucester, MA, 1930, USA.

Session: 7

Poster number:

More accurately locating in time and space the hypothetical homeland of the Afrasian (Afroasiatic) linguistic phylum and subsequent movements of its major daughters (e.g., Semitic, Chadic, Omotic). Afrasian is the predominant linguistic phylum in northern Africa, the Nile Valley down to Khartoum, the Red Sea hills, Ethiopian highlands, lowland Horn and much of Kenya and Tanzania. It appears to have been so for the past twenty or thirty millennia. It probably correlates with numerous archeological and fossil human sites of deeper prehistory.

Two modern revisions of older and disputed dating systems and locational analyses are undertaken. A new dating system suited for phyla with numerous branches is created and applied; called ELD (Essential Linguistic Dating), it escapes most problems of

traditional glottochronology, including binaristic insufficiency. For locations of homelands, a modified version of Dyen's Dispersal Theory is used. While not necessarily more accurate than traditional intuitive approaches, its assumptions and derivations are clearer and subject to falsification.

While new data may modify the resulting Afrasian homeland hypothesis, it appears proto-Afrasian was spoken around 25 kya in the area between Meroe and Aksum. Afrasian was probably part of a larger entity, moving from the Nile Valley into western Eurasia for many millennia.

ELD and Dispersal Theory as part of testable hypotheses about linguistic homelands promise to reunite the disparate subfields of 'four-field' anthropology in the pursuit of deeper human prehistory.

~

Populations and Languages in the Expansion of the Afroasiatic Language Family Grand Ballroom A: Thursday Afternoon - April 11, 2002, 2:30 -2:45 PM

C. Ehret

University of California at Los Angeles, Los Angeles, California, 90095, USA.

Session: 7

Poster number:

The Afrasan (Afroasiatic) languages originated in Africa, most probably- according to recent linguistic arguments and correlative archaeological findings-in the regions extending from the northern Horn of Africa to the Nubian Nile. Beginning before the emergence of agriculture and overlapping into the early agricultural/food production eras, the Afrasan languages dispersed successively more widely out of this region over a period of several thousand years.

They spread throughout the Horn, south into East Africa, westward across the Sahara and North Africa, and north into the far southwest corner of Asia. These developments were surely an extended process involving not only encounters with non-Afrasans, but re-encounters among Afrasan populations and the spread of later Afrasan groups at the expense of earlier ones. The linguistic evidence of inter-language contacts at each stage of expansion indicates that differing forms and extents of encounter of Afrasan-speaking populations with preexisting groups of differing speech communities took place in each affected region. These linguistic patterns of population encounter in different regions and eras open the way toward a renewed and more soundly based exploration of just what the differing genetic markers

and skeletal variation (if any) of each of the subpopulations associated with the expansions of the Afrasan languages might have been.

~

The Role of Neolithic People in Northeast African Prehistory: A Biocultural Perspective from Nabta Playa, Egypt Grand Ballroom A: Thursday Afternoon - April 11, 2002, 3:00 -3:15 PM

J. Irish(1), R. Schild(2), A. Froment(3), F. Wendorf(4).

1University of Alaska Fairbanks, Fairbanks, Alaska, 99775-7720, US,

2Institute of Archaeology & Ethnology, Polish Academy of Sciences,

Warsaw, Poland, 3Laboratoire IRD-ERMES, Technoparc, Orleans, France,

4Dept. of Anthropology, Southern Methodist University, Dallas, TX.

Session: 7

Poster number:

The Combined Prehistoric Expedition's excavations at Nabta Playa, in Egypt's Western Desert, revealed much information about the obscure pastoralists who inhabited the region from 9800-4500 B.P. Among the more remarkable finds are complex Late and Final Neolithic stone structures and alignments that probably had religious/ceremonial functions.

The features suggest Nabta may have been a regional ceremonial center between 6500-4500 B.P. If so, these people can no longer be viewed as simple bands. There must have been a strong central authority controlling the populace to yield such elaborate architecture. It is unlikely these developments occurred in a cultural vacuum. Thus, they may have influenced contemporary and, potentially, later groups (e.g., Predynastic) in the nearby Nile Valley.

Until recently, the degree and type of this influence could only be estimated by cultural comparisons. However, analysis of 30 skeletons recovered from a Late Neolithic cemetery at Gebel Ramlah now provides a second line of evidence. Dental and craniometric data were compared to those in several Nile Valley groups. To understand the remains from a broader perspective, they were also compared to samples from greater North Africa, sub-Saharan Africa, and the Mediterranean- area.

Although the Nabta folk share several features with the Nile samples, which implies some degree of relatedness, they are somewhat distinct. Extra-regional comparisons support this disparity and identify them as biologically heterogeneous, with features reminiscent of both North and sub-Saharan Africans. Implications of these phenetic-based affinities, and their correlations with archaeological findings, are presented in detail.

Funding for the first author was provided by the Bioanthropology Foundation and University of Alaska.

~

Evaluation of the Genetics of the Nile Corridor in the Context of African Diversity, Geographic Distances and Language Families Grand Ballroom A: Thursday Afternoon - April 11, 2002, 3:15 -3:30 PM  
R. Kittles(1), S.O.Y. Keita(2).

1Howard University, Washington, DC, 20060, USA, 2Chicago Field Museum.

Session: 7

Poster number:

Explanations of human biological variation in extant African populations have historically been shaped by a racial paradigm, especially as it relates to northern and eastern Africa. Research on different genetic systems has consistently revealed high levels of genetic diversity in African populations and a subset of that diversity in non-African populations. In addition, the pattern of linkage disequilibrium appears to increase in non-African populations in relation to geographic distance from East Africa. Thus the Nile Valley may have been an important corridor for human migrations out of Africa.

Here we present an analysis of a large mtDNA dataset consisting of speakers from the Afro-Asiatic, Nilo-Saharan, and Niger-Congo language groups from eastern and western Africa. Genetic distances between populations were calculated from the data and compared with each other and to geographic and linguistic distances using the Mantel matrix correlation analysis. Comparisons of distance matrices revealed significant correlations between mtDNA diversity and geographic distances but not among the language groups ( $p = 0.234$ ). Distinct patterns of mtDNA haplotypic variation were observed between eastern and western African populations suggesting historical migrations and movements of women between diverse populations.

~

Changes in Nubian Craniofacial Morphology and Dentition: Evaluating the Case For Population Discontinuity Grand Ballroom A: Thursday Afternoon - April 11, 2002, 3:30 -3:45 PM

G.J. Armelagos(1), J. Calcagno(2), A. Coppa(3), R. Vargiu.

1Dept. of Anthropology, Emory University, Atlanta, Georgia 30320, Atlanta, Georgia, 30309, USA, 2Loyola University, Chicago, 3University of Rome, Rome, 185, Italy.

Session: 7

Poster number:



The racial models have traditionally been used to interpret the culture history of the Nile Valley. Archaeologists assumed that "foreign" intrusions in the area were responsible for the major cultural disruptions. The "cause" of the collapse of the "Caucasian" Meroitic empire (the presence of a great civilization was *prima facie* evidence that the cultural bearers were white) was attributed to the X-Group who were assumed to be a Negroid population. To the archeologist of the period, the decline of such a great civilization could only have occurred by invasion and displacement. After racist underpinnings of this approach were discarded, the multiple migration model became the preeminent perspective. In this model, each of the defined archeological horizons (A-Group, C-Group, Meroitic, X-Group and Christians) were thought to represent new populations who were the bearers of distinct cultures. Following the work of Carlson, Greene, Calgagno, and Van Gerven, a model of *in situ* evolution was proposed that fit with the archeological transition. *In situ* evolution considered changes in subsistence that led to the reduction of craniofacial dimensions and dentition. The most recent incarnation of the population replacement model is based on statistical comparisons of discrete dental traits suggesting that Late Paleolithic Nubians (LPN) were not predecessors of Holocene Nubians. Rather, the LPN were ancestors to West African Holocene populations. The Nubians, based on the analysis of discrete dental traits, are descendent from populations from the north who migrated into the region. We challenge this interpretation on the basis of their statistical analysis and assumptions of genetic independence of dental traits.

~

Morphological Micro-evolution of Nubian Populations from A-Group to Christian Epochs: Gene Flow, Not Local Adaptation  
Grand Ballroom A:  
Thursday Afternoon - April 11, 2002, 3:45 -4:00 PM

A. Froment.

I.R.D. (Institut de Recherche pour le Developement), Orleans Cedex 2,  
Loiret, 45072, France.

Session: 7

Poster number:

Prior to the Neolithic, populations of the Nile Valley in Nubia are very robust, and, because of a gap in the fossil record, it is difficult to connect them to later populations. Some have postulated a local evolution, due to diet change, while others postulated migrations, especially from the Sahara area. But between 5000 and 1000 BP, many cemeteries have supplied a large amount of skeletons, and the anatomical characters of Nubian populations are easier to follow-up. Twenty-seven archaeological samples (4 at 5000 BP, 5 at

4000 BP, 10 at 3000 BP, 3 at 2000 BP, 5 at 1000 BP), and 10 craniofacial measurements, have been considered. While cerebral skull is fairly stable, facial skull displays several regular modifications, and specially a reduction of facial and nasal heights, a broadening of the nose, and an increase of prognathism, while bizygomatic breadth is unchanged. These features illustrate a trend towards a growing resemblance with populations of Sub-Saharan Africa living in wet environments. However, paleoclimatological studies show that Nubia experienced an increasing aridification during that period. It is then unlikely that such a morphological change could be related to any local adaptive evolution to environment. Random drift is also unlikely, because the anatomical trend is relatively uniform during these millennia. It then seems more plausible that these changes correspond to the increasing presence of Southern populations migrating northward.

~

Mapping Diversity: Craniofacial Affinities in the Mid-Holocene Nile Valley Considered With Archaeological and Linguistic Data  
Grand Ballroom A: Thursday Afternoon - April 11, 2002, 4:00 -4:15 PM  
S.O.Y. Keita(1), A.J. Boyce(2).

1Field Museum of Chicago, Roosevelt and Lakeshore Drive, Chicago, Illinois, 2Institute of Biological Anthropology, Oxford University.

Session: 7

Poster number:

The appearance of agriculture in the Nile Valley occurs some 2000 years after its development in Europe and the Near East. The major cultigens are the same in these areas. It has been hypothesized by some researchers that agriculture emerges in the Nile Valley concomitant with the arrival of speakers of the Afro-Asiatic language family, both being brought after the differentiation of the Nostratic macofamily speech community. In this view agriculture (and Afro-Asiatic) come from Europe, the locale of the Nostratic cradle in this model. A phenetic craniometric analysis of early farmers from the Nile Valley of Upper Egypt was undertaken in order to explore this hypothesis. Badarian crania were studied with European and African series from the Howells' database, using generalized distances and cluster analyses (neighbour joining and UPGMA algorithms). Greater affinity is found with the African series. The results are considered with a variety of linguistic and archaeological evidence, as well as the findings of simulation studies relevant to this study. It is concluded that the earliest Nile Valley farmers in Upper Egypt for which there is record were locals, not European immigrants, and therefore that the development of agriculture in this region was not due to demic diffusion ultimately from Europe. The problems with

phenetic affinity studies considered in isolation from other evidence will be discussed, as well as the flaws of thinking in terms of absolute identity, and not relative similarity.

~

Misidentification of Meroitic Nubians using Fordisc 2.0 Grand Pavilion: Friday Afternoon - April 12, 2002, 2:30-6:00 PM

R. Belcher(1), F. Williams(1), G.J. Armelagos(2).

1Dept. of Anthropology and Geography, Georgia State University, Atlanta, GA, 30303, USA, 2Dept. of Anthropology, Emory University.

Session: 16

Poster number: 35

The biological affinity of the peoples of the Nile Valley is currently a topic of debate. The identity of the Meroitic Nubians plays a crucial role in understanding the peopling of the Nile Valley, and the interrelationships of populations that form the core of ancient Nubia. To address this issue, we examined a sample of 47 adult Meroitic Nubian crania (0-350 B.C.E.) from Wadi Halfa within the program Fordisc 2.0 (a forensic computer application that uses weighted discriminant functions and reference populations to ascribe unknown individuals' biological affinity and sex). Meroitic Nubians were compared to two populations within Fordisc 2.0: Howells' worldwide data set and the Forensic Data Bank series from Ousley and Jantz (1996) Fordisc 2.0. The University of Tennessee, Knoxville. Our results indicate that Fordisc 2.0 identifies gracile individuals (either male or female) as female, and robust individuals (either male or female) as male unless the sex is constrained by the program. Howells' data attribute the Nubian specimens to populations on several continents, whereas the Forensic Data Bank series provides no explainable pattern of population attribution. These results suggest that Fordisc 2.0 cannot accurately identify the biological affinity of ancient Nubian crania. We question the utility of any forensic application that attempts to constrain worldwide human cranial variability into discrete biological groupings, or races.

~

Assessment of classification of crania using Fordisc 2.0: Nubian X-Group Test Grand Pavilion: Friday Afternoon - April 12, 2002, 2:30-6:00 PM

A. Leathers, J. Edwards, G.J. Armelagos.

Emory University, Atlanta, GA, 30322, USA.

Session: 16

Poster number: 37

Fordisc 2.0, a popular forensic anthropology program, claims to

classify "an unknown adult crania" based on "known samples" using twenty-one cranial measurements. The known populations are based on WW Howell's sample that reflects the most common continental racial classification. While the Fordisc 2.0 authors state that "there are no races, only populations," it is clear that Howell was intent on providing known groups that would be distributed among the continental "racial" groups. We tested the accuracy and effectiveness of Fordisc 2.0 using twelve cranial measurements from a homogeneous population from the X-Group period of Sudanese Nubia (350CE-550CE). When the Fordisc program classified the adult X-Group crania, only 51 (57.3%) of 89 individuals were classified within groups from Africa. Others were placed in such diverse groups as Polynesian (11.24%), European (7.86%), Japanese (4.49%), Native American (3.37%), Peruvian (3.36%), Australian (1.12), Tasmanian (1.12%), and Melanesian (1.12%). The implications of these findings suggest that classifying populations, whether by geography or by "race", is not morphologically or biologically accurate because of the wide variation even in homogeneous populations. Howell's samples lack the distinct morphology necessary to make Fordisc 2.0 a useful tool for classifying unknown crania.

~

Tetracycline in a Meroitic Population (0 CE-350 CE) from Sudanese Nubia  
Grand Ballroom A: Friday Afternoon - April 12, 2002, 5:00 -5:15 PM

T. Stokol, G.J. Armelagos.

Dept. of Anthropology, Emory University, Atlanta, Georgia, Atlanta, GA, 30306, USA.

Session: 17

Poster number:

The presence of tetracycline has been reported in bones from Sudanese Nubia, Egypt and Jordan. Tetracycline, a broad-spectrum antibiotic, was produced as a by-product of a beer brewing process using grains colonized by the *Streptomyces* bacteria. The pattern of tetracycline in these populations suggests different levels of ingestion.

A sample from a Meroitic population (site 6B-16, 0 CE-350 CE) from the Wadi Halfa area of Sudanese Nubia was prepared. Femoral samples were taken just below the lesser trochanter, thin sectioned and polished to a 100-micron thickness. Methods that insure only measuring in vivo incorporated tetracycline were established. Digital photomicrographs using unfiltered light, polarized light, and ultraviolet light with barrier filters to insure the appropriate 490 nm wavelength that is diagnostic of tetracycline. Each section was sampled using the Frost Triple Surface System. The number of labeled osteons was then assessed along with the number of unlabeled osteons.

The mean percentage of labeled osteons was 6.4%, indicating a significant level of tetracycline ingestion comparable to that found in the X-Group. This confirms that the consumption of tetracyclines occurred over a thousand years.

Tetracyclines possess significance non-antibiotic properties. Tetracycline appears to inhibit the breakdown of collagen by inhibiting the action of collagenase and gelatinase. It is very effective in inhibiting matrix metalloproteinases (MMPs). The MMPs are involved in the pathology of connective tissue diseases such as osteoarthritis, rheumatoid arthritis, periodontal disease, and osteoporosis. We are assessing the potential of tetracyclines in inhibiting cortical bone loss.

~

Mixture analysis as an alternative to 'determination of ancestry'  
Grand Ballroom A: Thursday Morning - April 11, 2002, 10:15 -10:30 AM  
L. Konigsberg, R.L. Jantz.  
Dept. of Anthropology, University of Tennessee, Knoxville, TN, 37996-0720, USA.

Session: 2

Poster number:

Forensic anthropology remains as one of the last "bastions" of 'racial' classification, leading MacEachern (Curr. Anthropol. 2000, 41:359) to write: "a significant goal ... appears to be the substantiation of law-enforcement folk taxonomies." Traditionally, such classificatory attempts have been criticized in biological anthropology because they make a number of untenable a priori assumptions. Pritchard, Stephens, and Donnelly (2000 Genetics 155:952) have recently shown that "model-based clustering" of RFLP data produces "two very distinct clusters, corresponding to the Africans and Europeans in the sample." In this paper we examine model-based clustering (also known as 'mixture analysis') as a tool to discern group structure in craniometric data from the Forensic Databank.

We used missing-data finite mixture analysis to analyze seven craniometric variables from 502 male crania in the Forensic Databank that had positive identifications, and information on 'ancestry.' The analysis allows for incomplete craniometric data and group classifications that are completely missing. We fit a two-group model using W.W. Howells' male European and male Sub-Saharan African data for starting values, but then allowed the analysis to find a maximum likelihood two-group solution. Of the 171 males in the database who were listed as "black," 136 classified into one group, while of the remaining 331 individuals (248 listed as "white," 29 as "Hispanic,"

11 as "Native American," and 5 as "European" or admixed), 293 classified into a second group. Taking the two groups as representing those with ancestry from Africa versus those without African ancestry, the mixture classification was 85.4%.

~

Morphological and molecular variation in ancient and modern Sudan  
Grand Ballroom B: Friday Morning - April 12, 2002, 8:30 -8:45 AM  
L. Moore.

Dept. of Anatomy and Developmental Biology, University College  
London, London, London, WC1E 6JJ, United Kingdom.

Session: 13

Poster number:

Sudan is the largest country in Africa, with almost unparalleled cultural and linguistic diversity, and has long been the focus of myriad anthropological and archaeological research projects. However, the many and complex human migrations from the Neolithic onwards, and thus the origins of many of the modern human populations in Sudan remain poorly understood.

This study compares the patterns of variation reflected in parallel genetic and craniometric analyses. 319 DNA samples from modern Sudanese populations were typed for 17 Y chromosome polymorphic markers. Results from this analysis show striking differences in the frequency and distribution of haplotypes between northern and southern Sudanese populations (Moore, 2000). In the morphological analysis, 44 craniometric measurements were taken from 354 crania representing populations in Sudan, Ethiopia, Uganda and Kenya. The broad north-south differences seen in the Y chromosome analysis were also evident morphologically. However, the twin analyses also reveal insights into different aspects of population movements throughout that region. While variation between the results of the two studies can be expected, given the lack of exact correspondence between the genetic and morphological samples, as well as the fact that the genetic study utilized Y chromosome markers which reflect male variation only, they also serve to highlight the importance of using both molecular and morphological data to give a more complete picture of ancient population movements.

Moore LJ (2000) Y chromosome diversity in modern Sudan. American Journal of Physical Anthropology Supplement 30:231.

~

1: Am J Phys Anthropol 2002 Apr;117(4):310-8

DNA decay rate in papyri and human remains from Egyptian archaeological sites.

Marota I, Basile C, Ubaldi M, Rollo F.

Laboratorio di Archeo-Antropologia Molecolare/DNA Antico,  
Dipartimento di Biologia Molecolare, Cellulare e Animale, Università  
di Camerino, I-62032Camerino, Italy.

The writing sheets made with strips from the stem (caulis) of papyri (*Cyperus papyrus*) are one of the most ingenious products of ancient technology. We extracted DNA from samples of modern papyri varying in age from 0-100 years BP and from ancient specimens from Egypt, with an age-span from 1,300-3,200 years BP. The copy number of the plant chloroplast DNA in the sheets was determined using a competitive PCR system designed on the basis of a short (90 bp) tract of the chloroplast's ribulose biphosphate carboxylase large subunit (rbcL) gene sequence. The results allowed us to establish that the DNA half-life in papyri is about 19-24 years. This means that the last DNA fragments will vanish within no more than 532-672 years from the sheets being manufactured. In a parallel investigation, we checked the archaeological specimens for the presence of residual DNA and determined the extent of racemization of aspartic (Asp) acid in both modern and ancient specimens, as a previous report (Poinar et al. [1996], *Science* 272:864-866) showed that racemization of aspartic acid and DNA decay are linked. The results confirmed the complete loss of authentic DNA, even in the less ancient (8th century AD) papyri. On the other hand, when the regression for Asp racemization rates in papyri was compared with that for human and animal remains from Egyptian archaeological sites, it proved, quite surprisingly, that the regressions are virtually identical. Our study provides an indirect argument against the reliability of claims about the recovery of authentic DNA from Egyptian mummies and bone remains. Copyright 2002 Wiley-Liss, Inc.

Publication Types:  
Historical Article

PMID: 11920366 [PubMed - indexed for MEDLINE]

~

1: *Cell Mol Life Sci* 2002 Jan;59(1):97-111

Molecular paleontology.

Marota I, Rollo F.

Laboratory of Molecular Archaeo-Anthropology/Ancient DNA, UNICAM,  
Camerino, Italy. [isolina@cambio.unicam.it](mailto:isolina@cambio.unicam.it)

Molecular paleontology, i.e., the recovery of DNA from ancient human, animal, and plant remains is an innovative research field that has received progressively more attention from the scientific community since the 1980s. In the last decade, the field was punctuated by claims which aroused great interest but eventually turned out to be fakes--the most famous being the sequence of dinosaur DNA later shown to be of human origin. At present, the discipline is characterized by some certainties and many doubts. We know, for example, that we have reasonable chances to recover authentic DNA from a mammoth carcass, while our chances are negligible (or nonexistent) in the case of a dynastic mummy from Egypt. On the other hand, though we are developing convincing models of DNA decay in bone, we are not yet able to predict whether a certain paleontological or archeological site will yield material amenable to DNA analysis. This article reviews some of the most important and promising investigations using molecular paleontology approaches, such as studies on the conservation of DNA in human bone, the quest for ancient DNA in permafrost-frozen fauna, the Tyrolean iceman, and the Neandertals.

Publication Types:

Review

Review, Tutorial

PMID: 11846037 [PubMed - indexed for MEDLINE]

| 2502|2002-06-15 16:38:02|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSETHi

I disagree, the Dravidian speaking people which includes the Tamil originated in Middle Africa. From here they migrated to West Asia and eventually India. This is supported by the evidence presented by B.B. Lal back in the 1960's of similarities between the ancient red-and-black pottery of Nubia-Egypt and the pottery used by the ancient Dravidians of South India. Furthermore, the languages spoken by the Dravidians and Africans share a genetic relationship. If you are interested I would be happy to send a list of the articles on the African-Dravidian relationship.

C.A. Winters

At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:



> There is much evidence suggesting that ancient Tamil  
> culture and civilization descended, at least in part,  
> from numerous cultures around the eastern and southern  
> Mediterranean area, including Sumer, Mesopotamia, Eelam,  
> Egypt, and Crete.  
>  
> R.C.C. Fines' article (citation below) points out  
> similarities between Isis (a goddess of Egypt) and  
> Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),  
> including the heroine's coming upon the hero's dismembered  
> body, reassembling the pieces, and at least temporarily,  
> resurrecting the hero. Fines suggests that in addition  
> to the possible origins of ancient Tamil culture in  
> Egyptian culture, there was later contact also through  
> sea trade in the course of which the Isis myth could  
> have traveled to south India.  
>  
> - Eric  
><<http://ccat.sas.upenn.edu/~emiller>>  
>  
>"Isis and Pattini: The Transmission  
>" Journal  
> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
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| 2503|2002-06-15 17:17:49|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|  
--- In Ta\_Seti@y..., Clyde Winters wrote:  
> Hi  
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- > happy to send a list of the articles on the African-Dravidian

relationship.

- >
- > C.A. Winters
- >
- >

You will have to take that up with the scholar who posted it. I subscribed to a group about ancient tamil sumerian and dravidians connections. The only reason I posted this article here is because of the egyptian influence of isis on ancient india.

- >
- >
- > At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:
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| 2504|2002-06-16 01:55:13|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

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> Fines, R.C.C. 1993. "Isis and Pattini: The Transmission  
> of a Religious Idea from Roman Egypt to India." Journal  
> of the Royal Asiatic Society, 3 (Nov.): 377-91.

| 2505|2002-06-16 02:01:01|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

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african society they wrote on where they came form dude, ther eis no  
reason to theorize on a peoles origin , especially iof your not  
wiling to read what they have said where they come fomr dude. so  
beucase they found poersian pottery in south africanin those  
anceints cities does that means south african come from persia.  
cause they found genesha in nubia also does that mean nubians are  
fomr india. all lanaguages in the middle east are related does that  
mean they all come fomr egypt.dude i have heard hwo certain scholars  
have said this and that to say thier are similaritys in language, in  
the ibo tongue they say duhitar is daughter in english does that  
mean englosh is fomr ibo.--- In Ta\_Seti@y..., Clyde Winters  
wrote:

> Hi

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> originated in Middle Africa. From here they migrated to West Asia

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> C.A. Winters

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| 2506|2002-06-16 10:51:16|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> why don;t you read tamil history and see what they say about thier  
 > ancestry ionstead of making it up, and always again trying to

relate

> everything ot egypt.this is reall ypathetic to me i bet if aleins  
 > came ot earth , you woudl say they came ffomr egypt.--- In  
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 everything ot egypt.this is reall ypathetic to me i bet if aleins  
 came ot earth , you woudl say they came ffomr egypt.--- In

First of all I am not trying to relate anything to egypt. I am a  
 member of a study group on yahoo that a Indian scholar is hosting.  
 The last message was about cultral interactions between tamils and  
 Africans okay. The indian scholar is the one that publised this,and  
 not me. The thread was abut cultral interactions between tamils and  
 roman era egypt,because they found a big trading system between the  
 two in a port city in the sudan. I am noit trying to relate anything  
 t egypt,except what some indian scholar posted in his club. I felt  
 lkike sharing it with this club since this club is about african  
 history. I know tamil history. I know the history of India.Nobody is  
 trying to steal it damn

CHILLLL

| 2507|2002-06-16 12:01:10|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|  
 --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

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> reason to theorize on a people's origin, especially if you're not  
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> because they found Persian pottery in South Africa in those  
> ancient cities does that mean South Africans come from Persia.  
> cause they found genesha in Nubia also does that mean Nubians are  
> from India. all languages in the Middle East are related does

that

> mean they all come from Egypt. dude I have heard how certain

scholars

> have said this and that to say there are similarities in language,

in

> the Ibo tongue they say Duhitar is daughter in English does that  
> mean English is from Ibo.--- In Ta\_Seti@y..., Clyde Winters  
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> > Hi  
> > I disagree, the Dravidian speaking people which includes the Tamil  
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found genesha in nubia

When was this???

Do you think Tamils and Dravidians are black people in the same  
sense as Africans???

| 2508|2002-06-16 12:01:48|Djehuti Sundaka|New Kalabsha at Aswan|

<http://www.ahram.org.eg/weekly/2002/590/hr1.htm>

New Kalabsha at Aswan



Twenty-three Nubian monuments were saved from the rising waters of Lake Nasser back in the 1960s, but only now is the Temple of Gerf Hussein seeing the light of day, writes Jill Kamil

Egypt has a new temple -- the Temple of Gerf Hussein, now rebuilt on the island of New Kalabsha, where the stone blocks transported from the old site half way between Aswan and Abu Simbel have been lying in the searing sun for 30 years.

The blocks of Gerf Hussein, alone among the monuments transported to New Kalabsha, were left unattended, appearing to all intents and purposes to be no more than rocks carefully laid out for some obscure future construction. Yet these anonymous blocks were actually a dismantled rock temple that went by the name of Per- Ptah, the "House of Ptah", founded in the reign of Ramses II by Setaw, a high- ranking official who held the post of viceroy of Nubia, and who supervised its construction on the same plan as Ramses' temple at Wadi Al-Sebua (Valley of the Lions).

Since few people can lay claim to having seen the temple in its original location in the Nubian village from which the temple took its name (see map), its reconstruction

ranks as one of the most momentous archaeological activities of today. It recalls those days, back in the late 1960s, before the completion of the High Dam, when one could still sail from the port of Shellal south of Aswan through Nubia and see the temples in their original locations, mostly overlooking the Nile.

Last month the island of New Kalabsha was inspected by officials from the Ministry of Culture and the Supreme Council of Antiquities (SCA) in preparation for the official opening of New Kalabsha and its five monuments -- three temples, a kiosk and a tomb. However, that one, Gerf Hussein, only so recently been reconstructed, begs the question: why the long delay, and, indeed, the delay in officially opening up New Kalabsha to the public? One explanation could lie in that the site was originally expected to remain as a part of the mainland, but when the River Nile backed up on itself after the completion of the High Dam, New Kalabsha -- and its salvaged monuments -- found itself an island, unapproachable except by launch from the High Dam port.

Among the temples was the famous Kalabsha Temple itself, dedicated to the Lower Nubian sun god Mandulis, a structure 76 metres long and 22 metres wide, which was rescued by the Federal Republic of Germany in a major operation during which 20,000 tons of dismantled stone were transported and re-erected within a space of 18 months. The Temple of Beit Al-Wali -- one of Ramses II's rock-hewn temples, known as

"the house of the holy man" because it was used as a

hermit's dwelling -- was saved by a Polish archaeological team financed by a joint Oriental Institute of Chicago/Swiss Institute of Cairo project. The elegantly columned structure known as the Kiosk of Kertassi, dedicated to two Nubian deities, and the small rock-cut chapel with reliefs of an

unidentified Pharaoh offering to the Nubian god Dedwen (known as the Chapel of Dedwen) were reconstructed by an Egyptian mission of the Egyptian Antiquities Organisation, now the SCA.

When President Gamal Abdel-Nasser went ahead with plans for the construction of the High Dam and it became clear that

the beautiful land that once linked Egypt and Sudan would be

lost forever, the monuments were surveyed and an archaeological rescue operation was launched on an unprecedented scale. The magnitude of the task forced Egypt

to seek the help of the United Nations Education, Scientific

and Cultural Organisation (UNESCO). Within a few months, the Documentation and Study Centre for the History of Art

and Civilisation of Ancient Egypt was founded and missions

started making detailed surveys, plans and photographs of all

the threatened sites and buildings.

A photogrammetric survey of the area lying within the Egyptian

stretch of Nubia, Lower Nubia, was carried out by L'Institut

Géographique Nationale, and in 1959 UNESCO took the first major step of calling together a group of leading authorities in various fields of archaeology and architecture to

make recommendations. This "committee of 13", as it was called, was drawn from eight countries. Its task was to consider how the excavations should be handled, whether the

monuments should be removed to safety or preserved in situ,  
and, of course, what the work would cost and who should pay for it.

To encourage collaboration -- and with time running out

--

Egypt's then culture minister announced that his government would cede to the foreign archaeological teams half of all finds made during excavations, other than those considered unique or essential to Egypt's national collections. Moreover, any country which sent an archaeological expedition to Nubia would be given a concession to dig in Egypt itself. Finally, Egypt would allow the transfer abroad of certain Nubian temples and various antiquities from the state reserves.

The response was

immediate. In

March 1960

UNESCO's

director-general,

Vittorino

Veronese,

launched the

appeal which

resulted,

eventually, in the

saving of 23

temples -- some

completely, some

only partially.

Some were

transported abroad and have been erected in fine

locations:

the Ptolemaic Temple of Debod in Madrid, Spain, on a

cliff

with an artificial channel in front of it; that of Tafa

(also

Ptolemaic) in the courtyard of the Rijksmuseum van

Oudheden in Leiden, Netherlands; Dendur, which dates from

the Roman period, in a vast hall, the Sackler Wing in the

Metropolitan Museum in New York; and a rock-temple from the time of Thutmose III (ca. 1450 BC) in Turin Museum, Italy.

The temples saved near to their original locations in Nubia included the most well known, the Temples of Ramses II at

Abu Simbel, which were rebuilt atop the mountain; the Temple of Isis, now constructed on the neighbouring Island of

Agilkai (still known as Philae); and the temples of Maharrika,

Dakka and Seba, which were dismantled and re-erected at a site at Wadi Al-Seba. The temples of Derr and Amada were transported to a safe site near Amada.

Now, at last, Gerf Hussein has been added to the list. It is a

fine temple, approached through a large quadrangular court

surrounded on three sides by covered colonnades of elegantly

fashioned lotus columns, and dedicated to the cults of Re-Harakhte and Amun-Re. In the rock-hewn part of the temple is a large hall, its ceiling supported by six pillars against

which stand colossal statues of Ramses II. An ante-chamber

leads to the three chapels, the largest of which is the sanctuary

decorated with reliefs of Ramses II in the company of the

gods; in one relief he offers fresh vegetables to the god Ptah.

In the Nubia Museum at Aswan, on a rocky slope of sandstone and granite overlooking the ancient Egyptian granite quarry which houses more than 3,000 items from various sites in Nubia, the focal point of its central exhibition

hall is a colossal statue of Ramses II which hails from Gerf

Hussein. It is unique in not having been fashioned by

royal  
sculptors, but by the people of Nubia, in sandstone. It  
was  
too fragile to be transported to New Kalabsha along the  
architectural elements of his salvaged temple and the  
other  
statues.

The Nubia Museum, like New Kalabsha, had an inordinately  
long gestation period. It was originally scheduled for  
completion in 1987, subsequently postponed, more than  
once, and finally opened to the public only in November  
1997.

It has taken a long time to resuscitate Nubia's heritage  
but,  
based on the popularity of the Nubia Museum, where Nubian

family groups roam around the two-level, well laid-out  
galleries to show their children a glimpse of their past  
-- the  
dioramas of Nubian village life and folklore help them to  
do  
so -- it is fair to postulate that, once reconstruction  
of the  
temple of Gerf Hussein is complete and the island of New  
Kalabsha opens with all its reconstructed temples and its

visitors' centre, it, too, will be one of the main  
attractions in  
Aswan.

| 2509|2002-06-16 12:04:31|Djehuti Sundaka|Scientists discover 'oldest' tomb|

[http://www.theaustralian.news.com.au/common/story\\_page/0,5744,4520152%255E1702,00.html](http://www.theaustralian.news.com.au/common/story_page/0,5744,4520152%255E1702,00.html)

Scientists discover 'oldest' tomb

16jun02

ARCHAEOLOGISTS have discovered what may be the oldest intact  
sarcophagus ever found,  
belonging to an overseer of workers who built the pyramids, Egypt's top  
archaeologist said  
today.

The limestone sarcophagus still had its lid glued to it, which "proves  
that no one opened it

since (about) 4,600 years ago," said Zahi Hawass, who also led the excavation.

The body of the owner is still inside, Hawass told The Associated Press. He said the sarcophagus will be opened in September.

"It may be the oldest intact sarcophagus ever found," said Hawass, secretary-general of Egypt's Supreme Council of the Antiquities.

The tomb yielded pieces of pottery showing that it dates back to the 4th Dynasty (2613 BC - 2494 BC), a statement from Hawass' office said. By contrast, the tomb of King Tutankhamun dates from around 1350 BC. That tomb was found almost intact by Harold Carter in 1922.

Hieroglyphics found in a tomb recently discovered near the Giza Pyramids revealed that the name of the sarcophagus' owner was Ny-Nsw-Wsert, and that his title was "overseer of the administrative district," meaning he was in charge of the work force, Hawass said.

He said the discovery was further proof that the Pyramids were built by Egyptians and not by people of a lost civilisation.

The tomb, where the sarcophagus was found, is 2 kms southeast of the Sphinx in a large cemetery for the workmen who built the pyramids and tombs and temples on the Giza plateau, he said.

The overseer's tomb includes a corridor built of stone rubble and is consistent with the interior structure of the Giza Pyramids, Hawass said.

The burial chamber was carved in the rocks and has two openings, possibly to allow the soul of the deceased to communicate in and out of the chamber, the statement from Hawass' office said.

The same structure is found in the burial chamber of Cheops, also known

as Khufu, of Great  
Pyramid fame.

The tomb includes five burial shafts - one where the sarcophagus was  
found and the others  
believed to belong to the family of the overseer.

| 2510|2002-06-16 22:19:24|chingdude56|Re: recent abstracts|

--- In Ta\_Seti@y..., "chingdude56" wrote:

> here are some recent abstracts relevant to this group; most are

from

> presentations at the 2002 american association of physical

> anthropologists (aapa) meeting in buffalo, new york in april.

> session 7 was organized by s.o.y. keita and a.j. boyce.

>

[snippage]

i just realized dude-pinatubo already posted most of these aapa  
abstracts months ago. sorry for the redundancy!~ heh. i hope at  
least some of

it was new to the list...

| 2511|2002-06-16 23:22:30|chingdude56|maps of paleovegetation|

there is some interesting information from the quaternary  
environments network regarding reconstructions of ancient ecosystems  
presented as "the global atlas of paleovegetation since the last  
glacial maximum."

<http://www.soton.ac.uk/~tjms/adams1.html>

~

| 2512|2002-06-16 23:47:38|chingdude56|polish physical anthropology paper on ancient nubians|  
"Population of Nubia up to the 16th century BC"

Aleksandra Pudo

ABSTRACT The article presents anthropological characteristics  
(morphological features, paleo-demography and paleopathology) of  
the population inhabiting Nubia from the end of the Upper  
Palaeolithic till the 16th century BC. The material basis for this  
work consisted of the collections of bones coming from the  
archaeological researches carried out in Nubia.

Aleksandra Pudo, 1999; Przegląd Antropologiczny ?

Anthropological

Review, vol. 62, Poznań > 1999, pp. 57-66, figs 3, tables 7. ISBN 83-86969-44-X, ISSN  
0033-2003



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| 2513|2002-06-17 05:57:54|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|

Hi Arjuna

I welcome your comments, but clearly you have not read the literature on the origin of the Tamils. I agree, the languages of the middle East especially Egyptian and Semitic are related, but this comes from the fact that the speakers of these languages came from Africa. This is why we find an African substratum in Semitic languages. Moreover, the Ethiopian Semitic languages are the oldest Semitic language spoken in the area. This is supported by the fact that it is closely related to Akkadian. If you study history and anthropology, it is clearly recognized that the Akkadians migrated into the middle east, since the original inhabitants of the area spoke Sumerian, which is also genetically related to Africa. Before the Sumerians entered the area, both in Egypt and West Asia, the rulers of the area were a small sized people known in both Egypt and Mesopotamia as the Anu. Europeans have claimed that the Dravidian speaking people came from Iran, but the linguistic evidence and anthropological evidence speak of Nubia. I never said the Dravidians came from Egypt--they came from Middle Africa the ancient Sahara, and belonged to the C-Group people. You claim the Dravidian speaking people regard the middle east as their place of origin. Please post the references written by DRAVIDIAN SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim a middle Eastern origin.

C.A. Winters

At 09:01 AM 6/16/02 -0000, Arjuna\_8 wrote:

- > clyde buddy as i said before the tamil are not illeterate lie most
- > african society they wrote on where they came from dude, there is no
- > reason to theorize on a peoples origin , especially if you not
- > willing to read what they have said where they come from dude. so
- > pottery in south african in those
- > ancient cities does that means south african come from persia.
- > cause they found genesha in nubia also does that mean nubians are
- > all languages in the middle east are related does that
- > mean they all come from egypt.dude i have heard how certain scholars
- > have said this and that to say there are similarities in language, in
- > the ibo tongue they say duhitar is daughter in english does that
- > mean english is from ibo.--- In Ta\_Seti@y..., Clyde Winters

><> wrote:

>> Hi

>> I disagree, the Dravidian speaking people which includes the Tamil

>> originated in Middle Africa. From here they migrated to West Asia  
> and  
>> by  
> B.B. Lal  
>> back in the 1960's of similarities between the ancient red-and-  
> black  
>> pottery of Nubia-Egypt and the pottery used by the ancient  
> Dravidians of  
>> South India. Furthermore, the languages spoken by the Dravidians and  
>> Africans share a genetic relationship. If you are interested I  
> would be  
>> happy to send a list of the articles on the African-Dravidian  
> relationship.  
>>  
>> C.A. Winters  
>>  
>>  
>>  
>>  
>> At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:  
>>> There is much evidence suggesting that ancient Tamil  
>>> culture and civilization descended, at least in part,  
>>> from numerous cultures around the eastern and southern  
>>> Mediterranean area, including Sumer, Mesopotamia, Eelam,  
>>> Egypt, and Crete.  
>>>  
>>> R.C.C. Fines' article (citation below) points out  
>>> similarities between Isis (a goddess of Egypt) and  
>>> Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),  
>>> including the heroine's coming upon the hero's dismembered  
>>> body, reassembling the pieces, and at least temporarily,  
>>> resurrecting the hero. Fines suggests that in addition  
>>> to the possible origins of ancient Tamil culture in  
>>> Egyptian culture, there was later contact also through  
>>> sea trade in the course of which the Isis myth could  
>>> have traveled to south India.  
>>>  
>>> - Eric  
>>><<http://ccat.sas.upenn.edu/~emiller>>  
>>>  
>>> "Isis and Pattini: The Transmission  
>>> " Journal  
>>> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
>>>  
>>>  
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| 2514|2002-06-17 08:49:20|emmanuel\_afrika|Mystery of The Fire Near Denver (Part 2) |

Subj: Mystery of The Fire Near Denver (Part 2)

Date: 6/16/2002 6:42:42 PM Eastern Daylight Time

From: EMANSMYRNA

To: [zulus@zulunation.com](mailto:zulus@zulunation.com)

My Dearly Beloved Brothers and Sisters of Zulu Nation,

In a message to ZulusNation dated 6/15/2002 12:09:04 AM Eastern  
Daylight Time, EMANSMYRNA writes:

The first half of Chapter 20 [of the Book of Judges] is mainly about  
the plans for war against the tribe Benjamin because of the evil that  
the tribe of Benjamin had done, which will be discussed in detail at  
a later date.

The Tribe of Judah will be made up of engineers, mathematicians,  
computer scientists, computer programmers, etc.

JUDGES 20:18-19

"And the children of Israel arose, and went up to the house of God,

and asked counsel of God, and said, Which of us shall go up first to battle against the children of Benjamin [in Zulu Nation]? And the Lord said, Judah shall go up first."

"And the children of Israel rose up in the morning, and encamped against Gibeah [Zulu Nation in the Bronx]."

Today's children of Israel came up the house of God by way of the Ethiopian Scientific Society. I received the first request from Zulu Nation for the liberty of posting my writings on their website on May 25, 2002. The New Jersey fire started around June 1, 2002. Between those times, I received an email from the Ethiopian Scientific Society informing me of a new ICT (Information and Communication Technology) program being started in Ethiopia by a man named Abraham. That was the sign that today's tribe of Judah would be the first to go up and do battle with today's tribe of Benjamin.

Wherefore, I got another email from the Ethiopian Scientific Community that same day warning Abraham that his efforts wouldn't be taken seriously in a public forum. I knew that that message was actually written for me, as a warning against allowing groups like Zulu Nation to post my writings on their websites. Nevertheless, members of today's tribe of Judah from the Ethiopian Scientific Society no doubt encamped in the Bronx by way of an Ethiopian Orthodox Church in the Bronx, with whom I used to communicate. The fire in New Jersey is somehow related to Lauryn Hill or Helen Baylor, or them both. I can't see clearly this relationship, but I do know it is related to the collaboration formed between members of African-American churches and members of the music industry in Philadelphia to make Rev. Gloria Ware betray me in our efforts to build a ministry around my writings. Rev. Gloria Ware gave me my first introduction to the music of Helen Baylor and her organization in New Jersey. There were also Rastafarian members of the music industry involved in this betrayal, such as those who made me aware that Lauryn Hill had an organization in New Jersey called Refugee Project.

My God sees all and knows all. Pure and Perfect Mind is the name of my God, and New Jerusalem is the city of my God (Revelation 3:12).

Sincerely Yours,

In The Spirit of Eternal Love,

Emmanuel Afraka

| 2515|2002-06-17 08:50:28|emmanuel\_afrika|Mystery of The Fire Near Denver |

Subj: Mystery of The Fire Near Denver

Date: 6/15/2002 12:09:04 AM Eastern Daylight Time

From: EMANSMYRNA

To: [zulus@zulunation.com](mailto:zulus@zulunation.com)

My Dearly Beloved Brothers and Sisters of Zulu Nation,

Let be start by saying that none of the following information is to condemn the Zulu Nation or any of its members for the various types of music promoted on your website. To the contrary, the following information is to remind all of us that each of us has a responsibility in re-establishing the equality of the black race on earth. Without being properly informed, most of us would not be aware of the changes we need to make to live up to our responsibility. However, once properly informed, many of us will reject our responsibility because it requires changes that we are unwilling to make. Nevertheless, for the sake of the race, each member of the race deserves being properly informed of their responsibility and the necessary changes required. The restoration of African divinity is the foundation upon the equality of the black race must be re-established. Divinity requires very high standards both morally and academically. Therefore, only a few of us will accept our responsibility in re-establishing the equality of the black race on earth, and most of us will supply the very weapons needed by the old serpent called Satan and the Devil to fight against those who accept their responsibility. However, once everyone is properly informed and make their chooses, those who accept their responsibility can be separated from those who do not--like separating the wheat from the tares, not to condemn the tares, but rather to save the hope of the race. Thereby the works of those who accept their responsibility can no longer be negatively affected by the choices, actions, and behavior of those who reject their responsibility.

Today many of us boast of the great achievements of our African ancestors without having any idea that those achievements, from the building of the Great Pyramid to the manifestation of Christ Jesus, were all products of the various educational systems developed around the Gospel of Heru. Therefore, they all had a divine nature, whose high standards required both moral and academic excellence. However, when those of high academic excellence became as morally corrupt as the uneducated, placing more emphasis on the lower passions of man than their superior Christ-like moral consciousness, the black race ultimately fell from grace. And for thousands of years the equality of the black race has been conspicuously lacking among men. For such spiritually divine genius cannot survive on earth without a Christ-like moral consciousness.

Remember that one of the most powerful weapons in the arsenal of

Satan, who manifests himself in the human ego and pride, is the power of suggestion. The suggestion among our enemies is that, because black people originated from subhuman and inferior human beings, not many of them will ever overcome the animalistic nature and lower passions of man. Therefore, they will never produce enough people that follow the divine nature and high moral consciousness necessary to re-establish the equality of the black race on earth. They will forever be dependent upon white governments legislating their own brand of equality on their behalf. And many of us will supply the weapon needed to fuel this suggestion through the filth and brain pollution we celebrate as music. Music can have great therapeutic value in evoking the Spirit of God, soothing the human spirit, activating the soul, energizing the body. However, when designed only to appeal to the animalistic nature and lower passions of man, music can also be one of the world's greatest sources of the brain pollution that deteriorates the moral consciousness of both individual and society. Yet most African-Americans see these masters of brain pollution as assets to the black race because of the great wealth they amass. That is a deceitfulness of riches that can cause a liability to appear as an asset, and an asset to appear as a liability (Matthew 13:22). Therefore, the members of today's tribe of Benjamin, who accept their responsibility in re-establishing the equality of the black race on earth, must be clearly distinguished from those who do not.

The Tribe of Benjamin will be made up of musicians, singers, dancers, song writers, musical poets, etc.

The Tribe of Ephraim will be made up of economists, accountants, bookkeepers, money managers, etc.

With all those things in mind, they us that a look at today's tribe of Benjamin and how it relates to the large fire near Denver:

Learn The Mystery of The Fire Near Denver and  
How It Relates To Today's Tribe of Benjamin

Chapters 19-21 of the Book of Judges contains the story of a controversy that once existed between the tribe of Benjamin and the other tribes of Israel. I first tried to decipher how those three chapters would relate to today's tribe of Benjamin while living in Philadelphia in 1994. However, I didn't see the relationship clearly until a few weeks ago, when I first heard from Zulu Nation requesting copies of some of my writings, and I observed the various types of music promoted on your website, and I then heard the news of the large fire near Denver shortly thereafter. Nevertheless, it was during that time in Philadelphia that I was first able to actually

see physically himself being betrayed by a collaboration formed between members of certain African-American churches and African-Americans in the music industry in Philadelphia. This betrayal developed around by writings and my relationship with a Rev. Gloria Ware and Rev. Vaughn Eason. Rev. Ware's deceased husband was a musician. They had moved to Philadelphia from Denver. She was also an English professor at Philadelphia University. She could type out my writings almost as fast as I could dictate them to her. The three of us were working together in an effort to develop a ministry around my writings. The problems started when Rev. Ware began to share my writings with some of husband's old friends in the music industry and other members of the church she attended. It was her hope that the people in the music industry would be a source of financial support. She even went so far as to invite one of the assistant pastors from the church to attend one of our meetings--feeling certain that he would gladly throw in his support. But all the time I was watching a collaboration being formed between certain churches and certain members of the music industry in Philadelphia being formed to neutralize every effort she made. And that was my first encounter with members of the music industry working to neutralize my writings and prevent them from developing root in the black communities in Philadelphia.

#### JUDGES 19:16

"And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah [Zulu Nation]: but the men of the place were Benjamites [like the musicians and musical entertainers of today's tribe of Benjamin found in the Zulu Nation website]."

This old man in Zulu Nation, being of mount Ephraim, is no doubt a potential member of today's tribe of Ephraim. Therefore, his interest in my writings was no doubt from an economic point of view--hoping an economic point of view that would provide the 144,000 the economic independence they need to be at liberty to fulfill their mission. The old man in Zulu Nation does not have to be old in years, but perhaps old in seniority or rank at Zulu Nation.

#### JUDGES 19:17

"And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?"

Here the old man of Zulu Nation in the Bronx observes the writings of Emmanuel Afraka wayfaring in the streets of New York or the United States.

#### JUDGES 19:18-20

"And he [Emmanuel Afraka] said unto him, We are passing from Bethlehem-judah [passing away of the Lion of Judah in Brooklyn, where the new educational system of New Jerusalem was born in the sight of men] toward the side of mount Ephraim [which today is also associated with the Ethiopian Consulate and the World Bank in New York]: from thence am I: and I went to Bethlehem-judah, but I am now going to the house of the Lord; and there is no man that receiveth me to house."

"Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing."

"And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street."

Here the old man of Zulu Nation invites Emmanuel Afraka to post all his writings on their website and let what he wants done be upon them.

#### JUDGES 19:22

"Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."

Here certain members of the music industry ask the old man of Zulu Nation to bring forth the man whose writings he had been posting of the Zulu Nation website.

#### JUDGES 19:23-25

"And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly."

"Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

"But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when day began to spring, they let her go."

The man's concubine today would be the Lamb's wife written of in Revelation 19:7-9 in her early formative years. The idea of New Jerusalem was obviously raped by these members of the music industry by raping the idea of Zulu Nation participating in the development of New Jerusalem Church of Philadelphia. For Zulu Nation later



requested that I again sent copies of all the email I'd sent them. We can be sure that the Prince of Darkness from the Nation of Islam, Louis Farrakhan, was somewhere nearby lurking in the darkness like old Sherif Jim Clarke. For Zulu Nation did also ask my opinion of Elijah Muhammad. Nevertheless, when these members of the music industry felt that they had neutralized in power that might developed from Zulu Nation posting the writings of Emmanuel Afraka on their website, and before the light of day would shine on their evil deeds, they stop the rape of the Lamb's wife.

#### JUDGES 19:29

"And when he [Emmanuel Afraka] was come into his house [in Ethiopia], he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel."

The man cutting up his concubine in twelve pieces is concurrent to Emmanuel Afraka continuing to sent his writings around the country and around the world to insure that the tribe of Benjamin couldn't gain any unfair advantage over the other tribes of Israel through the evil they'd done or through the great wealth they amass through promoting filth and brain pollution.

The first half of Chapter 20 is mainly about the plans for war against the tribe Benjamin because of the evil that the tribe of Benjamin had done, which will be discussed in detail at a later date. For now, I will say that the controversy between the tribe of Benjamin and the other tribes ultimately led to the other tribes declaring that none of their daughters could marry a member of the tribe of Benjamin. Today that would mean that members of the tribe of Benjamin couldn't buy their way into participating in the restoration of African divinity or re-establishing the equality of the black race on earth. However, because of the great wealth they amass through promoting filth and brain pollution, the tribe of Benjamin won the earliest battles with the other tribes.

#### JUDGES 20:38

"Now there was an appointed sign between the men of Israel and the liars in wait, that they should make a great flame with smoke rise up out of the city."

The first sign of this great flame appeared has the recent fire in New Jersey. However, because my first encounter with members of the music industry, who would rape New Jerusalem, was centered around the wife of a musician from Denver, the great sign of this great flame appeared near Denver.

#### JUDGES 20:39-41

"And when the men of Israel retired in battle, Benjamin began to smite and kill of the men of Israel about thirty persons [by requesting that Emmanuel Afraka again sent copies of his writings]: for they said, Surely they are smitten down before us, as in the first battle."

"But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them [to examine the time of the fire in New Jersey and near Denver], and, behold, the flame of the city ascended up to heaven."

"And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them."

The smoke of those two fires will also become a part of the smoke written of in Revelation 14:9-11 and 18:9.

Judges 21:1-14 tell us of how the other tribes had to go about getting wives for the men of the tribe of Benjamin because they had sworn that no man from the tribe of Benjamin would be allowed to marry their any of their daughters. Though there were not enough to go around, they gave some of the men in the tribe of Benjamin virgins from the people of Jabesh-gilead to marry. Today those virgins would be women like Myra Wysinger, who I described as a Nubian virgin.

Myra Wysinger writes:

Dearest Emmanuel:

I look forward in reading your material.

Thank you for bringing attention to the way I should do my research. I come from a very political family. In finding the truth I must keep my spiritual eye open and not the political eye.

The true spiritual philosophy that we have lost must be found. There is nothing new under the sun. We have to find out what philosophy will unite us all. We have to go back to Ancient Africa to find this, because I strongly believe that Africa is the cradle of spiritually. If you want to get right down to it. It is the cradle of everything known to man. I stopped looking at the political part of things and have concentrated on the spiritual. The political have gotten us no where. I'm for unity of all mankind and only spiritually can do this. This is why I find your writings very enlightening.

I agree with your views on Haile Sellassie. It was

very nicely put.

Blessings

Myra

---

Dearest Emmanuel:

You wrote:

".....the root of the original Gospel, Heru, started to become vague after the building of the Great Pyramid and the Fourth Dynasty--with sons of Heru (like I-em-hetep) appearing in different generations to revive the root of the Gospel to varying degrees."

The Gospel before the Pyramids...this is what I have been searching for. I have been searching for someone before 5th Dynasty "Ptah-hotep".

And was having a very hard time. That is when I started getting your e-mail about Heru.

I don't believe in coincidences. Your e-mails is a God sent.

Thanks for sharing!

Blessings

Myra

---

JUDGES 21:19-21

"Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Bethel, on the East side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

"Therefore they commanded the children of Benjamin saying, Go and lie in wait in the vineyards:"

"And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin."

Today Shiloh would be in Ethiopia, where Heru is recognized as the Father of the original Messianic faith, and the eastern branch of where The Five Books of Emmanuel are to be kept as the Ark of the Testament written of in Revelation 11:19, which is to be stored in

the tabernacle of God written of in Revelation 21:3.

My God sees all and knows all. Pure and Perfect Mind is the name of my God, and New Jerusalem is the city of my God (Revelation 3:12).

Sincerely Yours,

In The Spirit of Eternal Love,

Emmanuel Afraka

| 2516|2002-06-17 08:51:39|emmanuel\_afrika|Fwd: Re: Mystery of The Fire Near Denver |

Subj: Fwd: Re: Mystery of The Fire Near Denver

Date: 6/16/2002 2:54:54 PM Eastern Daylight Time

From: EMANSMYRNA

To: [rachel.mekuria@bc-addis.bcouncil.org](mailto:rachel.mekuria@bc-addis.bcouncil.org),  
[ethiopia@ethiopianembassy.org](mailto:ethiopia@ethiopianembassy.org), [houseofreuben@attbi.com](mailto:houseofreuben@attbi.com),  
[zulus@zulunation.com](mailto:zulus@zulunation.com), [ices2003@uni-hamburg.de](mailto:ices2003@uni-hamburg.de), TALMIDIM,  
[tusker78@genie.co.uk](mailto:tusker78@genie.co.uk), Alaman5375, [henryfivestar@hotmail.com](mailto:henryfivestar@hotmail.com)

Dearly Beloved Brothers and Sisters,

I'm forwarding you some information I received, which might help you develop an idea of who would be the people of today's Shiloh, as the people who dance in dances when hearing the song of the coming of the Messiah (Maashua), and thereafter bring him forth (Revelation 5:9, 14:3, and 15:3). Please understand that it is not being declared that the people in the forwarded information are definitely the people of today's Shiloh; it is only to help you develop some idea of what the people of today's Shiloh would be like.

---

In an article entitled The Gospel of Heru (Part 5), Emmanuel Afraka wrote:

Remember that the original Hebrew faith was faith in establishing the kingdom of Heru on earth as the Kingdom of God and the Kingdom of the True Brotherhood of Man being one and the same. Also remember that it was first developed among Hamitic Ethiopian and East-Indian people. When Abraham came to Memphis, there was famine in Canaan. When Abraham left Memphis, he left with all the provisions he needed. When Israel and eleven of his sons came to Memphis, there was again famine in Canaan. When Israel and his sons left Memphis, they left with all the provisions they needed. For all the kings of the first four Dynasties honored both the Messianic faith and the Hebrew faith. During the Pass-Over of the Star of Christ (Halley's Comet) in 1910, there was wide spread famine in India. Then came

Mohandas Gandhi, but the so-called Hebrew descendants of Abraham were nowhere to be found. During the Pass-Over of the Star of Christ in 1986, there was wide spread famine in Ethiopia, and again the so-called Hebrew descendants of Abraham were nowhere to be found. Surely these two Pass-Overs were a sign that heaven was preparing a day of judgment for those who claim to be Hebrew descendants of Abraham, but refuse to keep the original Hebrew faith. Wherefore, today's twelve tribes of Israel are made up of specialized education fields, professions, and trades that can eradicate the face of hunger, starvation, and homelessness from the face of the earth, and make justice the product of education.

---

Subj: Mystery of The Fire Near Denver  
Date: 6/15/2002 12:09:04 AM Eastern Daylight Time  
From: EMANSMYRNA  
To: [zulus@zulunation.com](mailto:zulus@zulunation.com)

In this message dated 6/15/2002 12:09:04 AM Eastern Daylight Time, EMANSMYRNA wrote:

JUDGES 21:19-21

"Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Bethel, on the East side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

"Therefore they commanded the children of Benjamin saying, Go and lie in wait in the vineyards:"

"And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin."

Today Shiloh would be in Ethiopia, where Heru is recognized as the Father of the original Messianic faith, and the eastern branch of where The Five Books of Emmanuel are to be kept as the Ark of the Testament written of in Revelation 11:19, which is to be stored in the tabernacle of God written of in Revelation 21:3.

Now examine the information being forwarded to you to help you develop an idea of who the people of today's Shiloh would be:

---

-----  
Forwarded Message:

Subj: Re: Mystery of The Fire Near Denver  
Date: 6/15/2002 2:55:54 PM Eastern Daylight Time  
From: [houseofreuben@attbi.com](mailto:houseofreuben@attbi.com)

To: [EMANSMYRNA@aol.com](mailto:EMANSMYRNA@aol.com)  
Sent from the Internet (Details)

Dear Clergy,

Let me introduce myself to you. My name is Reuben Parker. I am a retired, blind, black Jew. I have spent the last thirty years supporting the Ethiopian Jews. I am the founder of the non-profit foundation the House of Reuben which consists of Christians, Jews, and all people of conscience. The goal of this foundation is to help the Ethiopian Jews emigrate to Israel where their lives will be better. Our goal to educate them, so they may become a productive part of Israeli society and become integrated in their government. The Ethiopian Jews have suffered more than any other Jews in the world. They are starving to death, and the children are begging for food. Wont you join us in helping to save the lives of these innocent people? Fifty-four dollars will feed an Ethiopian child a hot meal every day for one full year. How many can you help? Checks and money orders are accepted and no gift is too large or too small. Please see our webpage at <http://www.houseofreuben.org>

Respectfully yours,

Reuben

<http://www.houseofreuben.org>

Dear Reuben,

I remember the first time that I met you. You could see a little, but you were going blind. That was in our synagogue that had just merged with your synagogue. I cannot really say your synagogue, because even at that first meeting, I heard the words and felt the spirit of racism. You were different because you were black. So the people from your synagogue did not define you by your Jewishness. You are as Jewish as I am. No, they judged you by your color.

You tried to bring up the awareness of the plight of Jews in Ethiopia, but some of those same people could not see beyond color. You were always colorblind, and so were many of the people in the synagogue, but some of the leaders were not and they made your life hell, just as they made my life hell. I could not bear to hear their constant innuendos

I remember when you tried to organize a drive for food for the poor folk, and people stood against you and talked against you for no other than racial reasons. Some of those fellows are dead, but the memory of their hatred lives on after them. I can't forget them, or the way that they treated you.

Yet, you always persevered. You always went on beyond the racism, and you made your point. You changed the views of many people, and you let people see that we are all human beings who live in one world and must support one another. You are a prince of a man, you always have been. And the world would be better if there were many like you.

Sincerely,

Rabbi  
Aaron Kriegel

To Whom it may concern,

I would suggest an additional side trip. Consider visiting the Abuyadaya in Uganda. It is a short flight - but it will be a story that only a few have seen first hand.

Regarding Ethiopia - I think that a story needs to be done on the

extreme  
poverty in which these people find themselves. They live as Jews.  
There  
may have been some technical problem years back - so be it. But  
most of  
the Ethiopian have lived as Jews only. Most have been educated as  
Jews.  
Even if there is some doubt - it can never excuse the conditions in  
which  
they find themselves. Hundreds of thousands of Russians come with  
only the  
most tenuous connection to Judaism. Of course they are white.  
Israel's  
Interior Ministry has a long history of making life difficult for  
people of  
color.

-A.S.

Reuben Parker  
Founder and Director  
House of Reuben

<http://www.houseofreuben.org>

----- Original Message -----

From: [EMANSMYRNA@aol.com](mailto:EMANSMYRNA@aol.com)

To: [press@chicago.mfa.gov.il](mailto:press@chicago.mfa.gov.il) ; [academic@chicago.mfa.gov.il](mailto:academic@chicago.mfa.gov.il) ;  
[soc.aff@israelemb.org](mailto:soc.aff@israelemb.org) ; [academic@israelemb.org](mailto:academic@israelemb.org) ;  
[education@israelemb.org](mailto:education@israelemb.org) ; [chinaembassy\\_us@fmprc.gov.cn](mailto:chinaembassy_us@fmprc.gov.cn) ;  
[reuben@houseofreuben.org](mailto:reuben@houseofreuben.org) ; [rabshap@temple-israel.com](mailto:rabshap@temple-israel.com) ; [isra-pal-peace@smile.ch](mailto:isra-pal-peace@smile.ch) ; [rac@uahc.org](mailto:rac@uahc.org) ; [wjc@netvision.net.il](mailto:wjc@netvision.net.il) ;  
[rsgb@refsyn.org.uk](mailto:rsgb@refsyn.org.uk) ; [UJS@brijnet.org](mailto:UJS@brijnet.org) ; [chicago@ajcongress.org](mailto:chicago@ajcongress.org) ;  
[florida@ajcongress.org](mailto:florida@ajcongress.org) ; [pr@ajcongress.org](mailto:pr@ajcongress.org) ; [elibir@jazo.org.il](mailto:elibir@jazo.org.il) ;  
[franklin.sherman@jcrelations.net](mailto:franklin.sherman@jcrelations.net) ; [info@philafederation.org](mailto:info@philafederation.org) ;  
[jeffreyk@jfedpbco.org](mailto:jeffreyk@jfedpbco.org) ; [info@mjaa.org](mailto:info@mjaa.org) ; [webmaster@cjf.org](mailto:webmaster@cjf.org) ;  
[patricia.sherman@worldnet.att.net](mailto:patricia.sherman@worldnet.att.net) ; [gordon@bethlehem.org](mailto:gordon@bethlehem.org) ;  
[laura@bethlehem.org](mailto:laura@bethlehem.org)

Sent: Saturday, June 15, 2002 12:37 AM

Subject: Mystery of The Fire Near Denver

Subj: Mystery of The Fire Near Denver

Date: 6/15/2002 12:09:04 AM Eastern Daylight Time

From: EMANSMYRNA

To: [zulus@zulunation.com](mailto:zulus@zulunation.com)



My Dearly Beloved Brothers and Sisters of Zulu Nation,

Let be start by saying that none of the following information is to condemn the Zulu Nation or any of its members for the various types of music promoted on your website. To the contrary, the following information is to remind all of us that each of us has a responsibility in re-establishing the equality of the black race on earth. Without being properly informed, most of us would not be aware of the changes we need to make to live up to our responsibility. However, once properly informed, many of us will reject our responsibility because it requires changes that we are unwilling to make. Nevertheless, for the sake of the race, each member of the race deserves being properly informed of their responsibility and the necessary changes required. The restoration of African divinity is the foundation upon the equality of the black race must be re-established. Divinity requires very high standards both morally and academically. Therefore, only a few of us will accept our responsibility in re-establishing the equality of the black race on earth, and most of us will supply the very weapons needed by the old serpent called Satan and the Devil to fight against those who accept their responsibility. However, once everyone is properly informed and make their chooses, those who accept their responsibility can be separated from those who do not--like separating the wheat from the tares, not to condemn the tares, but rather to save the hope of the race. Thereby the works of those who accept their responsibility can no longer be negatively affected by the choices, actions, and behavior of those who reject their responsibility.

Today many of us boast of the great achievements of our African ancestors without having any idea that those achievements, from the building of the Great Pyramid to the manifestation of Christ Jesus, were all products of the various educational systems developed around the Gospel of Heru. Therefore, they all had a divine nature, whose high standards required both moral and academic excellence. However, when those of high academic excellence became as morally corrupt as the uneducated, placing more emphasis on the lower passions of man than their superior Christ-like moral consciousness, the black race ultimately fell from grace. And for thousands of years the equality of the black race has been conspicuously lacking among men. For such spiritually divine genius cannot survive on earth without a Christ-like moral consciousness.

Remember that one of the most powerful weapons in the arsenal of Satan, who manifests himself in the human ego and pride, is the power

of suggestion. The suggestion among our enemies is that, because black people originated from subhuman and inferior human beings, not many of them will ever overcome the animalistic nature and lower passions of man. Therefore, they will never produce enough people that follow the divine nature and high moral consciousness necessary to re-establish the equality of the black race on earth. They will forever be dependent upon white governments legislating their own brand of equality on their behalf. And many of us will supply the weapon needed to fuel this suggestion through the filth and brain pollution we celebrate as music. Music can have great therapeutic value in evoking the Spirit of God, soothing the human spirit, activating the soul, energizing the body. However, when designed only to appeal to the animalistic nature and lower passions of man, music can also be one of the world's greatest sources of the brain pollution that deteriorates the moral consciousness of both individual and society. Yet most African-Americans see these masters of brain pollution as assets to the black race because of the great wealth they amass. That is a deceitfulness of riches that can cause a liability to appear as an asset, and an asset to appear as a liability (Matthew 13:22). Therefore, the members of today's tribe of Benjamin, who accept their responsibility in re-establishing the equality of the black race on earth, must be clearly distinguished from those who do not.

The Tribe of Benjamin will be made up of musicians, singers, dancers, song writers, musical poets, etc.

The Tribe of Ephraim will be made up of economists, accountants, bookkeepers, money managers, etc.

With all those things in mind, they us that a look at today's tribe of Benjamin and how it relates to the large fire near Denver:

Learn The Mystery of The Fire Near Denver and  
How It Relates To Today's Tribe of Benjamin

Chapters 19-21 of the Book of Judges contains the story of a controversy that once existed between the tribe of Benjamin and the other tribes of Israel. I first tried to decipher how those three chapters would relate to today's tribe of Benjamin while living in Philadelphia in 1994. However, I didn't see the relationship clearly until a few weeks ago, when I first heard from Zulu Nation requesting copies of some of my writings, and I observed the various types of music promoted on your website, and I then heard the news of the large fire near Denver shortly thereafter. Nevertheless, it was during that time in Philadelphia that I was first able to actually see physically himself being betrayed by a collaboration formed

between members of certain African-American churches and African-Americans in the music industry in Philadelphia. This betrayal developed around by writings and my relationship with a Rev. Gloria Ware and Rev. Vaughn Eason. Rev. Ware's deceased husband was a musician. They had moved to Philadelphia from Denver. She was also an English professor at Philadelphia University. She could type out my writings almost as fast as I could dictate them to her. The three of us were working together in an effort to develop a ministry around my writings. The problems started when Rev. Ware began to share my writings with some of husband's old friends in the music industry and other members of the church she attended. It was her hope that the people in the music industry would be a source of financial support. She even went so far as to invite one of the assistant pastors from the church to attend one of our meetings--feeling certain that he would gladly throw in his support. But all the time I was watching a collaboration being formed between certain churches and certain members of the music industry in Philadelphia being formed to neutralize every effort she made. And that was my first encounter with members of the music industry working to neutralize my writings and prevent them from developing root in the black communities in Philadelphia.

#### JUDGES 19:16

"And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah [Zulu Nation]: but the men of the place were Benjamites [like the musicians and musical entertainers of today's tribe of Benjamin found in the Zulu Nation website]."

This old man in Zulu Nation, being of mount Ephraim, is no doubt a potential member of today's tribe of Ephraim. Therefore, his interest in my writings was no doubt from an economic point of view--hoping an economic point of view that would provide the 144,000 the economic independence they need to be at liberty to fulfill their mission. The old man in Zulu Nation does not have to be old in years, but perhaps old in seniority or rank at Zulu Nation.

#### JUDGES 19:17

"And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?"

Here the old man of Zulu Nation in the Bronx observes the writings of Emmanuel Afraka wayfaring in the streets of New York or the United States.

#### JUDGES 19:18-20

"And he [Emmanuel Afraka] said unto him, We are passing from Bethlehem-judah [passing away of the Lion of Judah in Brooklyn, where the new educational system of New Jerusalem was born in the sight of men] toward the side of mount Ephraim [which today is also associated with the Ethiopian Consulate and the World Bank in New York]: from thence am I: and I went to Bethlehem-judah, but I am now going to the house of the Lord; and there is no man that receiveth me to house."

"Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing."

"And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street."

Here the old man of Zulu Nation invites Emmanuel Afraka to post all his writings on their website and let what he wants done be upon them.

#### JUDGES 19:22

"Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."

Here certain members of the music industry ask the old man of Zulu Nation to bring forth the man whose writings he had been posting of the Zulu Nation website.

#### JUDGES 19:23-25

"And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly."

"Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

"But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when day began to spring, they let her go."

The man's concubine today would be the Lamb's wife written of in Revelation 19:7-9 in her early formative years. The idea of New Jerusalem was obviously raped by these members of the music industry by raping the idea of Zulu Nation participating in the development of New Jerusalem Church of Philadelphia. For Zulu Nation later requested that I again sent copies of all the email I'd sent them.

We can be sure that the Prince of Darkness from the Nation of Islam, Louis Farrakhan, was somewhere nearby lurking in the darkness like old Sherif Jim Clarke. For Zulu Nation did also ask my opinion of Elijah Muhammad. Nevertheless, when these members of the music industry felt that they had neutralized in power that might developed from Zulu Nation posting the writings of Emmanuel Afraka on their website, and before the light of day would shine on their evil deeds, they stop the rape of the Lamb's wife.

#### JUDGES 19:29

"And when he [Emmanuel Afraka] was come into his house [in Ethiopia], he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel."

The man cutting up his concubine in twelve pieces is concurrent to Emmanuel Afraka continuing to sent his writings around the country and around the world to insure that the tribe of Benjamin couldn't gain any unfair advantage over the other tribes of Israel through the evil they'd done or through the great wealth they amass through promoting filth and brain pollution.

The first half of Chapter 20 is mainly about the plans for war against the tribe Benjamin because of the evil that the tribe of Benjamin had done, which will be discussed in detail at a later date. For now, I will say that the controversy between the tribe of Benjamin and the other tribes ultimately led to the other tribes declaring that none of their daughters could marry a member of the tribe of Benjamin. Today that would mean that members of the tribe of Benjamin couldn't buy their way into participating in the restoration of African divinity or re-establishing the equality of the black race on earth. However, because of the great wealth they amass through promoting filth and brain pollution, the tribe of Benjamin won the earliest battles with the other tribes.

#### JUDGES 20:38

"Now there was an appointed sign between the men of Israel and the liars in wait, that they should make a great flame with smoke rise up out of the city."

The first sign of this great flame appeared has the recent fire in New Jersey. However, because my first encounter with members of the music industry, who would rape New Jerusalem, was centered around the wife of a musician from Denver, the great sign of this great flame appeared near Denver.

#### JUDGES 20:39-41

"And when the men of Israel retired in battle, Benjamin began to smite and kill of the men of Israel about thirty persons [by requesting that Emmanuel Afraka again sent copies of his writings]: for they said, Surely they are smitten down before us, as in the first battle."

"But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them [to examine the time of the fire in New Jersey and near Denver], and, behold, the flame of the city ascended up to heaven."

"And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them."

The smoke of those two fires will also become a part of the smoke written of in Revelation 14:9-11 and 18:9.

Judges 21:1-14 tell us of how the other tribes had to go about getting wives for the men of the tribe of Benjamin because they had sworn that no man from the tribe of Benjamin would be allowed to marry their any of their daughters. Though there were not enough to go around, they gave some of the men in the tribe of Benjamin virgins from the people of Jabesh-gilead to marry. Today those virgins would be women like Myra Wysinger, who I described as a Nubian virgin.

Myra Wysinger writes:

Dearest Emmanuel:

I look forward in reading your material.

Thank you for bringing attention to the way I should do my research. I come from a very political family. In finding the truth I must keep my spiritual eye open and not the political eye.

The true spiritual philosophy that we have lost must be found. There is nothing new under the sun. We have to find out what philosophy will unite us all. We have to go back to Ancient Africa to find this, because I strongly believe that Africa is the cradle of spiritually. If you want to get right down to it. It is the cradle of everything known to man. I stopped looking at the political part of things and have concentrated on the spiritual. The political have gotten us no where. I'm for unity of all mankind and only spiritually can do this. This is why I find your writings very enlightening.

I agree with your views on Haile Sellassie. It was very nicely put.

Blessings  
Myra

---

Dearest Emmanuel:

You wrote:

".....the root of the original Gospel, Heru, started to become vague after the building of the Great Pyramid and the Fourth Dynasty--with sons of Heru (like I-em-hetep) appearing in different generations to revive the root of the Gospel to varying degrees."

The Gospel before the Pyramids...this is what I have been searching for. I have been searching for someone before 5th Dynasty "Ptah-hotep".

And was having a very hard time. That is when I started getting your e-mail about Heru.

I don't believe in coincidences. Your e-mails is a God sent.

Thanks for sharing!

Blessings  
Myra

---

JUDGES 21:19-21

"Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Bethel, on the East side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

"Therefore they commanded the children of Benjamin saying, Go and lie in wait in the vineyards:"

"And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin."

Today Shiloh would be in Ethiopia, where Heru is recognized as the Father of the original Messianic faith, and the eastern branch of where The Five Books of Emmanuel are to be kept as the Ark of the Testament written of in Revelation 11:19, which is to be stored in the tabernacle of God written of in Revelation 21:3.

My God sees all and knows all. Pure and Perfect Mind is the name of my God, and New Jerusalem is the city of my God (Revelation 3:12).

Sincerely Yours,

In The Spirit of Eternal Love,

Emmanuel Afraka

| 2517|2002-06-17 08:55:46|a.manansala@attbi.com|Re: KMT AND CONTACT WITH INDIA AUSET|

> Hi Arjuna

>

> You claim the Dravidian speaking people regard the middle east as

> their place of origin. Please post the references written by DRAVIDIAN

> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim a middle

> Eastern origin.

>

>

In the Tamil Sangam literature, there is a claim that the original Sangam was much further south in a land that had been submerged by the sea.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2518|2002-06-17 10:06:13|Derrick, Alexander|Re: Anyone here study hieroglyphic translation?|

Good morning and greetings Tasheba.

1) MTU NTR /= the "proper" term for the ancient language.

2) MTU NTR /= divine/sacred words/scripts.

3) MTU NTR = divine insult(??)

The heiroglyphic language used by the ancient Africans omits vowels.

The characters represent syllabic skeletons. In order to make these skeletons have a practical sound value egyptologist typically add the letter "e" between each letter value.

At best we have an awkward transliteration of most words and not a "proper" vocalization of an ancient living african language.

A transliteration being a device used to give vocalization of a foreign language in a domestic language.

Example. nsrt = neseret.

---

The accepted consonant value for the african language is mdw ntr.



Transliterated as "medew neter."

Our modern definition comes to use being "god's words."

Here are some examples trying to link the language of KMT to the ancient living KiSwahili from the south.

NTR, ntora,n+tora = impart orderliness, spear, regularity(power)

NTR, nchora,n+chora = author, carving tool, teacher, ethnic incision.

NTR, nchora,n+chora = carve, cut in stone, draw, engrave, scratch, sculpt.

NTR, ntora=nchora=njora

MDW, mdomo(mdowo,mdowa???) = mouth, beak(bird)

Does one has to stretch the imagination very far to see that the above KiSwahili might shine light on the ancient pronunciation? Are there other KMT cultural characteristics that might help strengthen the possiblity of a Bantu linguistic connection?

Time will teach.

Alex D.

---

Further Sources

<http://www.need.co.uk/egyptology/emblem.htm>

<http://www.yale.edu/swahili/>

-----Original Message-----

From: tasheba ramesra

To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

Sent: 6/13/2002 7:46 PM

Subject: RE: [Ta\_Seti] Anyone here study hieroglyphic translation?

With all due respect, if we are going to learn a script it might be good to learn its name according to the people who developed it. In this case... the proper term is MTU NTR (MTU, meaning words/script adn NTR, meaning divine or sacred)

| 2520|2002-06-17 10:41:39|djahuti.geo|Re: Anyone here study hieroglyphic translation?|

Rather than seeking a Ba-ntu connection for bringing the words to life, one may look to Akkadian transcriptions of names as well as Merotic renderings to get a sense of how they sounded.

Djehuti Sundaka

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

- > Good morning and greetings Tasheba.
- > 1) MTU NTR /= the "proper" term for the ancient language.
- > 2) MTU NTR /= divine/sacred words/scripts.
- > 3) MTU NTR = divine insult(??)
- >
- > The heiroglyphic language used by the ancient Africans omits vowels.
- >
- > The characters represent syllabic skeletons. In order to make these
- > skeletons have a practical sound value egyptologist typically add

the letter

- > "e" between each letter value.
- >
- > At best we have an awkward transliteration of most words and not a

"proper"

- > vocalization of an ancient living african language.
- >
- > A transliteration being a device used to give vocalization of a

foreign

- > language in a domestic language.
- >
- > Example. nsrt = neseret.
- > \_\_\_\_\_
- > The accepted consonant value for the african language is mdw ntr.
- > Transliterated as "medew neter."
- > Our modern definition comes to use being "god's words."
- >
- > Here are some examples trying to link the language of KMT to the

ancient

- > living KiSwahili from the south.
- >
- > NTR, ntora,n+tora = impart orderliness, spear, regularity(power)
- > NTR, nchora,n+chora = author, carving tool, teacher, ethnic

incision.

- > NTR, nchora,n+chora = carve, cut in stone, draw, engrave, scratch,

sculpt.

- > NTR, ntora=nchora=njora
- >
- > MDW, mdomo(mdowo,mdowa???) = mouth, beak(bird)

>

> Does one has to stretch the imagination very far to see that the

above

> KiSwahili might shine light on the ancient pronunciation? Are there

other

> KMT cultural characteristics that might help strengthen the

possiblity of a

> Bantu linguistic connection?

>

> Time will teach.

> Alex D.

>

> Further Sources

> <http://www.need.co.uk/egyptology/emblem.htm>

> <http://www.yale.edu/swahili/>

>

>

> -----Original Message-----

> From: tasheba ramesra

> To: Ta\_Seti@y...

> Sent: 6/13/2002 7:46 PM

> Subject: RE: [Ta\_Seti] Anyone here study hieroglyphic translation?

>

> With all due respect, if we are going to learn a

> script it might be good to learn its name according to

> the people who developed it. In this case... the

> proper term is MTU NTR (MTU, meaning words/script adn

> NTR, meaning divine or sacred)

| 2521|2002-06-17 11:19:25|Mickel Hendrix|Re: Light Bulb|

Hotep,

Once again, Greenberg you are failing to see the obvious by hurling some thing about a lotus plant. Do you not see that the object the Kemite is holding attached to something, via a cable or wire?

Oh, where did you duck off to, when we were discussing your red-haired pharaohs? Because I noticed you didn't have anything to say when I hipped you to the view of the ancient Kemites when it came to red-haired people.

P.E.A.C.E. Progress....

--- neseret <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)> wrote:  
> --- In Ta\_Seti@y..., Mickel Hendrix  
> wrote:  
>> Hotep God,  
>>  
>> Yeah, Brother Amen is on point. I got his piece.  
>>  
>> P.E.A.C.E. Progress....  
>>  
>> --- cristofori whitakara  
>> wrote:  
>>>  
>>> when eye was working at the schomburg, 5 years  
> or  
>>> so ago. eye came across this book by Nur Ankh  
> Amen  
>>> " The ankh: African origin of electromagnetism"  
>>> Jamaica, NY : Nur Ankh Amen Co., 1993. This  
> book  
>>> discusses electric apparatus and appliances in  
>>> egypt, electric oscillators, and technology in  
> egypt  
>>> up to 332 BCE.  
>>> Mickel Hendrix  
>>> wrote: Hotep,  
>>>  
>>> Well, we certainly can't expect the kernel of  
>>> western-Eurocentric scholars to give any  
> attention  
>>> to  
>>> the evidence that the Cushites of ancient Kemet  
> were  
>>> well acquainted with the light bulb. Afterall,  
> they  
>>> have a vested interest in controlling what go in  
> and  
>>> out of academia. How else can the white  
> supremacist  
>>> system control or hold sway over the masses of  
> the  
>>> people. Because if they can't and don't continue  
> to  
>>> do  
>>> so, all hell would break loose, from their point  
> of

> > > view. So, those of us who got light must  
> continue to  
> > > forge through the tundra of darkness, by any  
> means  
> > > necessary!  
> > >  
> > > P.E.A.C.E. Progress...  
> > >  
> > > --- selassieilive wrote:  
> > > > Greetings All  
> > > > Was the light bulb created by Edison or is  
> there  
> > > > evidence of it's  
> > > > existence in Alkebulan thousands of years  
> before  
> > > > him?  
> > > >  
> > > > <http://www.theforbiddenknowledge.com/chaptera/>  
> > > >  
> > > > Peace  
>  
> Whatever.  
>  
> Nonetheless, the "Dendera lightbulb" is promulgated  
> primarily by  
> white Eurocentric pseudoscientists, mainly von  
> Daniken. The actual  
> scene is about the generation of the universe from a  
> lotus flower,  
> which is part of traditional Egyptian religion, and  
> is graphically  
> shown in the original poster's imagery.  
>  
> As for the fraud of the "Dendera lightbulb" and its  
> well-studied  
> past, see  
>  
>  
  
<<http://ourworld.compuserve.com/homepages/FDoernenburg/mainde.htm>>  
> or  
>  
  
<<http://ourworld.compuserve.com/homepages/FDoernenburg/Dendera1.htm>>  
>  
> <<http://www.catchpenny.org/dendera.html>>

>  
>

<<http://jcolavito.tripod.com/lostcivilizations/id11.html>>

>

> Katherine Griffis-Greenberg

>

> University of Alabama at Birmingham

> UAB Options/Special Studies

>

> <http://www.griffis-consulting.com>

>

>

---

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| 2522|2002-06-17 11:24:39|Mickel Hendrix|Re: The Kemetic Origin of Hinduism-Buddhism|  
Hotep,

Dude, where did you read in my post about an Aryan invasion? If you would have interpreted correctly, you would have came to another conclusion.

Obviously, you didn't gather what I said in reference to Dravidian influences on the so-called Sanskrit language.

And it doesn't take a genius to figure out that there are many parallels in all ancient peoples mytho-symbolical system. One thing's for sure, the roots of civilization (civil administration) lie in mother Afruika.

Lastly, the observations I presented are solid, which prove a clear connection between the Kemetic-Dravidian-Hindu-Buddhist mytho-symbolical system. I'm done...

P.E.A.C.E. Progress...

--- Arjuna\_8 <[arjuna\\_8@yahoo.com](mailto:arjuna_8@yahoo.com)> wrote:

> dude first of all their is no aryan invasion if you  
 > would do  
 > research it is a white theory to expain why blacks  
 > had this high  
 > veic culture in india and indus valley. there was no  
 > assimulation,  
 > sanskrit was brought to india as a presit language  
 > and educated  
 > language much lke latin was to rome.the drvadians  
 > namely the tamils  
 > and telugu's say they are fomr lemuria another  
 > sunken continent wich  
 > lanka and australia are remnant ofaccordding to  
 > them. ever  
 > plaothieistic religion has similaritys fomr yoruba  
 > to roman gods to  
 > vedic gods.--- In Ta\_Seti@y..., Mickel Hendrix  
 > wrote:  
 >> Hotep,  
 >>  
 >> --- "Derrick, Alexander"  
 >> wrote:  
 >>> Greetings all.  
 >>>  
 >>> Ancient and modern Hindu practices are indeed  
 > very  
 >>> theistic.  
 >>  
 >> My point exactly, for those who have argued that  
 >> Hinduism-Buddhism is atheistic! Furthermore, it  
 >> shouldn't be too difficult, nor require a rocket  
 >> scientist (or maybe it does for some) to figure  
 > out  
 >> that the most reasonable explanation for the  
 > parallels  
 >> between the Dravidian and Hindu-Buddhist systems  
 > lies  
 >> in the fact that there was an assimilation process  
 >> that occurred between the aboriginal  
 >> Dravidian-Cushites and the Johnnie-Come-Lately  
 >> pale-skinned tribes, which not only resulted in  
 > blood  
 >> mixing, but also cultural influence, in this case,  
 > the  
 >> former effecting the latter. A tedious glance at  
 > the

> > so-called Indo-European Sanskrit language reveals  
> a  
> > Dravidian influence on its structure.  
> >  
> > > Siddhartha is the first commonly acknowledged  
> Buddha  
> > > pioneering what we now  
> > > called Buddhism.  
> >  
> > Siddarta maybe viewed as the first acknowledged  
> > Buddha, but his theological system wasn't totally  
> > original, which means he grafted some of his  
> ideology  
> > from those, who were in India long before him;  
> hence  
> > the parallels between Dravidian theology and  
> Buddhism.  
> > And since the Dravidians were Cushites themselves,  
> it  
> > is more than safe to add the parallels between the  
> > Kemetic theology and Buddhism, in light of the  
> fact  
> > that there is a kinship between the Dravidians and  
> > Kemetic systems.  
> >  
> > > Hinduism is not atheistic. Siddhartha who is the  
> > > corner stone of the Buddhist  
> > > philosophy was raised and groomed in Indian  
> cultures  
> > > of the time which  
> > > believed in higher external deities. Shiva,  
> Vishnu,  
> > > Ganeesh,...(?)  
> >  
> > My point exactly! A comparative analysis will show  
> > that the Hindu trinity or triform god Brahma,  
> Vishnu,  
> > and Siva, as Creator, Preserver, and  
> > Destroyer-Restorer, are in conjunction with Set,  
> Heru,  
> > and Ausar.  
> >  
> > Another Kemetic trinity that comes to mind is  
> > Ptah-Seker-Ausar, with the first being the  
> Creator,  
> > the second as the Destroyer, and the third being



> the  
>> Resurrected, or Restored to Life. In the Kemetic  
>> doctrine, the scribe writes to be delivered from  
>> Seker, who is the snatcher of souls, devourer of  
>> hearts, and the gate-keeper in the darkness, and  
> whose  
>> name is Suti, which is the evil personification  
> Set.  
>>  
>>  
>> Individually, Siva is associated with a bull,  
> which is  
>> found among the Dravidians and Kemites, the latter  
>> having identified it as Apis-Serapis, which is  
>> associated with Ausar.  
>>  
>> In a depiction of Vishnu, he is shown being  
> encircled  
>> eight times by a snake, which represents the  
> Serpent,  
>> whose head Vishnu trods on with his foot. In the  
>> Metternich Stele, a portrait of Heru depicts him  
>> standing on the head of a crocodile, which is one  
> of  
>> the Serpent types of the ancient Kemites.  
>>  
>> There is also a depiction of the Hindu god Agni,  
> with  
>> Seven Arms attached to his body. They represent  
> none  
>> other than the Seven Powers, Souls, Principles, or  
>> Breaths. In the Kemetic doctrine, the Pharaoh is  
>> mentioned as having Seven Souls. Also, there are  
> the  
>> Seven Uraei, who are the Fiery Spirits, or Serpent  
>> Powers.  
>>  
>> And are we to explain, as a coincidence, the fact  
> that  
>> the names of Ausar and Auset are found as Isi and  
>> Iswara in the Hindu doctrine? One might even be  
>> tempted to give close attention to the similarity  
>> between the names Siva and Apis.  
>>  
>>> To become "enlightened" according to Siddhartha  
> does

> > > not require an external  
> > > god. So in that respect his teaching is  
> atheistic,  
> > > without a deity.  
> >  
> > Here, you're partaking of the term technicality,  
> by  
> > stating because of his omission of an external  
> god,  
> > he was atheist. This reminds one of the notion to  
> not  
> > make physical-external images of the Most High.  
> So,  
> > what of the internal?  
> >  
> > > Many of Siddhartha's teachings appear  
> > > agnostic,atheistic, and ignor-ant of  
> > > personal/external deities(as I have learned from  
> the  
> > > now infamous monks).  
> > >  
> > > If asked questions that did not deal directly  
> with  
> > > what he was teaching he  
> > > simply remained silent.  
> >  
> > One only wonders why he would remain silent, if  
> asked  
> > something that didn't pertain to what he taught.  
> >  
> > > Theism and Atheism are European constructs and  
> need  
> > > to be considered and  
> > > contemplated by using European logic and reason.  
>  
> >  
> > Then, there is what's called the Seven Planes of  
> > existence, which coincide with the other forms of  
> > Seven and are present in both the Kemetic and  
> > Hinduistic systems. But, because ignorance, it is  
> > commonly believed that they are rooted in the  
> > Hinduistic system. In order, these are the  
> Physical,  
> > Etheric, Astral, Mental, Spiritual, Cosmic, and  
> > Nirvana (Nibbana), which is ultimate divination.  
> In

> > the Kemetic system, they are the Khat, Ba, Khaba,  
> Akhu  
> > (Khabit), Sekhen, and Ren.  
> >  
> > Lastly, the term Lotus, which is the Buddhist  
> > position, when practicing Yoga, which harkens back  
> to  
> > the Star Wars Jedi Master Yoda, who, subliminally,  
> was  
> > speaking of the Tantric meditation, recalls the  
> > Kemetic term Rut. It means to be Strong, Sound, to  
> > Thrive, Succeed, Prosper, Grow, Flourish, as is  
> the  
> > quest of the Buddhist. The Kemetic Rutu signifies  
> > Healthy, Growing Plants, Shoots of a Plant. Ret  
> means  
> > to Spring Up, as does the Seven-Petaled Lotus  
> Plant,  
>

=== message truncated ===

---

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| 2523|2002-06-17 14:10:37|mansu\_musa|Archaeologists 'uncover hidden pyramids' in  
Uzbekistan|

Archaeologists 'uncover hidden pyramids' in Uzbekistan

Archaeologists have discovered a series of ancient pyramids in  
Uzbekistan.

The hidden structures are 15 metres high and believed to be up to  
2,700 years old.

The BBC reports they were found in remote mountain gorges in the  
south of the country.

Archaeologists say they're similar to Egyptian pyramids, but their  
faces are flat instead of stepped.

The pyramids were found in the Kashkadarya and Samarkand regions of  
Uzbekistan.

Experts believe their isolation probably stopped them being taken  
apart for building materials.

Story filed: 11:57 Monday 17th June 2002

| 2524|2002-06-17 14:42:49|a.manansala@attbi.com|Re: Archaeologists 'uncover hidden  
pyramids' in Uzbekistan|

- >
- >
- >
- > Archaeologists say they're similar to Egyptian pyramids, but their
- > faces are flat instead of stepped.

I wonder if they got mixed up here. Most Egyptian pyramids have flat faces.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2525|2002-06-17 16:20:21|Derrick, Alexander|Re: The Kemetic Origin of Hinduism-Buddhism|

Excellent point. There are striking cultural and cosmological similarities between the KMT and the Yoruba. This is very interesting because of the relative distances between cultures.

KMT is further from Nigeria than KMT is from the whole of India(on my map).

Here are a few similarities that I think warrant further investigation between the Yoruba and ancient KMT.

- 1) Similar hand drums and music technology.
- 2) Similar cosmology. (refer to early post)
- 3) Ritual sacrifice of animals.
- 4) Ritual possession.
- 5) Obelisks. refer to early post)
- 6) Masking culture.
- 7) Social structure(class system).
- 8) Metal casting technique.
- 9) Hieroglyphic script and similar usage.
- 10) Similar & exact figural gestures and compositions.
- 11) propitiation of ancestor.
- 12) deified kings.
- 13) anthropomorphic-theism & personified natural forces  
(the supreme deity of both areas is abstract and not personified)
- 14) Artist/art important in social system.
- 15) Secret/initiation based orders & societies.
- 16) Ethnic/ritual incisions and scarification.
- 17) Pots as sacred vessels.
- 18) Architectural elements become physical representation of spirit world.
- 19) Cosmetics have a spiritual significance.
- 20) Funerary equipment.
- 21) Dance as part of religious ceremonies.
- 22) Music as part of religious ceremonies.
- 23) Distinct social class for religious singers.

- 24) Breath has a spiritual quality.
- 25) Male and female kingship.
- 26) Male and female divinities.
- 26) Dynasties.
- 27) Similar treatments of artistic form.
- 27) Practical abstract art, not portraiture.
- 28) Residence of divine forces in amulets and statues and nature.
- 29) Each city worships local divinities.
- 30) Fertility doll echos ancient ankh shape.
- and many, many, many more...

Perhaps the idea of Ase as universal life force might be successfully applied to the ankh character found incised on temple walls?

There are many generic similiarites that are to be found in the teachings of all world religions\*. The source of these teachings is not to be found in Africa. It is the greatest teach of all, nature and observation.

I would like to suggest that anywere in the universe one finds organized life one might find spiritual systems similar to that found on earth. Its in our nature.

Time will teach.  
Alex Derrick.

\*Can science be classified as an aesthetic religion speciliazed in obtaining information?

-----Original Message-----

From: Arjuna\_8

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: 6/14/2002 6:32 PM

Subject: [Ta\_Seti] Re: The Kemetic Origin of Hinduism-Buddhism  
ever[y] plaothieistic religion has similaritys fomr yoruba to roman gods  
to ...

| 2526|2002-06-17 16:25:50|Derrick, Alexander|Restoration digital|

<http://ej.rsna.org/ej3/0097-99.fin/ejmumie.htm>

[http://www.geocities.com/Athens/Crete/3102/faces\\_of\\_the\\_pharaohs.htm](http://www.geocities.com/Athens/Crete/3102/faces_of_the_pharaohs.htm)

Here are some more examples of restoration of Mummies.

The first is scientific, the later being more illustrative and euro-centric.

Umm, if you can't recognize King Tuts Mummy as an negro African I have no credibility in the rest of your work.

Time will teach.

Alex D.

| 2527|2002-06-17 17:03:05|mansu\_musa|Re: Restoration digital|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> <http://ej.rsna.org/ej3/0097-99.fin/ejmumie.htm>

>

[http://www.geocities.com/Athens/Crete/3102/faces\\_of\\_the\\_pharaohs.htm](http://www.geocities.com/Athens/Crete/3102/faces_of_the_pharaohs.htm)

m

>

> Here are some more examples of restoration of Mummies.

>

> The first is scientific, the later being more illustrative and euro-

centric.

>

> Umm, if you can't recognize King Tuts Mummy as an negro African I

have no

> credibility in the rest of your work.

>

> Time will teach.

> Alex D.

Most of those facial reconstructions don't even look like modern day egyptians. I am insulted,not to mention the fact they also look all like europeans,and I don't even know berber type northern Africans that look like these people. Most of the reconstruction look the same,and the so called elder lady is probally from the ptolomeic dynastic. I did a little reserch on hathshepsut's mummy and suposedly the one is her actual mummy but they are not sure.

What a joke.

| 2528|2002-06-17 18:16:06|Lisa Douglas|On The Origin Of Things|

Greetings Ta\_Seti... I would like to share a poem that was read on the bus after we had left the Great Pyramids of Kemet( I traveled there in July 2000). This began for me my journey of knowing "self." While on this journey many doors have opened and one of them was this group. I appreciate all of you who continue to share your knowledge and your research because it has helped me tremendously. Hotep~Anu~

**| On The Origin Of Things**

**Look around you Black Child, your creation is everywhere. Though painted, distorted, given new names, they bare your prints just the same. Sharpen your eye, tune your ear, so you know what you see, understand what you hear.**

**You were the first to write, the first to read, Humanity springs from your black seed. For a hundred and ten thousand years you were alone, then the caucasian man was born.**

**Out of the ice, inside the cold, a chill set in this new man's soul; others have been credited with the things they learned from you. Newton, Pythagororas and Galileo too. Sharpen your eye, tune your ear, so you know what you see, understand what you hear.**

**You made the serpent the symbol of healing art. And African justice was Goddess Maat, who weighed herself against the African soul, truth and justice blindfold.**

**The George Washington monument is yours too, a copy of the African's Tekenu, the symbol of the Black man's power of creation, the Black man's penis in divine procreation.**

**The king of southern Egypt wore the white crown. Keep listening and you'll catch your mouth when you learn that the central government in Egypt was known as the "white house." Sharpen your eye, tune your ear, so you know what you see, understand what you hear.**

**Your God Osiris was restored to life, long before Buddha long before Christ. And today, what you call the Madonna and Child, is but the first Black family worshipped 'long the Nile.'**

**And when you feel the spirit the Holy Ghost, you should know that it started at Abydos,**

**where God Osiris's body was laid, theHoly  
Land, where Africans prayed.**

**Minute by minute, hour by hour, when you  
lose your history you lose your power.  
Sharpen your eye, tune your ear, so you know  
what you see, understand what you hear.**

**Listervelt Middletown**

**~Ashe!~**

---

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| 2529|2002-06-17 22:33:06|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
At 03:55 PM 6/17/02 +0000, [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>

>> Hi Arjuna

>>

>> You claim the Dravidian speaking people regard the middle east as  
>> their place of origin. Please post the references written by DRAVIDIAN  
>> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim a middle  
>> Eastern origin.

>>

>>

>

> In the Tamil Sangam literature, there is a claim that the  
> original Sangam was much further south in a land that had  
> been submerged by the sea.

>

> Regards,



> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

The ancient Dravidians originated in Saharan Africa. They entered South India in two waves one from the north, and the other from southern homeland that formerly existed on an Island in the Pacific that connected East Africa and India in ancient times called Kumarinadu.

The ancient Dravidians were members of the Proto-Saharan people that later developed into the C-Group people of Nubia. The Proto-Tamilian speaking Dravidians left India along with Mande speaking people around 3000-2500 BC to settle parts of West Asia (Iran), the Indus Valley and later Central Asia and China. This people were basically bowmen who herded cattle. They founded the Indus Valley Civilization and the Xia and First Shang empire of China.

Due to tectonic changes in the Indus Valley the Proto-Tamilian group that remained in this area evolved into various tribal groups and the Brahui people ( who claim they came from Phonesia). The main group of Proto-Tamilian people who migrated into India moved Southward and evolved into the Kanarese/Kannada. These Dravidian people spread neo-Harappan culture into much of Northern India. These Dravidians worshiped the god Amma. The Dravidians could not immediately conquer South India because it was already under the control of the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The Tamil knew them as warlike people who used the bow and noose.

The earliest mention of the Naga, appear in the Ramayana , they are also mentioned in the Mahabharata. In the Mahabharata we discover that the Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the Chilappathikaran made it clear that the first great kingdom of India was Naganadu.

The Naga probably came from Kush-Punt/Ethiopia. The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre.

In Sumerian text, it is claimed that the Ountites traded with the people of the Indus Valley or Dilmun. According to S.N. Kramer in The Sumerians, Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe kings who ruled India. The founder of the dynasty was Za Besi Angabo. This dynasty according to the Kebra Nagast began around 1370 BC. These rulers of

India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas ( Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invansion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: Mahawanso, and are said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system: Nagari. Nagari is the name for the Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,'I,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic was used as the model for Armenian writing, as was many of the Transcaucasian scripts. The Naga introduced worship of Kali, the Serpent, Murugan and the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga.

Kumarinadu

The Naga were defeated by another group of Dravidian speaking people form Kumarinadu. Kamarinadu is suppose to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kamarinadu was made up of seven nadas or regions. The Dravidian scholars Adiyarkunallar and

Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kamarinadu.

Kumarinadu was ruled by the Pandys/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandys worshipped the goddess Kumari Amman. This Aman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandys were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandia's) and valiantly made his enemies bow to him". The mention of the fish emblem indicates the African origin of the Pandys. The Proto-Saharans claimed that their great ancestor was Ma and that they belonged to the Ma (fish) clan. Fish tails were a common feature of the Egyptians, Elamites, Sumerians and Dravidians.

The common god of the fish cult was the man-fish (of Eridu) in Mesopotamia and Syria, and the ithyphallic forms of Min, a proto-type of Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma of the Dogon, the goddess of the fish eyes, the Malabar fish bearer of Maana; and the sacred fishes of the Maapilla of the West coast of the Dekkan. At ancient Adulis, the Greeks claimed that the fish worshippers were called Ichthyophagi or Poseidon.

In fact the first kings of these people used the consonants MNS, in the term used for king: Menes, King Aha of Egypt, Mannan of the Dravidians, and the Mansa of the Mande speaking people. The descendants of Ma, include this name in their ethnonyms: Mande= "the children of Ma". And in Kannada, Tlugu and Tulu, the word Mandi= "people".

The Pandys who probably spoke Malayalam, were worshippers of Posidon or Potidan of the Classical writers. Just as the Kalittokai, mentioned that the totem of Pandia was the Fish, we find that Africans in areas adjoining the former lands associated with Kumarinadu also worshipped the Fish. As a result in ancient times Nubia and modern Ethiopia was called Poseidonia due to their worship of Poseidon the god of the sea and the mountains.

The major god worshipped by the Pandys and East Africans is Murugan, the god of the mountains. This mountain god of the Dravidians: Murugan, has the name among 25 east African ethnic groups.

The Greek god Posidon of the East Africans parallels the Dravidian god Siva. The god Siva is sometimes referred to as the "Great Fish" and represented by Fish signs. In addition, throughout Tamilnadu, tridents are associated with temples dedicated to the worship of Siva. The trident was also associated with Siva.

The final Dravidian speaking people to enter South India were the Tamil. The Tamil, who were early Kings of Shang China, were forced out of China by the Zhou dynast and other contemporary mongoloid groups, across

Southeast Asia and Tibet into India. These people defeated the Pandyan , Cholas and Cheras and became the dominant group in South India. In Summary , Dravidian literature makes it clear that the Dravidian people came to South India from the North, South and East. These people took away the South from the Naga (Puntites and Kushites), who along with the Dravidians worshipped the gods Amon and Murugan. Moreover, it was the Ethiopians who probably introduced Sanskrit writing to the Indians. It is due to this history of Dravidian speaking people that explains the close, genetic unity between the language and cultures of the people.

C.A. Winters

| 2530|2002-06-17 23:56:57|willie bennett|Re: maps of paleovegetation|

>From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] maps of paleovegetation  
>Date: Mon, 17 Jun 2002 06:22:28 -0000  
>  
>there is some interesting information from the quaternary  
>environments network regarding reconstructions of ancient ecosystems  
>presented as "the global atlas of paleovegetation since the last  
>glacial maximum."  
>  
><http://www.soton.ac.uk/~tjms/adams1.html>  
>  
>~  
>

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Send and receive Hotmail on your mobile device: <http://mobile.msn.com>

| 2531|2002-06-18 01:37:18|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

yes your right i found out they found a ganesha in the ruins of the sudan.--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > why don;t you read tamil history and see what they say about

thier

> > ancestry ionstead of making it up, and always again trying to

> relate

> > everything ot egypt.this is reall ypathetic to me i bet if

aleins

> > came ot earth , you would say they came from egypt.--- In  
> > Ta\_Seti@y..., "mansu\_musa" wrote:  
> > > There is much evidence suggesting that ancient Tamil  
> > > culture and civilization descended, at least in part,  
> > > from numerous cultures around the eastern and southern  
> > > Mediterranean area, including Sumer, Mesopotamia, Elam,  
> > > Egypt, and Crete.  
> > >  
> > > R.C.C. Fines' article (citation below) points out  
> > > similarities between Isis (a goddess of Egypt) and  
> > > Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),  
> > > including the heroine's coming upon the hero's dismembered  
> > > body, reassembling the pieces, and at least temporarily,  
> > > resurrecting the hero. Fines suggests that in addition  
> > > to the possible origins of ancient Tamil culture in  
> > > Egyptian culture, there was later contact also through  
> > > sea trade in the course of which the Isis myth could  
> > > have traveled to south India.  
> > >  
> > > - Eric  
> > > <<http://ccat.sas.upenn.edu/~emiller>>  
> > >  
> > > Fines, R.C.C. 1993. "Isis and Pattini: The Transmission  
> > > of a Religious Idea from Roman Egypt to India." Journal  
> > > of the Royal Asiatic Society, 3 (Nov.): 377-91.  
>  
>  
>  
> why don;t you read tamil history and see what they say about thier  
> ancestry ionstead of making it up, and always again trying to

relate

> everything ot egypt.this is reall ypathetic to me i bet if aleins  
> came ot earth , you would say they came from egypt.--- In  
>  
> First of all I am not trying to relate anything to egypt. I am a  
> member of a study group on yahoo that a Indian scholar is hosting.  
> The last message was about cultral interactions between tamils and  
> Africans okay. The indian scholar is the one that publised

this,and

> not me. The thread was abut cultral interactions between tamils

and

> roman era egypt,because they found a big trading system between

the

> two in a port city in the sudan. I am noit trying to relate

anything

> t egypt,except what some indian scholar posted in his club. I felt

> lkike sharing it with this club since this club is about african

> history. I know tamil history. I know the history of India.Nobody

is

> trying to steal it damn

> CHILLLL

| 2532|2002-06-18 01:40:47|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

ther eis no think they were and some of them still are, i have been

to india and i have studied these people, but ot say they are

related to egyptians is a ludicrist as saying that blacks in the

solomon islands in the pacific ocean are realted to the yoruba

culturally.--- In Ta\_Seti@y..., "mansu\_musa"

wrote:

> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > clyde buddy as i said before the tamil are not illeterate lie

most

> > african society they wrote on where they came form dude, ther

eis

> no

> > reason to theorize on a peoles origin , especially iof your not

> > wiling to read what they have said where they come fomr dude. so

> > beucase they found poersian pottery in south africanin those

> > anceints cities does that means south african come from persia.

> > cause they found genesha in nubia also does that mean nubians

are

> > fomr india. all lanaguages in the middle east are related does

> that

> > mean they all come fomr egypt.dude i have heard hwo certain

> scholars

> > have said this and that to say thier are similaritys in

language,

> in

> > the ibo tongue they say duhitar is daughter in english does that

> > mean englosh is fomr ibo.--- In Ta\_Seti@y..., Clyde Winters

> > wrote:

> > > Hi

>>> I disagree, the Dravidian speaking people which includes the

Tamil

>>> originated in Middle Africa. From here they migrated to West

Asia

>> and

>>> eventually India. This is supported by the evidence presented

by

>> B.B. Lal

>>> back in the 1960's of similarities between the ancient red-and-  
>> black

>>> pottery of Nubia-Egypt and the pottery used by the ancient

>> Dravidians of

>>> South India. Furthermore, the languages spoken by the

Dravidians

> and

>>> Africans share a genetic relationship. If you are interested I

>> would be

>>> happy to send a list of the articles on the African-Dravidian

>> relationship.

>>>

>>> C.A. Winters

>>>

>>>

>>>

>>>

>>> At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:

>>>> There is much evidence suggesting that ancient Tamil

>>>> culture and civilization descended, at least in part,

>>>> from numerous cultures around the eastern and southern

>>>> Mediterranean area, including Sumer, Mesopotamia, Elam,

>>>> Egypt, and Crete.

>>>>

>>>> R.C.C. Fines' article (citation below) points out

>>>> similarities between Isis (a goddess of Egypt) and

>>>> Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),

>>>> including the heroine's coming upon the hero's dismembered

>>>> body, reassembling the pieces, and at least temporarily,

>>>> resurrecting the hero. Fines suggests that in addition

>>>> to the possible origins of ancient Tamil culture in

>>>> Egyptian culture, there was later contact also through

>>>> sea trade in the course of which the Isis myth could

>>>> have traveled to south India.

>>>>  
>>>> - Eric  
>>>><<http://ccat.sas.upenn.edu/~emiller>>  
>>>>  
>>>>"Isis and Pattini: The Transmission  
>>>>" Journal  
>>>> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
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>> Service.  
>  
>  
> found genesha in nubia  
>  
> When was this????  
>  
> Do you think Tamils and Dravidians are black people in the same  
> sense as Africans???

| 2533|2002-06-18 01:52:45|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|  
dude i asked you have you read where the tamils say they come from,  
i didn't ask what others want to theorize where they come from. and  
dude i thought many of the nubians languages were undeciphered how  
can you relate them.? has it ever occurred to any one maybe the  
tamils influenced the Egyptians is not the Vedas the oldest works in  
religion. did not the Arabs affect Africa and influence it as also  
colonialization, everything does not come from Egypt or Africa. dude  
they say Akan people have similar language to Arabic does that mean  
they are Arabs. just because some pots are similar means nothing  
any culture can have similar pots. dude Clyde dude like i said read where  
the tamils say they come from dude.--- In Ta\_Seti@y..., Clyde  
Winters wrote:  
> Hi Arjuna  
>  
> I welcome your comments, but clearly you have not read the  
literature on



> the origin of the Tamils. I agree, the languages of the middle East  
> especially Egyptian and Semitic are related, but this comes from

the fact

> that the speakers of these languages came from Africa. This is

why we find

> an African substratum in Semitic languages. Moreover, the

Ethiopian Semitic

> languages are the oldest Semitic language spoken in the area. This

is

> supported by the fact that it is closely related to Akkadian. If

you study

> history and anthropology, it is clearly recognized that the

Akkadians

> migrated into the middle east, since the original inhabitants of

the area

> spoke Sumerian, which is also genetically related to Africa.

Before the

> Sumerians entered the area, both in Egypt and West Asia, the

rulers of the

> area were a small sized people known in both Egypt and Mesopotamia

as the Anu.

> Europeans have claimed that the Dravidian speaking people

came from

> Iran, but the linguistic evidence and anthropological evidence

speak of

> Nubia. I never said the Dravidians came from Egypt--they came from

Middle

> Africa the ancient Sahara, and belonged to the C-Group people.

> You claim the Dravidian speaking people regard the middle east

as

> their place of origin. Please post the references written by

## DRAVIDIAN

> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim a

middle

> Eastern origin.

>

> C.A. Winters

>

>

>

> At 09:01 AM 6/16/02 -0000, Arjuna\_8 wrote:

>> clyde buddy as i said before the tamil are not illeterate lie

most

>> african society they wrote on where they came from dude, there

is no

>> reason to theorize on a people's origin, especially if you're not

>> willing to read what they have said where they come from dude. so

>> pottery in south africa in those

>> ancient cities does that mean south africa come from persia.

>> because they found genesha in nubia also does that mean nubians

are

>> all languages in the middle east are related does that

>> mean they all come from egypt. dude i have heard how certain

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>> have said this and that to say there are similarities in

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>> the ibo tongue they say duhitar is daughter in english does that

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>>> Hi

>>> I disagree, the Dravidian speaking people which includes the

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>>> originated in Middle Africa. From here they migrated to West

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>> B.B. Lal

>>> back in the 1960's of similarities between the ancient red-and-

>> black

> > > pottery of Nubia-Egypt and the pottery used by the ancient  
> > Dravidians of  
> > > South India. Furthermore, the languages spoken by the Dravidians

and

> > > Africans share a genetic relationship. If you are interested I  
> > would be  
> > > happy to send a list of the articles on the African-Dravidian  
> > relationship.

> > >

> > > C.A. Winters

> > >

> > >

> > >

> > >

> > > At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:

> > > > There is much evidence suggesting that ancient Tamil  
> > > > culture and civilization descended, at least in part,  
> > > > from numerous cultures around the eastern and southern  
> > > > Mediterranean area, including Sumer, Mesopotamia, Eelam,  
> > > > Egypt, and Crete.

> > > >

> > > > R.C.C. Fines' article (citation below) points out  
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> > > > Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),  
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> > > > Egyptian culture, there was later contact also through  
> > > > sea trade in the course of which the Isis myth could  
> > > > have traveled to south India.

> > > >

> > > > - Eric

> > > > <<http://ccat.sas.upenn.edu/~emiller>>

> > > >

> > > > "Isis and Pattini: The Transmission

> > > > " Journal

> > > > of the Royal Asiatic Society, 3 (Nov.): 377-91.

> > > >

> > > >

> > > >

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Service.

| 2534|2002-06-18 01:55:53|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|  
clyde dude , dude man i never said they came ofmr the middle east ,  
i never stated where they came fomr at all i asked you to read where  
they sai dthey came fomr dude and also i saiod tamils i do not know  
much about kannadas i know tamils and telugus i have never studied  
the kanaadas or even the malayams that much dude but, i am sure they  
are all simmiliar in back round dude.--- In Ta\_Seti@y..., Clyde  
Winters wrote:

> At 03:55 PM 6/17/02 +0000, a.manansala@a... wrote:  
> >  
> >> Hi Arjuna  
> >>  
> >> You claim the Dravidian speaking people regard the middle

east as

> >> their place of origin. Please post the references written by

DRAVIDIAN

> >> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim

a middle

> >> Eastern origin.

> >>

> >>

> >

> > In the Tamil Sangam literature, there is a claim that the  
> > original Sangam was much further south in a land that had  
> > been submerged by the sea.

> >

> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>  
> The ancient Dravidians originated in Saharan Africa. They  
  
entered  
> South India in two waves one from the north, and the other from  
  
southern  
> homeland that formerly existed on an Island in the Pacific that  
  
connected  
> East Africa and India in ancient times called Kumarinadu.  
> The ancient Dravidians were members of the Proto-Saharan  
  
people that  
> later developed into the C-Group people of Nubia. The Proto-  
  
Tamilian  
> speaking Dravidians left India along with Mande speaking people  
  
around  
> 3000-2500 BC to settle parts of West Asia (Iran), the Indus Valley  
  
and  
> later Central Asia and China. This people were basically bowmen  
  
who herded  
> cattle. They founded the Indus Valley Civilization and the Xia and  
  
First  
> Shang empire of China.  
> Due to tectonic changes in the Indus Valley the Proto-  
  
Tamilian group  
> that remained in this area evolved into various tribal groups and  
  
the  
> Brahui people ( who claim they came from Phonesia). The main  
  
group of  
> Proto-Tamilian people who migrated into India moved Southward and  
  
evolved  
> into the Kanarese/Kannada. These Dravidian people spread neo-

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> culture into much of Northern India. These Dravidians worshiped

the god Amma.

> The Dravidians could not immediately conquer South India

because it

> was already under the control of the Naga. In Indian tradition the

Naga won

> central India from the Villavar (bowmen) and Minavar (fishermen).

The Naga

> were great seamen who ruled much of India, Sri Lanka and Burma.

To the

> Aryans they described as half man and snake. The Tamil knew them

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> people who used the bow and noose.

> The earliest mention of the Naga, appear in the Ramayana ,

they are

> also mentioned in the Mahabharata. In the Mahabharata we discover

that the

> Naga had the capital city in the Dekkan, and other cities spread

between

> the Jumna and Ganges as early as 1300 BC. The Dravidian classic,

the

> Chilappathikaran made it clear that the first great kingdom of

India was

> Naganadu.

> The Naga probably came from Kush-Punt/Ethiopia. The Puntites

were the

> greatest sailors of the ancient world. In the Egyptian

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> corresponds to Adulis, Hamasen and Tigre.

> In Sumerian text, it is claimed that the Ountites traded with

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> people of the Indus Valley or Dilmun. According to S.N. Kramer in

The

> Sumerians, Punt was probably called Meluhha, and Dilmun was

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> ancient name of the Indus Valley. (Today some scholars maintain

that Oman,

> where we find no ancient cities was Dilmun and the Indus Valley

may have

> been Meluhha).

> Ancient Ethiopian traditions support the rule of Puntites or

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> kings who ruled India. The founder of the dynasty was Za Besi

Angabo. This

> dynasty according to the Kebra Nagast began around 1370 BC. These

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> India and Ethiopia were called Nagas. The Kebra Nagast claims

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> Makeda "had servants and merchants; they traded for her at sea and

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> in the Indies and Aswan". It also says that her son Ebna Hakim or

Menelik

> I, made a campaign in the Indian Sea; the king of India made gifts

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> donations and prostrated himself before him". It is also said that

Manalik

> ruled an empire that extended from the rivers of Egypt (Blue

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> Nagast. The Kebra Nagast identification of an eastern Indian empire

ruled by

> the Naga, corresponds to the Naga colonies in the Dekkan, and on

the East

> coast between the Kaviri and Vaigai rivers.

> The presence of Meluhhaite/ Puntites in India may explain

the Greek

> tradition of Kusites ruling India up to the Ganges. It would also

explain

> the Aryan traditions of Mlechchas ( Sanskrit name for some of the

non-Aryan

> people) as one of the aboriginal groups of India. Many scholars

associate

> the name Mlechchas with Meluhha.

> The major Naga tribes were the Maravar, Eyinar, Oliyar,

Oviyar,

> Aru-Valur and Parathavar. The Nagas resisted the invasion of the

Cholas .

> In the Kalittokai IV,1-5, the Naga are described as being "of

strong limbs

> and hardy frames and fierce looking tigers wearing long and curled

locks of

> hair." The Naga kings of Sri Lanka are mentioned in the:

Mahawanso, and are

> said to have later become Dravidians, as testified to by the names

of these

> people: Naganathan, Nagaratnam, Nagaraja and etc.

> The major gift of the Naga to India was the writing system:

Nagari.



> Nagari is the name for the Sanskrit script. Over a hundred years

ago Sir

> William Jones, pointed out that the ancient Ethiopic and Sanskrit

writing

> are one and the same. He explained that this was supported by the

fact that

> both writing systems the writing went from left to right and the

vowels

> were annexed to the consonants. Today Eurocentric scholars teach

that the

> Indians taught writing to the Ethiopians, yet the name Nagari for

Sanskrit

> betrays the Ethiopia origin of this form of writing. Moreover, it

is

> interesting to note that Sanskrit vowels: a,aa,'I,u,e,o, virama

etc., are

> in the same order as Geez. Y.M. Kobishnor, in the Unesco History

of Africa,

> maintains that Ethiopic was used as the model for Armenian

writing, as was

> many of the Transcaucasian scripts. The Naga introduced worship of

Kali,

> the Serpent, Murugan and the Sun or Krishna. It is interesting that

> Krishna, who was associated with the Sun, means Black, this is

analogous to

> the meaning of Khons of the Kushites. Homer, described Hercules as

> follows: "Black he stood as night his bow uncased, his arrow

string for

> flight". This mention of arrows identifies the Kushites as

warriors who

> used the bow, a common weapon of the Kushites and the Naga.

> Kumarinadu

> The Naga were defeated by another group of Dravidian

speaking people

> form Kumarinadu. Kamarinadu is suppose to have formerly existed as

a large

> Island in the India ocean which connected India with East Africa.

This

> landmass is mentioned in the Silappadikaram, which said that

Kamarinadu was

> made up of seven nadus or regions. The Dravidian scholars

Adiyarkunallar and

> Nachinaar wrote about the ancient principalities of Tamilaham,

which

> existed on Kamarinadu.

> Kumarinadu was ruled by the Pandians/Pandians at Madurai

before it

> sunk beneath the sea. The greatest king of Kumarinadu was Sengoon.

> According to Dravidian scholars the Pandians worshipped the

goddess Kumari

> Amman. This Amman, probably corresponds to the ancient god Amon of

the

> Kushites. The Kalittokai 104, makes it clear that after the

Pandians were

> forced to migrate off their Island home into South India, "to

compensate

> for the area lost to the great waves of the sea, King Pandia

without

> tiresome moved to the other countries and won them. Removing the

emblems of

> tiger (Cholas) and bow (Cheras) he, in their place inscribed his

reputed

- > emblem fish (Pandya's) and valiantly made his enemies bow to him".
- > The mention of the fish emblem indicates the African origin

of the

- > Pandyans. The Proto-Saharans claimed that their great ancestor was

Ma and

- > that they belonged to the Ma (fish) clan. Fish tails were a common

feature

- > of the Egyptians, Elamites, Sumerians and Dravidians.
- > The common god of the fish cult was the man-fish (of

Eridu) in

- > Mesopotamia and Syria , and the ithyphallic forms of Min, a proto-

type of

- > Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma of the

Dogon,

- > the goddess of the fish eyes, the Malabar fish bearer of Maana ;

and the

- > sacred fishes of the Maapilla of the West coast of the Dekkan. At

ancient

- > Adulis, the Greeks claimed that the fish worshippers were called
- > Ichthyophagi or Poseidon.
- > In fact the first kings of these people used the consonants

MNS, in

- > the term used for king: Menes, King Aha of Egypt, Mannan of the

Dravidians,

- > and the Mansa of the Mande speaking people. The descendants of

Ma, include

- > this name in their ethnonyms: Mande= "the children of Ma". And in

Kannada,

- > Tlugu and Tulu, the word Mandi= "people".
- > The Pandyans who probably spoke Malayalam, were worshippers

of

- > Posidon or Potidan of the Classical writers. Just as the

Kalittokai,

> mentioned that the totem of Pandia was the Fish, we find that

Africans in

> areas adjoining the former lands associated with Kumarinadu also

worshipped

> the Fish. As a result in ancient times Nubia and modern Ethiopia

was called

> Poseidonia due to their worship of Poseidon the god of the sea and

the

> mountains.

> The major god worshipped by the Pandians and East Africans is

Murugan, the

> god of the mountains. This mountain god of the Dravidians:

Murugan, has the

> name among 25 east African ethnic groups.

> The Greek god Posidon of the East Africans parallels the

Dravidian god

> Siva. The god Siva is sometimes referred to as the "Great Fish" and

> represented by Fish signs. In addition, throughout Tamilnadu,

tridents are

> associated with temples dedicated to the worship of Siva. The

trident was

> also associated with Siva.

> The final Dravidian speaking people to enter South India were

the

> Tamil. The Tamil, who were early Kings of Shang China, were forced

out of

> China by the Zhou dynasty and other contemporary mongoloid groups,

across

> Southeast Asia and Tibet into India. These people defeated the

Pandians ,

- > Cholas and Cheras and became the dominant group in South India.
- > In Summary , Dravidian literature makes it clear that the

Dravidian

- > people came to South India from the North, South and East. These

people

- > took away the South from the Naga (Puntites and Kushites), who

along with

- > the Dravidians worshipped the gods Amon and Murugan. Moreover, it

was the

- > Ethiopians who probably introduced Sanskrit writing to the

Indians. It is

- > due to this history of Dravidian speaking people that explains the

close,

- > genetic unity between the language and cultures of the people.

>

>

- > C.A. Winters

| 2535|2002-06-18 02:14:19|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

- > yes your right i found out they found a ganesha in the ruins of the

> sudan.--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > > why don;t you read tamil history and see what they say about  
> thier

> > > ancestry ionstead of making it up, and always again trying to  
> > relate

> > > everything ot egypt.this is reall ypathetic to me i bet if

> aleins

> > > came ot earth , you woudl say they came ffomr egypt.--- In

> > > Ta\_Seti@y..., "mansu\_musa" wrote:

> > > > There is much evidence suggesting that ancient Tamil

> > > > culture and civilization descended, at least in part,

> > > > from numerous cultures around the eastern and southern

> > > > Mediterranean area, including Sumer, Mesopotamia, Eelam,

> > > > Egypt, and Crete.

> > > >

> > > > R.C.C. Fines' article (citation below) points out

> > > > similarities between Isis (a goddess of Egypt) and

> > > > Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),

> > > > including the heroine's coming upon the hero's dismembered

>>>> body, reassembling the pieces, and at least temporarily,  
>>>> resurrecting the hero. Fines suggests that in addition  
>>>> to the possible origins of ancient Tamil culture in  
>>>> Egyptian culture, there was later contact also through  
>>>> sea trade in the course of which the Isis myth could  
>>>> have traveled to south India.  
>>>>  
>>>> - Eric  
>>>> <<http://ccat.sas.upenn.edu/~emiller>>  
>>>>  
>>>> Fines, R.C.C. 1993. "Isis and Pattini: The Transmission  
>>>> of a Religious Idea from Roman Egypt to India." Journal  
>>>> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
>>  
>>  
>>  
>> why don't you read tamil history and see what they say about

thier

>> ancestry instead of making it up, and always again trying to  
> relate  
>> everything of egypt.this is really pathetic to me i bet if aleins  
>> came of earth , you would say they came from egypt.--- In  
>>  
>> First of all I am not trying to relate anything to egypt. I am a  
>> member of a study group on yahoo that a Indian scholar is

hosting.

>> The last message was about cultural interactions between tamils

and

>> Africans okay. The indian scholar is the one that published  
> this,and  
>> not me. The thread was about cultural interactions between tamils  
> and  
>> roman era egypt,because they found a big trading system between  
> the  
>> two in a port city in the sudan. I am not trying to relate  
> anything  
>> to egypt,except what some indian scholar posted in his club. I

felt

>> I like sharing it with this club since this club is about african  
>> history. I know tamil history. I know the history of India.Nobody  
> is  
>> trying to steal it damn

> > CHILLLL

yes your right i found out they found a ganesha in the ruins of the

Do you have a reference for this???

| 2536|2002-06-18 02:17:05|mansu\_musa|Re: KMT AND CONTACT WITH INDIA Auset|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> ther eis no think they were and some of them still are, i have

been

> to india and i have studied these people, but ot say they are

> related to egyptians is a ludicrist as saying that blacks in the

> solomon islands in the pacific ocean are realted to the yoruba

> culturally.--- In Ta\_Seti@y..., "mansu\_musa"

> wrote:

> > --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > > clyde buddy as i said before the tamil are not illeterate lie

> most

> > > african society they wrote on where they came form dude, ther

> eis

> > no

> > > reason to theorize on a peoles origin , especially iof your not

> > > wiling to read what they have said where they come fomr dude.

so

> > > beucase they found poersian pottery in south africanin those

> > > anceints cities does that means south african come from persia.

> > > cause they found genesha in nubia also does that mean nubians

> are

> > > fomr india. all lanaguages in the middle east are related does

> > that

> > > mean they all come fomr egypt.dude i have heard hwo certain

> > scholars

> > > have said this and that to say thier are similaritys in

> language,

> > in

> > > the ibo tongue they say duhitar is daughter in english does

that

> > > mean englosh is fomr ibo.--- In Ta\_Seti@y..., Clyde Winters

> > > wrote:

> > > > Hi

> > > > I disagree, the Dravidian speaking people which includes the

> Tamil

> > > > originated in Middle Africa. From here they migrated to West

> Asia

>>> and  
>>>> eventually India. This is supported by the evidence  
  
presented  
> by  
>>> B.B. Lal  
>>>> back in the 1960's of similarities between the ancient red-

and-  
>>> black  
>>>> pottery of Nubia-Egypt and the pottery used by the ancient  
>>> Dravidians of  
>>>> South India. Furthermore, the languages spoken by the  
> Dravidians  
>> and  
>>>> Africans share a genetic relationship. If you are interested

I  
>>> would be  
>>>> happy to send a list of the articles on the African-Dravidian  
>>> relationship.  
>>>>  
>>>> C.A. Winters  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> At 01:50 PM 6/15/02 -0000, mansu\_musa wrote:  
>>>>> There is much evidence suggesting that ancient Tamil  
>>>>> culture and civilization descended, at least in part,  
>>>>> from numerous cultures around the eastern and southern  
>>>>> Mediterranean area, including Sumer, Mesopotamia, Elam,  
>>>>> Egypt, and Crete.  
>>>>>  
>>>>> R.C.C. Fines' article (citation below) points out  
>>>>> similarities between Isis (a goddess of Egypt) and  
>>>>> Pattini (Kannagi, of Silappadikaram, the Epic of the

Anklet),  
>>>>> including the heroine's coming upon the hero's dismembered  
>>>>> body, reassembling the pieces, and at least temporarily,  
>>>>> resurrecting the hero. Fines suggests that in addition  
>>>>> to the possible origins of ancient Tamil culture in  
>>>>> Egyptian culture, there was later contact also through  
>>>>> sea trade in the course of which the Isis myth could  
>>>>> have traveled to south India.



>>>>  
>>>> - Eric  
>>>><<http://ccat.sas.upenn.edu/~emiller>>  
>>>>  
>>>>>"Isis and Pattini: The Transmission  
>>>>>" Journal  
>>>>> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
>>>>  
>>>>  
>>>>> Yahoo! Groups Sponsor ADVERTISEMENT  
>>>>  
>>>>> To unsubscribe from this group, send an email to:  
>>>>> Ta\_Seti-unsubscribe@y...  
>>>>  
>>>>  
>>>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
>>> Service.  
>>  
>>  
>> found genesha in nubia  
>>  
>> When was this????  
>>  
>> Do you think Tamils and Dravidians are black people in the same  
>> sense as Africans???

there is no think they were and some of them still are, i have been  
to india and i have studied these people, but ot say they are  
related to egyptians is a ludicrist as saying that blacks in the  
solomon islands in the pacific ocean are related to the yoruba

Are tamils black???? I am glad you called mr winters wout on this.  
| 2537|2002-06-18 02:58:14|Arjuna\_8|Archaeologists Discover Ancient Tomb |  
intact sarcophagus ever found, belonging to an overseer of workers  
who built the pyramids, Egypt's top archaeologist said Saturday.

Photos

AP Photo

Audio/Video

Archaeologists Discover Ancient Tomb (AP)

The limestone sarcophagus still had its lid glued to it, which "proves that no one opened it since (about) 4,600 years ago," said Zahi Hawass, who also led the excavation.

The body of the owner is still inside, Hawass told The Associated Press. He said the sarcophagus will be opened in September.

"It may be the oldest intact sarcophagus ever found," said Hawass, secretary-general of Egypt's Supreme Council of the Antiquities.

The tomb yielded pieces of pottery showing that it dates back to the 4th Dynasty (2613 B.C. - 2494 B.C.), a statement from Hawass' office said. By contrast, the tomb of King Tutankhamun dates from around 1350 B.C. That tomb was found almost intact by Harold Carter in 1922.

Hieroglyphics found in a tomb recently discovered near the Giza Pyramids revealed that the name of the sarcophagus' owner was Ny-Nsw-Wsert, and that his title was "overseer of the administrative district," meaning he was in charge of the work force, Hawass said.

He said the discovery was further proof that the Pyramids were built by Egyptians and not by people of a lost civilization.

The tomb, where the sarcophagus was found, is 1.25 miles southeast of the Sphinx in a large cemetery for the workmen who built the pyramids and tombs and temples on the Giza plateau, he said.

The overseer's tomb includes a corridor built of stone rubble and is consistent with the interior structure of the Giza Pyramids, Hawass said.

The burial chamber was carved in the rocks and has two openings, possibly to allow the soul of the deceased to communicate in and out of the chamber, the statement from Hawass' office said.

The same structure is found in the burial chamber of Cheops, also known as Khufu, of Great Pyramid fame.

The tomb includes five burial shafts ? one where the sarcophagus was found and the others believed to belong to the family of the overseer.

[http://story.news.yahoo.com/news?](http://story.news.yahoo.com/news?tmpl=story&u=ap/20020616/ap_on_sc/egypt_archaeology_3)  
[tmpl=story&u=ap/20020616/ap\\_on\\_sc/egypt\\_archaeology\\_3](http://story.news.yahoo.com/news?tmpl=story&u=ap/20020616/ap_on_sc/egypt_archaeology_3)

| 2538|2002-06-18 05:54:10|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
At 08:52 AM 6/18/02 -0000, Arjuna\_8 wrote:

> dude i asked you have you read where the tamils say they come from,  
> i didn't ask what others want to theorize where they come from. and  
> dude i thought many of the nubians languages were undeciphered how  
> can you relate them.? has it ever occurred to any one maybe the  
> tamils influenced the Egyptians is not the Vedas the oldest works in  
> religion. did not the Arabs affect Africa and influence it as also  
> Egypt or Africa. dude  
> they say Akan people have similar language to Arabic does that mean  
> they are Arabs. just because some pots are similar means nothing  
> any culture can have similar pots. dude Clyde dude like I said read where  
> the tamils say they come from dude.--- In Ta\_Seti@y..., Clyde

Hi Arjuna

In your post you claim that the Nubian languages are undeciphered. I believe that you are speaking of Meroitic. If this is the case, I tell you now that Meroitic was deciphered by myself back in 1983. You can read about my decipherment in the following articles:

Winters, Clyde Ahmad. (June 1984b). "A Note on Tokharian and Meroitic", Meroitic Newsletter/Bulletin d'Information Meroitiques, No.23, pages 18-21.

Winters, Clyde Ahmad. (1989b). "Cheikh Anta Diop et le déchiffrement de l'écriture meroitique", Cabet: Revue Martiniquaise de Sciences Humaines et de Littérature 8, pp. 149-152.

Winters, Clyde Ahmad. (1998). Meroitic funerary Text. Part 1, Inscription Journal of Ancient Egypt 1,(1), pp. 29-34.

Winters, Clyde Ahmad. (1998). Meroitic funerary Text. Part 1, Inscription Journal of Ancient Egypt 1,(2), pp. 41-55.

Winters, Clyde Ahmad. (1999). The inscriptions of Tanyidamani. Nubica IV und Nubica V., pp.355-388.

Also, I have read where the Dravidians say they came from. If you obtain a copy of the Dravidian Encyclopedia, you will find many articles I have written on the origin of the Tamil/ Dravidian people. You say that pots and languages have nothing to do with determining a relationship between and among ancient people. This is false, it is the study of archaeology and linguistics that open up a window into the ancient past which is not documented by written documents.

C.A. Winters

| 2539|2002-06-18 06:05:23|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
At 08:55 AM 6/18/02 -0000, Arjuna\_8 wrote:

> Clyde dude, dude man I never said they came from the middle east,  
> I never stated where they came from at all I asked you to read where  
> they said they came from dude and also I said tamils I do not know  
> much about Kannadas I know tamils and Telugus I have never studied

> the kanaadas or even the malayams that much dude but, i am sure they  
> are all simmiliar in back round dude.--- In Ta\_Seti@y..., Clyde

If you have not read about the history of the Dravidian people why are you making comments about something you have no knowledge of? How can you say they have similar backgrounds without presenting any evidence to support your claim? You should remain silent about things you don't know. In my earlier post I discuss the Sangam literature which discusses the origin of some of the Dravidians (Pandyans), but as you can see it says very little about the origin of other Dravidian people when we discuss the Southern origin of many Dravidian speaking people. The fact that the Naga, and Kushites had settled South and Eastern India before the occupation of these areas by the Dravidian speaking people indicates that many of the speakers of these languages were absorbed by the Cheras, Chola and later the Pandyan people, after the Proto-Dravians had left Middle Africa to found civilization in the Indus Valley. This would explain much, of the close relationship of the Dravidian and African languages. Just because you don't agree with the facts relating to an African origin of the Dravidians people does not make you right. Provide evidence supporting your claims.

C.A. Winters

><> wrote:

>> At 03:55 PM 6/17/02 +0000, a.manansala@a... wrote:

>>>

>>>> Hi Arjuna

>>>>

>>>> You claim the Dravidian speaking people regard the middle

> east as

>>>> their place of origin. Please post the references written by

> DRAVIDIAN

>>>> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which claim

> a middle

>>>> Eastern origin.

>>>>

>>>>

>>>

>>> In the Tamil Sangam literature, there is a claim that the

>>> original Sangam was much further south in a land that had

>>> been submerged by the sea.

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>> <http://home.attbi.com/~a.manansala/afro.htm>

>> The ancient Dravidians originated in Saharan Africa. They

> entered

>> South India in two waves one from the north, and the other from

> southern

>> homeland that formerly existed on an Island in the Pacific that

> connected

>> India in ancient times called Kumarinadu.

>> The ancient Dravidians were members of the Proto-Saharan

> people that

>> later developed into the C-Group people of Nubia. The Proto-

> TAMILIAN

>> speaking Dravidians left India along with Mande speaking people

> around

>> 3000-2500 BC to settle parts of West Asia (Iran), the Indus Valley

> and

>> later Central Asia and China. This people were basically bowmen

> who herded

>> cattle. They founded the Indus Valley Civilization and the Xia and

> First

>> Shang empire of China.

>> Due to tectonic changes in the Indus Valley the Proto-

> TAMILIAN group

>> that remained in this area evolved into various tribal groups and

> the

>> Philippines). The main

> group of

>> Proto-TAMILIAN people who migrated into India moved Southward and

> evolved

>> into the Kannarese/Kannada. These Dravidian people spread neo-

> Harappan

>> culture into much of Northern India. These Dravidians worshiped

> the god Amma.

>> South India

> because it

>> was already under the control of the Naga. In Indian tradition the

> Naga won

>>

> The Naga

>> and Burma.

> To the

>> Aryans they described as half man and snake. The Tamil knew them

> as warlike

>> people who used the bow and noose.

>> The earliest mention of the Naga, appear in the Ramayana ,

> they are

>> also mentioned in the Mahabharata. In the Mahabharata we discover  
> that the  
>> Naga had the capital city in the Dekkan, and other cities spread  
> between  
>> the Jumna and Ganges as early as 1300 BC. The Dravidian classic,  
> the  
>> Chilappathikaran made it clear that the first great kingdom of  
> India was  
>> Naganadu.  
>> The Naga probably came from Kush-Punt/Ethiopia. The Puntites  
> were the  
>> In the Egyptian  
> inscriptions there  
>> is mention of the Puntite ports of Outculit, Hamesu and Tekaru,  
> which  
>> corresponds to Adulis, Hamasen and Tigre.  
>> In Sumerian text, it is claimed that the Puntites traded with  
> the  
>> people of the Indus Valley or Dilmun. According to S.N. Kramer in  
> The  
>> Sumerians, Punt was probably called Meluhha, and Dilmun was  
> probably the  
>> ancient name of the Indus Valley. (Today some scholars maintain  
> that Oman,  
>> where we find no ancient cities was Dilmun and the Indus Valley  
> may have  
>> been Meluhha).  
>> Ancient Ethiopian traditions support the rule of Puntites or  
>> In the Kebra Nagast, we find mention of the  
> Arwe  
>> kings who ruled India. The founder of the dynasty was Za Besi  
> Angabo. This  
>> dynasty according to the Kebra Nagast began around 1370 BC. These  
> rulers of  
>> India and Ethiopia were called Nagas. The Kebra Nagast claims  
> " Queen  
>> "had servants and merchants; they traded for her at sea and  
> on land  
>> ". It also says that her son Ebna Hakim or  
> Menelik  
>> I, made a campaign in the Indian Sea; the king of India made gifts  
> and  
>> ". It is also said that  
> Manalik  
>> (Blue  
> Nile) to the

>>" , according to the  
> Kebra  
>> Nagast. The Kebra Nagast identification of an eastern Indian empire  
> ruled by  
>> the Naga, corresponds to the Naga colonies in the Dekkan, and on  
> the East  
>> coast between the Kaviri and Vaigai rivers.  
>> The presence of Meluhhaite/ Puntites in India may explain  
> the Greek  
>> tradition of Kusites ruling India up to the Ganges. It would also  
> explain  
>> the Aryan traditions of Mlechchas ( Sanskrit name for some of the  
> non-Aryan  
>> people) as one of the aboriginal groups of India. Many scholars  
> associate  
>> the name Mlechchas with Meluhha.  
>> The major Naga tribes were the Maravar, Eyinar, Oliyar,  
> Oviyar,  
>> Aru-Valur and Parathavar. The Nagas resisted the invasion of the  
> Cholas .  
>>"of  
> strong limbs  
>> and hardy frames and fierce looking tigers wearing long and curled  
> locks of  
>>" The Naga kings of Sri Lanka are mentioned in the:  
> Mahawanso, and are  
>> said to have later become Dravidians, as testified to by the names  
> of these  
>> people: Naganathan, Nagaratnam, Nagaraja and etc.  
>> The major gift of the Naga to India was the writing system:  
> Nagari.  
>> Nagari is the name for the Sanskrit script. Over a hundred years  
> Sir  
>> William Jones, pointed out that the ancient Ethiopic and Sanskrit  
> writing  
>> are one and the same. He explained that this was supported by the  
> fact that  
>> both writing systems the writing went from left to right and the  
> vowels  
>> were annexed to the consonants. Today Eurocentric scholars teach  
> that the  
>> Indians taught writing to the Ethiopians, yet the name Nagari for  
> Sanskrit  
>> betrays the Ethiopia origin of this form of writing. Moreover, it  
> is  
>> interesting to note that Sanskrit vowels: a,aa,'I,u,e,o, virama

> etc., are  
>> in the same order as Geez. Y.M. Kobishnor, in the Unesco History  
> of Africa,  
>> maintains that Ethiopic was used as the model for Armenian  
> writing, as was  
>> many of the Transcaucasian scripts. The Naga introduced worship of  
> Kali,  
>> the Serpent, Murugan and the Sun or Krishna. It is interesting that  
>> Krishna, who was associated with the Sun, means Black, this is  
> analogous to  
>> described Hercules as  
>>"Black he stood as night his bow uncased, his arrow  
> string for  
>>". This mention of arrows identifies the Kushites as  
> warriors who  
>> used the bow, a common weapon of the Kushites and the Naga.  
>> Kumarinadu  
>> defeated by another group of Dravidian  
> speaking people  
>> form Kumarinadu. Kamarinadu is suppose to have formerly existed as  
> a large  
>> Island in the India ocean which connected India with East Africa.  
> This  
>> landmass is mentioned in the Silappadikaram, which said that  
> Kamarinadu was  
>> made up of seven nadus or regions. The Dravidian scholars  
> Adiyarkunallar and  
>> Nachinaar wrote about the ancient principalities of Tamilaham,  
> which  
>> existed on Kamarinadu.  
>>  
> before it  
>> sunk beneath the sea. The greatest king of Kumarinadu was Sengoon.  
>> According to Dravidian scholars the Pandians worshipped the  
> goddess Kumari  
>> Amman. This Aman, probably corresponds to the ancient god Amon of  
> the  
>> Kushites. The Kalittokai 104, makes it clear that after the  
> Pandians were  
>>"to  
> compensate  
>> for the area lost to the great waves of the sea, King Pandia  
> without  
>> tiresome moved to the other countries and won them. Removing the  
> emblems of  
>> tiger (Cholas) and bow (Cheras) he, in their place inscribed his



> reputed  
 >>".  
 >> The mention of the fish emblem indicates the African origin  
 > of the  
 >> Pandyans. The Proto-Saharans claimed that their great ancestor was  
 > Ma and  
 >> that they belonged to the Ma (fish) clan. Fish tails were a common  
 > feature  
 >> of the Egyptians, Elamites, Sumerians and Dravidians.  
 >> The common god of the fish cult was the man-fish (of  
 > Eridu) in  
 >> Mesopotamia and Syria , and the ithyphallic forms of Min, a proto-  
 > type of  
 >> Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma of the  
 > Dogon,  
 >> the goddess of the fish eyes, the Malabar fish bearer of Maana ;  
 > and the  
 >> sacred fishes of the Maapilla of the West coast of the Dekkan. At  
 > ancient  
 >> Adulis, the Greeks claimed that the fish worshippers were called  
 >> Ichthyophagi or Poseidon.  
 >> In fact the first kings of these people used the consonants  
 > MNS, in  
 >> the term used for king: Menes, King Aha of Egypt, Mannan of the  
 > Dravidians,  
 >> Mansa of the Mande speaking people. The descendants of  
 > Ma, include  
 >>"". And in  
 > Kannada,  
 >>"".   
 >> The Pandyans who probably spoke Malayalam, were worshippers  
 > of  
 >> Posidon or Potidan of the Classical writers. Just as the  
 > Kalittokai,  
 >> mentioned that the totem of Pandia was the Fish, we find that  
 > Africans in  
 >> areas adjoining the former lands associated with Kumarinadu also  
 > worshipped  
 >> the Fish. As a result in ancient times Nubia and modern Ethiopia  
 > was called  
 >> Poseidonia due to their worship of Poseidon the god of the sea and  
 > the  
 >> mountains.  
 >> The major god worshipped by the Pandyans and East Africans is  
 > Murugan, the  
 >> god of the mountains. This mountain god of the Dravidians:

> Murugan, has the  
>> name among 25 east African ethnic groups.  
>> The Greek god Posidon of the East Africans parallels the  
> Dravidian god  
>> "" and  
>> represented by Fish signs. In addition, throughout Tamilnadu,  
> tridents are  
>> associated with temples dedicated to the worship of Siva. The  
> trident was  
>> also associated with Siva.  
>> The final Dravidian speaking people to enter South India were  
> the  
>> Tamil. The Tamil, who were early Kings of Shang China, were forced  
> out of  
>> China by the Zhou dynast and other contemporary mongoloid groups,  
> across  
>> Southeast Asia and Tibet into India. These people defeated the  
> Pandians ,  
>> Cholas and Cheras and became the dominant group in South India.  
>> In Summary , Dravidian literature makes it clear that the  
> Dravidian  
>> people came to South India from the North, South and East. These  
> people  
>> took away the South from the Naga (Puntites and Kushites), who  
> along with  
>> the Dravidians worshipped the gods Amon and Murugan. Moreover, it  
> was the  
>> Ethiopians who probably introduced Sanskrit writing to the  
> Indians. It is  
>> due to this history of Dravidian speaking people that explains the  
> close,  
>> genetic unity between the language and cultures of the people.  
>>  
>>  
>> C.A. Winters  
>  
>  
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| 2540|2002-06-18 09:18:29|Djehuti Sundaka|World's Oldest Boat Found in Desert|  
<http://dsc.discovery.com/news/briefs/20020617/boat.html>  
World's Oldest Boat Found in Desert

By Jennifer Viegas, Discovery News

June 17 ? The world's oldest known boat, built 7,000 years ago out of tarry, bitumen-covered slabs, has been found in an unlikely place: the Kuwaiti desert.

If the assessment of British and Kuwaiti archaeologists is correct, the slabs, found covered on one side with barnacles and warehoused in a stone building at a site called As-Sabiyah, would push back the date for the oldest known boat by more than 2,000 years.

According to an upcoming paper in the Proceedings of the Seminar for Arabian Studies and a paper published in the June 7 issue of the journal Science, the current oldest boat record-holder is a vessel found in an Egyptian tomb dating to 3,000 B.C. Evidence for log canoes, thought to be more like rafts than boats, goes back much further, to 8,000 B.C. The age of the entire As-Sabiyah site, including the boat remains, has been carbon-14 dated to 5,511-5,324 B.C.

Robert Carter, an archaeologist at University College London and the expedition's field director, believes that the slabs belonged to a boat because they have reed impressions on one side and barnacles on the other.

Carter said bitumen, which is still crushed with fish oil and coral and used today by some Middle Eastern boat builders, likely formed a waterproof seal around vessels constructed out of reed bundles tied together with ropes and string.

He also believes that the bitumen-covered reed boats were used to carry people and goods between Mesopotamia, As-Sabiyah (which he thinks was then a peninsula within the Tigris-Euphrates River area), and the Central Gulf region.

If the theory is correct, it could explain why ancient Mesopotamian pottery often turns up many miles to the south on the Persian Gulf's western shores, according to the Science report.

"We do not know the race of the people trading at As-Sabiyah," Carter told Discovery News. "It is (safe) to say that people from the Arabian Peninsula were involved, along with people from

Mesopotamia."

Carter is more confident about what goods were traded, based on finds at the site. These included pierced pearls likely used for jewelry, pottery, shells, spindle whorls probably used to spin wool, bead necklaces, mother of pearl buttons, and flint and obsidian stones. He believes that livestock and fish also were traded.

Carl Lamberg-Karlovsky, professor of archaeology at Harvard University, questions whether the As-Sabiyah boat was used for trade, due to its apparently small size, and suggests that it was just a fishing boat for locals. He also hints that remains of even older vessels may be found in future due to evidence for ancient boating, such as clay boat models.

Lamberg-Karlovsky said, "Although the Kuwaiti find might be the earliest evidence for a boat, it is very important to point out that people were seafaring far earlier than this."

| 2542|2002-06-18 10:27:43|anu\_being|On The Origin Of Things by Bro. Listervelt Middletown|

Greetings Ta\_Seti... I would like to share a poem that was read on the bus after we had left the Great Pyramids of Kemet( I traveled there in July 2000). This began for me my journey of knowing "self." While on this journey many doors have opened and one of them was this group. I appreciate all of you who continue to share your knowledge and your research because it has helped me tremendously. Hotep~Anu~

## **On The Origin Of Things**

**Look around you Black Child, your creation is everywhere. Though painted, distorted, given new names, they bare your prints just the same. Sharpen your eye, tune your ear, so you know what you see, understand what you hear.**

**You were the first to write, the first to read, Humanity springs from your black seed. For a hundred and ten thousand years you were alone, then the caucasian man was born.**

**Out of the ice, inside the cold, a chill set in this new man's soul; others have been credited with the things they learned from**

**you. Newton, Pythagororas and Galileo  
too. Sharpen your eye, tune your ear, so you  
know what you see, understand what you  
hear.**

**You made the serpent the symbol of healing  
art. And African justice was Goddess Maat,  
who weighed herself against the African soul,  
truth and justice blindfold.**

**The George Washington monument is yours  
too, a copy of the African's Tekenu, the symbol  
of the Black man's power of creation, the  
Black man's penis in divine procreation.**

**The king of southern Egypt wore the white  
crown. Keep listening and you'll catch your  
mouth when you learn that the central  
government in Egypt was known as the "white  
house." Sharpen your eye, tune your ear, so  
you know what you see, understand what you  
hear.**

**Your God Osiris was restored to life, long  
before Buddha long before Christ. And today,  
what you call the Madonna and Child, is but the  
first Black family worshipped 'long the Nile.'**

**And when you feel the spirit the Holy Ghost,  
you should know that it started at Abydos,  
where God Osiris's body was laid, the Holy  
Land, where Africans prayed.**

**Minute by minute, hour by hour, when you  
lose your history you lose your power.  
Sharpen your eye, tune your ear, so you know  
what you see, understand what you hear.**

**Listervelt Middletown**

**~Ashe!~**

---

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| 2543|2002-06-18 10:49:46|Calvin Moree|Re: On The Origin Of Things by Bro. Listervelt  
Middletown|

Htp Anu,

I have been looking for the text of Bro. Middleton's  
(MAA KHERW) poem for several years to no avail.  
Thank you so much for sharing it here.

Pth Htp,

Bro. Calvin

---- [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) wrote:

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and ten thousand years you were alone, then the  
caucasian man was born.

>

> Out of the ice, inside the cold, a chill set in

this new man's soul; others have been credited with  
the things they learned from you. Newton,

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> You made the serpent the symbol of healing art.

And African justice was Goddess Maat, who weighed herself against the African soul, truth and justice blindfold.

>

> The George Washington monument is yours too, a copy

of the African's Tekenu, the symbol of the Black man's power of creation, the Black man's penis in divine procreation.

>

> The king of southern Egypt wore the white crown.

Keep listening and you'll catch your mouth when you learn that the central government in Egypt was known as the "white house." Sharpen your eye, tune your ear, so you know what you see, understand what you hear.

>

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Buddha long before Christ. And today, what you call the Madonna and Child, is but the first Black family worshipped 'long the Nile.'

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>

> ~Ashe!~

>

>  
>  
> -----  
> Do You Yahoo!?  
> Sign-up for Video Highlights of 2002 FIFA World Cup  
| 2544|2002-06-18 14:09:01|mansu\_musa|Re: looking for mummy art|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> I am looking for mummy art. You know the type of mummy art during

the  
> time of the roman occupation of Egypt. Does anybody know where I

can  
> find some of this art. There is a paticular face that caught my  
> attention,because it was very africoid.

The face of the person I was talking about is in Kmt magazine.and you  
can see the face in some of the pages of kmt magazine. Thank yuou for  
your repsonce derick alexzander,I was curious if you had this face of  
this one person that looked very aficoid.  
| 2545|2002-06-18 14:30:22|anu\_being|Re: On The Origin Of Things by Bro. Listervelt  
Middletown|

Brother I'm glad to share. Tony Browder might have what you are looking for or perhaps can  
lead you that specific book. On his website he sells Bro. Middletown's books titled "War Horn"  
and "Southern Winds African Breezes."

<http://www.karmic-ikg.com/audiovideo.html>

Tony's email address is [info@karmic-ikg.com](mailto:info@karmic-ikg.com)

**Calvin Moree** wrote:

```
| Htp Anu,  
  
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| Thank you so much for sharing it here.  
  
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>

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```
your ear, so you know what you see, understand what
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>
> Listervelt Middletown
>
> ~Ashe!~
>
>
>
> -----
> Do You Yahoo!?
> Sign-up for Video Highlights of 2002 FIFA World Cup

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| 2546|2002-06-18 16:59:50|ptah\_seker\_ausar777|Hint at the Nubian Origin of the Ancient  
Kemites|  
Hotep family,

In a letter written in 1844 by German Egyptologist Richard Lepsius, he reports an interesting account, which gives us a hint that the origins of the ancient civilization of Kemet lay to the south in the vicinity of ancient Ethiopia.

"I... purchased a dog-ape from a Turkish Kawass for a few piastres. This is the holy ape of the ancient Egyptians, the Cynocephalus, which was dedicated to Thoth and the Moon... It is interesting to me to have a creature about me for some little time, which I have seen innumerable times upon the monuments, and thereby to observe the faithful apprehension and representation of its essential and characteristic appearances in the ancient Egyptian sculpture. It is remarkable that this ape, so peculiar to Egypt in ancient times, is now only found in the south, and even there, it is not very common. How many species of animals and plants, even manners and customs of men, with which we become acquainted through the monuments of Egypt, can now only be found in the most southern parts of ancient Ethiopia, so that now many representations, for in the tombs of Beni Hassan, seem to delineate scenes in this country rather than Egypt." (pg. 172-

173; Letters From Egypt, Ethiopia, and the Peninsula of Sinai 1853;  
by Richard Lepsius)

Now, it is apparent that the people who created the portrayals on the Kemetic monuments must have been familiar with the regions to the south, which is why Lepsius was reminded of the scenes on the monuments, when he was in what use to be ancient Ethiopia. In other words, the artificial scenes on the Kemetic monuments recall natural scenes to the south of Kemet.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

| 2547|2002-06-18 17:20:58|mansu\_musa|Some one on rcial myths web site is posting excerpts from posts from|

I just wanted to tell everyone we have a person from racial myths that has been evedropping on this group. The people from that web site i posting excerpts from this group on the racial myth message board. Check it our for yourself. Most of the people on that group are racial supremacist,that also try to claim the ancient kemetians were white people,oir hamities.

MAAT HETEp

| 2548|2002-06-18 17:21:56|Emeagwali, Gloria (History)|Re: KMT AND CONTACT WITH INDIA AUSET|

There is much evidence suggesting that ancient Tamil  
> > > culture and civilization descended, at least in part,  
> > > from numerous cultures around the eastern and southern  
> > > Mediterranean area, including Sumer, Mesopotamia, Eelam,  
> > > Egypt, and Crete.

Is Mesopotamian civilization older than that of Indus civilization?

GE

-----Original Message-----

From: Arjuna\_8 [mailto:[arjuna\\_8@yahoo.com](mailto:arjuna_8@yahoo.com)]

Sent: Tuesday, June 18, 2002 4:37 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: KMT AND CONTACT WITH INDIA AUSET

yes your right i found out they found a ganesha in the ruins of the sudan.--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> > why don;t you read tamil history and see what they say about

thier

> > ancestry ionstead of making it up, and always again trying to

> relate

> > everything of egypt.this is really pathetic to me i bet if

aleins

> > came of earth , you would say they came from egypt.--- In

> > Ta\_Seti@y..., "mansu\_musa" wrote:

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> > > culture and civilization descended, at least in part,

> > > from numerous cultures around the eastern and southern

> > > Mediterranean area, including Sumer, Mesopotamia, Elam,

> > > Egypt, and Crete.

> > >

> > > R.C.C. Fines' article (citation below) points out

> > > similarities between Isis (a goddess of Egypt) and

> > > Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),

> > > including the heroine's coming upon the hero's dismembered

> > > body, reassembling the pieces, and at least temporarily,

> > > resurrecting the hero. Fines suggests that in addition

> > > to the possible origins of ancient Tamil culture in

> > > Egyptian culture, there was later contact also through

> > > sea trade in the course of which the Isis myth could

> > > have traveled to south India.

> > >

> > > - Eric

> > > <<http://ccat.sas.upenn.edu/~emiller>>

> > >

> > > Fines, R.C.C. 1993. "Isis and Pattini: The Transmission

> > > of a Religious Idea from Roman Egypt to India." Journal

> > > of the Royal Asiatic Society, 3 (Nov.): 377-91.

>

>

>

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> ancestry instead of making it up, and always again trying to

relate

> everything of egypt.this is really pathetic to me i bet if aleins

> came of earth , you would say they came from egypt.--- In

>

> First of all I am not trying to relate anything to egypt. I am a

> member of a study group on yahoo that an Indian scholar is hosting.

> The last message was about cultural interactions between tamils and

> Africans okay. The indian scholar is the one that published

this,and

> not me. The thread was about cultural interactions between tamils

and

> roman era egypt,because they found a big trading system between

the

> two in a port city in the sudan. I am noit trying to relate

anything

> t egypt,except what some indian scholar posted in his club. I felt

> lkike sharing it with this club since this club is about african

> history. I know tamil history. I know the history of India.Nobody

is

> trying to steal it damn

> CHILLLL

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| 2549|2002-06-18 17:38:48|ptah\_seker\_ausar777|Questions for Greenberg|  
Hotep,

Greenberg, what is your position on the following observations:

The mid-twentieth Egyptologist Alan Gardiner, who was considered an authority on the ancient civilization of Kemet, gave the following report on the human remains of the pre-dynastic Badarians, Amratians, and Gerzeans:

"These... were long-headed-dolicocephalic is the learned term-and below even medium stature, but Negroid features are often to be observed. Whatever may be said of the northerners, it is safe to describe the dwellers in Upper Egypt as of essentially African stock, a character always retained despite alien influences brought to bear on them from time to time." (pg. 392; Egypt of the Pharaohs 1966)

The early nineteenth century scientist J. C. Pritchard, who is considered as one of the founders of the field of ethnology, reported the results of a contemporary anthropologist Dr. Baron Larrey, who conducted a comparative analysis between some ancient Kemetic skulls and those of the so-called Negro, which is a figment of Eurocentrists

imagination:

"He says that the mummy heads found at Saqqarah displayed precisely the same character, namely, the prominence of the cheek-bones and of the zygomatic arches, the peculiar shape of the nasal fossae, and the relative slight projection in the alveolar edges, when compared with the corresponding structure in the Negro skull." (pg. 286; The Natural History of Man 1848)

Specifying on the human remains of the pre-dynastic Badarians, anthropologist Brenda Stoesig, who was contemporary of Gardiner, wrote:

"A Negro admixture in Egyptian races has often been discussed. The Badarian skulls appeared to be slightly prognathous... in general to be somewhat nearer to a Negroid type. Since cephalic index and other calvarial characters vary over a wide range for Negro races, therefore the Egyptian series may easily fall within their limits... The Gaboon and northern Negro races were selected because they are the races represented by an adequate number of skulls which are nearest in type to the Badarian." (pg. 124; A Study of the Badarian Crania Recently Excavated by the British School of Archaeology in Egypt; Chapter 7; 1927; Biometrika Volume 19; 1954)

P.E.A.C.E. Progress...

| 2550|2002-06-18 17:49:48|mansu\_musa|Re: Hint at the Nubian Origin of the Ancient Kemites|  
--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

wrote:

> Hotep family,

>

> In a letter written in 1844 by German Egyptologist Richard Lepsius,

he

> reports an interesting account, which gives us a hint that the

> origins of the ancient civilization of Kemet lay to the south in

the

> vicinity of ancient Ethiopia.

>

> "I... purchased a dog-ape from a Turkish Kawass for a few piastres.

> This is the holy ape of the ancient Egyptians, the Cynocephalus,

> which was dedicated to Thoth and the Moon... It is interesting to

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> to have a creature about me for some little time, which I have seen

> innumerable times upon the monuments, and thereby to observe the

- > faithful apprehension and representation of its essential and
- > characteristic appearances in the ancient Egyptian sculpture. It is
- > remarkable that this ape, so peculiar to Egypt in ancient times, is
- > now only found in the south, and even there, it is not very common.
- > How many species of animals and plants, even manners and customs of
- > men, with which we become acquainted through the monuments of

Egypt,

- > can now only be found in the most southern parts of ancient

Ethiopia,

- > so that now many representations, for in the tombs of Beni Hassan,
- > seem to delineate scenes in this country rather than Egypt." (pg.

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- > 173; Letters From Egypt, Ethiopia, and the Peninsula of Sinai 1853;
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- > Now, it is apparent that the people who created the portrayals on

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- > Kemetic monuments must have been familiar with the regions to the
- > south, which is why Lepsius was reminded of the scenes on the
- > monuments, when he was in what use to be ancient Ethiopia. In other
- > words, the artificial scenes on the Kemetic monuments recall

natural

- > scenes to the south of Kemet.

>

- > P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

What about that lepsiuss drawing ptah??? Is that authentic??

| 2551|2002-06-18 17:55:55|Mickel Hendrix|Re: KMT AND CONTACT WITH INDIA AUSET|  
Hotep Sistar,

According to the so-called authorities on ancient civilizations, they'll tell you that the Sumerian is older than the Dravidian. Yet, evidence shows that the Sumerians derived, more directly, from the region of Elam, which means they had parents. We have to ask ourselves what defines a civilization, because

Eurocentric scholars want to be the ones to hold the monopoly on the definition of a civilization. Then, there's still the dilemma as to what time frame did the Sumerians of the cuneiform script arrive in southern Mesopotamia? Either 3500 B.C., or were they the aboriginal inhabitants, who migrated there as early as 5000 B.C.?

P.E.A.C.E. Progress...

--- "Emeagwali, Gloria (History)"

<[emeagwali@mail.ccsu.edu](mailto:emeagwali@mail.ccsu.edu)> wrote:

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> > > culture and civilization descended, at least  
> in part,  
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> Mesopotamia, Eelam,  
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> Is Mesopotamian civilization older than that of  
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> Sent: Tuesday, June 18, 2002 4:37 AM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Re: KMT AND CONTACT WITH INDIA  
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> they say about  
> thier

> > > ancestry ionstead of making it up, and always  
> again trying to  
> > relate

> > > everything ot egypt.this is reall ypathetic to  
> me i bet if



> aleins  
>>> came ot earth , you woudl say they came ffomr  
> egypt.--- In  
>>> Ta\_Seti@y..., "mansu\_musa"  
> wrote:  
>>>> There is much evidence suggesting that ancient  
> Tamil  
>>>> culture and civilization descended, at least  
> in part,  
>>>> from numerous cultures around the eastern and  
> southern  
>>>> Mediterranean area, including Sumer,  
> Mesopotamia, Eelam,  
>>>> Egypt, and Crete.  
>>>>  
>>>> R.C.C. Fines' article (citation below) points  
> out  
>>>> similarities between Isis (a goddess of Egypt)  
> and  
>>>> Pattini (Kannagi, of Silappadikaram, the Epic  
> of the Anklet),  
>>>> including the heroine's coming upon the hero's  
> dismembered  
>>>> body, reassembling the pieces, and at least  
> temporarily,  
>>>> resurrecting the hero. Fines suggests that in  
> addition  
>>>> to the possible origins of ancient Tamil  
> culture in  
>>>> Egyptian culture, there was later contact also  
> through  
>>>> sea trade in the course of which the Isis myth  
> could  
>>>> have traveled to south India.  
>>>>  
>>>> - Eric  
>>>> <<http://ccat.sas.upenn.edu/~emiller>>  
>>>>  
>>>> Fines, R.C.C. 1993. "Isis and Pattini: The  
> Transmission  
>>>> of a Religious Idea from Roman Egypt to  
> India." Journal  
>>>> of the Royal Asiatic Society, 3 (Nov.):  
> 377-91.  
>>  
>>

> >  
> > why don;t you read tamil history and see what they  
> say about thier  
> > ancestry ionstead of making it up, and always  
> again trying to  
> relate  
> > everything ot egypt.this is reall ypathetic to me  
> i bet if aleins  
> > came ot earth , you woudl say they came ffomr  
> egypt.--- In  
> >  
> > First of all I am not trying to relate anything to  
> egypt. I am a  
> > member of a study group on yahoo that a Indian  
> scholar is hosting.  
> > The last message was about cultral interactions  
> between tamils and  
> > Africans okay. The indian scholar is the one that  
> publised  
> this,and  
> > not me. The thread was abut cultral interactions  
> between tamils  
> and  
> > roman era egypt,because they found a big trading  
> system betwween  
> the  
> > two in a port city in the sudan. I am noit trying  
> to relate  
> anything  
> > t egypt,except what some indian scholar posted in  
> his club. I felt  
> > lkike sharing it with this club since this club is  
> about african  
> > history. I know tamil history. I know the history  
> of India.Nobody  
> is  
> > trying to steal it damn  
> > CHILLLL  
>  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>

> Your use of Yahoo! Groups is subject to  
> <http://docs.yahoo.com/info/terms/>  
>  
>

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| 2552|2002-06-18 18:14:22|Alex van Deelen|Egypt and Yoga|

Message: 10

Date: Mon, 10 Jun 2002 17:35:11 -0000

From: "sistahgal2000" <[sistahgal2000@yahoo.com](mailto:sistahgal2000@yahoo.com)>

Subject: Re: The Kemetic Origin of Hinduism-Buddhism

On the Kemetic origins of Hinduism, or at least some similarities to think about,

Egyptian: Naja (serpent)

Yoga: Ajna (third eye)

The third eye in Egypt seems to be represented by a serpent protruding from the forehead (Uraeus). In Yoga, inner force is often referred to as "serpent power".

The uraeus was sometimes described as the "eye of Ra".

<http://www.swan.ac.uk/egypt/events/womentext.htm>

There is an interesting series of books written by Reginald Muata Ashby (Muata Abhaya Ashby), on the relationship between Ancient Egypt and Indian religious practice.

<http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684>

It's a great example of someone who has finally compared the two major religious centers.

Alex

| 2553|2002-06-18 20:30:48|emmanuel\_afrika|Lauryn Hill & Helen Baylor|

Subj: Re: Emansmyrna Afraka..a question about your writings

Date: 6/18/2002 10:01:33 PM Eastern Daylight Time

From: EMANSMYRNA

To: YukonOG

My Dearly Beloved OG,

In a message dated 6/18/2002 6:46:23 PM Eastern Daylight Time, YukonOG writes:

I do have a question about the latest post i've read, it was about Lauren Hill and Helen or something Baylor....you said these women had an agenda against you. I didn't understand this part. could you explain further about this?

Neither Lauryn Hill or Helen Baylor are involved in an active agenda against me--a least not knowingly. When I was in Philadelphia, in 1994, I lived with some Rastafarians, who had invited me to Philadelphia to work with their newspaper, International Hot Spice. It was their hope that my writings, The Five Books of Emmanuel, might become apart of Rastafarian culture. On the other hand, Rev. Gloria Ware and others hoped to make my writings a part of the African-American Christian culture in Philadelphia. Therefore, Rev. Ware introduced me to the music of Helen Baylor because she viewed Helen Baylor as a Gospel entertainer with money and fame who might support my writings--not as one with a hidden agenda against by writings. However, all Rastafarians didn't agree with my writings because they called for virtuous life styles that most Rastafarians are unwilling to submit to. Furthermore, my writings only recognized Haile Sellassie as one of the twenty-four elders and not as Christ. Therefore, when the my betrayal developed through a collaboration between members of African-American churches and members of the music industry, many Rastafarian musicians joined the plot against me. Yet the Rastafarians that had invited me to Philadelphia didn't give up hope. When I got ready to leave Philadelphia that same year, they had contacted other Rastafarians in the music industry whom they thought might support my writings. Among the list of names and addresses of Rastafarians in the music that they pledged with me to contact, once I returned home, was the name Lauryn Hill. Though they could not live up to the high moral standards called for in my writings, they obviously thought that Lauryn Hill belonged to a Rastafarian group which could, or would at least try for the sake of our race. Therefore, the names Helen Baylor and Lauryn Hill were never presented to me as women in the music industry that were a part of an agenda against me. Quite the contrary, those two names were presented to me as a counter balance in my favor against those in the music industry that indeed had an agenda against my writings.

Nevertheless, my writings maintained a considerable influence in certain circles of Rastafarian culture until this very day. At the beginning of this year, Ras Iadonis of Lion of Juda, Inc. of Brooklyn expressed hope that my writings might still become a part of Rastafarian culture. However, the same problem remains. Nothing in my writings has changed concerning Haile Sellassie being only one of the twenty-four elders, and not Christ.

Ras Iadonis expresses his hope of my writings becoming a part of Rastafarian culture in the following:

From: [ILAMANATI@aol.com](mailto:ILAMANATI@aol.com) (on the subject of the Morning Star / The New Educational System of New Jerusalem)

SELAMTA TENA YISTILIGN,

It has been a while since I have had the opportunity to address the LIONOFJUDA Group directly. The "KING & I" gives thanks = MISGANA! To all the regular subscribers and submitters of such vital redemption information & teachings based upon a variety of search and re-search. I, Ras IADONIS am writing this because of the E-mail that I have read in this series on the The Morning Star / The New Educational System of New Jerusalem. These teachings are not speculations; they are operative lessons and we are very pleased that brother Emmanuel Afraka has been sharing with us.

These teachings (or operative lessons) are part of the Seven Seals Revelations! All of us and each of us has important info and even special detailed info to reveal. I am familiar with the basic concepts and principles of what Brother Afraka has put forth; yet the details and careful attention he put forth is note worthy and praise worthy [as in Revelation 5:12]!

We would like for these teachings of The Morning Star / The New Educational System of New Jerusalem to be re-posted on our [http://geocities.com/TAO\\_loj](http://geocities.com/TAO_loj) site as well as <http://geocities.com/YADMIM> sites which are being revised to be relative to the REVELATIONS that are being manifested and revealed today. We invite Brother Afraka, as well as all who are interested, to come together with these gifts of enlightenment so that we can begin to apply these "operative" principles of the Book of Revelation that many just "speculate" upon.

---

Sincerely Yours,

In The Spirit of Eternal Love,  
Emmanuel Afraka

---

Subj: Emansmyrna Afraka..a question about your writings  
Date: 6/18/2002 6:46:23 PM Eastern Daylight Time  
From: YukonOG  
To: EMANSMYRNA

HI,  
you know my first thought was to delete all your post as normal net trash..but for some reason I saved them, and decided to read them all at a later time...it took me a couple of days, but i've read through from begining to present, and I must say, quite informative. There is much truth in your writings. I may not agree with everything 100%...but for the most part..RIGHT ON!

I do have a question about the latest post i've read, it was about Lauren Hill and Helen or something Baylor....you said these women had an agenda against you. I didn't understand this part. could you explain further about this? it's just so strange..this Black Woman out against you to stop your writings...why?

will continue to enjoy your post.

OG  
| 2554|2002-06-18 21:18:36|tasheba ramesra|Re: Hint at the Nubian Origin of the Ancient Kemites|  
World: Middle East

Oldest alphabet found in Egypt

US scientists believe they have found the earliest surviving alphabet in ancient Egyptian limestone inscriptions.

Only highly-trained scribes could read hieroglyphic writing  
The letters in a Semitic language, carved in stone cliffs west of the Nile, were found by Yale University

Egyptologist, Dr John Darnell.

He says they are nearly 4,000 years old, dating from around 1800 to 1900 BC.

Dr Darnell and his wife Deborah first found the letters in 1993, carved into soft limestone cliffs in a valley called Wadi el-Hol, beside an ancient road that linked Thebes and Abydos, west of present-day Luxor.

This summer the Darnells returned to Wadi el-Hol to research the inscriptions further, and Dr Darnell will present his findings next week at the annual meeting of the Society of Biblical Literature in Boston.

More democratic

Alphabetic writing emerged as a simpler and more democratic way of recording information than Egyptian hieroglyphics.

The first Semitic alphabet was developed from hieroglyphs  
Instead of having to learn the hundreds of pictures used in Egyptian hieroglyphics, writers could learn to communicate much more quickly with 30 or less symbols to represent sounds.

The letters are in a Semitic language, but Dr Darnell says they show a strong Egyptian influence.

He believes the letters may have been invented as a simplified version of an existing form of "cursive" or joined-up Egyptian pictographs, commonly used in ancient Egypt in graffiti.

Mercenaries

A number of experts agree that these inscriptions are the earliest alphabetic writing yet discovered and their location has forced a rethink on the origins of writing.

Up to now it has been believed that alphabetic writing was developed around 1600 BC - up to 300 years later than the Wadi el-Hol inscriptions - by Semitic people living in the Sinai Peninsula and further north in Syria and Palestine.

Scholars had thought that these languages - known as Proto-Sinaitic and Proto-Canaanite - had been developed from Egyptian hieroglyphs.

But this new evidence has prompted the theory that the development took place in Egypt itself, during the period of the Middle Kingdom.

Dr Darnell believes that scribes among foreign mercenaries serving with the Egyptian army developed the simplified writing - initially through the work of hieroglyphic scribes who simplified the pictograms into a rudimentary alphabet for use by Semitic speakers.

This is well before the probable time of the Biblical story of Joseph being delivered into slavery in Egypt, so predating the traditional seeds of a Semitic presence in Egypt.

Greek origins

So far, scholars who have studied the inscriptions have not managed to translate them, but they have succeeded in deciphering some letters.

M is formed of a undulating line deriving from the hieroglyph for water, very similar to the later Semitic letter for M.

Sumerian cuneiform was long thought to be the oldest writing, but its claim is now disputed  
An ox head gradually transforms into the letter A, and a house develops into the Semitic B, or bayt.

A and B were later developed by the Phoenicians and latter-day Canaanites before being passed to the Greeks between 1200 and 900 BC.



From the Greek words for A and B - alpha and beta - we derive the word alphabet.

The earliest primitive writing, the cuneiform developed by Sumerians in the Tigris and Euphrates Valley of present-day Iraq, remained entirely pictographic until about 1400 BC.

The Sumerians have generally been credited with the first invention of writing, around 3200 BC.

But fragments of pottery dating back 5500 years, found at Harappa in Pakistan, may have trumped the Sumerians' claim.

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

>

> wrote:

> > Hotep family,

> >

> > In a letter written in 1844 by German Egyptologist

> Richard Lepius,

> he

> > reports an interesting account, which gives us a

> hint that the

> > origins of the ancient civilization of Kemet lay

> to the south in

> the

> > vicinity of ancient Ethiopia.

> >

> > "I... purchased a dog-ape from a Turkish Kawass

> for a few piastres.

> > This is the holy ape of the ancient Egyptians, the

> Cynocephalus,

> > which was dedicated to Thoth and the Moon... It is

> interesting to

> me

> > to have a creature about me for some little time,

> which I have seen

> > innumerable times upon the monuments, and thereby

> to observe the

> > faithful apprehension and representation of its

> essential and  
> > characteristic appearances in the ancient Egyptian  
> sculpture. It is  
> > remarkable that this ape, so peculiar to Egypt in  
> ancient times, is  
> > now only found in the south, and even there, it is  
> not very common.  
> > How many species of animals and plants, even  
> manners and customs of  
> > men, with which we become acquainted through the  
> monuments of  
> Egypt,  
> > can now only be found in the most southern parts  
> of ancient  
> Ethiopia,  
> > so that now many representations, for in the tombs  
> of Beni Hassan,  
> > seem to delineate scenes in this country rather  
> than Egypt." (pg.  
> 172-  
> > 173; Letters From Egypt, Ethiopia, and the  
> Peninsula of Sinai 1853;  
> > by Richard Lepsius)  
> >  
> > Now, it is apparent that the people who created  
> the portrayals on  
> the  
> > Kemetic monuments must have been familiar with the  
> regions to the  
> > south, which is why Lepsius was reminded of the  
> scenes on the  
> > monuments, when he was in what use to be ancient  
> Ethiopia. In other  
> > words, the artificial scenes on the Kemetic  
> monuments recall  
> natural  
> > scenes to the south of Kemet.  
>  
>  
>  
>  
> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> What about that lepsiuss drawing ptah??? Is that

> authentic??

>

>

---

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| 2555|2002-06-18 21:28:35|tasheba ramesra|Re: Hint at the Nubian Origin of the Ancient

Kemites|

April 12, 2002

Smugglers caught with Sudan's first fully-preserved,  
authentic mummy

KHARTOUM, Sudan (AP) -- Antiquity smugglers found  
Sudan's first fully-preserved mummy, which belongs to  
a royal family member of the Cush kingdom.

But they did not profit from their discovery. This  
week they were arrested after trying to sell the mummy  
to a police officer posing as an antiquity dealer, the  
commercial branch of the police said in a statement.

"This is the most important archaeological discovery  
of its kind in the royal cemetery of Napata," the  
secretary of the Sudanese Museum, Siddeek Mohammed  
Gism al-Seed, said Wednesday.

The mummy is believed to be the body of a member of  
the family of King Taharka, arguably the most famous  
monarch of the Cush dynasty, which ruled northern  
Sudan from the 11th to the fourth century BC.

For part of that period, the Cush capital was at  
Napata, whose ruins lie near the modern town of  
Merowe, 350 kilometres north of Khartoum.

"Everything in the mummy is intact, including the  
hair, the teeth, the skin and the beard," al-Seed told  
The Associated Press.

He said the remarkable preservation stemmed from the  
extremely skilled mummification as well as the dry  
desert sand in which the body had been buried.

The mummy has been flown to Khartoum and is now in  
the museum, where experts are examining it to  
determine its identity, al-Seed said.

The police statement said they had been watching the  
two smugglers since they first appeared in Khartoum in  
February seeking a buyer for the mummy. The smugglers

had recovered the mummy in its grave and were showing photographs to interested parties.

They were arrested after the police officer who posed as a buyer had agreed to buy the mummy for 1.5 billion Sudanese pounds (\$586,000 US), the statement said.

--- tasheba ramesra <[ra\\_sun35208@yahoo.com](mailto:ra_sun35208@yahoo.com)> wrote:

> World: Middle East

>

> Oldest alphabet found in Egypt

>

>

>

> US scientists believe they have found the earliest

> surviving alphabet in ancient Egyptian limestone

> inscriptions.

>

>

> Only highly-trained scribes could read hieroglyphic

> writing

> The letters in a Semitic language, carved in stone

> cliffs west of the Nile, were found by Yale

> University

> Egyptologist, Dr John Darnell.

>

> He says they are nearly 4,000 years old, dating from

> around 1800 to 1900 BC.

>

> Dr Darnell and his wife Deborah first found the

> letters in 1993, carved into soft limestone cliffs

> in

> a valley called Wadi el-Hol, beside an ancient road

> that linked Thebes and Abydos, west of present-day

> Luxor.

>

> This summer the Darnells returned to Wadi el-Hol to

> research the inscriptions further, and Dr Darnell

> will

> present his findings next week at the annual meeting

> of the Society of Biblical Literature in Boston.

>

> More democratic

>

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> democratic way of recording information than

> Egyptian

> hieroglyphics.

- >
- >
- >
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- > hieroglyphs
- > Instead of having to learn the hundreds of pictures
- > used in Egyptian hieroglyphics, writers could learn
- > to
- > communicate much more quickly with 30 or less
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- > to represent sounds.
- >
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- > Darnell
- > says they show a strong Egyptian influence.
- >
- > He believes the letters may have been invented as a
- > simplified version of an existing form of "cursive"
- > or
- > joined-up Egyptian pictographs, commonly used in
- > ancient Egypt in graffiti.
- >
- > Mercenaries
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- > A number of experts agree that these inscriptions
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- > was developed around 1600 BC - up to 300 years later
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- > Proto-Sinaitic and Proto-Canaanite - had been
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> at Harappa in Pakistan, may have trumped the  
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>  
>  
>  
> --- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:  
>> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"  
>>  
>> wrote:  
>>> Hotep family,  
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>>> In a letter written in 1844 by German  
> Egyptologist  
>> Richard Lepius,  
>> he  
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>>> origins of the ancient civilization of Kemet lay  
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>>> "I... purchased a dog-ape from a Turkish Kawass  
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> > > seem to delineate scenes in this country rather  
> > than Egypt." (pg.  
> > 172-  
>

=== message truncated ===

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| 2556|2002-06-18 21:59:20|emmanuel\_afrika|The First Day of Creation|

Dearly Beloved Brother Negash of the Ethiopia Embassy and all the  
other embassy and organization members addressed in this email list,

Brother Negash, please forward this information and all other  
information I sent you to the beloved sister Abebech at the Ethiopia  
Consulate in New York, and my beloved brother Sam Nelson Bathini of  
the Embassy of India Consular Wing.

n a message dated 6/10/2002 8:25:02 PM Eastern Daylight Time,  
EMANSMYRNA writes:



#### DANIEL 9:26-27

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince [of the holy covenant] that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood [set off by "The Story of Noah--Part 1 and 2], and unto the end of the war [for control of New Jerusalem] desolations are determined,"

"And he [Emmanuel Afraka] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [Revelation 14:9-11]."

Though the letter to Senators Graham and Kennedy was dated June 7, 2002, the week in which Emmanuel Afraka would seal the holy covenant of New Jerusalem with many would actually start June 10, 2002. The 3 1/2 days that represent the midst of that week is concurrent to the 3 1/2 days written of in Revelation 11:9-11.

Daniel 12:7 and Revelation 12:14 tells us that the fulfilment of many such prophecies will come in time, times and half times. Therefore, we are walking through many of the prophecies in the Book of Revelation as dry runs of prophecies that will reach total fulfilment at later times. Half times refer to times in which dry runs and actual fulfilment overlaps. Therefore, many dry runs are repeated until fulfilment reaches maximum impact. This is done to give the servants of God time to understand the prophecies and how they must be fulfilled. It also keeps that old serpent called Satan and the Devil confused as to how he can not the prophecies from being fulfilled. Wherefore, it is written in Daniel 8:12 that the truth was cast to the ground, and practised until it prospered.

Meanwhile, I will continue the confirmation of the holy covenant of New Jerusalem. Since the restoration of African divinity, as part of the holy covenant, is vital re-establishing the equality of the black race on earth, New Jerusalem must provide us with a new divine educational system geared towards restoring African divinity. In Revelation 2:26-28 and 22:16, this new educational system is identified as the Morning Star. Its foundation is The Five Books of Emmanuel and the Divine Science therein. I've already given you glimpses of the Third Book, "The Spiritual Evolution of Man--Beginning With Heru", with articles such as The Original Hebrews, The Garden of Eden, The Story of Noah, and The Gospel of Heru. Now I will give you a glimpse of the First Book, "The Mysteries of God--Sealed In The Mysteries of The Atom."

## The Seven Days of Creation

To develop a clear understanding of the fact that what Moses is saying in the Seven Days of Creation isn't much different from what modern scientists say about the beginning of Creation, there are a few things we must first consider. First we must consider the fact that none of the scientific terminology used by modern scientists today was available to Moses. Thus Moses had to use symbolic and analogous terms to give a general description of the Seven Days of Creation, whose detail description would have required a much more sophisticated set of terminology. Around four thousand years before Moses, Heru had described the Seven Days of Creation in more detail--using terminology more like the terminology used by modern scientists, but only in a different language. Heru even used words like Nu (nuclear force of attraction), Nut (neutron), Shu (proton), Tefnut (electron), Ament (electromagnetism), Amenti (two electromagnetic particles known as alpha and beta particles), etc., to describe the highly detailed nuclear physics of Creation. Though much of the original form of Heru's detailed description of the Creation was lost to the Egyptians or not fully understood by them in the days of Moses, Moses, being raised in Pharaoh's house, had to have had some knowledge of Heru's detailed description of the Creation. Therefore, we must also consider the that many of the Hamitic terms used by Heru in his detailed description of the Creation had no counterparts in the Hebrew language in the days of Moses. Nevertheless, given what little he had to work with, Moses did a marvelous job of giving general description of modern scientists view of Creation. The only major difference is that Moses attributes God as being the cause of Creation, and modern scientists, with the exception of a few like Albert Einstein, attributes some unexplainable spontaneous event as being the cause of Creation.

## The First Day of Creation:

### GENESIS 1:1-3

"In the beginning God created heaven and earth."

"And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"And God said, Let there be Light: and there was Light."

Let us stop right there and take a look at the Fourth Day of Creation in Genesis 1:14-19. From the information in those verses it should

be clear that stars like the sun, planets like the earth, and the satellites that revolve around them like the moon could not have been created until the Fourth Day of Creation. So what was the heavens and earth in the first verse? They were nothing more than God's thoughts of creating. As God's thoughts (the Spirit of God) moved through the universe of mental darkness, in which the earth would be created but did not of yet have form, his thoughts traveled in the form of wave-lengths (like what we today would call brain waves). Because wave-lengths often look like waves of water, Moses described it as the Spirit of God moving upon the face of the waters. All the while God's thoughts are moving through the universe of darkness, he is amassing knowledge. Wherefore, the Spirit of Knowledge was the dominant creative force in the First Day of Creation.

If stars light the sun could not have been created until the Fourth Day of Creation, what was the light that God created in the First Day of Creation? After amassing great knowledge, intelligence had to be developed in order to intelligently (or systematically) put that knowledge to in a creative environment. Therefore, the light created in the First Day of Creation was intelligence.

If no matter had yet been created to be agitated into producing white light or the electromagnetic spectrum of visible light, then the light created in the First Day of Creation would have had to have been Black Light, the Original Light of Creation. Since everything has to follow the natural order of Creation, the first man of earth to receive such intelligence through a form of direct communication with the Mind of God would have had to have been a Black Man. It is also important to note that the Black Light spoken of here is not the same black light that borders x-rays and microwave and in the electromagnetic spectrum of visible light in the form of ultra violet rays and infrared respectively. The Black Light spoken of here is in the electromagnetic spectrum of the invisible light of anti-matter.

It was Einstein's theory that the light in the electromagnetic spectrum of visible light had a mass. That is also true of the Black Light spoken of here, and any mass has the potential of being converted into energy and vice versa. Therefore, in producing the light of intelligence, the energy from God's thoughts was transformed in Black Light, which has a mass, and the mass was transformed into the light energy that would create matter in the Second Day of Creation. Heru taught that Ra (the Pure and Perfect Mind of God the Creator himself) existed in this Black Light, whose mass and wave-lengths was called Nu, the watery mass or watery abyss of Creation. On page 206 of Volume I of "The Gods of The Egyptians" by E.A. Wallis

Budge, we learn that Ra is called the Sun of Night in this Black Light, and it is associated with the black flesh (Af) of Ra and with being the place where the soul of Ra returns after the death of the flesh (or Af)--Af as in

Af-ra-ka, which means the flesh of Ra's spiritual double. On page 202 of Volume I of "The Gods of The Egyptians," we learn that there is an exit from ament (the electromagnetic activity of the world of visible light) into Nu (the watery mass of Black Light). It further goes on to tell us that this Black Light or darkness is a solid thing, meaning it has a mass, and Ra comes into it from the night of the world of visible light. Therefore, it should be clear that becoming one with the Pure and Perfect Mind of God the Creator himself, and one with the Creation of the Universe is becoming one with Black Light, one with the Original Light of Creation. For the watery mass of Nu (its mass, and its wave-lengths and its nuclear force of attraction) is the everlasting body of our eternal souls.

Remember, in the First Day of Creation, the Mind of God found itself surrounded by universe of darkness, which is not to be confused with Black Light (or Black Intelligence), the Original Light of Creation. The darkness that surrounded the Mind of God, by the very nature of such darkness, suggested that another unseen power or another unseen mind other than His own could be hidden therein. The darkness also suggested that it could contain threats to His eternal life--leaving the Mind of God ignorant to the Truth that only Black Light (or Black Intelligence) could reveal. Thus began God's acquisition of knowledge and intelligence (the Spirit of Knowledge), and thus it was the Will of God to conquer and destroy the suggested power of darkness, spiritual ignorance, and death. Any other will said to be the Will of God is only a subset of this master will at best. Thus did the Will of God give birth to the Works of God, (the Creation), a creative means of conquering and destroying the suggested powers of darkness, spiritual ignorance, and death. And thus the Word of God began the thoughts and means by which the suggested powers of darkness, spiritual ignorance, and death would be conquered and destroyed. Thus, from the very First Day of Creation, it was God's plan to create man in His image in order that, in man, the Will of God, the Works of God, and the Word of God would all be fulfilled. And because man is created in the image of God, man also seeks to acquire the knowledge necessary to conquer the unknown (or darkness), and to destroy all threats to his life. Therefore, it is impossible the Word of God to return to God void of fulfilling the Will of God. Because of the creation of man, the Word of God will always return to God having fulfilled the Word of God. For the Word of God is Truth--truth that is laid upon man's soul, even after the death of the

flesh, until the soul is able to return to God, having fulfilled the Will of God.

ISAIAH 55:11

"So shall My word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that I please, and it shall prosper in the thing whereto I sent it."

Note:

From this point forward, when speaking of the Will of God, the Word of God, and the Word of God as a unit, they will be called the Three W's.

If, in the First Day of Creation, God thoughts move upon the face of the universe of darkness in which the earth would be created, many of the thoughts containing the Three W's became scattered. The scattering of such thoughts produced a need for memory location to be established throughout the universe of darkness with memory addresses. These memory locations worked very much like the RAM (random access memory) and ROM (read only memory) found in modern computers, with their memory addresses and the minute computer chips upon which memory is stored. These memory locations provided a means for God to directly read and to randomly access the all the thoughts containing the Three W's and determining whether they had fulfilled their mission in conquering and destroying the powers of darkness, spiritual ignorance and death. If they had completed their mission, they were stored on ROM (read only memory) as waters or wave-lengths, or brain-waves above the firmament. Just thoughts had proven to already be pure and perfect, and didn't not to be edited--only to be read. If they had failed to complete their mission, they were stored in RAM (random access memory) as waters, or wave-lengths, or brain-waves below the firmament. Such thoughts were stored in RAM in order that they might be randomly accessed for the purpose of being edited. The creation of both types of memory provided means for God to stay in touch with every thought he sent forth in to the universe of darkness to conquer and destroy the powers of darkness, spiritual ignorance and death--every thought containing the Three W's.

God so Loved his plan to create man in his own image in order that, in man, the Three W's might be fulfilled, that he desired to stay in touch with every thought containing the Three W's. Therefore, while the Spirit of Knowledge was the dominant creative force in the First Day of Creation, the Spirit of Love became the dominant creative force in the Second Day of Creation. Also therein the Spirit of Love became the mother of all the forces that holds the universe together in order that the Three W's might be fulfilled--forces such as

memory, nuclear force of attraction, electromagnetism, and gravity. Remember, all these things were created as a part of God's plan to create man in his own image. Therefore, while man's Sense of Thought (one of man's two spiritual senses) evolved out of the Spirit of Knowledge, man's Sense of Touch (one of man's five physical and natural senses) evolved out of the Spirit of Love--a reflection of God's desire and purpose for staying in touch with thought containing the Three W's.

| 2557|2002-06-18 22:00:34|emmanuel\_afrika|THE SECOND DAY OF CREATION|  
In a message dated 6/14/2002 11:10:24 AM Eastern Daylight Time,  
EMANSMYRNA writes:

Since the restoration of African divinity, as part of the holy covenant, is vital re-establishing the equality of the black race on earth, New Jerusalem must provide us with a new divine educational system geared towards restoring African divinity. In Revelation 2:26-28 and 22:16, this new educational system is identified as the Morning Star. Its foundation is The Five Books of Emmanuel and the Divine Science therein. I've already given you glimpses of the Third Book, "The Spiritual Evolution of Man--Beginning With Heru", with articles such as The Original Hebrews, The Garden of Eden, The Story of Noah, and The Gospel of Heru. Now I will give you a glimpse of the First Book, "The Mysteries of God--Sealed In The Mysteries of The Atom."

## THE SECOND DAY OF CREATION:

### GENESIS 1:6-8

"And God said, Let there be firmament in the midst of the waters, and let it divide the waters from the waters."

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

"And God called the firmament Heaven. And the evening and the morning were the second day."

In developing a clear understanding of why this book is entitled "The Mysteries of God--Sealed In The Mysteries of The Atom," let us take a more minute look at the creation of memory locations in the universe of darkness--chips millions of times smaller than the smallest computer chip used to store memory. Remember that the thoughts of God moved through the universe of darkness in wave-lengths or brain-

wave patterns that look like waves of water, and are therefore described by Moses as the waters above and below heaven. Recalling to memory the millions of thoughts containing the Three W's drew millions of wave-lengths to millions of memory locations in the universe of darkness. Thereby each memory location became a nuclear force of attraction. The wave-lengths drawn to these memory locations became so dense that they form particles of matter known as neutrons, or particles of anti-matter known as anti-neutrons. If thoughts in these memory locations had fulfilled their mission in conquering and destroying the powers of darkness, spiritual ignorance, and death, they were anti-neutrons, which Moses described as the waters above the firmament. These memory locations are like the ROM (read only memory) that have proven themselves to be pure and perfect, and need not to be edited. If the thoughts in these memory locations had failed to complete their mission, they were neutrons, which Moses described as the waters under the firmament. These memory locations are like the RAM (random access memory), which is stored to be randomly accessed for the purpose of editing.

Remember that, in being the dominant creative force in the Second Day of Creation, the Spirit of Love became the mother of all the forces that hold the universe together in order that the Three W's might be fulfilled. Also, be sure to remember how the thoughts and thought energy from the Mind of God were scattered throughout the universe of darkness in the First Day of Creation; and how God's desire to gather those thoughts and thought energy together produced memory locations (or nuclear forces of attraction) throughout the universe of darkness. For we will see this scattering and regathering of God's thoughts and thought energy again in the Fourth Day of Creation, the day in which the Spirit of Truth was the dominant creative force. The scattering in the Fourth Day of Creation is known among modern scientists as "The Big Bang Theory," and the regathering formed the stars, planets, and the satellites that revolve around them. The biggest difference being that, in the Fourth Day of Creation, all the order, judgment, and correction necessary to insure the Three W's would be fulfilled had all been established. Meanwhile, we will continue with our more minute study of the Second Day of Creation and how the Spirit of Love became the mother of all the forces that hold the universe together.

Though many modern scientists believe that the first particles of matter to be formed were sub-atomic particles much smaller than neutrons and protons, and even electrons, I believe that the neutron was the first particle of matter formed. I believe that neutrons and anti-neutrons were formed by nuclear forces of attraction becoming so densely populated with wave-lengths (the light energy of thought

energy) that they formed either particles of matter or anti-matter (the waters above the firmament or the waters below the firmament). Therefore, the formation of neutrons and anti-neutrons doubt meant the neutralization of the vibratory frequencies of the light energy of every thought in the universe--totally encapsulated memory. We would be wise to remember the power of neutrons and anti-neutrons to neutralize the vibratory frequencies of all light energy; we will see it again in our study of neutron stars, whose gravitational force is so great that not even light can escape--the vibratory frequencies of all light energy is neutralized. Then the question might be how were protons and electrons formed? The answer is rather simple when we remember that the cause of all these things involves God's plan to create man in His own image, and therefore, the effects of all these things can be found in man's behavior and physical and natural existence.

As man begins to decay with age, he begins to lose much of his memory. As a neutron begins to decay with age, it loses much of its power to neutralize and retain all the vibratory frequencies of light energy, and decays into a proton. Though protons can retain most of the vibratory frequencies of light energy retained by the neutron, it cannot retain them all. It reflects some away from the nucleus; thus giving it a positive charge. When protons decay into electrons, the electrons reflect many more of the vibratory frequencies of light energy than they retain; thus giving them a negative charge.

However, even memory lost through decay can be recaptured in a process called nuclear fusion--such as two hydrogen atoms being fused into one helium atom. For such is the oneness of God and the oneness of the Spirit of Love and its mothering behavior towards all the forces that hold the universe together as the power of memory.

When stars run out of hydrogen to fuse into helium, they collapse and begin fusing helium into carbon. If the star is large enough, when it runs out of helium to fuse into carbon, it collapses again and forms a neutron star. Neutron stars and anti-neutron stars often exist as binary stars revolving around each other. Together they form the black holes found in galaxies that hold the entire galaxy together. Inside neutrons stars, the touching of atoms is so close that the neutron star in the ultimate celestial expression of the Spirit of Love being the mother of all the forces that hold the universe together and how man's sense of touch also evolved out of the Spirit of Love forming a nervous system made up of neurons.

CORRECTION:

Earlier I stated that neutron stars and anti-neutron stars formed the



black-holes in the galaxies. That is only partially true because all neutron stars don't become black-holes. A neutron star formed from a mass about three times the mass of the sun remains a neutron star. A neutron star formed from a mass greater than 3 times the mass of the sun become black-holes. Inside a black-hole, mass has no volume and time does not pass--absolute memory, love supreme, and anti-matter in its purest form. Therefore, black-holes are giant replicas of the minute nuclear forces of attraction that developed in the Second Day of Creation as a result of God's efforts to gather together his thoughts that had been scattered throughout the universe of darkness in the First Day of Creation. In not being visible in the world of white light because no such light could ever escape its gravitational force, black-holes are also giant replicas of the Black Light, or Black Intelligence, God created in the very First Day of Creation. Also remember matter, mass that has a volume and memory that can decay into a mass with a lesser volume, is the product of impure and imperfect thought and thought energy. On the other hand, anti-matter is the product of pure and perfect thought and thought energy.  
| 2558|2002-06-18 22:19:01|Derrick, Alexander|Re: Egypt and Yoga|  
I have seen these books but have not read them. But I would like to recommend yet another source par excellence.

Afrique Histoire, Vol. 4,No. 1.

Cover stories

The origin of Indu yoga is African.

General report of the AIFESPAC Conference held in Libreville June 9-11, 1987.

The demonetization of the cowries had several consequences.

You might have to dig in some crates and used book stores to find this gem but WELL WORTH IT!

The article on yoga was co-scripted by an Senegalese "yoga" master. There are many excellent illustrations not only demonstrating some of the ancient postures but also modern african yoga practices.

One interesting idea which is illustrated in the article is the African connection of rhythm with their yoga. The egyptians not only had static postures(common in asian/indian culture) but acrobatic dances as well.

There is a photo of a modern day Cote d'Ivoire acrobat/dancer which is label "Serpent Society." I think that title is a nice connection with Mr. Van Deelen's "serpent power" below.

The following illustration is an example of an accepted indian posture in Africa.

<http://highculture.8m.com/Files/ETHNIC/ETHNIC0014.jpg>

What is the ultimate goal of yoga? Communion with the deity?

Peace and health.

Alex Derrick

-----Original Message-----

From: Alex van Deelen

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: 6/18/2002 6:04 PM

Subject: [Ta\_Seti] Egypt and Yoga

Message: 10

Date: Mon, 10 Jun 2002 17:35:11 -0000

From: "sistahgal2000" <[sistahgal2000@yahoo.com](mailto:sistahgal2000@yahoo.com)>

Subject: Re: The Kemetic Origin of Hinduism-Buddhism

On the Kemetic origins of Hinduism, or at least some similarities to think about,

Egyptian: Naja (serpent)

Yoga: Ajna (third eye)

The third eye in Egypt seems to be represented by a serpent protruding from the forehead (Uraeus). In Yoga, inner force is often referred to as "serpent power".

The uraeus was sometimes described as the "eye of Ra".

<http://www.swan.ac.uk/egypt/events/womentext.htm>

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It's a great example of someone who has finally compared the two major religious centers.

Alex

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| 2559|2002-06-18 23:02:27|mansu\_musa|Re: Egypt and Yoga|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

- > I have seen these books but have not read them. But I would like to
- > recommend yet another source par excellence.
- >
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> <http://highculture.8m.com/Files/ETHNIC/ETHNIC0014.jpg>

>

>

> What is the ultimate goal of yoga? Communion with the deity?

>

> Peace and health.

> Alex Derrick

>

> -----Original Message-----

> From: Alex van Deelen

> To: Ta\_Seti@y...

> Sent: 6/18/2002 6:04 PM

> Subject: [Ta\_Seti] Egypt and Yoga

>

> Message: 10

> Date: Mon, 10 Jun 2002 17:35:11 -0000

> From: "sistahgal2000"

> Subject: Re: The Kemetic Origin of Hinduism-Buddhism

>

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>

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 > Alex  
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 > To unsubscribe from this group, send an email to:  
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Could you post some of mummy art, especially the africoid looking mummy  
 art. Do you have any posted on your web site?? If you subscribe to  
 kmt magazine there is a picture of this face that looks very  
 africoid. I was wondeirng if you have a picture of it.  
 | 2560|2002-06-19 04:56:09|anu\_being|Re: Egypt and Yoga|

Greetings, I would like to add that Brotha Ashby has his own website. Peace

<http://www.egyptianyoga.com/page2.html>

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| 2561|2002-06-19 12:05:23|Derrick, Alexander|Re: Egypt and Yoga|

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<http://highculture.8m.com/Files/PAINT/PAINT0020.jpg>

<http://highculture.8m.com/Files/PAINT/PAINT0021.jpg>

<http://highculture.8m.com/Files/PAINT/PAINT0022.jpg>

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[http://www.clevelandart.org/OCimg/magnify/1998-07/CMA\\_.1971.135.jpg](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.135.jpg)

[http://www.clevelandart.org/OCimg/magnify/1998-07/CMA\\_.1971.136.jpg](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.136.jpg)

Here are a few paintings. I'll try and post some more ASAP.

Peace and health  
Alex Derrick

Could you post some of mummy art, especially the  
africoid looking mummy  
art. Do you have any posted on your web site?? If you  
subscribe to  
kmt magazine there is a picture of this face that  
looks very  
africoid. I was wondeirng if you have a picture of  
it.

| 2562|2002-06-19 12:29:24|Bradenqp@aol.com|Re: Egypt and Yoga|

In a message dated 6/18/2002 9:15:19 PM Eastern Daylight Time, avdeelen@wanadoo.nl writes:

There is an interesting series of books written by Reginald  
Muata Ashby (Muata Abhaya Ashby), on the relationship  
between Ancient Egypt and Indian religious practice.  
<http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684>

It's a great example of someone who has finally compared  
the two major religious centers.

There is an interesting little book by Baba Ifa Karade: The Handbook of Yoruba Religious Concepts, which begins to tie the cosmogony of the Ifa tradition to that of the Indus valley. His association of various Yoruba deities with the human chakra system is a worthy step in the direction of clarifying how African religions are indeed concerned with understanding the deity within.

Link (watch the wrap):

[http://www.amazon.com/exec/obidos/ASIN/0877287899/qid=1024514099/sr=1-1/ref=sr\\_1\\_1/002-0131757-8335267](http://www.amazon.com/exec/obidos/ASIN/0877287899/qid=1024514099/sr=1-1/ref=sr_1_1/002-0131757-8335267)



Paul Braden

| 2563|2002-06-19 12:35:58|Bradenqp@aol.com|The African Unconscious|  
Has anyone on this list read The African Unconscious by Dr. Edward Bruce  
Bynum of the University of Massachusetts?

<http://www.amazon.com/exec/obidos/ASIN/0807737747/002-0131757-8335267>

It's on my short list of books to buy and I'm looking for a recommendation  
with some info on how well it melds the worlds of science and metaphysics as  
well as the thoroughness of its scholarship.

I seem to remember seeing some positive references to it in the Journal of  
Black Psychology some months ago, but can't quite remember the specifics of  
the comments.

Paul Braden

| 2564|2002-06-19 12:37:51|Derrick, Alexander|Re: Egypt and Yoga|  
<http://highculture.8m.com/Files/PAINT/PAINT0023.jpg> --> The modern yoga calls this posture the wheel.  
High level of difficulty.

If yoga is concerned with understanding the deity within, then think about how that relates to african ritual  
possession which is a moving/dancing form of yoga. Very interesting!!!

Alex Derrick

-----Original Message-----

**From:** Bradenqp@aol.com [mailto:Bradenqp@aol.com]

**Sent:** Wednesday, June 19, 2002 12:29 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Egypt and Yoga

In a message dated 6/18/2002 9:15:19 PM Eastern Daylight Time,  
avdeelen@wanadoo.nl writes:

There is an interesting series of books written by Reginald  
Muata Ashby (Muata Abhaya Ashby), on the relationship  
between Ancient Egypt and Indian religious practice.  
<http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684>

It's a great example of someone who has finally compared  
the two major religious centers.

There is an interesting little book by Baba Ifa Karade: The Handbook of  
Yoruba Religious Concepts, which begins to tie the cosmogony of the Ifa  
tradition to that of the Indus valley. His association of various Yoruba  
deities with the human chakra system is a worthy step in the direction of  
clarifying how African religions are indeed concerned with understanding

the deity within.

Link (watch the wrap):

[http://www.amazon.com/exec/obidos/ASIN/0877287899/qid=1024514099/sr=1-1/ref=sr\\_1\\_1/002-0131757-8335267](http://www.amazon.com/exec/obidos/ASIN/0877287899/qid=1024514099/sr=1-1/ref=sr_1_1/002-0131757-8335267)

Paul Braden

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| 2565|2002-06-19 14:18:47|mansu\_musa|Re: The African Unconscious|  
--- In Ta\_Seti@y..., Bradenqp@a... wrote:  
> Has anyone on this list read The African Unconscious by Dr. Edward

Bruce

> Bynum of the University of Massachusetts?

>

> [http://www.amazon.com/exec/obidos/ASIN/0807737747/002-0131757-](http://www.amazon.com/exec/obidos/ASIN/0807737747/002-0131757-8335267)

8335267

>

> It's on my short list of books to buy and I'm looking for a

recommendation

> with some info on how well it melds the worlds of science and

metaphysics as

> well as the thoroughness of its scholarship.

>

> I seem to remember seeing some positive references to it in the

Journal of

> Black Psychology some months ago, but can't quite remember the

specifics of

> the comments.

>

>

> Paul Braden

I have read the book. He also has other books out that are also very good. I have a question for you barden. On your web sites could you post statments to your claims. You claim that nubians actually invented greek fire,bit I look around in different books but I cannot find it. Please help me out with this.

| 2566|2002-06-19 14:26:02|mansu\_musa|Re: Egypt and Yoga|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> <<http://highculture.8m.com/Files/PAINT/PAINT0018.jpg>>  
> <http://highculture.8m.com/Files/PAINT/PAINT0018.jpg>  
> <<http://highculture.8m.com/Files/PAINT/PAINT0019.jpg>>  
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> <<http://highculture.8m.com/Files/PAINT/PAINT0020.jpg>>  
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> <<http://highculture.8m.com/Files/PAINT/PAINT0022.jpg>>  
> <http://highculture.8m.com/Files/PAINT/PAINT0022.jpg>  
> <[http://www.clevelandart.org/OCimg/magnify/1998-](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.137.jpg)

07/CMA\_.1971.137.jpg>

> [http://www.clevelandart.org/OCimg/magnify/1998-07/CMA\\_.1971.137.jpg](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.137.jpg)  
> <[http://www.clevelandart.org/OCimg/magnify/1998-](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.135.jpg)

07/CMA\_.1971.135.jpg>

> [http://www.clevelandart.org/OCimg/magnify/1998-07/CMA\\_.1971.135.jpg](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.135.jpg)  
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07/CMA\_.1971.136.jpg>

> [http://www.clevelandart.org/OCimg/magnify/1998-07/CMA\\_.1971.136.jpg](http://www.clevelandart.org/OCimg/magnify/1998-07/CMA_.1971.136.jpg)

>

>

> Here are a few paintings. I'll try and post some more ASAP.

>

> Peace and health

> Alex Derrick

>

>

>

>

> Could you post some of mummy art,especialy the africoid looking

mummy

> art. Do you have any posted on your web site?? If you subscribe to

> kmt magazine there is a picture of this face that looks very

> africoid. I was wondeirng if you have a picture of it.

Thnak you very much Derrick Alexzander. I apperciate you posting these pictures.

| 2567|2002-06-19 15:36:17|Bradenqp@aol.com|Re: The African Unconscious|

In a message dated 6/19/2002 5:19:11 PM Eastern Daylight Time, alberto34482@yahoo.com writes:

I have a question for you barden. On your web sites could you post statments to your claims. You claim that nubians actually invented greek fire,bit I look around in different books but I cannot find it. Please help me out with this.

Actually, the name is "Braden", not "Barden".

I have no websites making the claims you suggest. You must be looking up somebody else.

On a tangential note and at the risk of seeming overly critical, I must make two points:

1) I realize that this is a relatively informal forum, but the number of careless, sloppy typos made by certain posters is quite surprising. The forum is -after all- on -public view at Yahoo, and one would have thought that African centered students and readers would wish to take the minimal amounts of time required to do routine spell checking or proofreading of messages before posting. One can't expect perfection, but the sloppiness of some of what is being sent to our mailboxes really speaks poorly of us all.

2) Could members please take the time to only copy those sections of the posts they reply to which are actually relevant to their reply? I don't think this should even have to be said, but it's irritating to have to wade through several irrelevant paragraphs of a copied post to get to some two line response to same.

SHM HTP,  
Paul Braden

| 2568|2002-06-19 16:02:52|Derrick, Alexander|Re: The African Unconscious|

Agreed. I think Paul's request is extra pertinent. Each post is available all over the world and the information is being archived(whether you know it or not)!

Another point I would like to raise in the spirit of Mr. Braden.

Please make sure to include the hyper-text links if you are going to post a news article.

If you have photos you would like to share, you can email them to me. I can archive and touch them up(if needed)for rest of the group.

Given the nature of this forum should we not strive for the same perfection in our discourse and scholarship that was used to raise the pyramids, script papyrus, carve inspiring works of art, and keep rock steady polyrhythms?

The standard of excellence can always be raised!

Just ideas.  
Alex Derrick

-----Original Message-----

**From:** Bradenqp@aol.com [mailto:Bradenqp@aol.com]

**Sent:** Wednesday, June 19, 2002 3:36 PM

1) I realize that this is a relatively informal forum, but the number of careless, sloppy typos made by certain posters is quite surprising. The forum is -after all- on -public view at Yahoo, and one would have thought that African centered students and readers would wish to take the minimal amounts of time required to do routine spell checking or proofreading of messages before posting. One can't expect perfection, but the sloppiness of some of what is being sent to our mailboxes really speaks poorly of us all.

2) Could members please take the time to only copy those sections of the posts they reply to which are actually relevant to their reply? I don't think this should even have to be said, but it's irritating to have to wade through several irrelevant paragraphs of a copied post to get to some two line response to same.

| 2569|2002-06-19 16:15:33|Mickel Hendrix|Re: Hint at the Nubian Origin of the Ancient Kemites|  
Hotep,

What drawing? Or maybe I've forgotten.

P.E.A.C.E. Progress...

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

> --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

>

> wrote:

> > Hotep family,

> >

> > In a letter written in 1844 by German Egyptologist

> Richard Lepius,

> he

> > reports an interesting account, which gives us a

> hint that the

> > origins of the ancient civilization of Kemet lay

> to the south in

> the

> > vicinity of ancient Ethiopia.

> >

> > "I... purchased a dog-ape from a Turkish Kawass

> for a few piastres.

> > This is the holy ape of the ancient Egyptians, the

> Cynocephalus,

> > which was dedicated to Thoth and the Moon... It is

> interesting to

> me  
> > to have a creature about me for some little time,  
> which I have seen  
> > innumerable times upon the monuments, and thereby  
> to observe the  
> > faithful apprehension and representation of its  
> essential and  
> > characteristic appearances in the ancient Egyptian  
> sculpture. It is  
> > remarkable that this ape, so peculiar to Egypt in  
> ancient times, is  
> > now only found in the south, and even there, it is  
> not very common.  
> > How many species of animals and plants, even  
> manners and customs of  
> > men, with which we become acquainted through the  
> monuments of  
> Egypt,  
> > can now only be found in the most southern parts  
> of ancient  
> Ethiopia,  
> > so that now many representations, for in the tombs  
> of Beni Hassan,  
> > seem to delineate scenes in this country rather  
> than Egypt." (pg.  
> 172-  
> > 173; Letters From Egypt, Ethiopia, and the  
> Peninsula of Sinai 1853;  
> > by Richard Lepsius)  
> >  
> > Now, it is apparent that the people who created  
> the portrayals on  
> the  
> > Kemetic monuments must have been familiar with the  
> regions to the  
> > south, which is why Lepsius was reminded of the  
> scenes on the  
> > monuments, when he was in what use to be ancient  
> Ethiopia. In other  
> > words, the artificial scenes on the Kemetic  
> monuments recall  
> natural  
> > scenes to the south of Kemet.  
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> >  
> > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> What about that lepsiuss drawing ptah??? Is that  
> authentic??  
>  
>

---

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| 2570|2002-06-19 19:36:52|mansu\_musa|Re: Hint at the Nubian Origin of the Ancient Kemites|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> What drawing? Or maybe I've forgotten.

>

> P.E.A.C.E. Progress...

>

> --- mansu\_musa wrote:

> > --- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

> >

> > wrote:

> > > Hotep family,

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> > > In a letter written in 1844 by German Egyptologist

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the drawings from rames III tomb that shows both nubians and  
egyptians as the same

| 2571|2002-06-20 10:40:10|amneht|Re: Egypt and Yoga|

In the earlier stages of my spiritual development, during a raja yoga  
(yoga of the mind) session, with a preceptor(yoga teacher), I had  
this profound experience with a serpent. This horrific looking snake  
came at me through my forehead and scared this sh\*\* out of me.  
moments later, the purest feeling of serenity came through me. I  
asked my spiritual teacher, an Indian man named Parthasarathi  
Rajagopalachari ( www.srcm.org ) , and he suggested that I detach from  
the experience, write it down, and that it represented a stage of  
spiritual development in which I let go of something from my past.  
Good stuff, this serpent.

amneh

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 10  
> Date: Mon, 10 Jun 2002 17:35:11 -0000  
> From: "sistahgal2000"  
> Subject: Re: The Kemetic Origin of Hinduism-Buddhism  
>  
> On the Kemetic origins of Hinduism, or at least some similarities  
> to think about,  
>  
> Egyptian: Naja (serpent)  
> Yoga: Ajna (third eye)  
>  
> The third eye in Egypt seems to be represented by a serpent

> protruding from the forehead (Uraeus). In Yoga, inner force  
> is often referred to as "serpent power".  
> The uraeus was sometimes described as the "eye of Ra".  
> <http://www.swan.ac.uk/egypt/events/womentext.htm>  
>  
> There is an interesting series of books written by Reginald  
> Muata Ashby (Muata Abhaya Ashby), on the relationship  
> between Ancient Egypt and Indian religious practice.  
> <http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684>  
>  
> It's a great example of someone who has finally compared  
> the two major religious centers.  
>  
> Alex  
| 2572|2002-06-20 15:35:39|Mickel Hendrix|Re: Hint at the Nubian Origin of the Ancient  
Kemites|  
Hotep Mansa,

Oh yeah! The mural is real. And when Lepsius saw it,  
he was surprised. And rightfully so, because of  
ignorance and anthropological deception on the part of  
the anthropologists of his time, such as J. C. Nott,  
George Gliddon and Samuel Morton, who was a proponent  
of slavery and a member of the Philadelphia Academy of  
Sciences.

P.E.A.C.E. Progress...

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:  
> --- In Ta\_Seti@y..., Mickel Hendrix  
> wrote:  
>> Hotep,  
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| 2573|2002-06-21 09:25:03|emmanuel\_afrika|THE THIRD DAY OF CREATION|

In a message dated 6/14/2002 11:10:24 AM Eastern Daylight Time,  
EMANSMYRNA writes:

Since the restoration of African divinity, as part of the holy covenant, is vital re-establishing the equality of the black race on earth, New Jerusalem must provide us with a new divine educational system geared towards restoring African divinity. In Revelation 2:26-28 and 22:16, this new educational system is identified as the Morning Star. Its foundation is The Five Books of Emmanuel and the Divine Science therein. I've already given you glimpses of the Third Book, "The Spiritual Evolution of Man--Beginning With Heru", with articles such as The Original Hebrews, The Garden of Eden, The Story of Noah, and The Gospel of Heru. Now I will give you a glimpse of the First Book, "The Mysteries of God--Sealed In The Mysteries of The Atom."

REVELATION 11:19

"And the temple of God was opened in heaven, and there was seen in his temple the Ark of His Testament [The Five Books of Emmanuel]; and there were lightnings, and voices, and thunderings, and an earthquake [representing a division of the people on earth], and great hail."

REVELATION 21:3

"And I heard a great voice out of heaven saying, Behold, the Tabernacle of God [the portable library in which the Ark of The Testament, The Five Books of Emmanuel, is housed], is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

#### REVELATION 22:1-2

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb [by way of the Ark of The Testament, The Five Books of Emmanuel]."

"In the midst of the street of it, and on either side of the river [which represent the eastern and western branches of the Seven Churches], was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month [through the publication of a monthly magazine called New Jerusalem Tree of Life Magazine, or simply The Tree of Life Magazine]: and the leaves of the tree [the pages of the magazine] were for the healing of the nations."

The Tabernacle of God is a portable library because it travels back and forth between the eastern and western branches of the Seven Churches. It is maintained and managed by the keepers of the Ark of The Testament, The Five Books of Emmanuel. Each month, the Tree of Life Magazine the works of each of today's twelve tribes of Israel towards bring peace on earth and goodwill towards all men. Thereby it is clearly revealed that the Kingdom of Christ and his Heavenly Father Heru, and the Kingdom of the Brotherhood of Man are one and the same on earth. Thereby it is also clearly revealed that, in the Kingdom of Heaven, pure science and pure religion are one and the same. While God is Pure and Perfect Mind, the Kingdom of Heaven (or the Kingdom of God) is represented on earth by the 90% of the functions and dynamics of the human brain that belongs to the spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy. Therefore, pure science and pure religion being one and the same not only involves academic excellence, but also the pure purposes for which they are used in glorifying the Word of God, the Will of God, and the Works of God. The latter is the power of moral excellence.

---

#### THE THIRD DAY OF CREATION:

The Spirit of Faith was the dominant creative force in the Third Day of Creation, out of which evolved man's sense of smell. The most primitive one cell and multi-cell organisms depended solely on the sense of touch to locate the food necessary to sustain their lives. As higher life forms developed, the sense of smell became their

primary means of identifying and locating the food.

HEBREWS 11:1 and 3

"Now faith is the substance of things hoped for, the evidence of things not seen."

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."

Through the sense of smell, which evolved out of the Spirit of Faith, we know that mother or wife is cooking the substance we hoped for, the food necessary to sustain our lives. Though we cannot yet see the substance, our sense of smell enables us to recognize and visualize the substance as the actual substance we hoped for.

GENESIS 1:9-13

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

"And God called the dry land Earth; and the gathering together of the waters called he seas: and God saw that it was good."

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so."

"And the earth brought forth grass, and herb yielding seed after its kind, and the tree yielding fruit, whose seed was in itself, after its kind: and God saw that it was good."

"And the evening and the morning were the third day."

Once again, we need only to go to the Fourth Day of Creation, the day in which stars like the sun were created to rule over the day, to know that the earth that was not yet created in the Third Day of Creation. Surely no grass, or herbs, or fruit trees could have grown on the earth before the sun was created. So what was Moses actually speaking of when he spoke of dry land being created and called earth in the Third Day of Creation? What in the world could he have been speaking of when he spoke of grass, herbs, and fruit trees all growing on earth before the sun was created?

Before answering those and other questions about the Third Day of Creation, there are a few things we must first remember. First of all we must remember that the scientific language available to us today, which gives us a means of using nuclear physics to describe the minute details of Creation, were not available to Moses in his day. Therefore, Moses used a lot of symbolic and analogous term to give only a general description of the Seven Days of Creation. Though such detailed terms existed in Hamitic languages of the

ancient hieroglyphics and Moses was aware of many of them having been raised as a member of Pharaoh's family, very few of them had known counterparts in the Hebrew language in the days of Moses. Last but not least, not even God can effectively deal with a man above his levels of understanding. Therefore, we can be certain that Moses possessed no special power that could have enabled to deal with the Hebrews above their levels of understanding. As a people just released from slavery, the Hebrews were not very sophisticated in knowledge--especially in the detail knowledge of their Egyptian slave masters. Therefore, any detailed description of the minute aspects of the Creation given to them by Moses would have been far above their levels of understanding.

Now to answer the questions, we should start by remembering that the wave-lengths found in the electromagnetic spectrum of visible light appeared to Moses as waves of water. We should also remember that neutrons have the power to neutralize the vibratory frequencies of all such wave-lengths--releasing only a few radio-waves. Through out the universe chemical elements containing such neutrons were drawn together by electromagnetism and gravity to form other chemical elements and chemical compounds. Moses described the formation of these chemical compounds as the creation of dry land, which would be called earth. Though the earth had not yet been created, these chemical compounds represented the kinds of substances the earth would be made of. They were the substance of things hoped for, the evidence of things not seen. Hey, we are actually painting a picture of how the Spirit of Faith was the dominant creative force in the Third Day of Creation.

Many of the chemical elements that formed such chemical compounds also contained electrons that reflected many more wave-lengths than they neutralized. Therefore, wave-lengths (or waves of water) still appeared appears of ionic and covalent bonding of the chemical elements that made up the chemical compounds. Moses described these areas as seas.

Maybe we should stop here for now because the rest of the Third Day of Creation gets even more interesting. It deals with the fact that some of the compounds formed in the Third Day of Creation actually possessed the potential to accommodate live in a physical and natural existence--then we will really be talking about the substance of things hoped for and the evidence of things not yet seen. For those types of chemical compounds could actually receive DNA code books into their libraries to have them later read into memory and use the DNA code to produce living organisms that reproduce after their own kind.



Having said that, I will close with saying that God is Holy, and He multiplies after his own kind.

The Third Day of Creation continued:

When neutrons neutralize the vibratory frequencies of millions of different wave-lengths, and protons absorb many and reflect a few, and electrons reflect many and absorb a few, the atoms that contain them are given a harmonic vibration. It is at that point that the Mind of God the Creator is given a voice that can change energy vibrations into the rhythms of life. Understand that, in energy vibrations, electrons are the carriers of electricity because they reflect the vibratory frequencies of more wave-lengths than they absorb. However, in the rhythms of life, electrical current (or electrical impulse) has to be carried by a particle of matter that absorbs the vibratory frequencies of more wave-lengths than it reflects, namely a proton. Therefore, in the rhythms of life, the voice of God (or harmonic vibrations) must travel through a semi-conductor. In a semi-conductor molecule, the valence electrons (or outer electrons) of its atoms are paired and shared between atoms to make the covalent bond that holds the molecule together. The valence electrons are not free to reflect the vibratory frequencies of any wave-lengths in the form of electrical current. However, the valence electrons could be excited out of their bond by either light or heat and left free to conduct electrical current--depending on whether they were contained in a light sensitive or heat sensitive semi-conductor molecule. Some semi-conductors are both light sensitive and heat sensitive. Once the valence electrons are excited out of their bond, holes are left behind that contribute to the flow of electrical current. These holes are the carriers of positive electricity, wherein the vibratory frequency of more wave-lengths are absorbed than reflected in the form of electrical current. Such positive electrical current is essential in conducting the rhythms of life.

Once the proper semi-conductors were created, there was a need to create a means by which the Mind of God could orchestrate (or instruct) the rhythms of life which forms to take until it created a man that could retain a soul in the mental, and molecular, and motor activity of his brain. Therefore, a semi-conductor binary communication system was created to enable God to store a coded language in certain semi-conductor molecules, which would instruct the rhythms of life on what form to take and how to multiply after its own kind. The molecules are known as DNA, and those are the events that took place in the Third Day of Creation that Moses

describes in Genesis 1:11-12 as grass, and herbs, and fruit trees coming forth to multiply after their own kind.

Remember, the Spirit of Faith was the dominant creative force in the Third Day of Creation, and faith is defined as the substance of things hoped for, the evidence of things not seen. It is also important to note that the holes produced in a semi-conductor molecule when valence electrons are excited out of their bond are small reminders of the black-holes in space, which are giant replica of the Black Light through which Creation began. Since these holes produced in semi-conductors carrier the rhythm of life, it is very much like God speaking life into existence through Black Light, or a black-hole in space that signifies the ultimate power of Black Light. In preparation of our study of the Fifth Day of Creation, it is also important to note that the protoplasm that carry DNA molecules as the building blocks of life on earth is both a light sensitive and heat sensitive semi-conductor. That will also help us to understand why life on earth began in Africa and near the Equator.

Our the study will begin with the Fourth Day of Creation, the Day of the Great Division, the day of the Big Bang that gave birth to the physical and natural universe as it is now seen. This was the day in which the Spirit of Truth was the dominant creative force, and like always, truth brings great division--even the division (or splitting) of atoms. When I think of truth, I always think of Jesus, how, when he spoke a truth greater than the one he had spoken before, each truth brought further division among the people until their was none left but Jesus and God. And his words keep ringing in my hear, "Think not that I've come to send peace on earth; I come not to send peace, but division." Yet I can understand it; because separating the wheat from the tares is the path to perfect peace of the righteous and the Prince of Peace

| 2574|2002-06-21 10:46:15|a.manansala@attbi.com|Fwd: Religion/spirituality in African-American culture: an essential|

J Natl Med Assoc 2002 May;94(5):371-5

Religion/spirituality in African-American culture: an essential aspect of psychiatric care.

Carter JH.

Department of Psychiatry, Duke University Medical Center, Durham, North Carolina 27710, USA.

There is an astonishing diversity of religious beliefs and practices in the history of African Americans that

influences the presentation, diagnosis, and management of both physical and mental disorders. The majority of African Americans, however, are evangelical Christians with religious experiences originating in the regions of ancient Africa (Cush, Punt, and to a great extent, Egypt), as well as black adaptation of Hebraic, Jewish, Christian, and Islamic beliefs and rituals.

Consequently, more than 60 of the nation's 125 medical schools offer classes in spirituality and health.

Although there is a lack of empirical evidence that religion improves health outcomes, physicians should understand patients as a biopsychosocial-spiritual whole. Asking about religion/spirituality during a health assessment can help the physician determine whether religious/spiritual factors will influence the patient's medical decisions and compliance. Two psychiatric case histories of African Americans are presented in which religion/spirituality significantly influenced treatment decisions and results. Neither of these patients suffered major debilitating medical comorbidity.

| 2575|2002-06-21 12:21:05|cristofori whitakara|Re: looking for mummy art|

being that nubians of the Nile valley were escaping from the pale asians and europeans, some found their way into western africa via lake chad. so u may find some artifacts in the areas of northern nigeria or in mali

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., "mansu_musa" wrote:
> I am looking for mummy art. You know the type of mummy
art during
the
> time of the roman occupation of Egypt. Does anybody know
where I
can
> find some of this art. There is a particular face that
caught my
> attention, because it was very africioid.
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The face of the person I was talking about is in Kmt
magazine. and you
can see the face in some of the pages of kmt magazine.
Thank you for
your response derick alexzander, I was curious if you had
this face of
this one person that looked very aficoid.
```

To unsubscribe from this group, send an email to:  
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**Do You Yahoo!?**

[Sign-up for Video Highlights](#) of 2002 FIFA World Cup

| 2576|2002-06-21 14:10:00|emmanuel\_afrika|The Fourth Day of Creation |  
In a message dated 6/14/2002 11:10:24 AM Eastern Daylight Time,  
EMANSMYRNA writes:

Since the restoration of African divinity, as part of the holy covenant, is vital re-establishing the equality of the black race on earth, New Jerusalem must provide us with a new divine educational system geared towards restoring African divinity. In Revelation 2:26-28 and 22:16, this new educational system is identified as the Morning Star. Its foundation is The Five Books of Emmanuel and the Divine Science therein. I've already given you glimpses of the Third Book, "The Spiritual Evolution of Man--Beginning With Heru", with articles such as The Original Hebrews, The Garden of Eden, The Story of Noah, and The Gospel of Heru. Now I will give you a glimpse of the First Book, "The Mysteries of God--Sealed In The Mysteries of The Atom."

**REVELATION 11:19**

"And the temple of God was opened in heaven, and there was seen in his temple the Ark of His Testament [The Five Books of Emmanuel]; and there were lightnings, and voices, and thunderings, and an earthquake [representing a division of the people on earth], and great hail."

**REVELATION 21:3**

"And I heard a great voice out of heaven saying, Behold, the Tabernacle of God [the portable library in which the Ark of The Testament, The Five Books of Emmanuel, is housed], is with men, and he will dwell with them, and they shall be his people, and God

himself shall be with them, and be their God."

#### REVELATION 22:1-2

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb [by way of the Ark of The Testament, The Five Books of Emmanuel]."

"In the midst of the street of it, and on either side of the river [which represent the eastern and western branches of the Seven Churches], was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month [through the publication of a monthly magazine called New Jerusalem Tree of Life Magazine, or simply The Tree of Life Magazine]: and the leaves of the tree [the pages of the magazine] were for the healing of the nations."

The Tabernacle of God is a portable library because it travels back and forth between the eastern and western branches of the Seven Churches. It is maintained and managed by the keepers of the Ark of The Testament, The Five Books of Emmanuel. Each month, the Tree of Life Magazine the works of each of today's twelve tribes of Israel towards bring peace on earth and goodwill towards all men. Thereby it is clearly revealed that the Kingdom of Christ and his Heavenly Father Heru, and the Kingdom of the Brotherhood of Man are one and the same on earth. Thereby it is also clearly revealed that, in the Kingdom of Heaven, pure science and pure religion are one and the same. While God is Pure and Perfect Mind, the Kingdom of Heaven (or the Temple of God) is represented on earth by the 90% of the functions and dynamics of the human brain that belongs to the spiritual universe (or the divinely inspired mental universe) of pure and perfect thought and thought energy. Therefore, pure science and pure religion being one and the same not only involves academic excellence, but also the pure (or pure in heart) purposes for which they are used in glorifying the Word of God, the Will of God, and the Works of God. The latter is the power of moral excellence.

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#### The Fourth Day of Creation:

The Spirit of Truth was the dominant creative force in the Fourth Day of Creation. It represented the power of God to establish the order, and set the judgment and corrections in Creation necessary to insure the Will of God, the Works of God, and the Word of God would all be fulfilled in Man. Out of the Spirit of Truth evolved man's sense of sight.

In Genesis 1:16, Moses tells us that the stars were created in the Fourth Day of Creation. As a testimony of the order that God

established in the Creation in the Fourth Day of Creation, the stones that make up the twelve foundations of the great wall written on in Revelation 21:12-20 represent the Doppler effect of light that occurs during the formation of a fire star. When a fire star is formed, it expands into a blue shift to increase its mass, and contracts into a red shift to burn off the increased mass and releases it as solar energy. Because this happens at the speed of light, the red and blue shifts appear as one violet shift. Thus the blue-violet color of the amethyst stone in the twelfth foundation, and thus Einstein's theory  $\text{Energy} = \text{Mass} \times \text{the Speed of Light Squared}$ .

Therefore, the revelation of the twelve stones are also testimony that, while the soul of Heru was awakened to witness Creation from First Day, the soul of Jesus was awakened to witness the Creation from at least the Fourth Day of Creation if not earlier. Because the divine order was set in the Fourth Day of Creation to insure that the Will of God, the Works of God, and the Word of God all be fulfilled in Man, the revelations of the amethyst stone can be found in the circulatory system of man. When the blood leaves the cell that it provides food and oxygen to, it expands into a blue shift to increase its mass of oxygen. When returning to the cells that will burn the increased mass of oxygen, it contracts into a red shift.

The divine order that God established in the Fourth Day of Creation can also be seen in man's modern mathematics. It is centered on 4 and 9 being the first two number greater than 1 to come out of the Mind of God with perfect square roots. Four is the number of the Messiah, and nine is the number of eternal life (such as in the nine lives of a cat). The human body has nine service systems that revolve around the four lobes of the brain.

The Nine Body Service Systems:

1. The Nervous System
2. The Respiratory System
3. The Circulatory System
4. The Skeletal System
5. The Muscular System
6. The Endocrine System
7. The Reproductive System
8. The Excretory System
9. The Skin

The Four Lobes of The Brain

1. Frontal Lobe
2. Temporal Lobe
3. Occipital Lobe

#### 4. Parietal Lobe

This relationship between the numbers 4 and 9 also account for the reason that Christ Jesus, who came as a living testimony of the divine order that the Creator established in the Fourth Day of Creation, was born on the fourth day of what we now know as the ninth month (see Zechariah 7:1). It also explains why Edmond Halley's first observation of the Star of Christ (Halley's Comet) occurred on the fourth day of the ninth month in the year 1682 (see page 44 of "Comet" by Carl Sagan). Wherefore, in further testimony of the relationship of the numbers 4 and 9 and the divine order the Creator established in the Fourth Day of Creation, the Star of Christ is retained in the motor-activity of the solar system like the soul of man is retained in the mental, and molecular, and motor activity of the human brain. Thus it is only natural that there would be 9 planets revolving around the four quadrants of the sun. The Spirit of Truth needs not that men should bear witness of it; truth is from the Kingdom of Heaven, and heaven itself bears witness of the Truth.

On can also study this divine relationship between the numbers 4 and 9 in the Divine Science in the Gospel of Heru, which was to be maintained by the twelve tribes of Heru as twelve schools of Divine Knowledge. We can start with the Third Division of the Tuat on page 182 of Volume I of "The Gods of The Egyptians" by E.A. Wallis Budge. There we learn that the pylon (which represent the twelve schools of Divine Knowledge) is guarded by 9 gods. Then we are told of the twelve holy gods (presenting the twelve tribes of Heru) were actually gods over a lake of fire. In the Fourth Division of the Tuat, on page 184, can see the divine relationship that begins to develop between the numbers 4 and 9. We learn that there are 9 gods guarding a wall, and behind Osiris (Heru) are twelve gods, and four gods who preside over the pits in the earth. In the Fifth Division of the Tuat, on pages 186-188, the divine relationship between the numbers 4 and 9 become increasingly clear. It is also written that, with the aid of four gods, nine gods carrying axes go out a slay the enemies of Ra each day. Remember that the Will of God is to conquer and destroy the powers of darkness, spiritual ignorance, and death to insure His eternal life. We know that the nine service systems of the human body cannot grant us eternal life. However, in going out from the four lobes of the brain each day to conduct the functions that perpetuate and sustain our mortal lives, they are indeed a reflection of the divine order, and judgment, and corrections the Creator placed in the Fourth Day of Creation to insure that the Will of God, the Works of God, and the Work of God would all be fulfilled in Man.

Correction:

In the last email, I said that a fire star expands into a blue shift to increase its mass, and contracts into a red shift to burn off the increased mass and releases it as solar energy. That is an error. It expands into a red shift to increase its mass, and contracts into a blue shift to burn off the increased mass and releases it as solar energy. Expanding into a red shift is why some star become red-giants when they run out of hydrogen to fuse into helium. With all things being equal, in the human circulatory system, the blood forced into the lungs, first by a contraction of the right atrium and then by a contraction of the right ventricle, expands into a red shift to increase its mass of oxygen. That is why the blood leaving the heart in the arteries is red. In the capillaries, which supplies the cells with food and oxygen, the blood contracts into a blue shift when the cells burn the oxygen. That blood, therefore, runs to the are in the veins as blue blood. These matters concerning red shifts and blue shifts in fire stars and the human circulatory system are also reflections of the frequencies of red and blue light. The low frequency of red light has long expanded wave-lengths. The high frequency of blue light has short contracted wave-lengths. All of which are testimonies of the divine order the Creator spiritually (or mentally) placed in the Creation in the Fourth Day of Creation before the Big-Bang, after which such divine order would be manifested in things like those described here.

The Fourth Day of Creation continued:

The Fourth Day of Creation, the day in which the Spirit of Truth was the dominant creative force, was also the Day of the Great Division. "Think not that I have come to send peace on earth, I have come not to send peace, but division" (Christ Jesus). Since the very Fourth Day of Creation, the day in which the Creator mentally established divine order in Creation, the Spirit of Truth has had the power of division. The power of division is a testimony to the judgment and correction the Creator set in Creation, which Jesus metaphorically described as the separation of the wheat from the tares. That implied the separation of those who received judgment and correction from those that did not. However, in the Fourth Day of Creation, the power of division in the Spirit of Truth was so great that it led to the splitting of atoms. The splitting of atoms set off a series of nuclear explosions that gave birth to much of the physical and natural universe as it is now known. This series of nuclear explosions led to the formation of stars, and the planets that revolve around them, and the satellites, such a the moon, that revolves around the planets. And that is where Moses picks up on the



Fourth Day of Creation--after what is known to modern scientists as the big bang. So Moses, in Genesis 1:14-19, is basically describing the manifestation of the divine order that the Creator placed in Creation in the Fourth Day of Creations--but on a grander scale than we've previously discussed.

#### GENESIS 1:14-16

"And God said, Let there be light in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and days, and years:"

"And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also."

Let us take a brief look at the Big Bang (or supernova) that set off the series of nuclear explosions that gave birth to the physical and natural universe as it is now known. A supernova is produced when the outer layers of a neutron star fall in and bounce off the neutron core which creates a shock wave that blows the outer layer outward. All the chemical elements that were created in the Second Day of Creation were gathered together with all the chemical compounds created in the Third Day of Creation to form the first and no doubt the largest neutron star that would ever be created. We have already learned that neutron stars, with a mass more than three times the mass of the sun, collapse into forming a black-hole, where mass has no volume and anti-matter exist in its purest form. When we speak of anti-matter, we are generally speaking of positrons (or anti-electrons). During the collapse of matter to form a neutron star, protons can become neutrons emitting positrons. When anti-electrons comes in contact with electrons, they annihilate each other and release their energy as gamma-rays. Enough gamma-rays can generate enough thermonuclear energy to produce nuclear fusion. However, under the intense gravitational force of this first neutron star, many of the positrons became anti-protons, and anti-neutrons, which, when they can in contact with protons and neutrons, would produce radio-active energy even greater than gamma-rays. With positrons going in contact with electrons, anti-protons with protons, and anti-neutrons with neutrons, an unimaginable amount of thermonuclear energy was being produced. Therefore, when the supernova occurred, it blow enough of the intense gravity producing mass away to enable nuclear fission (the splitting of the atoms) to occur in the very core of the neutron star and thereby set off the series of nuclear explosions that gave birth to the physical and natural universe as it is now known. Observe the physical and natural universe around you and see the power of the Spirit of Truth, and give thanks to the

Creator of heaven and earth. The Spirit of Truth is from the Kingdom of Heaven, and the heavens themselves bear witness of the Spirit of Truth.

| 2577|2002-06-21 17:23:44|Djehuti Sundaka|Maatkara|

In the year 9002 A.D., two civilizations are on a collision course: one, a highly regimented futuristic society on the verge of an interstellar war; the other, a sequestered and spiritually enlightened world whose existence is threatened by a God of Chaos.

Now, as both worlds teeter on the edge of destruction, an unexpected savior is called upon to battle the forces of evil.

Neo-Soul singer and songwriter Amel Larrieux stars in Maatkara, an epic drama that merges the spectacle of classic space opera with the majesty of ancient Egypt.

<http://www.scifi.com/maatkara/>

#### Episode 1 - "The Anomaly"

In the distant future, Earth is a neglected planet on the edge of explored space. Then an apparition from Earth's long-forgotten past surfaces on this barren world, once again making Earth strategically vital in a war to control the galaxy.

#### Episode 2 - "North Star"

Tensions escalate during last-ditch negotiations between the NetworQ and the seditious United Front Diplomats. But Councilor Uer believes that Earth holds the secret to crushing the rebels, once and for all.

#### Episode 3 - "The Other Side"

The portal between the surface world and Khamit is revealed. Beyond this mystical gateway, in a world far removed from the NetworQ's interstellar empire, a warrior named Senset encounters a portent of things to come.

#### Episode 4 - "Heart of Chaos"

In the southern land of Ta'Esfet, Set, the Great God of Chaos, seethes in exile. Through the eons he has plotted to unleash eternal chaos into an unsuspecting cosmos. Now, at long last, the hour of his revenge is at hand.

#### Episode 5 - "The Gathering"

A stranger bearing ominous tidings is welcomed to the royal court of Taood as Princess Maat and her family prepare for the Ascension of The Chosen One. Meanwhile, an interstellar war rages on between the NetworQ and the United Front.

#### Episode 6 - "An Awakening"

The Khamitic prophecy has begun; the warrior who will become The Chosen One is revealed. Meanwhile, the Esfet warriors of Set, the God of Chaos, continue to close in on the unsuspecting people and royal family of Taood.

#### Episode 7 - "First Strike"

Thousands have gathered to watch the culmination of the ancient prophecy: the Ascension of The Chosen One. But in one terrifying moment of bloodshed, the security of the future of Khamit is destroyed by Set's assassins.

#### Episode 8 - "Decisions"

Set and Meskerem refocus their evil sights on Princess Maat, the true Chosen One. As the Princess mourns her family, Mentu urges her to steel her heart and step up to accept her destined role before the cosmos is destroyed.

#### Episode 9 - "A Turning Point"

The truth finally is revealed: Princess Maat learns her real ancestry and the role Set, God of Chaos, has played in her life. Meanwhile, Set strikes at Princess Maat where she is most vulnerable: her family.

#### Episode 10 - "Dark Horizon"

As the United Front seizes the upper hand in the interstellar war versus the NetworQ, Meskerem escapes with the captive Nefra. Maat, knowing that she is her sister's only hope, must finally embrace her destiny as The Chosen One.

#### Episode 11 - "The Gorge of Apep"

Meskerem and Nefra arrive at the Seal of Enpu. At long last, the hands of a priestess and a warrior open the portal and unleash the world of the NetworQ into Khamit. Now only Maat, Senset and Mentu can stop them.

#### Episode 12 - "The Ascension"

As ancient enemies Mentu and Meskerem battle, the worlds of Khamit and the NetworQ collide. Maat is faced with a foe far more deadly than the God of Chaos when she is forced to contend with Councillor Uer.

#### Episode 13 - "The Journey Begins"

With two great evils still circling her like birds of prey, Princess Maat, The Chosen One, forges ahead into an uncertain future to save that which she loves most and lead her people into salvation.

<http://www.scifi.com/maatkara/episodes/>

| 2578|2002-06-21 22:42:42|chingdude56|Re: Maatkara|

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

> In the year 9002 A.D., two civilizations are on a collision course:

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it is interesting to see the increasing attention afrocentered portrayals of ancient egypt are receiving in american popular culture lately.

from CREDITS

"DAWIT LESSANU (Creator, Illustrator, Writer) After moving to America at the age of 3, Ethiopian native DAWIT LESSANU quickly began honing his artistic talents, winning his first state competition in the 3rd grade. Though he has no formal training in art, he developed his style of drawing & storytelling from reading comics, and educated himself through experience. He also found other influences in genres such as Japanese anime as well as science-fiction movies.

While attending Rutgers University in New Brunswick, NJ, Dawit majored in Engineering and Africana Studies. In Africana studies, he found a cultural inspiration and re-awakening. Both during and after college he studied with African scholars, including Dr. Ivan Van Sertima, Mfundishi Jhyhutimus Hassan Salim and Sen-Ur Semaj of the Shrine of Ptah. Those men provided profound insight into the ancient Egyptian civilization and the cultural, linguistic, spiritual and

martial-art philosophies of the Khamitic people. It is through them that Dawit learned of the great history of the land. Feeling that African tales are too often under-represented or not shown in their true glory, Dawit combined his studies of Africa with a love of science-fiction and his own fantastical imagination to create the epic story Maatkara.

Dawit practices a form of East African martial arts called Kupigana Ingumi. From this pastime he learned a number of fighting styles that are depicted in Maatkara. Dawit is currently working towards a Masters in Computer Science at the New Jersey Institute of Technology. He is a managing partner of the Stimulation Station, a multimedia development company. Dawit is married to his lovely wife Angel; together they have 2 young sons."

| 2579|2002-06-21 23:35:54|mansu\_musa|Re: Maatkara|

--- In Ta\_Seti@y..., "chingdude56" wrote:

> --- In Ta\_Seti@y..., Djehuti Sundaka wrote:

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- > multimedia development company. Dawit is married to his lovely wife
- > Angel; together they have 2 young sons."

On that note there is also a movie in preproduction that won awards at some film festival called the daughters of RE. The daughters of re is a story about the life of Maat-kare aka Hathshepsut. I heard that Halle Berry might get the lead role, but if so I hope they at least show Egyptians in their true light and not some sunbanned Caucasians running around the desert.

Peace

MAAT HETEP

| 2580|2002-06-22 04:33:37|Alex van Deelen|Re: Egypt and Yoga|

- > Message: 2
- > Date: Wed, 19 Jun 2002 15:29:17 EDT
- > From: [Bradenqp@aol.com](mailto:Bradenqp@aol.com)
- > Subject: Re: Egypt and Yoga
- >
- > In a message dated 6/18/2002 9:15:19 PM Eastern Daylight Time,
- > [avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl) writes:
- >
- >
- >> There is an interesting series of books written by Reginald
- >> Muata Ashby (Muata Abhaya Ashby), on the relationship
- >> between Ancient Egypt and Indian religious practice.
- >> <http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684>
- >>
- >> It's a great example of someone who has finally compared
- >> the two major religious centers.
- >>
- >
- >
- > There is an interesting little book by Baba Ifa Karade: The Handbook of
- > Yoruba Religious Concepts, which begins to tie the cosmogony of the Ifa
- > tradition to that of the Indus valley. His association of various Yoruba
- > deities with the human chakra system is a worthy step in the direction of
- > clarifying how African religions are indeed concerned with understanding

the

- > deity within.

>

- > Link (watch the wrap):

>

>

<http://www.amazon.com/exec/obidos/ASIN/0877287899/qid=1024514099/sr=1-1/ref=sr>  
>  
> \_1\_1/002-0131757-8335267

Thanks, I'll check it out. If anyone is looking into other religious connections between Egypt and Africa, there is an interesting little booklet on African religions by Canon John S. Mbiti. I've also put up C.A. Diops writing on totemism from African Origin of Civilization, at <http://www.geocities.com/vandeelen/Afrocentric/totemism1.htm> that touches on the totemic aspect of the use of animals in ancient Egyptian religious consciousness.

Alex  
| 2581|2002-06-22 21:24:05|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|  
dude they recently found a city under water off the coast of india  
that dates like 7000 bc check tis link out dude man  
[http://news.bbc.co.uk/hi/english/world/south\\_asia/newsid\\_1768000/1768109.stm](http://news.bbc.co.uk/hi/english/world/south_asia/newsid_1768000/1768109.stm) --- In Ta\_Seti@y..., "Emeagwali, Gloria (History)" wrote:

> There is much evidence suggesting that ancient Tamil  
> > > culture and civilization descended, at least in part,  
> > > from numerous cultures around the eastern and southern  
> > > Mediterranean area, including Sumer, Mesopotamia, Eelam,  
> > > Egypt, and Crete.  
>  
> Is Mesopotamian civilization older than that of Indus civilization?  
> GE  
> -----Original Message-----  
> From: Arjuna\_8 [mailto:arjuna\_8@y...]  
> Sent: Tuesday, June 18, 2002 4:37 AM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Re: KMT AND CONTACT WITH INDIA AUSET  
>  
>  
> yes your right i found out they found a ganesha in the ruins of

the  
> sudan.--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > --- In Ta\_Seti@y..., "Arjuna\_8" wrote:  
> > > why don;t you read tamil history and see what they say about



> thier  
>>> ancestry ionstead of making it up, and always again trying to  
>> relate  
>>> everything ot egypt.this is reall ypathetic to me i bet if  
> aleins  
>>> came ot earth , you woudl say they came ffomr egypt.--- In  
>>> Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>> There is much evidence suggesting that ancient Tamil  
>>>> culture and civilization descended, at least in part,  
>>>> from numerous cultures around the eastern and southern  
>>>> Mediterranean area, including Sumer, Mesopotamia, Eelam,  
>>>> Egypt, and Crete.  
>>>>  
>>>> R.C.C. Fines' article (citation below) points out  
>>>> similarities between Isis (a goddess of Egypt) and  
>>>> Pattini (Kannagi, of Silappadikaram, the Epic of the Anklet),  
>>>> including the heroine's coming upon the hero's dismembered  
>>>> body, reassembling the pieces, and at least temporarily,  
>>>> resurrecting the hero. Fines suggests that in addition  
>>>> to the possible origins of ancient Tamil culture in  
>>>> Egyptian culture, there was later contact also through  
>>>> sea trade in the course of which the Isis myth could  
>>>> have traveled to south India.  
>>>>  
>>>> - Eric  
>>>> <<http://ccat.sas.upenn.edu/~emiller>>  
>>>>  
>>>> Fines, R.C.C. 1993. "Isis and Pattini: The Transmission  
>>>> of a Religious Idea from Roman Egypt to India." Journal  
>>>> of the Royal Asiatic Society, 3 (Nov.): 377-91.  
>>  
>>  
>>  
>> why don;t you read tamil history and see what they say about

thier  
>> ancestry ionstead of making it up, and always again trying to  
> relate  
>> everything ot egypt.this is reall ypathetic to me i bet if

aleins  
>> came ot earth , you woudl say they came ffomr egypt.--- In  
>>  
>> First of all I am not trying to relate anything to egypt. I am a  
>> member of a study group on yahoo that a Indian scholar is

hosting.

> > The last message was about cultral interactions between tamils

and

> > Africans okay. The indian scholar is the one that publised

> this,and

> > not me. The thread was abut cultral interactions between tamils

> and

> > roman era egypt,because they found a big trading system between  
> the

> > two in a port city in the sudan. I am noit trying to relate

> anything

> > t egypt,except what some indian scholar posted in his club. I

felt

> > lkike sharing it with this club since this club is about african

> > history. I know tamil history. I know the history of

India.Nobody

> is

> > trying to steal it damn

> > CHILLLL

>

>

>

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>

>

>

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| 2582|2002-06-22 21:30:08|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

clyde dude man , i amnot into what peopel invent the only reason  
people know egyption is becuas eof the roseta stone i areally do not  
care for what you philoshize what meroic is i,iam intersted in what  
the lanague states, so un less you have some evidence of some type  
pf rosetta stone liek thing dude,i am not interested. telll me what  
you used that is crideble to traslate meroic dude.--- In

Ta\_Seti@y..., Clyde Winters wrote:

> At 08:52 AM 6/18/02 -0000, Arjuna\_8 wrote:

> > dude i asked you have you read where the tamils say they come

form,

> > i didn't ask what others want to theorize where they come from.

and

> > dude i thought many of the nubians languages were undeciphered

how

> > can you relate them.? has it ever occurred to any one maybe the

> > tamils influenced the egyptians is not the vedas the oldest

works in

> > religion. did not the arabs affect africa and influence it as

also

> > egypt or africa . dude

> > they say akan people have similar language to arabic does that

mean

> > they are arabs. just because some pots are similar means

nothing

> > any culture can have similar pots.dude clyde dude like i said read

where

> > the tamils say they come from dude.--- In Ta\_Seti@y..., Clyde

>

> Hi Arjuna

> In your post you claim that the Nubian languages are undeciphered.

I

> believe that you are speaking of Meroitic. If this is the case, I

tell you

> now that Meroitic was deciphered by myself back in 1983. You can

read about

> my decipherment in the following articles:

> Winters,Clyde Ahmad. (June 1984b). "A Note on Tokharian and

Meroitic",

> Meroitic Newsletter\Bulletin d'Information Meroitiques , No.23 ,

pages 18-21.

> Winters,Clyde Ahmad. (1989b). "Cheikh Anta Diop et le

dechiffrement de

> l'écriture meroïtique", Cabet: Revue Martinique de Sciences

Humaines et de

> Litterature 8, pp. 149-152.

> Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1,

Inscription

> Journal of Ancient Egypt 1,(1), pp. 29-34.

> Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1,

Inscription

> Journal of Ancient Egypt 1,(2), pp. 41-55.

> Winters, Clyde Ahmad. (1999). The inscriptions of Tanyidamani.

Nubica IV

> und Nubica V., pp.355-388.

>

> Also, I have read where the Dravidians say they came from. If you

obtain a

> copy of the Dravidian Encyclopedia, you will find many articles I

have

> written on the origin of the Tamil/ Dravidian people. You say that

pots and

> languages have nothing to do with determining a relationship

between and

> among ancient people. This is false, it is the study of

archaeology and

> linguistics that open up a window into the ancient past which is

not

> documented by written documents.

> C.A. Winters

| 2583|2002-06-22 21:41:59|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

dude it seem as if your angered i will ask you again, what do the tamils say in the writting since they are a literate pople for thousand of years say where they come form dude, and also i have studied in india andlived with tamils and telugus i might say i know alittle on them but i guess your an expert . dude when you read what tamnils and they thier ancestors are and not philosphize i will listen, there have many historical texts ofthir origins dude and none of them say proto this and proto that , this sound

ridiculous... egyptian nazis.dude ethiopians introduce sanskrit to them , this spounds so academically illeterate the onlyt writtne lanague the anceint ethiopians had was geez not sanskrit dude sanskrit has no origins in africa dude just lei chinese has no origins in africa what is next nubians staught the koreans thier lanague to , come on man this is whyso many credible scholars laugh at afrocantrics man , this is to funny dude.murugma dude do you evneknow who murugam is that is kartikeyya he is the god of war not some dumb mountain god , come on dude.do some research. and also dude no tamil literature says they come fomr the north or the west dude.dude krshna does mean black krishna has nothing absoluely nothing to do wiht he sun dude he was the 7 th incarnation of vishnu nothing else andnothing nmore just lie buddha was the eigth incarnation of buddha,dude you seem not to know haat your talking about. -- In Ta\_Seti@y..., Clyde Winters wrote:  
> At 08:55 AM 6/18/02 -0000, Arjuna\_8 wrote:  
> > clyde dude , dude man i never said they came ofmr the middle

east ,

> > i never stated where they came fomr at all i asked you to read

where

> > they sai dthey came fomr dude and also i saiod tamils i do not

know

> > much about kannadas i know tamils and telugus i have never

studied

> > the kanaadas or even the malayams that much dude but, i am sure

they

> > are all simmiliar in back round dude.--- In Ta\_Seti@y..., Clyde

>

> If you have not read about the history of the Dravidian people why

are you

> making comments about something you have no knowledge of? How can

you say

> they have similar backgrounds without presenting any evidence to

support

> your claim? You should remain silent about things you don't know.

In my

> earlier post I discuss the Sangam literature which discusses the

origin of

> some of the Dravidians (Pandyans), but as you can see it says very

little

> about the origin of other Dravidian people when we discuss the

Southern

> origin of many Dravidian speaking people. The fact that the Naga,

and

> Kushites had settled South and Eastern India before the

occupation of

> these areas by the Dravidian speaking people indicates that many

of the

> speakers of these languages were absorbed by the Cheras, Chola and

later

> the Pandyan people, after the Proto-Dravians had left Middle

Africa to

> found civilization in the Indus Valley. This would explain much,

of the

> close relationship of the Dravidian and African languages.

> Just because you don't agree with the facts relating to an

African

> origin of the Dravidians people does not make you right. Provide

evidence

> supporting your claims.

> C.A. Winters

>

>

>

>

> ><> wrote:

> >> At 03:55 PM 6/17/02 +0000, a.manansala@a... wrote:

> >>>

> >>>> Hi Arjuna

> >>>>

> >>>> You claim the Dravidian speaking people regard the middle

> > east as  
> >>>> their place of origin. Please post the references written by  
> > DRAVIDIAN  
> >>>> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which

claim

> > a middle  
> >>>> Eastern origin.  
> >>>>  
> >>>>  
> >>>>  
> >>> In the Tamil Sangam literature, there is a claim that the  
> >>> original Sangam was much further south in a land that had  
> >>> been submerged by the sea.

> >>>  
> >>> Regards,  
> >>> Paul Kekai Manansala  
> >>> <http://home.attbi.com/~a.manansala/afro.htm>  
> >> The ancient Dravidians originated in Saharan Africa. They  
> > entered  
> >> South India in two waves one from the north, and the other from  
> > southern  
> >> homeland that formerly existed on an Island in the Pacific that  
> > connected  
> >> India in ancient times called Kumarinadu.  
> >> The ancient Dravidians were members of the Proto-Saharan  
> > people that  
> >> later developed into the C-Group people of Nubia. The Proto-  
> > Tamilian  
> >> speaking Dravidians left India along with Mande speaking people  
> > around  
> >> 3000-2500 BC to settle parts of West Asia (Iran), the Indus

Valley

> > and  
> >> later Central Asia and China. This people were basically bowmen  
> > who herded  
> >> cattle. They founded the Indus Valley Civilization and the Xia

and

> > First  
> >> Shang empire of China.  
> >> Due to tectonic changes in the Indus Valley the Proto-  
> > Tamilian group  
> >> that remained in this area evolved into various tribal groups

and

> > the

> >> Phonesia). The main

> > group of

> >> Proto-Tamilian people who migrated into India moved Southward

and

> > evolved

> >> into the Kanarese/Kannada. These Dravidian people spread neo-

> > Harappan

> >> culture into much of Northern India. These Dravidians worshiped

> > the god Amma.

> >> South India

> > because it

> >> was already under the control of the Naga. In Indian tradition

the

> > Naga won

> >>

> > The Naga

> >> and Burma.

> > To the

> >> Aryans they described as half man and snake. The Tamil knew

them

> > as warlike

> >> people who used the bow and noose.

> >> The earliest mention of the Naga, appear in the Ramayana ,

> > they are

> >> also mentioned in the Mahabharata. In the Mahabharata we

discover

> > that the

> >> Naga had the capital city in the Dekkan, and other cities

spread

> > between

> >> the Jumna and Ganges as early as 1300 BC. The Dravidian

classic,

> > the

> >> Chilappathikaran made it clear that the first great kingdom of

> > India was

> >> Naganadu.

> >> The Naga probably came from Kush-Punt/Ethiopia. The



Puntites

- > > were the
- > >> In the Egyptian
- > > inscriptions there
- > >> is mention of the Puntite ports of Outculit, Hamesu and Tekaru,
- > > which
- > >> corresponds to Adulis, Hamasen and Tigre.
- > >> In Sumerian text, it is claimed that the Ountites traded

with

- > > the
- > >> people of the Indus Valley or Dilmun. According to S.N. Kramer

in

- > > The
- > >> Sumerians, Punt was probably called Meluhha, and Dilmun was
- > > probably the
- > >> ancient name of the Indus Valley. (Today some scholars maintain
- > > that Oman,
- > >> where we find no ancient cities was Dilmun and the Indus Valley
- > > may have
- > >> been Meluhha).
- > >> Ancient Ethiopian traditions support the rule of

Puntites or

- > >> In the Kebra Nagast, we find mention of the
- > > Arwe
- > >> kings who ruled India. The founder of the dynasty was Za Besi
- > > Angabo. This
- > >> dynasty according to the Kebra Nagast began around 1370 BC.

These

- > > rulers of
- > >> India and Ethiopia were called Nagas. The Kebra Nagast claims
- > > " Queen
- > >> "had servants and merchants; they traded for her at sea and
- > > on land
- > >> ". It also says that her son Ebna Hakim or
- > > Menelik
- > >> I, made a campaign in the Indian Sea; the king of India made

gifts

- > > and
- > >> ". It is also said that
- > > Manalik
- > >> (Blue

> > Nile) to the  
> >> ", according to the  
> > Kebra  
> >> Nagast. The Kebra Nagast identification of an eastern Indian

empre

> > ruled by  
> >> the Naga, corresponds to the Naga colonies in the Dekkan, and

on

> > the East  
> >> coast between the Kaviri and Vaigai rivers.  
> >> The presence of Meluhhaites/ Puntites in India may explain  
> > the Greek  
> >> tradition of Kusites ruling India up to the Ganges. It would

also

> > explain  
> >> the Aryan traditions of Mlechchas ( Sanskrit name for some of

the

> > non-Aryan  
> >> people) as one of the aboriginal groups of India. Many scholars  
> > associate  
> >> the name Mlechchas with Meluhha.  
> >> The major Naga tribes were the Maravar, Eyinar, Oliyar,  
> > Oviyar,  
> >> Aru-Valur and Parathavar. The Nagas resisted the invansion of

the

> > Cholas .  
> >> "of  
> > strong limbs  
> >> and hardy frames and fierce looking tigers wearing long and

curled

> > locks of  
> >> " The Naga kings of Sri Lanka are mentioned in the:  
> > Mahawanso, and are  
> >> said to have later become Dravidians, as testified to by the

names

> > of these  
> >> people: Naganathan, Nagaratnam, Nagaraja and etc.  
> >> The major gift of the Naga to India was the writing system:  
> > Nagari.

> >> Nagari is the name for the Sanskrit script. Over a hundred

years

> > Sir

> >> William Jones, pointed out that the ancient Ethiopic and

Sanskrit

> > writing

> >> are one and the same. He explained that this was supported by

the

> > fact that

> >> both writing systems the writing went from left to right and

the

> > vowels

> >> were annexed to the consonants. Today Eurocentric scholars

teach

> > that the

> >> Indians taught writing to the Ethiopians, yet the name Nagari

for

> > Sanskrit

> >> betrays the Ethiopia origin of this form of writing. Moreover,

it

> > is

> >> interesting to note that Sanskrit vowels: a,aa,'I,u,e,o,

virama

> > etc., are

> >> in the same order as Geez. Y.M. Kobishnor, in the Unesco

History

> > of Africa,

> >> maintains that Ethiopic was used as the model for Armenian

> > writing, as was

> >> many of the Transcaucasian scripts. The Naga introduced worship

of

> > Kali,

> >> the Serpent, Murugan and the Sun or Krishna. It is interesting

that

> > Krishna, who was associated with the Sun, means Black, this is  
> > analogous to  
> > described Hercules as  
> > "Black he stood as night his bow uncased, his arrow  
> > string for  
> > ". This mention of arrows identifies the Kushites as  
> > warriors who  
> > used the bow, a common weapon of the Kushites and the Naga.  
> > Kumarinadu  
> > defeated by another group of Dravidian  
> > speaking people  
> > form Kumarinadu. Kamarinadu is suppose to have formerly existed

as

> > a large  
> > Island in the India ocean which connected India with East

Africa.

> > This  
> > landmass is mentioned in the Silappadikaram, which said that  
> > Kamarinadu was  
> > made up of seven nadus or regions. The Dravidian scholars  
> > Adiyarkunallar and  
> > Nachinaar wrote about the ancient principalities of Tamilaham,  
> > which  
> > existed on Kamarinadu.  
> >  
> > before it  
> > sunk beneath the sea. The greatest king of Kumarinadu was

Sengoon.

> > According to Dravidian scholars tha Pandians worshipped the  
> > goddess Kumari  
> > Amman. This Aman, probably corresponds to the ancient god Amon

of

> > the  
> > Kushites. The Kalittokai 104, makes it clear that after the  
> > Pandians were  
> > "to  
> > compensate  
> > for the area lost to the great waves of the sea, King Pandia  
> > without  
> > tiresome moved to the other countries and won them. Removing

the

> > emblems of  
> >> tiger (Cholas) and bow (Cheras) he, in their place inscribed

his

> > reputed  
> >>".  
> >> The mention of the fish emblem indicates the African

origin

> > of the  
> >> Pandiyans. The Proto-Saharans claimed that their great ancestor

was

> > Ma and  
> >> that they belonged to the Ma (fish) clan. Fish tails were a

common

> > feature  
> >> of the Egyptians, Elamites, Sumerians and Dravidians.  
> >> The common god of the fish cult was the man-fish (of  
> > Eridu) in  
> >> Mesopotamia and Syria , and the ithyphallic forms of Min, a

proto-

> > type of  
> >> Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma of

the

> > Dogon,  
> >> the goddess of the fish eyes, the Malabar fish bearer of

Maana ;

> > and the  
> >> sacred fishes of the Maapilla of the West coast of the Dekkan.

At

> > ancient  
> >> Adulis, the Greeks claimed that the fish worshippers were called  
> >> Ichthyophagi or Poseidon.  
> >> In fact the first kings of these people used the

consonants

> > MNS, in  
> >> the term used for king: Menes, King Aha of Egypt, Mannan of the  
> > Dravidians,  
> >> Mansa of the Mande speaking people. The descendants of

> > Ma, include  
> > >"". And in  
> > Kannada,  
> > >"".   
> > > The Pandians who probably spoke Malayalam, were

worshippers

> > of  
> > > Posidon or Potidan of the Classical writers. Just as the  
> > Kalittokai,  
> > > mentioned that the totem of Pandia was the Fish, we find that  
> > Africans in  
> > > areas adjoining the former lands associated with Kumarinadu also  
> > worshipped  
> > > the Fish. As a result in ancient times Nubia and modern

Ethiopia

> > was called  
> > > Poseidonia due to their worship of Poseidon the god of the sea

and

> > the  
> > > mountains.  
> > > The major god worshipped by the Pandians and East Africans is  
> > Murugan, the  
> > > god of the mountains. This mountain god of the Dravidians:  
> > Murugan, has the  
> > > name among 25 east African ethnic groups.  
> > > The Greek god Posidon of the East Africans parallels the  
> > Dravidian god  
> > > "" and  
> > > represented by Fish signs. In addition, throughout Tamilnadu,  
> > tridents are  
> > > associated with temples dedicated to the worship of Siva. The  
> > trident was  
> > > also associated with Siva.  
> > > The final Dravidian speaking people to enter South India

were

> > the  
> > > Tamil. The Tamil, who were early Kings of Shang China, were

forced

> > out of  
> > > China by the Zhou dynast and other contemporary mongoloid

groups,

> > across

> > > Southeast Asia and Tibet into India. These people defeated the

> > Pandiyans ,

> > > Cholas and Cheras and became the dominant group in South India.

> > > In Summary , Dravidian literature makes it clear that the

> > Dravidian

> > > people came to South India from the North, South and East.

These

> > people

> > > took away the South from the Naga (Puntites and Kushites), who

> > along with

> > > the Dravidians worshipped the gods Amon and Murugan. Moreover,

it

> > was the

> > > Ethiopians who probably introduced Sanskrit writing to the

> > Indians. It is

> > > due to this history of Dravidian speaking people that explains

the

> > close,

> > > genetic unity between the language and cultures of the people.

> > >

> > >

> > > C.A. Winters

> >

> >

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> >

> >

> >

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| 2584|2002-06-22 21:43:09|Arjuna\_8|Re: KMT AND CONTACT WITH INDIA AUSET|

also dude whe you finally do read tamil histroy fomr tamils or

dravidians in general give me the namef the text of histroicla

treatise of the book your talking about and where it says tamils a

proto whatever dude.--- In Ta\_Seti@y..., "Arjuna\_8"

wrote:

> dude it seem as if your angered i will ask you again, what do the

> tamils say in the writting since they are a literate pople for

> thousand of years say where they come form dude, and also i have

> studied in india and lived with tamils and telugus i might say i

know

> a little on them but i guess your an expert . dude when you read

what

> tamils and they thier ancestors are and not philosophize i will

> listen, there have many historical texts of thier origins dude and

> none of them say proto this and proto that , this sound

> ridiculous... egyptian nazis. dude ethiopians introduce sanskrit to

> them , this sounds so academically illiterate the onlyt writtne

> language the ancient ethiopians had was geez not sanskrit dude

> sanskrit has no origins in africa dude just lei chinese has no

> origins in africa what is next nubians taught the koreans thier

> language to , come on man this is why so many credible scholars

laugh

> at afrocantrics man , this is to funny dude. murugma dude do you

> even know who murugam is that is kartikeyya he is the god of war

not

> some dumb mountain god , come on dude. do some research. and also

> dude no tamil literature says they come from the north or the

west

> dude. dude krishna does mean black krishna has nothing absolutely

> nothing to do with he sun dude he was the 7 th incarnation of

vishnu

> nothing else and nothing more just lie buddha was the eighth

> incarnation of buddha, dude you seem not to know haat your talking

> about. -- In Ta\_Seti@y..., Clyde Winters wrote:

> > At 08:55 AM 6/18/02 -0000, Arjuna\_8 wrote:

> > > clyde dude , dude man i never said they came from the

middle

> east ,

> > > i never stated where they came from at all i asked you to read

> where

> > > they said they came from dude and also i said tamils i do not

> know

> > > much about kannadas i know tamils and telugus i have never

> studied

> > > the kannadas or even the malayams that much dude but, i am

sure



> they  
> > are all simmiliar in back round dude.--- In Ta\_Seti@y...,

Clyde

> >  
> > If you have not read about the history of the Dravidian people

why

> are you  
> > making comments about something you have no knowledge of? How

can

> you say  
> > they have similar backgrounds without presenting any evidence to  
> support  
> > your claim? You should remain silent about things you don't

know.

> In my  
> > earlier post I discuss the Sangam literature which discusses the  
> origin of  
> > some of the Dravidians (Pandyans), but as you can see it says

very

> little  
> > about the origin of other Dravidian people when we discuss the  
> Southern  
> > origin of many Dravidian speaking people. The fact that the

Naga,

> and  
> > Kushites had settled South and Eastern India before the  
> occupation of  
> > these areas by the Dravidian speaking people indicates that many  
> of the  
> > speakers of these languages were absorbed by the Cheras, Chola

and

> later  
> > the Pandyan people, after the Proto-Dravians had left Middle  
> Africa to  
> > found civilization in the Indus Valley. This would explain much,  
> of the  
> > close relationship of the Dravidian and African languages.  
> > Just because you don't agree with the facts relating to an  
> African

> > origin of the Dravidians people does not make you right. Provide  
> evidence

> > supporting your claims.

> > C.A. Winters

> >

> >

> >

> >

> > <> wrote:

> > > At 03:55 PM 6/17/02 +0000, a.manansala@a... wrote:

> > > >

> > > > Hi Arjuna

> > > >

> > > > You claim the Dravidian speaking people regard the

middle

> > > east as

> > > > their place of origin. Please post the references written

by

> > > DRAVIDIAN

> > > > SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which

> claim

> > > a middle

> > > > Eastern origin.

> > > >

> > > >

> > > >

> > > > In the Tamil Sangam literature, there is a claim that the

> > > > original Sangam was much further south in a land that had

> > > > been submerged by the sea.

> > > >

> > > > Regards,

> > > > Paul Kekai Manansala

> > > > <http://home.attbi.com/~a.manansala/afro.htm>

> > > > The ancient Dravidians originated in Saharan Africa.

They

> > > entered

> > > > South India in two waves one from the north, and the other

from

> > > southern

> > > > homeland that formerly existed on an Island in the Pacific

that

>>> connected  
>>>> India in ancient times called Kumarinadu.  
>>>> The ancient Dravidians were members of the Proto-Saharan  
>>> people that  
>>>> later developed into the C-Group people of Nubia. The Proto-  
>>> TAMILIAN  
>>>> speaking Dravidians left India along with Mande speaking

people

>>> around  
>>>> 3000-2500 BC to settle parts of West Asia (Iran), the Indus  
> Valley  
>>> and  
>>>> later Central Asia and China. This people were basically

bowmen

>>> who herded  
>>>> cattle. They founded the Indus Valley Civilization and the

Xia

> and  
>>> First  
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>>>> Due to tectonic changes in the Indus Valley the Proto-  
>>> TAMILIAN group  
>>>> that remained in this area evolved into various tribal groups  
> and  
>>> the  
>>>> Phoenicia). The main  
>>> group of  
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> and  
>>> evolved  
>>>> into the Kanarese/Kannada. These Dravidian people spread neo-  
>>> Harappan  
>>>> culture into much of Northern India. These Dravidians

worshiped

>>> the god Amma.  
>>>> South India  
>>> because it  
>>>> was already under the control of the Naga. In Indian

tradition

> the  
>>> Naga won

> > >  
> > > The Naga  
> > > and Burma.  
> > > To the  
> > > Aryans they described as half man and snake. The Tamil knew  
> them  
> > > as warlike  
> > > people who used the bow and noose.  
> > > The earliest mention of the Naga, appear in the

Ramayana ,  
> > > they are  
> > > also mentioned in the Mahabharata. In the Mahabharata we  
> discover  
> > > that the  
> > > Naga had the capital city in the Dekkan, and other cities  
> spread  
> > > between  
> > > thhe Jumna and Ganges as early as 1300 BC. The Dravidian  
> classic,  
> > > the  
> > > Chilappathikaran made it clear that the first great kingdom

of  
> > > India was  
> > > Naganadu.  
> > > The Naga probably came from Kush-Punt/Ethiopia. The  
> Puntites  
> > > were the  
> > > In the Egyptian  
> > > inscriptions there  
> > > is mention of the Puntite ports of Outculit, Hamesu and

Tekaru,  
> > > which  
> > > corresponds to Adulis, Hamasen and Tigre.  
> > > In Sumerian text, it is claimed that the Ountites traded  
> with  
> > > the  
> > > people of the Indus Valley or Dilmun. According to S.N.

Kramer  
> in  
> > > The  
> > > Sumerians, Punt was probably called Meluhha, and Dilmun was  
> > > probably the

> > > ancient name of the Indus Valley. (Today some scholars

maintain

> > > that Oman,

> > > where we find no ancient cities was Dilmun and the Indus

Valley

> > > may have

> > > been Meluhha).

> > > Ancient Ethiopian traditions support the rule of

> Puntites or

> > > In the Kebra Nagast, we find mention of the

> > > Arwe

> > > kings who ruled India. The founder of the dynasty was Za Besi

> > > Angabo. This

> > > dynasty according to the Kebra Nagast began around 1370 BC.

> These

> > > rulers of

> > > India and Ethiopia were called Nagas. The Kebra Nagast claims

> > > " Queen

> > > "had servants and merchants; they traded for her at sea and

> > > on land

> > > ". It also says that her son Ebna Hakim or

> > > Menelik

> > > I, made a campaign in the Indian Sea; the king of India made

> gifts

> > > and

> > > ". It is also said that

> > > Manalik

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> > > Nagast. The Kebra Nagast identification of an eastern Indian

> empre

> > > ruled by

> > > the Naga, corresponds to the Naga colonies in the Dekkan, and

> on

> > > the East

> > > coast between the Kaviri and Vaigai rivers.

> > > The presence of Meluhhaites/ Puntites in India may

expain

> > > the Greek

> > > tradition of Kusites ruling India up to the Ganges. It would

> also

> > > explain  
> > > > the Aryan traditions of Mlechchas ( Sanskrit name for some of  
> the  
> > > non-Aryan  
> > > > people) as one of the aboriginal groups of India. Many

scholars

> > > associate  
> > > > the name Mlechchas with Meluhha.  
> > > > The major Naga tribes were the Maravar, Eyinar,

Oliyar,

> > > Oviyar,  
> > > > Aru-Valur and Parathavar. The Nagas resisted the invansion of  
> the  
> > > Cholas .  
> > > > "of  
> > > strong limbs  
> > > > and hardy frames and fierce looking tigers wearing long and  
> curled  
> > > locks of  
> > > > " The Naga kings of Sri Lanka are mentioned in the:  
> > > Mahawanso, and are  
> > > > said to have later become Dravidians, as testified to by the  
> names  
> > > of these  
> > > > people: Naganathan, Nagaratnam, Nagaraja and etc.  
> > > > The major gift of the Naga to India was the writing

system:

> > > Nagari.  
> > > > Nagari is the name for the Sanskrit script. Over a hundred  
> years  
> > > Sir  
> > > > William Jones, pointed out that the ancient Ethiopic and  
> Sanskrit  
> > > writing  
> > > > are one and the same. He explained that this was supported by  
> the  
> > > fact that  
> > > > both writing systems the writing went from left to right and  
> the  
> > > vowels  
> > > > were annexed to the consonants. Today Eurocentric scholars  
> teach  
> > > that the

> > > Indians taught writing to the Ethiopians, yet the name Nagari  
> for  
> > > Sanskrit  
> > > betrays the Ethiopia origin of this form of writing.

Moreover,

> it  
> > > is  
> > > interesting to note that Sanskrit vowels: a,aa,'I,u,e,o,  
> virama  
> > > etc., are  
> > > in the same order as Geez. Y.M. Kobishnor, in the Unesco  
> History  
> > > of Africa,  
> > > maintains that Ethiopic was used as the model for Armenian  
> > > writing, as was  
> > > many of the Transcaucasian scripts. The Naga introduced

worship

> of  
> > > Kali,  
> > > the Serpent, Murugan and the Sun or Krishna. It is

interesting

> that  
> > > Krishna, who was associated with the Sun, means Black, this

is

> > > analogous to  
> > > described Hercules as  
> > > "Black he stood as night his bow uncased, his arrow  
> > > string for  
> > > ". This mention of arrows identifies the Kushites as  
> > > warriors who  
> > > used the bow, a common weapon of the Kushites and the Naga.  
> > > Kumarinadu  
> > > defeated by another group of Dravidian  
> > > speaking people  
> > > form Kumarinadu. Kamarinadu is suppose to have formerly

existed

> as  
> > > a large  
> > > Island in the India ocean which connected India with East  
> Africa.  
> > > This

>>> landmass is mentioned in the Silappadikaram, which said that  
>>> Kamarinadu was  
>>> made up of seven nadus or regions. The Dravidian scholars  
>>> Adiyarkunallar and  
>>> Nachinaar wrote about the ancient principalities of

Tamilaham,

>>> which  
>>> existed on Kamarinadu.  
>>>  
>>> before it  
>>> sunk beneath the sea. The greatest king of Kumarinadu was  
> Sengoon.  
>>> According to Dravidian scholars the Pandians worshipped the  
>>> goddess Kumari  
>>> Amman. This Aman, probably corresponds to the ancient god

Amon

> of  
>>> the  
>>> Kushites. The Kalittokai 104, makes it clear that after the  
>>> Pandians were  
>>> "to  
>>> compensate  
>>> for the area lost to the great waves of the sea, King Pandia  
>>> without  
>>> tiresome moved to the other countries and won them. Removing  
> the  
>>> emblems of  
>>> tiger (Cholas) and bow (Cheras) he, in their place inscribed  
> his  
>>> reputed  
>>> ".  
>>> The mention of the fish emblem indicates the African  
> origin  
>>> of the  
>>> Pandians. The Proto-Saharans claimed that their great

ancestor

> was  
>>> Ma and  
>>> that they belonged to the Ma (fish) clan. Fish tails were a  
> common  
>>> feature  
>>> of the Egyptians, Elamites, Sumerians and Dravidians.  
>>> The common god of the fish cult was the man-fish (of



> > > Eridu) in  
> > > Mesopotamia and Syria , and the ithyphallic forms of Min, a  
> proto-  
> > > type of  
> > > Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma

of  
> the  
> > > Dogon,  
> > > the goddess of the fish eyes, the Malabar fish bearer of  
> Maana ;  
> > > and the  
> > > sacred fishes of the Maapilla of the West coast of the

Dekkan.  
> At  
> > > ancient  
> > > Adulis, the Greeks claimed that the fish worshippers were

called  
> > > Ichthyophagi or Poseidon.  
> > > In fact the first kings of these people used the  
> consonants  
> > > MNS, in  
> > > the term used for king: Menes, King Aha of Egypt, Mannan of

the  
> > > Dravidians,  
> > > Mansa of the Mande speaking people. The descendants of  
> > > Ma, include  
> > >"". And in  
> > > Kannada,  
> > >"".   
> > > The Pandians who probably spoke Malayalam, were  
> worshippers  
> > > of  
> > > Posidon or Potidan of the Classical writers. Just as the  
> > > Kalittokai,  
> > > mentioned that the totem of Pandia was the Fish, we find that  
> > > Africans in  
> > > areas adjoining the former lands associated with Kumarinadu

also  
> > > worshipped  
> > > the Fish. As a result in ancient times Nubia and modern  
> Ethiopia

>>> was called  
>>>> Poseidonia due to their worship of Poseidon the god of the

sea

> and

>>> the

>>>> mountains.

>>>> The major god worshipped by the Pandians and East Africans is

>>> Murugan, the

>>>> god of the mountains. This mountain god of the Dravidians:

>>> Murugan, has the

>>>> name among 25 east African ethnic groups.

>>>> The Greek god Posidon of the East Africans parallels the

>>> Dravidian god

>>>>"" and

>>>> represented by Fish signs. In addition, throughout Tamilnadu,

>>> tridents are

>>>> associated with temples dedicated to the worship of Siva. The

>>> trident was

>>>> also associated with Siva.

>>>> The final Dravidian speaking people to enter South India

> were

>>> the

>>>> Tamil. The Tamil, who were early Kings of Shang China, were

> forced

>>> out of

>>>> China by the Zhou dynasty and other contemporary mongoloid

> groups,

>>> across

>>>> Southeast Asia and Tibet into India. These people defeated

the

>>> Pandians ,

>>>> Cholas and Cheras and became the dominant group in South

India.

>>>> In Summary , Dravidian literature makes it clear that the

>>> Dravidian

>>>> people came to South India from the North, South and East.

> These

>>> people

>>>> took away the South from the Naga (Puntites and Kushites),

who

>>> along with  
>>>> the Dravidians worshipped the gods Amon and Murugan.

Moreover,

> it  
>>> was the  
>>>> Ethiopians who probably introduced Sanskrit writing to the  
>>> Indians. It is  
>>>> due to this history of Dravidian speaking people that

explains

> the  
>>> close,  
>>>> genetic unity between the language and cultures of the people.  
>>>>  
>>>>  
>>>> C.A. Winters  
>>>  
>>>  
>>> To unsubscribe from this group, send an email to:  
>>> Ta\_Seti-unsubscribe@y...

>>>

>>>

>>>

>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
> Service.

| 2585|2002-06-22 22:08:02|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|

--- In Ta\_Seti@y..., "Arjuna\_8" wrote:

> also dude whe you finally do read tamil histroy fomr tamils or  
> dravidians in general give me the namef the text of histroicla  
> treatise of the book your talking about and where it says tamils a  
> proto whatever dude.--- In Ta\_Seti@y..., "Arjuna\_8"  
> wrote:  
>> dude it seem as if your angered i will ask you again, what do the  
>> tamils say in the writting since they are a literate pople for  
>> thousand of years say where they come form dude, and also i have  
>> studied in india andlived with tamils and telugus i might say i  
> know  
>> alittle on them but i guess your an expert . dude when you read  
> what  
>> tamnils and they thier ancestors are and not philosphize i will  
>> listen, there have many historical texts ofthir origins dude and  
>> none of them say proto this and proto that , this sound  
>> ridiculous... egyptian nazis.dude ethiopians introduce sanskrit

to

> > them , this sounds so academically illiterate the onlyt writtne  
> > lanague the anceint ethiopians had was geez not sanskrit dude  
> > sanskrit has no origins in africa dude just lei chinese has no  
> > origins in africa what is next nubians staught the koreans thier  
> > lanague to , come on man this is whyso many credible scholars  
> laugh  
> > at afrocantrics man , this is to funny dude.murugma dude do you  
> > evneknow who murugam is that is kartikeyya he is the god of war  
> not  
> > some dumb mountain god , come on dude.do some research. and also  
> > dude no tamil literature says they come fomr the north or the  
> west  
> > dude.dude krshna does mean black krishna has nothing absoluely  
> > nothing to do wiht he sun dude he was the 7 th incarnation of  
> vishnu  
> > nothing else andnothing nmore just lie buddha was the eigth  
> > incarnation of buddha,dude you seem not to know haat your talking  
> > about. -- In Ta\_Seti@y..., Clyde Winters wrote:  
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> Clyde  
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> > > If you have not read about the history of the Dravidian people  
> why  
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> Naga,

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Provide

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>>>>>> You claim the Dravidian speaking people regard the  
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>>>> interesting to note that Sanskrit vowels: a,aa,'I,u,e,o,

> > virama  
> > > etc., are  
> > > > in the same order as Geez. Y.M. Kobishnor, in the Unesco  
> > History  
> > > of Africa,  
> > > > maintains that Ethiopic was used as the model for Armenian  
> > > > writing, as was  
> > > > many of the Transcaucasian scripts. The Naga introduced  
> worship  
> > of  
> > > Kali,  
> > > > the Serpent, Murugan and the Sun or Krishna. It is  
> interesting  
> > that  
> > > > Krishna, who was associated with the Sun, means Black, this  
> is  
> > > > analogous to  
> > > > described Hercules as  
> > > > "Black he stood as night his bow uncased, his arrow  
> > > > string for  
> > > > ". This mention of arrows identifies the Kushites as  
> > > > warriors who  
> > > > used the bow, a common weapon of the Kushites and the Naga.  
> > > > Kumarinadu  
> > > > defeated by another group of Dravidian  
> > > > speaking people  
> > > > form Kumarinadu. Kamarinadu is suppose to have formerly  
> existed  
> > as  
> > > > a large  
> > > > Island in the India ocean which connected India with East  
> > Africa.  
> > > > This  
> > > > landmass is mentioned in the Silappadikaram, which said that  
> > > > Kamarinadu was  
> > > > made up of seven nadus or regions. The Dravidian scholars  
> > > > Adiyarkunallar and  
> > > > Nachinaar wrote about the ancient principalities of  
> Tamilaham,  
> > > > which  
> > > > existed on Kamarinadu.  
> > > >  
> > > > before it  
> > > > sunk beneath the sea. The greatest king of Kumarinadu was  
> > Sengoon.  
> > > > According to Dravidian scholars the Pandians worshipped the

>>>> goddess Kumari  
 >>>>> Amman. This Aman, probably corresponds to the ancient god  
 > Amon  
 >> of  
 >>>> the  
 >>>>> Kushites. The Kalittokai 104, makes it clear that after the  
 >>>>> Pandyans were  
 >>>>>"to  
 >>>>> compensate  
 >>>>> for the area lost to the great waves of the sea, King Pandia  
 >>>>> without  
 >>>>> tiresome moved to the other countries and won them. Removing  
 >> the  
 >>>>> emblems of  
 >>>>> tiger (Cholas) and bow (Cheras) he, in their place inscribed  
 >> his  
 >>>>> reputed  
 >>>>>".  
 >>>>> The mention of the fish emblem indicates the African  
 >> origin  
 >>>>> of the  
 >>>>> Pandyans. The Proto-Saharans claimed that their great  
 > ancestor  
 >> was  
 >>>>> Ma and  
 >>>>> that they belonged to the Ma (fish) clan. Fish tails were a  
 >> common  
 >>>>> feature  
 >>>>> of the Egyptians, Elamites, Sumerians and Dravidians.  
 >>>>> The common god of the fish cult was the man-fish

(of  
 >>>>> Eridu) in  
 >>>>>> Mesopotamia and Syria , and the ithyphallic forms of Min, a  
 >> proto-  
 >>>>> type of  
 >>>>>> Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma  
 >> of  
 >> the  
 >>>>> Dogon,  
 >>>>>> the goddess of the fish eyes, the Malabar fish bearer of  
 >> Maana ;  
 >>>>> and the  
 >>>>>> sacred fishes of the Maapilla of the West coast of the  
 > Dekkan.  
 >> At

>>>> ancient  
>>>> Adulis, the Greeks claimed that the fish worshippers were  
> called  
>>>> Ichthyophagi or Poseidon.  
>>>> In fact the first kings of these people used the  
> consonants  
>>>> MNS, in  
>>>> the term used for king: Menes, King Aha of Egypt, Mannan of  
> the  
>>>> Dravidians,  
>>>> Mansa of the Mande speaking people. The descendants of  
>>>> Ma, include  
>>>>"". And in  
>>>> Kannada,  
>>>>"".   
>>>> The Pandians who probably spoke Malayalam, were  
> worshippers  
>>>> of  
>>>> Posidon or Potidan of the Classical writers. Just as the  
>>>> Kalittokai,  
>>>> mentioned that the totem of Pandia was the Fish, we find

that

>>>> Africans in  
>>>> areas adjoining the former lands associated with Kumarinadu  
> also  
>>>> worshipped  
>>>> the Fish. As a result in ancient times Nubia and modern  
> Ethiopia  
>>>> was called  
>>>> Poseidonia due to their worship of Poseidon the god of the  
> sea  
> and  
>>>> the  
>>>> mountains.  
>>>> The major god worshipped by the Pandians and East Africans

is

>>>> Murugan, the  
>>>> god of the mountains. This mountain god of the Dravidians:  
>>>> Murugan, has the  
>>>> name among 25 east African ethnic groups.  
>>>> The Greek god Posidon of the East Africans parallels

the

>>>> Dravidian god  
>>>>"" and  
>>>> represented by Fish signs. In addition, throughout

Tamilnadu,  
>>>> tridents are  
>>>> associated with temples dedicated to the worship of Siva.

The  
>>>> trident was  
>>>> also associated with Siva.  
>>>> The final Dravidian speaking people to enter South India  
>> were  
>>>> the  
>>>> Tamil. The Tamil, who were early Kings of Shang China, were  
>> forced  
>>>> out of  
>>>> China by the Zhou dynast and other contemporary mongoloid  
>> groups,  
>>>> across  
>>>> Southeast Asia and Tibet into India. These people defeated  
> the  
>>>> Pandians ,  
>>>> Cholas and Cheras and became the dominant group in South  
> India.  
>>>> In Summary , Dravidian literature makes it clear that

the  
>>>> Dravidian  
>>>> people came to South India from the North, South and East.  
>> These  
>>>> people  
>>>> took away the South from the Naga (Puntites and Kushites),  
> who  
>>>> along with  
>>>> the Dravidians worshipped the gods Amon and Murugan.  
> Moreover,  
>> it  
>>>> was the  
>>>> Ethiopians who probably introduced Sanskrit writing to the  
>>>> Indians. It is  
>>>> due to this history of Dravidian speaking people that  
> explains  
>> the  
>>>> close,

> > > > genetic unity between the language and cultures of the

people.

> > > >

> > > >

> > > > C.A. Winters

> > > >

> > > >

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Tell me you claimed they found ganesh in sudan, but you never gave a reference. Could you give a reference please.

and second Do you consider Dravidians to be black people like Africans??

| 2586|2002-06-23 10:43:33|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
Hi Arjuna

You make the decipherment of Egyptian sound simple. This is far from the case. It took scholars over a hundred years to decide that the Egyptian language might be a cognate of Coptic. If the scholars had not accepted the fact the Coptic was probably spoken by the ancient Egyptians, even though they would have been able to read the Greek part of the Rosetta stone they would not have been able to decipher the Egyptian language.

I used the Tocharian language, to decipher the Meroitic writing. The Tocharian language was used by the Kushana people in Central Asia and India. It was probably taken to Kush by the Gymnosophists.

C.A. Winters

At 04:30 AM 6/23/02 -0000, Arjuna\_8 wrote:

> clyde dude man , i am not into what people invent the only reason  
> people know egypt is because of the rosetta stone i really do not  
> care for what you philosophize what meroitic is i am interested in what  
> the language states, so unless you have some evidence of some type  
> of rosetta stone like thing dude, i am not interested. tell me what  
> you used that is credible to translate meroitic dude.--- In  
><> wrote:

>> At 08:52 AM 6/18/02 -0000, Arjuna\_8 wrote:

>>> dude i asked you have you read where the tamils say they come  
> form,

>>> i didn't ask what others wan to theorize where they come from.  
> and

>>> dude i thought many of the nubians lanagues were undeciphered  
> how

>>> can oyu relate them.? has it ever occured to any one maybe the  
>>> tamils influenced the egyptians is not the vedas the oldest  
> works in

>>> religion. did not the arabs affect africa and influence it as  
> also

>>> egypt or africa . dude

>>> they say akan people have similiar lanague to arabic does that  
> mean

>>> they are arabs. just becuasee some pots are similliar measn  
> nothing

>>> any culture can similiar pots.dude clyde dude liek i said read  
> where

>>> the tamils say they come form dude.--- In Ta\_Seti@y..., Clyde  
>>

>> Hi Arjuna

>> In your post you claim that the Nubian languages are undeciphered.  
> I

>> believe that you are speaking of Meroitic. If this is the case, I  
> tell you

>> now that Meroitic was deciphered by myself back in 1983. You can  
> read about

>> my decipherment in the following articles:

>>"A Note on Tokharian and  
> ",

>>"Information Meroitiques , No.23 ,  
> pages 18-21.

>>"Cheikh Anta Diop et le  
> dechiffrement de

>> ",Cabet: Revue Martinique de Sciences  
> Humaines et de

>> Litterature 8, pp. 149-152.

>> Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1,  
> Inscription

>> Journal of Ancient Egypt 1,(1), pp. 29-34.

>> Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1,  
> Inscription

>> Journal of Ancient Egypt 1,(2), pp. 41-55.

>> Winters, Clyde Ahmad. (1999). The inscriptions of Tanyidamani.  
> Nubica IV



>> und Nubica V., pp.355-388.

>>

>> Also, I have read where the Dravidians say they came from. If you

> obtain a

>> copy of the Dravidian Encyclopedia, you will find many articles I

> have

>> written on the origin of the Tamil/ Dravidian people. You say that

> pots and

>> languages have nothing to do with determining a relationship

> between and

>> among ancient people. This is false, it is the study of

> archaeology and

>> linguistics that open up a window into the ancient past which is

> not

>> documented by written documents.

>> C.A. Winters

>

>

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| 2587|2002-06-23 11:01:12|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|

Hi Arjuna

What are you talking about? I discussed the Sangam literature which is the ancient writing of the Tamil-Dravidian people in previous post. The Tamil books I discussed were as follows: the Kalittokai , Mahawanso, Silappadikaram,

At 04:41 AM 6/23/02 -0000, Arjuna\_8 wrote:

> dude it seem as if your angered i will ask you again, what do the

> in the writting since they are a literate pople for

> thousand of years say where they come form dude, and also i have

> studied in india andlived with tamils and telugus i might say i know

> alittle on them but i guess your an expert . dude when you read what

> tamnils and they thier ancestors are and not philosphize i will

> and

> none of them say proto this and proto that , this sound

> ridiculous... egyptian nazis.dude ethiopians introduce sanskrit to

> them , this spounds so academically illeterate the onlyt writtne

> lanague the anceint ethiopians had was geez not sanskrit dude

> sanskrit has no origins in africa dude just lei chinese has no

> origins in africa what is next nubians staught the koreans thier

> lanague to , come on man this is whyso many credible scholars laugh  
 > at afrocantrics man , this is to funny dude.murugma dude do you  
 > evneknow who murugam is that is kartikeyya he is the god of war not  
 > some dumb mountain god , come on dude.do some research. and also  
 > or the west  
 > dude.dude krshna does mean black krishna has nothing absoluely  
 > nothing to do wiht he sun dude he was the 7 th incarnation of vishnu  
 > nothing else andnothing nmore just lie buddha was the eigth  
 > incarnation of buddha,dude you seem not to know haat your talking  
 ><> wrote:

From your post I can see that you don't know much about the Dravidian people. First of all, the Dravdians and Indo-European speaking people do not always use the same names for their gods. I do not like to say this, but you are very ignorant of the Dravidian people. You should spend more time in the library studying about these great people instead of coming into this forum spreading untruth. Study, study, study, instead of attacking ideas you know nothing about.  
 Here is a list of articles about the African origin of the Dravidian people:  
 Lahovary, N , Dravidian Origins and the West, Madras: Longman ,1957.

Lal, B , "The Only Asian expedition in threatened Nubia:Work by an Indian Mission at Afyeh and Tumas", The Illustrated London Times , 20 April 1963.

Aravanan, K P , "Physical and cultural similarities between Dravidians and Africans", Journal of Tamil Studies 10, (1976)pages 23-27.  
 Aravanan, K P , Dravidians and Africans , Madras, 1979.

Winters,Clyde Ahmad, "Review of Dr. Asko Parpolas' "The Coming of the Aryans". International Journal of Dravidian Linguistics 18, no2 (1989) , pages 98-127.  
 Winters, Clyde Ahmad, "The Dravido Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), pages 120-144.  
 Winters, Clyde Ahmad,"The Dravido-Harappan Language and the Harappan script", Orchiv Orientalni, 58, (1990) pages 301-309.

Winters, Clyde Ahmad, "Linguistic evidence for Dravidian influence on trade and Animal domestication in Central and East Asia", International Journal of Dravidian Linguistics,20, (2) (1991) pages 91-102.

I will post the information on the Sangam literature that speak of an origin from the south.

The ancient Dravidians originated in Saharan Africa. They entered South India in two waves one from the north, and the other from southern homeland that formerly existed on an Island in the Pacific that connected East Africa and India in ancient times called Kumarinadu.

The ancient Dravidians were members of the Proto-Saharan people that later developed into the C-Group people of Nubia. The Proto-Tamilian speaking Dravidians left India along with Mande speaking people around 3000-2500 BC to settle parts of West Asia (Iran), the Indus Valley and later Central Asia and China. This people were basically bowmen who herded cattle. They founded the Indus Valley Civilization and the Xia and First Shang empire of China.

Due to tectonic changes in the Indus Valley the Proto-Tamilian group that remained in this area evolved into various tribal groups and the Brahui people ( who claim they came from Phonesia). The main group of Proto-Tamilian people who migrated into India moved Southward and evolved into the Kanarese/Kannada. These Dravidian people spread neo-Harappan culture into much of Northern India. These Dravidians worshiped the god Amma. The Dravidians could not immediately conquer South India because it was already under the control of the Naga. In Indian tradition the Naga won central India from the Villavar (bowmen) and Minavar (fishermen). The Naga were great seamen who ruled much of India, Sri Lanka and Burma. To the Aryans they described as half man and snake. The Tamil knew them as warlike people who used the bow and noose.

The earliest mention of the Naga, appear in the Ramayana , they are also mentioned in the Mahabharata. In the Mahabharata we discover that the Naga had the capital city in the Dekkan, and other cities spread between the Jumna and Ganges as early as 1300 BC. The Dravidian classic, the Chilappathikaran made it clear that the first great kingdom of India was Naganadu.

The Naga probably came from Kush-Punt/Ethiopia. The Puntites were the greatest sailors of the ancient world. In the Egyptian inscriptions there is mention of the Puntite ports of Outculit, Hamesu and Tekaru, which corresponds to Adulis, Hamasen and Tigre.

In Sumerian text, it is claimed that the Puntites traded with the people of the Indus Valley or Dilmun. According to S.N. Kramer in The Sumerians, Punt was probably called Meluhha, and Dilmun was probably the ancient name of the Indus Valley. (Today some scholars maintain that Oman, where we find no ancient cities was Dilmun and the Indus Valley may have been Meluhha).

Ancient Ethiopian traditions support the rule of Puntites or Ethiopians of India. In the Kebra Nagast, we find mention of the Arwe kings who ruled India. The founder of the dynasty was Za Besi Angabo. This

dynasty according to the Kebra Nagast began around 1370 BC. These rulers of India and Ethiopia were called Nagas. The Kebra Nagast claims that " Queen Makeda "had servants and merchants; they traded for her at sea and on land in the Indies and Aswan". It also says that her son Ebna Hakim or Menelik I, made a campaign in the Indian Sea; the king of India made gifts and donations and prostrated himself before him". It is also said that Manalik ruled an empire that extended from the rivers of Egypt (Blue Nile) to the west and from the south Shoa to eastern India", according to the Kebra Nagast. The Kebra Nagast identification of an eastern Indian empire ruled by the Naga, corresponds to the Naga colonies in the Dekkan, and on the East coast between the Kaviri and Vaigai rivers.

The presence of Meluhhaites/ Puntites in India may explain the Greek tradition of Kusites ruling India up to the Ganges. It would also explain the Aryan traditions of Mlechchas ( Sanskrit name for some of the non-Aryan people) as one of the aboriginal groups of India. Many scholars associate the name Mlechchas with Meluhha.

The major Naga tribes were the Maravar, Eyinar, Oliyar, Oviyar, Aru-Valur and Parathavar. The Nagas resisted the invasion of the Cholas . In the Kalittokai IV,1-5, the Naga are described as being "of strong limbs and hardy frames and fierce looking tigers wearing long and curled locks of hair." The Naga kings of Sri Lanka are mentioned in the: Mahawanso, and are said to have later become Dravidians, as testified to by the names of these people: Naganathan, Nagaratnam, Nagaraja and etc.

The major gift of the Naga to India was the writing system: Nagari. Nagari is the name for the Sanskrit script. Over a hundred years ago Sir William Jones, pointed out that the ancient Ethiopic and Sanskrit writing are one and the same. He explained that this was supported by the fact that both writing systems the writing went from left to right and the vowels were annexed to the consonants. Today Eurocentric scholars teach that the Indians taught writing to the Ethiopians, yet the name Nagari for Sanskrit betrays the Ethiopia origin of this form of writing. Moreover, it is interesting to note that Sanskrit vowels: a,aa,'I,u,e,o, virama etc., are in the same order as Geez. Y.M. Kobishnor, in the Unesco History of Africa, maintains that Ethiopic was used as the model for Armenian writing, as was many of the Transcaucasian scripts. The Naga introduced worship of Kali, the Serpent, Murugan and the Sun or Krishna. It is interesting that Krishna, who was associated with the Sun, means Black, this is analogous to the meaning of Khons of the Kushites. Homer, described Hercules as follows: "Black he stood as night his bow uncased, his arrow string for flight". This mention of arrows identifies the Kushites as warriors who used the bow, a common weapon of the Kushites and the Naga.

Kumarinadu

The Naga were defeated by another group of Dravidian speaking people from Kumarinadu. Kamarinadu is supposed to have formerly existed as a large Island in the India ocean which connected India with East Africa. This landmass is mentioned in the Silappadikaram, which said that Kamarinadu was

made up of seven nadus or regions. The Dravidian scholars Adiyarkunallar and Nachinaar wrote about the ancient principalities of Tamilaham, which existed on Kamarinadu.

Kumarinadu was ruled by the Pandians/Pandians at Madurai before it sunk beneath the sea. The greatest king of Kumarinadu was Sengoon. According to Dravidian scholars the Pandians worshipped the goddess Kumari Amman. This Aman, probably corresponds to the ancient god Amon of the Kushites. The Kalittokai 104, makes it clear that after the Pandians were forced to migrate off their Island home into South India, "to compensate for the area lost to the great waves of the sea, King Pandia without tiresome moved to the other countries and won them. Removing the emblems of tiger (Cholas) and bow (Cheras) he, in their place inscribed his reputed emblem fish (Pandia's) and valiantly made his enemies bow to him".

The mention of the fish emblem indicates the African origin of the Pandians. The Proto-Saharans claimed that their great ancestor was Ma and that they belonged to the Ma (fish) clan. Fish tails were a common feature of the Egyptians, Elamites, Sumerians and Dravidians.

The common god of the fish cult was the man-fish (of Eridu) in Mesopotamia and Syria, and the ithyphallic forms of Min, a proto-type of Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma of the Dogon, the goddess of the fish eyes, the Malabar fish bearer of Maana; and the sacred fishes of the Maapilla of the West coast of the Dekkan. At ancient Adulis, the Greeks claimed that the fish worshippers were called Ichthyophagi or Poseidon.

In fact the first kings of these people used the consonants MNS, in the term used for king: Menes, King Aha of Egypt, Mannan of the Dravidians, and the Mansa of the Mande speaking people. The descendants of Ma, include this name in their ethnonyms: Mande= "the children of Ma". And in Kannada, Tlugu and Tulu, the word Mandi= "people".

The Pandians who probably spoke Malayalam, were worshippers of Posidon or Potidan of the Greeks. Just as the Kalittokai, mentioned that the totem of Pandia was the Fish, we find that Africans in areas adjoining the former lands associated with Kumarinadu also worshipped the Fish. As a result in ancient times Nubia and modern Ethiopia was called Poseidonia due to their worship of Poseidon the god of the sea and the mountains.

The major god worshipped by the Pandians and East Africans is Murugan, the god of the mountains. This mountain god of the Dravidians: Murugan, has the name among 25 east African ethnic groups.

The Greek god Posidon of the East Africans parallels the Dravidian god Siva. The god Siva is sometimes referred to as the "Great Fish" and represented by Fish signs. In addition, throughout Tamilnadu, tridents are associated with temples dedicated to the worship of Siva. The trident was also associated with Siva.

The final Dravidian speaking people to enter South India were the Tamil. The Tamil, who were early Kings of Shang China, were forced out of China by the Zhou dynast and other contemporary mongoloid groups, across

Southeast Asia and Tibet into India. These people defeated the Pandyan , Cholas and Cheras and became the dominant group in South India. In Summary , Dravidian literature makes it clear that the Dravidian people came to South India from the North, South and East. These people took away the South from the Naga (Puntites and Kushites), who along with the Dravidians worshipped the gods Amon and Murugan. Moreover, it was the Ethiopians who probably introduced Sanskrit writing to the Indians. It is due to this history of Dravidian speaking people that explains the close, genetic unity between the language and cultures of the people.

C.A. Winters

| 2588|2002-06-23 11:04:13|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
Hi Arjuna

Proto, is a term used to describe the ancient ancestors of a particular group by linguist and anthropologist. I named the Sangam literature in my earlier post.

C.A. Winters

At 04:43 AM 6/23/02 -0000, Arjuna\_8 wrote:

> also dude whe you finally do read tamil histroy fomr tamils or  
> dravidians in general give me the namef the text of histroicla  
> treatise of the book your talking about and where it says tamils a  
> ""<>  
> wrote:  
>> dude it seem as if your angered i will ask you again, what do the  
>> in the writting since they are a literate pople for  
>> thousand of years say where they come form dude, and also i have  
>> studied in india andlived with tamils and telugus i might say i  
> know  
>> alittle on them but i guess your an expert . dude when you read  
> what  
>> tannils and they thier ancestors are and not philosphize i will  
>> and  
>> none of them say proto this and proto that , this sound  
>> ridiculous... egyptian nazis.dude ethiopians introduce sanskrit to  
>> them , this spounds so academically illeterate the onlyt writtne  
>> lanague the anceint ethiopians had was geez not sanskrit dude  
>> sanskrit has no origins in africa dude just lei chinese has no  
>> origins in africa what is next nubians staught the koreans thier  
>> lanague to , come on man this is whyso many credible scholars  
> laugh

>> at afrocantrics man , this is to funny dude.murugma dude do you  
>> evneknow who murugam is that is kartikeyya he is the god of war  
> not  
>> some dumb mountain god , come on dude.do some research. and also  
>> or the  
> west  
>> dude.dude krshna does mean black krishna has nothing absoluely  
>> nothing to do wiht he sun dude he was the 7 th incarnation of  
> vishnu  
>> nothing else andnothing nmore just lie buddha was the eigth  
>> incarnation of buddha,dude you seem not to know haat your talking  
>><> wrote:  
>>> At 08:55 AM 6/18/02 -0000, Arjuna\_8 wrote:  
>>>> clyde dude , dude man i never said they came ofmr the  
> middle  
>> east ,  
>>>> i never stated where they came fomr at all i asked you to read  
>> where  
>>>> they sai dthey came fomr dude and also i saiod tamils i do not  
>> know  
>>>> much about kannadas i know tamils and telugus i have never  
>> studied  
>>>> the kanaadas or even the malayams that much dude but, i am  
> sure  
>> they  
>>>> are all simmiliar in back round dude.--- In Ta\_Seti@y...,  
> Clyde  
>>>  
>>> If you have not read about the history of the Dravidian people  
> why  
>> are you  
>>> making comments about something you have no knowledge of? How  
> can  
>> you say  
>>> they have similar backgrounds without presenting any evidence to  
>> support  
>>> your claim? You should remain silent about things you don't  
> know.  
>> In my  
>>> earlier post I discuss the Sangam literature which discusses the  
>> origin of  
>>> some of the Dravidians (Pandyans), but as you can see it says  
> very  
>> little  
>>> about the origin of other Dravidian people when we discuss the  
>> Southern

>>> origin of many Dravidian speaking people. The fact that the  
> Naga,  
>> and  
>>> and Eastern India before the  
>> occupation of  
>>> these areas by the Dravidian speaking people indicates that many  
>> of the  
>>> speakers of these languages were absorbed by the Cheras, Chola  
> and  
>> later  
>>> the Pandyan people, after the Proto-Dravians had left Middle  
>> Africa to  
>>> found civilization in the Indus Valley. This would explain much,  
>> of the  
>>> close relationship of the Dravidian and African languages.  
>>> Just because you don't agree with the facts relating to an  
>> African  
>>> origin of the Dravidians people does not make you right. Provide  
>> evidence  
>>> supporting your claims.  
>>> C.A. Winters  
>>>  
>>>  
>>>  
>>>  
>>><> wrote:  
>>>>> At 03:55 PM 6/17/02 +0000, a.manansala@a... wrote:  
>>>>>  
>>>>>> Hi Arjuna  
>>>>>>  
>>>>>> You claim the Dravidian speaking people regard the  
> middle  
>>>> east as  
>>>>>> their place of origin. Please post the references written  
> by  
>>>> DRAVIDIAN  
>>>>>> SPEAKING PEOPLE, i.e., Tamils, Kannanda, and etc., which  
>> claim  
>>>> a middle  
>>>>>> Eastern origin.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> In the Tamil Sangam literature, there is a claim that the  
>>>>>> original Sangam was much further south in a land that had  
>>>>>> been submerged by the sea.



>>>>>  
>>>>> Regards,  
>>>>> Paul Kekai Manansala  
>>>>> <http://home.attbi.com/~a.manansala/afro.htm>  
>>>>> The ancient Dravidians originated in Saharan Africa.  
> They  
>>>> entered  
>>>>> South India in two waves one from the north, and the other  
> from  
>>>> southern  
>>>>> homeland that formerly existed on an Island in the Pacific  
> that  
>>>> connected  
>>>>> India in ancient times called Kumarinadu.  
>>>>> The ancient Dravidians were members of the Proto-Saharan  
>>>> people that  
>>>>> later developed into the C-Group people of Nubia. The Proto-  
>>>> TAMILIAN  
>>>>> speaking Dravidians left India along with Mande speaking  
> people  
>>>> around  
>>>>> 3000-2500 BC to settle parts of West Asia (Iran), the Indus  
>> Valley  
>>>> and  
>>>>> later Central Asia and China. This people were basically  
> bowmen  
>>>> who herded  
>>>>> cattle. They founded the Indus Valley Civilization and the  
> Xia  
>> and  
>>>> First  
>>>>> Shang empire of China.  
>>>>> Due to tectonic changes in the Indus Valley the Proto-  
>>>> TAMILIAN group  
>>>>> that remained in this area evolved into various tribal groups  
>> and  
>>>> the  
>>>>> PHONESIA). The main  
>>>> group of  
>>>>> Proto-TAMILIAN people who migrated into India moved Southward  
>> and  
>>>> evolved  
>>>>> into the Kanarese/Kannada. These Dravidian people spread neo-  
>>>> Harappan  
>>>>> culture into much of Northern India. These Dravidians  
> worshiped

>>>> the god Amma.  
>>>>> South India  
>>>> because it  
>>>>> was already under the control of the Naga. In Indian  
> tradition  
>> the  
>>>> Naga won  
>>>>>  
>>>> The Naga  
>>>>> and Burma.  
>>>> To the  
>>>>> Aryans they described as half man and snake. The Tamil knew  
>> them  
>>>> as warlike  
>>>>> people who used the bow and noose.  
>>>>> The earliest mention of the Naga, appear in the  
> Ramayana ,  
>>>> they are  
>>>>> also mentioned in the Mahabharata. In the Mahabharata we  
>> discover  
>>>> that the  
>>>>> Naga had the capital city in the Dekkan, and other cities  
>> spread  
>>>> between  
>>>>> thhe Jumna and Ganges as early as 1300 BC. The Dravidian  
>> classic,  
>>>> the  
>>>>> Chilappathikaran made it clear that the first great kingdom  
> of  
>>>> India was  
>>>>> Naganadu.  
>>>>> The Naga probably came from Kush-Punt/Ethiopia. The  
>> Puntites  
>>>> were the  
>>>>> In the Egyptian  
>>>> inscriptions there  
>>>>> is mention of the Puntite ports of Outculit, Hamesu and  
> Tekaru,  
>>>> which  
>>>>> corresponds to Adulis, Hamasen and Tigre.  
>>>>> In Sumerian text, it is claimed that the Ountites traded  
>> with  
>>>> the  
>>>>> people of the Indus Valley or Dilmun. According to S.N.  
> Kramer  
>> in

>>>> The  
>>>>> Sumerians, Punt was probably called Meluhha, and Dilmun was  
>>>> probably the  
>>>>> ancient name of the Indus Valley. (Today some scholars  
> maintain  
>>>> that Oman,  
>>>>> where we find no ancient cities was Dilmun and the Indus  
> Valley  
>>>> may have  
>>>>> been Meluhha).  
>>>>> Ancient Ethiopian traditions support the rule of  
>> Puntites or  
>>>>> In the Kebra Nagast, we find mention of the  
>>>> Arwe  
>>>>> kings who ruled India. The founder of the dynasty was Za Besi  
>>>> Angabo. This  
>>>>> dynasty according to the Kebra Nagast began around 1370 BC.  
>> These  
>>>> rulers of  
>>>>> India and Ethiopia were called Nagas. The Kebra Nagast claims  
>>>>> "Queen  
>>>>>"had servants and merchants; they traded for her at sea and  
>>>> on land  
>>>>>". It also says that her son Ebna Hakim or  
>>>> Menelik  
>>>>> I, made a campaign in the Indian Sea; the king of India made  
>> gifts  
>>>> and  
>>>>>". It is also said that  
>>>> Manalik  
>>>>> (Blue  
>>>> Nile) to the  
>>>>> ", according to the  
>>>> Kebra  
>>>>> Nagast. The Kebra Nagast identification of an eastern Indian  
>> empre  
>>>> ruled by  
>>>>> the Naga, corresponds to the Naga colonies in the Dekkan, and  
>> on  
>>>> the East  
>>>>> coast between the Kaviri and Vaigai rivers.  
>>>>> The presence of Meluhhaites/ Puntites in India may  
> expain  
>>>> the Greek  
>>>>> tradition of Kusites ruling India up to the Ganges. It would  
>> also

>>>> explain  
>>>>> the Aryan traditions of Mlechchas ( Sanskrit name for some of  
>> the  
>>>> non-Aryan  
>>>>> people) as one of the aboriginal groups of India. Many  
> scholars  
>>>> associate  
>>>>> the name Mlechchas with Meluhha.  
>>>>> The major Naga tribes were the Maravar, Eyinar,  
> Oliyar,  
>>>> Oviyar,  
>>>>> Aru-Valur and Parathavar. The Nagas resisted the invansion of  
>> the  
>>>> Cholas .  
>>>>>"of  
>>>> strong limbs  
>>>>> and hardy frames and fierce looking tigers wearing long and  
>> curled  
>>>> locks of  
>>>>>" The Naga kings of Sri Lanka are mentioned in the:  
>>>> Mahawanso, and are  
>>>>> said to have later become Dravidians, as testified to by the  
>> names  
>>>> of these  
>>>>> people: Naganathan, Nagaratnam, Nagaraja and etc.  
>>>>> The major gift of the Naga to India was the writing  
> system:  
>>>> Nagari.  
>>>>> Nagari is the name for the Sanskrit script. Over a hundred  
>> years  
>>>> Sir  
>>>>> William Jones, pointed out that the ancient Ethiopic and  
>> Sanskrit  
>>>> writing  
>>>>> are one and the same. He explained that this was supported by  
>> the  
>>>> fact that  
>>>>> both writing systems the writing went from left to right and  
>> the  
>>>> vowels  
>>>>> were annexed to the consonants. Today Eurocentric scholars  
>> teach  
>>>> that the  
>>>>> Indians taught writing to the Ethiopians, yet the name Nagari  
>> for  
>>>> Sanskrit

>>>>> betrays the Ethiopia origin of this form of writing.  
> Moreover,  
>> it  
>>>> is  
>>>>> interesting to note that Sanskrit vowels: a,aa,'I,u,e,o,  
>> virama  
>>>> etc., are  
>>>>> in the same order as Geez. Y.M. Kobishnor, in the Unesco  
>> History  
>>>> of Africa,  
>>>>> maintains that Ethiopic was used as the model for Armenian  
>>>> writing, as was  
>>>>> many of the Transcaucasian scripts. The Naga introduced  
> worship  
>> of  
>>>> Kali,  
>>>>> the Serpent, Murugan and the Sun or Krishna. It is  
> interesting  
>> that  
>>>>> Krishna, who was associated with the Sun, means Black, this  
> is  
>>>> analogous to  
>>>>> described Hercules as  
>>>>>"Black he stood as night his bow uncased, his arrow  
>>>> string for  
>>>>>". This mention of arrows identifies the Kushites as  
>>>> warriors who  
>>>>> used the bow, a common weapon of the Kushites and the Naga.  
>>>>> Kumarinadu  
>>>>> defeated by another group of Dravidian  
>>>> speaking people  
>>>>> form Kumarinadu. Kamarinadu is suppose to have formerly  
> existed  
>> as  
>>>> a large  
>>>>> Island in the India ocean which connected India with East  
>> Africa.  
>>>> This  
>>>>> landmass is mentioned in the Silappadikaram, which said that  
>>>> Kamarinadu was  
>>>>> made up of seven nadus or regions. The Dravidian scholars  
>>>> Adiyarkunallar and  
>>>>> Nachinaar wrote about the ancient principalities of  
> Tamilaham,  
>>>> which  
>>>>> existed on Kamarinadu.

>>>>>  
>>>> before it  
>>>>> sunk beneath the sea. The greatest king of Kumarinadu was  
>> Sengoon.  
>>>>> According to Dravidian scholars the Pandians worshipped the  
>>>> goddess Kumari  
>>>>> Amman. This Aman, probably corresponds to the ancient god  
> Amon  
>> of  
>>>> the  
>>>>> Kushites. The Kalittokai 104, makes it clear that after the  
>>>> Pandians were  
>>>>> "to  
>>>> compensate  
>>>>> for the area lost to the great waves of the sea, King Pandia  
>>>> without  
>>>>> tiresome moved to the other countries and won them. Removing  
>> the  
>>>> emblems of  
>>>>> tiger (Cholas) and bow (Cheras) he, in their place inscribed  
>> his  
>>>> reputed  
>>>>> ".  
>>>>> The mention of the fish emblem indicates the African  
>> origin  
>>>> of the  
>>>>> Pandians. The Proto-Saharans claimed that their great  
> ancestor  
>> was  
>>>> Ma and  
>>>>> that they belonged to the Ma (fish) clan. Fish tails were a  
>> common  
>>>> feature  
>>>>> of the Egyptians, Elamites, Sumerians and Dravidians.  
>>>>> The common god of the fish cult was the man-fish (of  
>>>> Eridu) in  
>>>>> Mesopotamia and Syria , and the ithyphallic forms of Min, a  
>> proto-  
>>>> type of  
>>>>> Amon (Amman) in Egypt, the goddess Minaaksi of Madura, Amma  
> of  
>> the  
>>>> Dogon,  
>>>>> the goddess of the fish eyes, the Malabar fish bearer of  
>> Maana ;  
>>>> and the

>>>>> sacred fishes of the Maapilla of the West coast of the  
> Dekkan.  
>> At  
>>>> ancient  
>>>>> Adulis, the Greeks claimed that the fish worshippers were  
> called  
>>>>> Ichthyophagi or Poseidon.  
>>>>> In fact the first kings of these people used the  
>> consonants  
>>>> MNS, in  
>>>>> the term used for king: Menes, King Aha of Egypt, Mannan of  
> the  
>>>> Dravidians,  
>>>>> Mansa of the Mande speaking people. The descendants of  
>>>> Ma, include  
>>>>>"". And in  
>>>> Kannada,  
>>>>>"".   
>>>>> The Pandians who probably spoke Malayalam, were  
>> worshippers  
>>>> of  
>>>>> Posidon or Potidan of the Classical writers. Just as the  
>>>> Kalittokai,  
>>>>> mentioned that the totem of Pandia was the Fish, we find that  
>>>> Africans in  
>>>>> areas adjoining the former lands associated with Kumarinadu  
> also  
>>>> worshipped  
>>>>> the Fish. As a result in ancient times Nubia and modern  
>> Ethiopia  
>>>> was called  
>>>>> Poseidonia due to their worship of Poseidon the god of the  
> sea  
>> and  
>>>> the  
>>>>> mountains.  
>>>>> The major god worshipped by the Pandians and East Africans is  
>>>> Murugan, the  
>>>>> god of the mountains. This mountain god of the Dravidians:  
>>>> Murugan, has the  
>>>>> name among 25 east African ethnic groups.  
>>>>> The Greek god Posidon of the East Africans parallels the  
>>>> Dravidian god  
>>>>>"" and  
>>>>> represented by Fish signs. In addition, throughout Tamilnadu,  
>>>> tridents are

>>>>> associated with temples dedicated to the worship of Siva. The  
>>>> trident was  
>>>>> also associated with Siva.  
>>>>> The final Dravidian speaking people to enter South India  
>> were  
>>>> the  
>>>>> Tamil. The Tamil, who were early Kings of Shang China, were  
>> forced  
>>>> out of  
>>>>> China by the Zhou dynast and other contemporary mongoloid  
>> groups,  
>>>> across  
>>>>> Southeast Asia and Tibet into India. These people defeated  
> the  
>>>> Pandians ,  
>>>>> Cholas and Cheras and became the dominant group in South  
> India.  
>>>>> In Summary , Dravidian literature makes it clear that the  
>>>> Dravidian  
>>>>> people came to South India from the North, South and East.  
>> These  
>>>> people  
>>>>> took away the South from the Naga (Puntites and Kushites),  
> who  
>>>> along with  
>>>>> the Dravidians worshipped the gods Amon and Murugan.  
> Moreover,  
>> it  
>>>> was the  
>>>>> Ethiopians who probably introduced Sanskrit writing to the  
>>>> Indians. It is  
>>>>> due to this history of Dravidian speaking people that  
> explains  
>> the  
>>>> close,  
>>>>> genetic unity between the language and cultures of the people.  
>>>>>  
>>>>>  
>>>>> C.A. Winters  
>>>>  
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| 2589|2002-06-23 11:10:09|Clyde Winters|Re: KMT AND CONTACT WITH INDIA AUSET|  
At 05:08 AM 6/23/02 -0000, mansu\_musa wrote:  
> ""<> wrote:  
>  
> Tell me you claimed they found ganesh in sudan,but you never gave a  
> reference. Could you give a reference please.  
> and second Do you consider Dravidians to be black people like  
> Africans??  
>  
>

I have never said they found Ganesha in the Sudan. I believe someone else said that I might make this claim. I am claiming that the Dravidians are an African people. They originated in the Sudan and were part of the C-Group people. Below is a list of articles that discuss the African origin of the Dravidians. If you obtain a copy of the Dravidian Encyclopadea, volume 1, you will find even more articles on the Proto-Saharan origin of the Dravidian people.

Lahovary, N , Dravidian Origins and the West, Madras: Longman ,1957.

Lal, B , "The Only Asian expedition in threatened Nubia:Work by an Indian Mission at Afyeh and Tumas", The Illustrated London Times , 20 April 1963.

Aravanan, K P , "Physical and cultural similarities between Dravidians and Africans", Journal of Tamil Studies 10, (1976)pages 23-27.

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Winters, Clyde Ahmad, "The Dravido Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), pages

120-144.

Winters, Clyde Ahmad, "The Dravido-Harappan Language and the Harappan script", *Orchiv Orientalni*, 58, (1990) pages 301-309.

Winters, Clyde Ahmad, "Linguistic evidence for Dravidian influence on trade and Animal domestication in Central and East Asia", *International Journal of Dravidian Linguistics*, 20, (2) (1991) pages 91-102.

C.A. Winters

| 2590|2002-06-23 11:58:12|mansu\_musa|Re: KMT AND CONTACT WITH INDIA AUSET|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> At 05:08 AM 6/23/02 -0000, mansu\_musa wrote:

> > ""<> wrote:

> >

> > Tell me you claimed they found ganesh in sudan, but you never gave

a

> > reference. Could you give a reference please.

> > and second Do you consider Dravidians to be black people like

> > Africans??

> >

> >

>

> I have never said they found Ganesha in the Sudan. I believe

someone else

> said that I might make this claim. I am claiming that the

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> African people. They originated in the Sudan and were part of the C-

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> people. Below is a list of articles that discuss the African origin

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> Dravidians. If you obtain a copy of the Dravidian Encyclopadea,

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> you will find even more articles on the Proto-Saharan origin of the

> Dravidian people.

> Lahovary, N , Dravidian Origins and the West, Madras:

Longman ,1957.

>

>

> Lal, B , "The Only Asian expedition in threatened Nubia:Work

by an

> Indian Mission at Afyeh and Tumas", The Illustrated

London

> Times , 20 April 1963.

>

> Aravanan, K P , "Physical and cultural similarities between

> Dravidians and Africans", Journal of Tamil Studies 10,

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> Aravanan, K P , Dravidians and Africans , Madras, 1979.

>

> Winters,Clyde Ahmad, "Review of Dr. Asko Parpolas' "The Coming

> of the Aryans". International Journal of Dravidian

> Linguistics 18, no2 (1989) , pages 98-127.

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> Central Asia", Central Asiatic Journal 34, no1-2 (1990),

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> Harappan script", Orchiv Orientalni, 58, (1990) pages

> 301-309.

>

> Winters, Clyde Ahmad, "Linguistic evidence for Dravidian

> influence on trade and Animal domestication in Central and

East

> Asia", International Journal of Dravidian

> Linguistics,20, (2) (1991) pages 91-102.

>

>

>

>

>

> C.A. Winters

> Tell me you claimed they found ganesh in sudan,but you never gave a

> reference. Could you give a reference please.

This is not a question I directed at you. Arjuna made a claim they discovered a Ganesh statue in the Sudan and I was curious if he had a reference for it because I wanted to know more about it  
| 2591|2002-06-23 13:22:49|Djehuti Sundaka|Sixth Dynasty Statesman's Gallery Unearthed |  
<http://www.uk.sis.gov.eg/online/html7/o230622j.htm>  
June 23, 2002

6th dynasty statesman's gallery unearthed

A mission of the Supreme Council of Antiquities (SCA) working in the cemetery of King Titi, the first king of the 6th dynasty, in Sakkara unearthed a mud brick gallery that belonged to the supervisor of the royal palace, treasury and grain stores.

SCA Secretary-General Zahi Hawas said the gallery ceiling was dome-shaped and its imaginary door was 163 centimeters long and 90 centimeters wide.

The door had eight lines in hieroglyphic inscribed on it, which determined the titles and post, of the tomb inhabitant, said Hawas.

The door also had a relief representing the ancient statesman squatting before the table of offerings he added.

| 2592|2002-06-23 17:34:05|Mace Windu|Ganesh vs Nubia's Elephant|

I know of no Ganesh statue in Sudan.

Perhaps what is being referred to here is the elephant statue at Musawwarat es-Sufra temple in Sudan.

Some think this might be the statue of a Nubian god in some way having a connection with the military. However I have heard no one (no Egyptologist anyway) connect it in any way to the Hindu god Ganesh.

After all, Nubia was often connected with elephants. The region the Greeks dubbed "Elephantine" was considered the gateway to Nubia from Egypt. Its original name Abu is connected to elephants---perhaps a route along the ivory trade (?).

There are elephants in Africa after all. And humans there have long given them a host of mythic/religious attributes. The Kamba of Kenya have stories of how elephants

originated from mankind. The paramount chiefs of the Indhlovu of southern Africa contend that an elephant being is their divine ancestor. The Ashanti of Ghana long believed that elephants were the bodies that housed the spirits of past chiefs. And the stories go on....

As far as I have seen there is no more need to make a carving of an elephant in Nubia than that of Ganesh, than there is to make the Fulani god Kaidara (with his twelve arms and thirty feet) one in the same with the Hindu goddess Durga.

As I pointed out before, hyper diffusionist ideologies are certainly not the sole domain of the African-centered.

If there is some substantial connection of Ganesh to Nubia, I certainly haven't seen it yet. Perhaps someone will bring forth such evidence---if it exists.

DG

-----

mansa musa said:

- > This is not a question I directed at you. Arjuna made a claim they
- > discovered a Ganesh statue in the Sudan and I was curious if he had a
- > reference for it because I wanted to know more about it
- | 2593|2002-06-23 18:07:04|mansu\_musa|Re: Ganesh vs Nubia's Elephant|
- In Ta\_Seti@y..., Mace Windu wrote:
- > I know of no Ganesh statue in Sudan.
- > Perhaps what is being referred to here
- > is the elephant statue at Musawwarat
- > es-Sufra temple in Sudan.
- >
- > Some think this might be the statue of a Nubian god
- > in some way having a connection with the military.
- > However I have heard no one (no Egyptologist
- > anyway) connect it in any way to the Hindu god
- > Ganesh.
- >
- > After all, Nubia was often connected with elephants.
- > The region the Greeks dubbed "Elephantine" was
- > considered the gateway to Nubia from Egypt. It's original
- > name Abu is connected to elephants---perhaps
- > a route along the ivory trade (?).

>  
 > There are elephants in Africa after all. And humans there  
 > have long given them a host of mythic/religious attributes.  
 > The Kamba of Kenya have stories of how elephants  
 > originated from mankind. The paramount chiefs of the  
 > Indhlovu of southern Africa contend that an elephant being  
 > is their divine ancestor. The Ashanti of Ghana long believed  
 > that elephants were the bodies that housed the spirits of  
 > past chiefs. And the stories go on....  
 >  
 > As far as I have seen there is no more need to make  
 > a carving of an elephant in Nubia that of Ganesh, than  
 > there is to make the Fulani god Kaidara (with his  
 > twelve arms and thirty feet) one in the same with the  
 > Hindu goddess Durga.  
 >  
 > As I pointed out before, hyper diffusionist ideologies  
 > are certainly not the sole domain of the African-centered.  
 >  
 > If there is some substantial connection of Ganesh to  
 > Nubia, I certainly haven't seen it yet. Perhaps someone  
 > will bring forth such evidence---if it exists.  
 >  
 >  
 > DG  
 >  
 > -----  
 -----  
 >  
 > mansa musa said:  
 >  
 > > This is not a question I directed at you. Arjuna made a claim they  
 > > discovered a Ganesh statue in the sudan and I was curious if he  
 had a  
 > > refertence for it because I wanted to know more about it

I didn't think so. I did not make the claim there was a Ganesh  
 statue found in the ruins of the sudan. It was arjuna that claim  
 that,and I was looking for a reference and I figured the story was  
 not true when I could not find any reference.

| 2594|2002-06-23 20:10:58|mansu\_musa|Underground passages in djoser's pyramid|

[http://www1.enloe.wake.k12.nc.us/enloe/johnson/Egypt\\_5/didyouknow.html](http://www1.enloe.wake.k12.nc.us/enloe/johnson/Egypt_5/didyouknow.html)

This web site claims that djoser's step Mr has underground mazes.

Is this true, or something made up by the people at the web site.

| 2595|2002-06-24 10:00:36|mansu\_musa|Courts start to accept Egypt's claims to stolen treasures|

Courts start to accept Egypt's claims to stolen treasures

06/24/02

Donna Bryson

Associated Press

Cairo, Egypt

- A lot has changed in the 15 years since a treasure trove of ancient treasures disappeared from a southern Egyptian warehouse.

Courts around the world are beginning to recognize the ownership claims Egypt and other nations make on what they see as their cultural heritage, even when the claims are challenged by powerful collectors and dealers who say they go against long-standing assumptions about property rights.

"Things are improving," says Torkom Demirjian, owner of Ariadne Galleries in New York City, and a 30-year veteran of the antiquities trade. "My organization is pro-preservation. We don't like to encourage clandestine digs. When we see something we believe is stolen, we will report it to the proper authorities."

Demirjian and other dealers use Art Loss Register, a company that tracks stolen antiquities, to check items offered for sale.

When a dealer in The Hague, Netherlands, asked the London-based company what it knew about an Egyptian relief he'd been offered, Art Loss found an Interpol report in its computerized archives listing the statue as stolen. It was part of the stolen warehouse trove - a 20-inch-tall block of yellow stone with a carving of King Amenhotep III. The 18th-Dynasty pharaoh was depicted kneeling in profile, his toes splayed like the petals of a lotus flower over a row of hieroglyphics.

The statue was returned to Egypt in May.

Art Loss didn't even exist when the carving disappeared - the company was formed in 1991 by auction houses, art dealer organizations, insurers and a nonprofit art foundation. Julian Radcliffe, chairman of the company, said he had seen a slow but perceptible increase in interest in his pay-for-search service over the last decade.

Zahi Hawass, who holds the top archaeological job in the Egyptian government as chief of the Supreme Council of Antiquities, is digging out descriptions of the other 54 pieces. Encouraged by the Amenhotep discovery, he wants to circulate the descriptions among dealers and museums.

The challenge remains enormous, though. Interpol, the international

police network, says it is impossible to even track the volume of trade in stolen antiquities because so much of it is so far underground. Some pieces disappear straight from digs, before anyone can catalog or describe them, and into the hands of collectors who never risk showing them publicly.

But many involved in the study and preservation - and the buying and selling - of ancient art say that although the transformation is likely to be slow and fitful, it has begun.

In what often is portrayed as a clash of art and scholarship versus commerce, those who deal in antiquities are cast in the villain's role. Christie's, the international art auction house, cautions that it is not that simple.

"Private collections often have later become the core of public museums, and in our own time, private collectors continue to donate and lend pieces to museums. Most also allow access to the scholarly community," Christie's said in a statement from its New York offices.

#### Importance of provenance

There was a time, said Radcliffe of Art Loss, when virtually the only interest of art collectors and dealers was whether a piece was genuine. Questions about provenance - the trail of ownership - were considered too complex to address or to be of concern.

"They really couldn't have cared less who owned it," Radcliffe said. Today, they are being forced to care, partly because of the efforts of government officials such as Egypt's Hawass, who argues that to keep ancient art away from the country of its origin is "to destroy the culture of a country."

Hawass, well-known in his previous position as the media-savvy curator of the Sphinx and Great Pyramid complex outside Cairo, took his new job in March with a characteristic splash. He sent letters to museums around the world informing them he was establishing a central department to track missing antiquities.

"We expect that your museum will be most circumspect when acquiring any new ancient Egyptian pieces," he said in the letter.

Despite the stern tone, Hawass said he didn't expect a fight. "I seek their help, and they will help," he said. "I believe they live, as we do, to protect Egyptian monuments."

Indeed, archaeologists and museum officials around the world have been at the forefront of the campaign to focus attention on ownership. They argue that because dealers and collectors once asked so few questions, they encouraged tomb robbers who ripped objects out of context and destroyed any chance they could be properly studied.

#### Legal battles

Asking - and acting when the answers are unsatisfactory - could help avoid embarrassing legal battles.

In 1995, U.S. customs agents seized a delicately decorated gold phial - a vessel used for pouring libations in the fourth century in



what is now Italy - that retired American financier Michael Steinhardt was trying to bring home from Europe.

Steinhardt had paid a Swiss dealer more than \$1 million for the object and on his customs forms listed Switzerland as the country of origin. Italy argued that the phial instead originated in Italy and that Italian antiquities law prohibited its export. In 2000, U.S. officials returned the phial to Italy.

Steinhardt had fought the seizure all the way to the U.S. Supreme Court, arguing that he had purchased the phial in good faith and that Italy's ban on exporting its antiquities should not be recognized by the United States.

In another case, New York art dealer Frederick Schultz was convicted in federal court of plotting to smuggle a stolen bust out of Egypt. He was sentenced June 12 to 33 months and fined \$50,000.

Schultz is appealing the conviction, which found that he plotted to sell items removed from Egypt between 1990 and 1996 in violation of a 1983 Egyptian law declaring all antiquities not in private collections then to be public property.

The star witness in the Schultz case, Briton Jonathan Tokeley-Parry, testified that he had worked with the New Yorker to make it appear that a bust of Amenhotep III was part of an old art collection, and therefore legal to import and sell. Tokeley-Parry had spent three years in prison in England for smuggling Egyptian antiquities. Key to Schultz's conviction was whether Egyptian law could be used to build the case that the bust was stolen. Critics say laws such as Egypt's that decree all antiquities belong to the government - laws not uncommon in the developing world - are anti-private property and should not be recognized by governments with more liberal laws on buying and selling culture.

The Archaeology Institute of America filed a friend-of-the-court brief in the United States v. Schultz urging the United States to recognize foreign governments' claims on archaeological objects. Such recognition "further the goals of historic preservation and knowledge, and it represents the beliefs of the American people, who value the world's cultural heritage," the institute argued.

Tough legislation aimed at reducing the market for antiquities is about all some countries have, said Magnus Brinkman, head of the Paris-based International Council of Museums. Egypt, for example, has few resources to police its museums, let alone the vast areas in which undiscovered treasures are still buried and where looters work.

"My feeling is a lot of traders didn't care whether the object was illicit or not," Brinkman said. "Now, for the first time, it's being taken very seriously [because] there was the right legislation in the source country."

Public awareness

Archaeologist Ellen Herscher credits growing support for curbing

trade in antiquities to growing public awareness. Herscher chairs an Archaeology Institute of America committee that tracks legal trends surrounding cultural items.

Herscher believes attention in recent years to campaigns to return art confiscated by the Nazis to the heirs of Holocaust victims has made the public more sensitive to moral and ethical issues surrounding the art market in general.

Egypt's Hawass likes to relate the response to a none-too-serious Web site posting he made a few years ago detailing an ancient pharaoh's curse on tomb robbers. A reader promptly sent him a small rock she had picked up at an Egyptian tourist site along with a note of apology.

Hawass chuckles at the incident, but not at its lesson.

"We need the cooperation of everyone," he said. "We can't do it alone."

[http://www.cleveland.com/entertainment/plaindealer/index.ssf?/xml/story.ssf/html\\_standard.xml?/base/entertainment/1024911074161080.xml|2596|2002-06-24 10:16:30|sistahgal2000|Re: Maatkara](http://www.cleveland.com/entertainment/plaindealer/index.ssf?/xml/story.ssf/html_standard.xml?/base/entertainment/1024911074161080.xml|2596|2002-06-24 10:16:30|sistahgal2000|Re: Maatkara)

I had the pleasure of meeting the creator of Maatkara, Dawit Lessanu. An Ethiopian cat from the Garden State with a firm grasp on African history and culture, Dawit is cool people. I'm looking forward to more Africentric epics from this brother!

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

> In the year 9002 A.D., two civilizations are on a collision course:  
one,

> a highly regimented futuristic society on the verge of an  
interstellar

> war; the other, a sequestered and spiritually enlightened world  
whose

> existence is threatened by a God of Chaos.

>

> Now, as both worlds teeter on the edge of destruction, an unexpected

> savior is called upon to battle the forces of evil.

>

> Neo-Soul singer and songwriter Amel Larrieux stars in Maatkara, an  
epic

> drama that merges the spectacle of classic space opera with the  
majesty

> of ancient Egypt.

> <http://www.scifi.com/maatkara/>

>

>

>

> Episode 1 - "The Anomaly"

> In the distant future, Earth is a neglected planet on the edge of

> explored space. Then an apparition from Earth's long-forgotten past

> surfaces on this barren world, once again making Earth strategically  
> vital in a war to control the galaxy.  
>  
> Episode 2 - "North Star"  
> Tensions escalate during last-ditch negotiations between the  
NetworQ and  
> the seditious United Front Diplomats. But Councilor Uer believes  
that  
> Earth holds the secret to crushing the rebels, once and for all.  
>  
> Episode 3 - "The Other Side"  
> The portal between the surface world and Khamit is revealed. Beyond  
this  
> mystical gateway, in a world far removed from the NetworQ's  
interstellar  
> empire, a warrior named Senset encounters a portent of things to  
come.  
>  
> Episode 4 - "Heart of Chaos"  
> In the southern land of Ta'Esfet, Set, the Great God of Chaos,  
seethes  
> in exile. Through the eons he has plotted to unleash eternal chaos  
into  
> an unsuspecting cosmos. Now, at long last, the hour of his revenge  
is at  
> hand.  
>  
> Episode 5 - "The Gathering"  
> A stranger bearing ominous tidings is welcomed to the royal court of  
> Taood as Princess Maat and her family prepare for the Ascension of  
The  
> Chosen One. Meanwhile, an interstellar war rages on between the  
NetworQ  
> and the United Front.  
>  
> Episode 6 - "An Awakening"  
> The Khamitic prophecy has begun; the warrior who will become The  
Chosen  
> One is revealed. Meanwhile, the Esfet warriors of Set, the God of  
Chaos,  
> continue to close in on the unsuspecting people and royal family of  
> Taood.  
>  
> Episode 7 - "First Strike"  
> Thousands have gathered to watch the culmination of the ancient  
> prophecy: the Ascension of The Chosen One. But in one terrifying

moment

> of bloodshed, the security of the future of Khamit is destroyed by Set's

> assassins.

>

> Episode 8 - "Decisions"

> Set and Meskerem refocus their evil sights on Princess Maat, the true

> Chosen One. As the Princess mourns her family, Mentu urges her to steel

> her heart and step up to accept her destined role before the cosmos is

> destroyed.

>

> Episode 9 - "A Turning Point"

> The truth finally is revealed: Princess Maat learns her real ancestry

> and the role Set, God of Chaos, has played in her life. Meanwhile, Set

> strikes at Princess Maat where she is most vulnerable: her family.

>

> Episode 10 - "Dark Horizon"

> As the United Front seizes the upper hand in the interstellar war versus

> the NetworQ, Meskerem escapes with the captive Nefra. Maat, knowing that

> she is her sister's only hope, must finally embrace her destiny as

The

> Chosen One.

>

> Episode 11 - "The Gorge of Apep"

> Meskerem and Nefra arrive at the Seal of Enpu. At long last, the hands

> of a priestess and a warrior open the portal and unleash the world of

> the NetworQ into Khamit. Now only Maat, Senset and Mentu can stop them.

>

> Episode 12 - "The Ascension"

> As ancient enemies Mentu and Meskerem battle, the worlds of Khamit and

> the NetworQ collide. Maat is faced with a foe far more deadly than the

> God of Chaos when she is forced to contend with Councillor Uer.

>

> Episode 13 - "The Journey Begins"

> With two great evils still circling her like birds of prey, Princess  
> Maat, The Chosen One, forges ahead into an uncertain future to save  
that  
> which she loves most and lead her people into salvation.  
> <http://www.scifi.com/maatkara/episodes/>

| 2597|2002-06-24 11:40:27|Derrick, Alexander|Re: Egypt and Yoga|  
I am interested in this Reginald Ashby. Can he read hieroglyphics? Is he a trained Egyptologist? Is he  
"cooking" history, culture, and translations in order to support/sell his views?  
From what little I read of his work he sounds like a "touchy-feely new age yoga spiritualist guru"  
attempting to apply (pimp) his non-african yoga teachings into the heart of Africa/Africans.  
Some questions on Ashby.

- 1) Was he taught yoga by an indigenous African! (ignorance of primary information and sources)
- 2) Why does he use transliterations and translations w/o citing source?
- 3) Is he attempting to obscure ancient teachings and promote his modern (indian ?) teachings flavored with  
ancient african seasoning?
- 4) If he can read hieroglyphics is he making target-oriented translations? Why?
- 5) If he can read hieroglyphics is he making source-oriented translations? Why, why not?
- 6) Can he make source oriented translations without being trained at the source (Africa)?
- 7) Why does he repeatedly improperly/falsely translate the Egyptian symbol of divinity?
- 8) Why does he make a distinct separation between "Ancient Africa and Ancient Egypt!" The Egyptians  
themselves did not make such a separation.
- 9) What are his ties to African culture in Africa where authentic African yoga is to still be found?
- 10) Who initiated Ashby into "Egyptian Yoga"? Why is Ashby initiating others if he is not authentic?  
What is his pedigree? (this is a very important question if you have had any experience with African  
religion)
- 11) Is he a fraud?

Ignoring modern or ancient African culture and history in light of his Indian training totally disrespects  
traditional African culture in my opinion.  
I have ordered some of his books and I will scrutinize them before I drop the axe.  
Also. If Buddha was an Egyptian/African priest where is his body? Surely it would have been mummified,  
preserved, or at least buried in accordance to global african traditions.  
Alex Derrick

-----Original Message-----

Sent: Saturday, June 22, 2002 1:34 AM

To: Ta\_Seti@yahoo.com

Subject: [Ta\_Seti] Re: Egypt and Yoga

> There is an interesting series of books written by Reginald

> > Muata Ashby (Muata Abhaya Ashby), on the  
relationship

> > between Ancient Egypt and Indian religious  
practice.

> >

href="http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684">[http://www.a  
mazon.com/exec/obidos/ASIN/1884564011/5317684](http://www.amazon.com/exec/obidos/ASIN/1884564011/5317684)

> >

> > It's a great example of someone who has  
finally compared

> > the two major religious  
centers.

| 2598|2002-06-24 20:53:21|rekxz|Re: Maatkara|

- > I hope they at least show egyptians in their true light and not
- > some sun tanned caucasians running around the desert.
- > Peace MAAT HETEP

Agreed!

E.Uzzle

=====

<http://www.daathrekh.com>

| 2600|2002-06-25 12:19:07|Derrick, Alexander|Re: Egypt and Yoga|

**References and other reading.**

A Rose by any other Name, Umberto Eco

[http://www.themodernword.com/eco/eco\\_guardian94.html](http://www.themodernword.com/eco/eco_guardian94.html)

Text from Muata Ashby(Amazon.com Look Inside)

<http://lookinside-images.amazon.com/Qffs+v35leqxl4iPrdPvdy1tCnFWH7c738sVCi845vCTNhupFCHxhm>

<http://lookinside-images.amazon.com/Qffs+v35leqxl4iPrdPvdy1tCnFWH7c7hfPdW76Kf>

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<http://lookinside-images.amazon.com/Qffs+v35leqxl4iPrdPvdy1tCnFWH7c78AjwAhpXZrdgW>

Egyptian Grammar: Being an Introduction to Study of Hieroglyphs, Allen Gardiner

[http://www.amazon.com/exec/obidos/ASIN/0900416351/qid=1025032191/sr=2-1/ref=sr\\_2\\_1/104-8208291-2383154](http://www.amazon.com/exec/obidos/ASIN/0900416351/qid=1025032191/sr=2-1/ref=sr_2_1/104-8208291-2383154)

Learn about hieroglyphs!

<http://www.hieroglyphs.net>

Peace and health

AD

-----Original Message-----

From: Derrick, Alexander [mailto:Alexander.Derrick@vuiinteractive.com]

Sent: Monday, June 24, 2002 11:40 AM

To: 'Ta\_Seti@yahoogroups.com'

Subject: RE: [Ta\_Seti] Re: Egypt and Yoga

1)W

as he taught yoga by an indigenous African! (ignorance of primary information and sources)

2) Why does he use transliterations and translations w/o citing source?

3) Is he attempting to obscure ancient teachings and promote his modern (indian?) teachings flavored with ancient african seasoning?

4) If he can read hieroglyphics is he making target-oriented translations? Why?

5) If he can read hieroglyphics is he making source-oriented translations? Why, why not?

6) Can he make source oriented translations without being trained at the source(Africa)?

7) Why does he repeatedly improperly/falsely translate the Egyptian symbol of divinity?

8) Why does he make a distinct separation between "Ancient Africa and Ancient Egypt!" The Egyptians themselves did not make such a separation.

9) What are his ties to African culture in Africa were authentic African yoga is to still be found?

10) Who initiated Ashby into "Egyptian Yoga"? Why is Ashby initiating others if he is not authentic? What is his pedigree? (this is a very important question if you have had any experience with African religion)

11) Is he a fraud?

| 2601|2002-06-25 12:27:18|ltcmdr49022|(no subject)|

Hello All. My name chosen name is Kamau. I am proud to be a Black man, and proud of my heritage. I must admit though that I have only been exploring my heritage and history for the past 15 years (I'm 45). What I have discovered in those few years though has been more than an eye-opening experience for me. I'm hoping that this group can further educate and enlighten me.

| 2602|2002-06-25 15:48:37|mansu\_musa|Shifting Sands of Ancient Art Law Heritage|

Monday, June 24, 2002 Shifting Sands of Ancient Art Law Heritage\*

Courts are starting to favor national patrimony over private property rights in the long-standing ownership rivalry over antiquities. By DONNA BRYSON, Associated Press CAIRO--A lot has changed in the 15 years since a trove of ancient treasures disappeared from a southern Egyptian warehouse. Courts around the world are beginning to recognize the ownership claims Egypt and other nations make on what they see as their cultural heritage, even when the claims are challenged by powerful collectors and dealers who say they go against long-standing assumptions about property rights. "Things are improving," says Torkom Demirjian, owner of Ariadne Galleries in New York City and a 30-year veteran of the antiquities trade. "My organization is pro-preservation. We don't like to encourage clandestine digs. When we see something we believe is stolen, we will report it to the proper authorities." Demirjian and other dealers use Art Loss Register, a company that tracks stolen antiquities, to check items offered for sale. When a dealer in the Hague asked the London-based company what it knew about an Egyptian relief he'd been offered, Art Loss found an Interpol report in its computerized archives listing the statue as stolen. It was part of the stolen warehouse trove--a 20-inch-tall block of yellow stone with a carving of King Amenhotep III. The 18th Dynasty pharaoh was depicted kneeling in profile, his toes splayed like the petals of a lotus flower over a row of hieroglyphs. The statue was returned to Egypt in May. Art Loss didn't exist when the carving disappeared--the company was formed in 1991 by auction houses, art dealer organizations, insurers and a nonprofit art foundation. Julian Radcliffe, chairman of the company, said he has seen a slow but perceptible increase in interest in his pay-for-search service over the last decade. Zahi Hawass, who holds the top archeological job in the Egyptian government as chief

of the Supreme Council of Antiquities, is digging out descriptions of the other 54 pieces. Encouraged by the Amenhotep discovery, he wants to circulate the descriptions among dealers and museums. The challenge remains enormous, though. Interpol, the international police network, says it is impossible to even track the volume of trade in stolen antiquities because so much of it is so far underground. Some pieces disappear straight from digs, before anyone can catalog or describe them, and into the hands of collectors who never risk showing them publicly. But many involved in the study and preservation--and the buying and selling--of ancient art say that although the transformation is likely to be slow and fitful, it has begun. In what often is portrayed as a clash of art and scholarship versus commerce, those who deal in antiquities are cast in the villain's role. The international art auction house Christie's cautions that it's not that simple. "Private collections have often later become the core of public museums, and in our own time, private collectors continue to donate and lend pieces to museums. Most also allow access to the scholarly community," Christie's said in a statement from its New York offices. There was a time, said Radcliffe of Art Loss, when virtually the only interest of art collectors and dealers was whether a piece was genuine. Questions about provenance--the trail of ownership--were considered too complex to address or to be of concern. "They really couldn't have cared less who owned it," Radcliffe said. Today they are being forced to care, partly because of the efforts of government officials such as Egypt's Hawass, who argues that to keep ancient art away from the country of its origin is "to destroy the culture of a country." Hawass, well known in his previous position as the media-savvy curator of the Sphinx and Great Pyramid complex outside Cairo, took his new job in March with a characteristic splash. He sent letters to museums around the world informing them that he was establishing a central department to track missing antiquities. "We expect that your museum will be most circumspect when acquiring any new ancient Egyptian pieces," he said in the letter. Despite the stern tone, Hawass said he doesn't expect a fight. "I seek their help, and they will help," he said. "I believe they live, as we do, to protect Egyptian monuments." Indeed, archeologists and museum officials around the world have been at the forefront of the campaign to focus attention on ownership. They argue that because dealers and collectors once asked so few questions, they encouraged tomb robbers who ripped objects out of context and destroyed any chance that they could be properly studied. Asking--and acting when the answers are unsatisfactory--could help avoid embarrassing legal battles. In 1995, U.S. Customs agents seized a delicately decorated gold phial--a vessel used for pouring libations in the 4th century in what is now Italy--that retired American financier Michael Steinhardt was trying



to bring home from Europe. Steinhardt had paid a Swiss dealer more than \$1 million for the object and on his customs forms listed Switzerland as the country of origin. Italy argued that the phial instead originated in Italy and that Italian antiquities law prohibited its export. In 2000, U.S. officials returned the phial to Italy. Steinhardt had fought the seizure all the way to the U.S. Supreme Court, arguing that he had purchased the phial in good faith and that Italy's ban on exporting its antiquities should not be recognized by the United States. More recently, New York art dealer Frederick Schultz was convicted in federal court of plotting to smuggle a stolen bust out of Egypt. He was sentenced June 12 to 33 months and fined \$50,000. Schultz is appealing the conviction, which found that he plotted to sell items removed from Egypt between 1990 and 1996, in violation of a 1983 Egyptian law declaring antiquities not then in private collections to be public property. Key to Schultz's conviction was whether Egyptian law could be used to build the case that the bust was stolen. Critics say that laws such as Egypt's--which decree that all antiquities belong to the government and which are not uncommon in the developing world--are anti-private property and should not be recognized by governments with more liberal laws on buying and selling culture. The Archaeology Institute of America filed a friend of the court brief in the United States versus Schultz urging the United States to recognize foreign governments' claims on archeological objects. Such recognition "furtheres the goals of historic preservation and knowledge, and it represents the beliefs of the American people, who value the world's cultural heritage," the institute argued.

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<http://www.calendarlive.com/top/1,1419,L-LATimes-Calendar-X!ArticleDetail-63794,00.html>

| 2603|2002-06-25 19:47:20|mansu\_musa|A question about a quote from Cyril Aldred in his book entitled Akhenaten, King of Egypt quotes a eulogy of Nefertiti's found on the boundary stelae of Akhetaten. The inscription reads:

And the Heiress, Great in the Palace, Fair of Face, Adorned with the Double Plumes, Mistress of Happiness, Endowed with Favours, at hearing whose voice the King rejoices, the Chief Wife of the King, his beloved, the Lady of the Two Lands, Neferneferuaten-Nefertiti, May she live for Ever and Always.

| 2604|2002-06-25 20:09:59|arumese|Re: KMT AND CONTACT WITH INDIA AUSET|  
How does the following excerpt fit into the discussion on the origin of the Dravidians?

African Presence in Early Asia; page 80  
The Jewel in the Lotus: The Ethiopian Presence in the Indus Valley Civilization  
Wayne B. Chandler

And upon his return to Greece they gathered around and asked,  
"tell us about this great land of the Blacks called Ethiopia."  
And Herodotus said, "There are two great Ethiopian nations,  
one in India and the other in Egypt."  
--Godfrey Higgins, Anacalypsis

Page 81-82; " In his literary masterpiece The Wonder that was India, A.L. Basham poses the question: "Who were the people who built this great civilization?" After sixty-four years of study, historians are still unable to come forth with a consensus regarding the racial makeup of the Indus Valley civilization; consequently, despite much discovery, little has been released to the general public. The growing likelihood that the culture of Indian Asia was born out of the Black race is a bitter pill for many to swallow; therefore, a controversy exists among historians even today."

Paragraph 4; "Given the fact that the Black race is by far the oldest, the presence of Black culture at the dawn of Indian history should not be surprising. Bharatiya Vidya Bhavan, Indian historian and anthropologist, suggests: "We have to begin with the Negroid or Negrito people of prehistoric India who were the first human inhabitants. Originally they would appear to have come from Africa through Arabia and the coastlands of Iran and Baluchistan..."

Page 83, paragraph 3; "The Mathurian school of iconography responsible for many of the frescoes had very disciplined standards regarding proportions: "The stone workers drew upon two main traditional sources: Firstly their own experience in the making of images... whether gods or royal heroes, and secondly, upon the indications given in literary traditions." Thus, the statues' kinky hair, whether tightly curled, locked or braided, thick lips and broad noses can be accepted as accurate portrayals of existing people. In spite of defaced statues, it is nevertheless apparent that these elements occur regularly in artistic renditions dating from the Bronze Age to those of the 6th century A.D.; even later statues from midieval India occasionally show Negrito features."

Paragraph 4; "At this juncture, clarification must be made as to the racial stratifications arranged within Indian history. As previously noted, the original layer consisted of Ethiopian Blacks known as Negritos. The second element, later introduced, was that of the Proto-Australoid. Bharatiya describes these people as Black and Platyrrhine (having a broad nose with widely separated nostrils). With the Negritos, this race may once have covered the whole of India; a genealogical offshoot would later generate the aborigines of Australia. The merging of these two culturally diverse but monoracial groups -the Ethiopian Negrito and the Proto-Australoid- produced the people of the Indus Valley civilization."

"In the text, The Vedic Age, Bharatiya informs us of two major subgroupings of the third element, a Mongoloid race."

Page 84, paragraph 2; "The fourth racial strata has come to be generally known as the civilized or advanced Mediterranean; however, some anthropologists refer to this group as leptorhine or dolichocephalus. The advanced Mediterranean element is also marked by several variations. In The Vedic Age, Bharatiya describes two: "We have in the first instance the Paleo-Mediterranean type, medium statured, dark-skinned and of slight build...secondly the true Mediterranean or European type, taller and fairer than the Paleo- Mediterranean... The first or Paleo-Mediterranean type which represented a mix of Black and Mongoloid races, occurs in the Kannada, Tamil and Malayan regions."

Page 86; "The second, or true Mediterranean, which resulted from a mix of Black and Caucasian races, can be found in the Punjab and the Valley of the Upper Ganges. The Mediterranean influence entered the Indus Valley circa 500 B.C. We infer that they came from the West and travelled by sea. As Basham states, "The Mediterranean element spread throughout the subcontinent and, ...mixing with the indigenous peoples, formed the Dravidians..."

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Clyde Winters wrote:

> > At 05:08 AM 6/23/02 -0000, mansu\_musa wrote:

> > > ""<> wrote:

> > >

> > > Tell me you claimed they found ganesh in sudan, but you never gave

> a

> > > reference. Could you give a reference please.

> > > and second Do you consider Dravidians to be black people like

> > > Africans??

> > >

> > >

> >

> > I have never said they found Ganesha in the Sudan. I believe

> someone else

> > said that I might make this claim. I am claiming that the

> Dravidians are an

> > African people. They originated in the Sudan and were part of

the C-

> Group

> > people. Below is a list of articles that discuss the African

origin

> of the

> > Dravidians. If you obtain a copy of the Dravidian Encyclopadea,

> volume 1,

> > you will find even more articles on the Proto-Saharan origin

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> >  
> >  
> >  
> >  
> > C.A. Winters  
>  
>  
>  
>  
> > Tell me you claimed they found ganesh in sudan, but you  
never gave a  
> > reference. Could you give a reference please.  
> This is not a question I directed at you. Arjuna made a claim  
they  
> discovered a Ganesh statue in the sudan and I was curious if  
he had a  
> reference for it because I wanted to know more about it  
| 2605|2002-06-26 01:40:32|mansu\_musa|evidence for writing in KMT|  
From the Reuters News Wire

Writing may have begun in Egypt -- archaeologists  
09:45 a.m. Dec 15, 1998 Eastern

By Nahed Tantawy

CAIRO, Dec 15 (Reuters) - German archaeologists said on Tuesday they have discovered ancient Egyptian hieroglyphic inscriptions which raise questions about the origin of writing.

"It was thought that Sumerians were earlier in writing than Egypt," Gunter Dreyer, director of the German Archaeological Institute in Egypt, told a news conference.

"With our findings we see now it's on the same level and this is an open question: was it (writing) invented here or there?"

An expedition from the institute discovered the inscriptions on about 300 pots and labels over a period of 10 years at an ancient royal cemetery, named "the Mother of Pots" for its rich pottery work, in

Abydos, about 400 km (250 miles) south of Cairo.

The earliest known Sumerian writings were thought to date back to 3000 BC but the German Institute's new findings show some writings dating back to 3400 BC. ``But the bulk of the (institute's) evidence is about 3200 BC," Dreyer said.

The German archaeologist said Egyptian inscriptions of that time were more advanced and readable than those in Mesopotamia, inhabited by the Sumerians. ``Our colleagues in Mesopotamia don't have explanations of their (writings') meaning," he said.

The inscriptions, presented to reporters on a slide projector, were of animals, plants and mountains. Dreyer said they referred to plantations belonging to various kings, as it was common for ancient kings to take animal names such as scorpion or falcon.

Most discoveries were from one of the many tombs within the cemetery, that of a King Scorpion the First. ``A tomb of a pre-dynastic ruler," Dreyer told reporters.

About two-thirds of the inscriptions found have so far been deciphered, he added.

Dreyer said it was possible that Sumerians who traded with Egypt copied Egyptian inscriptions.

``But we have to wait for further evidence," he added, saying publication of his results would appear in early 1999.

``We will continue the excavation of this cemetery and maybe we will learn more," he said, adding that this was likely to take a further 10 years.

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| 2606|2002-06-26 08:04:36|sistahgal2000|Egypt and Yoruba|  
With all the discussion on the correlations between Egypt and India/Yoga/Eastern Philosophy, I was hoping someone could provide me with more information on the link between Egypt and Yoruba (someone besides Arjuna).

It's been rumored that the Yoruba are descendents of the ancient Egyptians who traveled further west as the desertification of the Sahara spread. There are definitely similarities between the Orishas and specific Kemetic deities and the principles of both spiritualities - although German scholar Uli Beier describes Kemetic

spirituality as designed to serve an aristocracy and Yoruba as more communal (that could be another topic of discussion).

I have "The Handbook of Yoruba Religious Concepts" and found the correlations between the Orishas and the Chakras to be fascinating. However, I wonder if the same correlations can be made between the chakras and any spiritual system with a pantheon of deities/divine characteristics. There are so many similarities between Kemetic spirituality, Eastern philosophy, Yoruba, Dogon and even the spirituality of the Malinke (Mandingo). Is there a real, physical connection or are we simply witnessing the universal nature of spirituality or humankind's efforts to understand spirituality?

Any thoughts?

| 2607|2002-06-26 11:25:43|Derrick, Alexander|Re: Egypt and Yoruba|

Attachments :



  
Sista G

You might want to check for a book called *Egypt in Africa*, Theodore Celenko. This text does a good job segregating major african philosophical concepts and comparing them to Egypt. Celenko prefaces his collection of essays (by different authors) stating that there are two divergent ideas regarding KMT and its cultural influence. He posits two main ideas concerning KMT in Africa.

1) KMT was the source and inspiration for most of Africa.

OR

2) There is a sameness in African philosophy and Egypt is the most well preserved and documented ancient culture giving us a small glimpse into the antiquity and sophistication of aboriginal African society when allowed to flourish.

Idea No. 1 is interesting because it takes away the glory of other African institutions. Is KMT the jewel in Africans crown? Could Africans be great without the influence of Egypt? This situation still needs to be fleshed out.

Would a comparison of Nilotic and Nigerian (West African) flora, fauna, linguistics, *etcetera* help us discern the degree of KMT culture dispersed in the heart of Africa?

Alex Derrick

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connection or are we simply witnessing the universal nature of  
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| 2608|2002-06-26 11:32:24|Derrick, Alexander|Re: A question about a quote from Cyril Aldred|

Attachments :



Could you post the source Aldred is translating from?  
What do you think is strange about his translation?

One document I've looked at describes Nefertiti as having firm breast ...and a full/round behind. Sexy ;)

Alex Derrick

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

Aldred in his book entitled Akhenaten, King of Egypt  
quotes a eulogy  
of Nefertiti's found on the boundary stelae of  
Akhetaten. The  
inscription reads:  
And the Heiress, Great in the Palace, Fair of Face,  
Adorned with the  
Double Plumes, Mistress of Happiness, Endowed with  
Favours, at  
hearing whose voice the King rejoices, the Chief Wife  
of the King,  
his beloved, the Lady of the Two Lands,  
Neferneferuaten-Nefertiti,  
May she live for Ever and Always.

| 2609|2002-06-26 12:26:11|mansu\_musa|Re: A question about a quote from Cyril Aldred|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> R4:X1\*Q3 <<http://hieroglyphs.net/000501/images/d/255.gif>>

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| 2610|2002-06-26 17:06:49|Derrick, Alexander|Re: A question about a quote from Cyril Alderlad|  
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Hope this helps.

Alex Derrick

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We can lead a horse to water but can we make him drink?

| 2611|2002-06-26 18:11:21|terance pete|Re: A question about a quote from cyril alderlad|

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thank you for the pictures you got any more where are you getting these pictures from

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Hope this helps.

Alex Derrick

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| 2613|2002-06-27 00:50:04|mansu\_musa|Re: Egypt and Yoruba|  
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> Alex Derrick

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> connection or are we simply witnessing the universal nature of

> spirituality or humankind's efforts to understand spirituality?

i just noticed something with the crowns of the oba and alafia in ancient benin and ife. yorubas also have the beaded crown and they other crowns that look just like the ones in kemet. i just noticed this and you might want look into this.

| 2614|2002-06-27 09:24:22|sistahgal2000|Re: Egypt and Yoruba|  
I've been having difficulty locating "Egypt in Africa" online since it's out-of-print. However, I am going to continue my search.

I think that there is definitely a preoccupation with Kemet in Africana Studies. Western historians treat Kemet as the crowning jewel in world history and Africana Studies has picked up that bias. Not to downplay the contributions of Kemet to world civilization, but Africa could still hold its own in comparison to the world without Kemet. Personally, I am very interested in learning more about other African civilizations such as ancient Ghana, Mali, Songhay, post-colonial Yoruba, etc. One of the best books I've read on the area thus far was Diop's "Precolonial Black Africa" which spent too much time comparing medieval Africa to Europe but did a very good job of documenting life and culture at that time.

Thanks for the reference Derrick!

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> spirituality as designed to serve an aristocracy and Yoruba as more  
> communal (that could be another topic of discussion).  
>  
> I don't think one should rule out the validity of the ancient's

world

> admiration for a spirited universe as a device to explain

similarities in

> human outlook.

>  
> Is there a real, physical  
> connection or are we simply witnessing the universal nature of  
> spirituality or humankind's efforts to understand spirituality?  
| 2615|2002-06-27 10:05:18|Kamau|Re: A question about a quote from Cyril Alderlad|  
Hi all again. It's Kamau. Does anyone know of any  
books by Yoruban or Swahili writers (fiction or non-fiction)?

=====

Best Wishes; Kamau

---

Do You Yahoo!?

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<http://fifaworldcup.yahoo.com>

| 2616|2002-06-27 10:58:29|Derrick, Alexander|Re: A question about a quote from cyril alderlad|  
Abiku (fiction) byDebo Kuti

-----Original Message-----

**From:** Kamau [mailto:ltcmdr49022@yahoo.com]

**Sent:** Thursday, June 27, 2002 10:05 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] Re: A question about a quote from cyril alderlad

Hi all again. It's Kamau. Does anyone know of any books by Youruban orSwahilli writers (fiction or non-fiction)?

| 2617|2002-06-27 11:23:30|Derrick, Alexander|Re: Egypt and Yoruba|  
Abroad survey of ancient Egypt will help you understand the Ghanaian, Malian, Songhayian(sp?) and Yoruba culture better. Because the essential philosophy of Africa seems to be very similar if not the same. Ancient Egypt being the most well preserved and readily accessible.

To anyone serious in African studies I would suggest learning the hieroglyphic script of Egypt first and foremost. That will set the stage for a new world of thinking, perception and study.

What I was getting at in the other post, is that if aboriginal african culture is allowed to thrive it will essentially replicate what is found in Egypt. They are equally great because they are related. Their is a kinship to all of Africa be it post-Egyptian or pre-Egyptian.

Scientific works fromthe likes ofAlbert Einstein and MaxPlanck show that muchis to still be learned from traditional Africa philosophy(eastern philosophy too). That is why someone like C.A.Diop was so interested in restoring Egypt to Africa and even translating Einstein's works into Wolof. And someone like me preaches the essence of the Santiago theory of cognitionand Gaia hypothesis to allblaqs who will listen.

Im out.

Alex Derrick

-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Thursday, June 27, 2002 9:24 AM

I've been having difficulty locating "Egypt in Africa" online since it's out-of-print. However, I am going to continue my search.

I think that there is definitely a preoccupation with Kemet in Africana Studies. Western historians treat Kemet as the crowning jewel in world history and Africana Studies has picked up that bias. Not to downplay the contributions of Kemet to world civilization, but Africa could still hold its own in comparison to the world without

Kemet. Personally, I am very interested in learning more about other African civilizations such as ancient Ghana, Mali, Songhay, post-colonial Yoruba, etc. One of the best books I've read on the area thus far was Diop's "Precolonial Black Africa" which spent too much time comparing medieval Africa to Europe but did a very good job of documenting life and culture at that time.

Thanks for the reference Derrick!

| 2618|2002-06-27 11:59:56|mansu\_musa|Re: A question about a quote from cyril alderlad|  
--- In Ta\_Seti@y..., Kamau wrote:

> Hi all again. It's Kamau. Does anyone know of any  
> books by Youruban orSwahilli writers (fiction or non-fiction)?  
>  
> =====  
> Best Wishes; Kamau  
>  
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> \_\_\_\_\_  
> Do You Yahoo!?  
> Yahoo! - Official partner of 2002 FIFA World Cup  
> <http://fifaworldcup.yahoo.com>

try some books by wole soyinka. soyinka is a yoruba pulizer prize winning author one of the best african authors i know of and he also puts yoruba culture in his plays novels etc

| 2619|2002-06-27 12:40:11|Derrick, Alexander|Re: A question about a quote from cyril alderlad|  
This may be a little of topic, but Ayie Kwei Armah is pretty good too. I met him breifly last year and was really impressed by his character and writing style.  
Alex Derrick.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Thursday, June 27, 2002 12:00 PM

--- In Ta\_Seti@y..., Kamau wrote:

> Hi all again. It's Kamau. Does anyone  
know of any  
> books by Youruban orSwahilli writers (fiction or  
non-fiction)?  
>

| 2620|2002-06-27 12:41:36|Mace Windu|Re: Egypt and Yoruba|  
You may want to try the following:

Abarry Abu S. and Molefi Asante. African Intellectual Heritage: A Book of Sources. Temple Univ. Press, 1996.

The contributors to the work are by no means all Afrocentric/African-centered---in fact most are not. The work is more like a volume, with over 800 pages on varied topics.

Part One The Creation of the Universe: includes Nilotic, San, Khoi, Barozvi, Dogon, Yoruba, Asante and Afro-American Creation mythos and narratives. The intro makes a comparison.

Part Two Religious Ideas: includes Nilotic, Beta-Israel Ethiopic, Kikyuku, Asante, Lodagaa, Ga, Igbo, Ifa and Akan concepts of religion.

Part Three Culture and Identity: includes articles on various aspects of African and diaspora approaches to culture and identity. The collected authors include Isidore Okpewho, J.P. Clark-Bekederemo, Mazisi Kunene, Henry Louis Gates, Jr., Olaudah Equiano, J. Caseley Hayford, Martin Delany, Ali A. Mazuri, Wole Soyinka, John Henrik Clarke, Aime Cesaire, Theophile Obenga and more.

Part Four Philosophy and Morality: includes excerpts of philosophical thought from Nilotic, Zulu, Igbo, Luyia, diaspora and other sources. Contributing authors include Leopold Senghor, Chinua Achebe, Marcus Garvey, Maria Stewart, Alaine Locke, WEB DuBois and more.

Part Five Society and Politics: includes varied socio-political outlooks of Africans and diasporans. Topics include articles on the Fante Constitution, Brazilian Quilombismo, the Nguzo Saba and more. Contributing authors include Mesah Sarbah, Booker T. Washington, Monroe Trotter, Amy Jacques Garvey, Paul Robeson, Julius Nyerere, Cornel West and more.

Part Six Resistance and Renewal: includes articles and primary resources on resistance from the ancient Sudanic region, the Shona of southern Africa, post-medieval Ghana, David Walker, Anna Julia Cooper, Abdias Nascimento, Awa Thiam and Maulana Karenga.

The work comes with a short glossary, an index and an indepth accounting of sources and credits, 828 pages total.

Some more works you might of interest: :

Allen, Troy Duane. "Ancient Egyptian Kinship: An Afrocentric Case Study." PhD.

Thesis, Temple University, 1998.

Busby, Margaret. Daughters of Africa: An International Anthology of Words and Writings by Women of African Descent: From the Ancient Egyptian to the Present. Pantheon Books, 1992.

Brooks, Lester. African Achievements: Leaders, Civilizations, and Cultures of Ancient Africa. De Gustibus Press, 1992.

Noguera, Anthony. How African was Egypt: A Comparative Study of Ancient Egyptian and Black African Cultures. Vantage Press, 1976.

Obenga, Theophile. Ancient Egypt and Black Africa: A Student's Handbook for the Study of Ancient Egypt in Philosophy, Linguistics, and Gender Relations. London: Karnak House, 1992.

Villiers, Marq. Into Africa: A Journey Through the Ancient Empires. Key Porter, 1999. (note: a bit controversial, but a good read if u can stomach it).

Vogel, Joseph O. Great Zimbabwe: The Iron Age of Central Africa. New York : Garland, 1994.

And have you ever seen professor Cora Agatucci's online timeline?

<http://www.cocc.edu/cagatucci/classes/hum211/timelines/htimelinetoc.htm>

DG

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sistahgal said:

- > I've been having difficulty locating "Egypt in Africa" online since
- > it's out-of-print. However, I am going to continue my search.
- >
- > I think that there is definitely a preoccupation with Kemet in
- > Africana Studies. Western historians treat Kemet as the crowning
- > jewel in world history and Africana Studies has picked up that bias.
- > Not to downplay the contributions of Kemet to world civilization, but
- > Africa could still hold its own in comparison to the world without
- > Kemet. Personally, I am very interested in learning more about other
- > African civilizations such as ancient Ghana, Mali, Songhay, post-
- > colonial Yoruba, etc. One of the best books I've read on the area
- > thus far was Diop's "Precolonial Black Africa" which spent too much
- > time comparing medieval Africa to Europe but did a very good job

> of  
> documenting life and culture at that time.  
>  
> Thanks for the reference Derrick!  
| 2621|2002-06-27 13:34:57|Derrick, Alexander|Re: Egypt and Yoruba|  
Is that kingship or kinship? ;)

Thanks for the link on the time line! And thanks for the other links.

ADerrick

-----Original Message-----

**From:** Mace Windu [mailto:dg14@swt.edu]

**Sent:** Thursday, June 27, 2002 12:42 PM

Allen, Troy Duane. "Ancient Egyptian Kinship: An  
Afrocentric Case  
Study." PhD.

Thesis, Temple University, 1998.

| 2622|2002-06-27 15:46:12|Fahim Eledrawy|?????? ?????? ?????? ?? ??????|  
<http://www.stmarychurch.org>

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<http://www.stmarychurch.org/books.html>

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| 2623|2002-06-27 15:46:31|osirica|A mature way to address this debate.  
I am doing this very differently. PLease everyone feel free to  
address BRIEFLY the points, and save the accusations for someone  
else. Thats for both sides. Lets focus squarely on the facts.

Egypt - Masr - Kemet  
What race were it's inhabitants?

First lets take the two sides of the debate. The side that belives  
them to be Black in many senses we call this side the "Kemetic"  
view.... not the "afrocentric"... because no one cares about Afro  
centricism at this point. Those who think they were NOT Black... lets  
call them "Egyptian"...not "anti-Black". After all, its fair to say  
those who consider "Ancient Egypt" (A.E.) are usually not interested  
in anything of a Black/African/South of the Sahara perspective...  
while those who consider "Kemet" are interested in South of the  
Sahara perspective. I will sometimes use "Egyptians" when I speak of  
them as people because its what I'm used to.

Considering our current day American world view, the majority of them  
were Black. Now, the idea of Blackness becomes broken up into  
different definitions by the two opposing sides of the debate. But  
the problem is that the current social definition of "Black" made by  
those who deny the Blackness in Ancient Egypt turns back on when they  
are in the present day, and back off again when discussion about  
Ancient Egypt is made:

"You cannot racially categorize the people of Ancient Egypt, they  
were mixed, and not overwhelmingly Black in the modern sense of the  
word" - The typical Ancient Egyptian scholarly position.

"You cannot look at people from an ancient period, and say they are  
not similar to those people of the modern day who resemble them the  
most" - The typical Kemetic response.

Of course, the debate continues with "But they DON'T resemble the modern day 'Blacks'" on the A.E. side.

Well, there is a very serious scholarly problem here. It is too late to redefine Black people of today, and call 1/3 of them mixed (not Black). Unlike Hispanics who can be categorized within the white or black population as such socially speaking. Black people are not to be dual defined. This is due to the fact that the inherent characteristics of BEING Black is not the darkness level of the skin, or the flatness of the nose, but it IS the presence OF the skintan, and features which point TO a darker, South of the Sahara ancestor... or parent which resembles that ancestor. In a nutshell, the average A.E. scholar can see a modern middle, or light complexioned Black American, Caribbean, African, and still say "Oh thats a Black person". Of course, saying "Black American" is a different subject. The sad truth is, most Black peoples in the world do not wish to be known as Black due in part to the ignorance from Black & Whites in America. Its like in Detroit. There was a city called "East Detroit" and they changed the name to "Eastpointe" because the very name "Detroit" they felt was bringing them down. Since Black has become world synonymous to the Black AMERICAN, thanks to our previous generation's freedom movements, thanks to American cultural dominance, and thanks to hip hop there is a problem where a Black African, or Indonesian, or East Indian will use "Black" in dialogue with his not-so-black African, Indonesian, and Indian country men, but when they both meet Americans, or Black Americans, they will NOT use the word Black. However, this avoidance of association does not address the inherent characteristics of them being Black. IN otherwords if Black Americans weren't so ignorantly shown on TV, and if so many in popular culture weren't so quick to promote that same ignorance (Nigger becomes Nigga but its still N-igganorance to the non American.). Then other BLack people around the world could connect better. But that's a topic on modern colonization in America, not on the debate on the race of our ancestors in Egypt.

Unfortunately A.E. scholars have played on that avoidance to perpetuate the distance or lack of connection to the Kemetic view. Well heck of course not the Kemites weren't making hip-hop videos and smoking philly blunts. But guess what, the Kemetic girls were using lotion on their ashy legs and probably teasing each other when a new girl forgot. The older girls were probably trying not to mess up their new hairdo so they would wrap it over night. I doubt the Kemetics were "bustin a cap in someone's ass" but I'm pretty sure Nubian soldiers were not to be messed with, if I can recall a few lines from a Caananite source.

Now all jokes aside, the debate then goes to... how similar were the Egyptians to the Nubians... vs how similar were they were to the Semetics. I have known that culturally speaking, the Kemites were very clear that they made their differences culturally and socially from the Semetics (from Hebrews, and Caananites to Syrians and others). IN other words, the Hebrews probably didn't put oil on their ashy legs, and they probably didn't braid their hair as elaborately as the Egyptitians did. They definitely seemed to be interchangeable with the Nubians. I mean could you tell the difference between a darkskinned Egyptian and a not so jet black Nubian? Language maybe. WHat was the difference between a very light skinned Egyptian and a Semetic? Clothing, language, customs, food preparation, child rearing, et cetera!

Were a lot of them lightskinned, or did they have not so kinky hair? Yes. Did they resemble modern Greeks, Italians, Turks, and Dioric Arabs? Definitely not. Does the A.E. side continiously try to pass Italians, Greeks, and Diorics as the "Typical Egyptian"? All the time

SO the Kemetic side says "Stop doing that! You show that (lightside) 99% of the time, and the truth is the occurance of that very same characteristic was maybe 1/3 to 1/4th of the time.

So thats as deep as I can go with it. I have looked at every photo, sculpture, and i see "Italian looking and mariah carey barely black Egyptians" now and then. I see Black looking Kemetics most of the time.

Calling it "really Black" or "Not really Black" is irrelavant.

| 2624|2002-06-27 16:50:49|a.manansala@attbi.com|Re: A mature way to address this debate.|

- > So thats as deep as I can go with it. I have looked at every photo,
- > sculpture, and i see "Italian looking and mariah carey barely black
- > Egyptians" now and then. I see Black looking Kemetics most of the
- > time.
- >
- > Calling it "really Black" or "Not really Black" is irrelavant.
- >
- >

One thing the Afrocentric and Kemetic movements has accomplished is bringing the discussion to the point where even the Western "mainstream" discusses the "original" Egyptians in terms of "mixed" and "African."

Hollywood still seems reluctant to show Ancient Egypt



as even a "mixed" society though.

However, I was watching a show called "Stargate" on the tube the other day. Some of the characters seem to have an Egyptian connection and they were Black. Can any sci-fi buffs clarify?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2625|2002-06-27 17:18:33|mansu\_musa|Re: A mature way to address this debate.|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

>

>> So thats as deep as I can go with it. I have looked at every

photo,

>> sculpture, and i see "Italian looking and mariah carey barely

black

>> Egyptians" now and then. I see Black looking Kemetics most of the  
>> time.

>>

>> Calling it "really Black" or "Not really Black" is irrelevant.

>>

>>

>

> One thing the Afrocentric and Kemetic movements has  
> accomplished is bringing the discussion to the point  
> where even the Western "mainstream" discusses the  
> "original" Egyptians in terms of "mixed" and "African."

>

> Hollywood still seems reluctant to show Ancient Egypt  
> as even a "mixed" society though.

>

> However, I was watching a show called "Stargate" on the  
> tube the other day. Some of the characters seem to have  
> an Egyptian connection and they were Black. Can any  
> sci-fi buffs clarify?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

[http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)

you might want to tell these people that osirica

| 2626|2002-06-27 17:31:50|osirica|Re: A mature way to address this debate.|

OH the people at that site are so through. It will take many months.

But I am going to put them in away. I love how they talk about the "myths" of race, while speaking about race like its real, then using that "sense" to explain how Egyptians, Hebrews, and others are WHITE? Hahahilarious!

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> >

> >

> > > So thats as deep as I can go with it. I have looked at every

> photo,

> > > sculpture, and i see "Italian looking and mariah carey barely

> black

> > > Egyptians" now and then. I see Black looking Kemetics most of the

> > > time.

> > >

> > > Calling it "really Black" or "Not really Black" is irrelavant.

> > >

> > >

> > >

> > One thing the Afrocentric and Kemetic movements has

> > accomplished is bringing the discussion to the point

> > where even the Western "mainstream" discusses the

> > "original" Egyptians in terms of "mixed" and "African."

> >

> > Hollywood still seems reluctant to show Ancient Egypt

> > as even a "mixed" society though.

> >

> > However, I was watching a show called "Stargate" on the

> > tube the other day. Some of the characters seem to have

> > an Egyptian connection and they were Black. Can any

> > sci-fi buffs clarify?

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

>

> [http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)

> you might want to tell these people that osirica

| 2627|2002-06-27 17:42:25|Mace Windu|Re: Hollywood/Media and Egypt (was A mature way...)|

Paul said:

- > One thing the Afrocentric and Kemetic movements has
- > accomplished is bringing the discussion to the point
- > where even the Western "mainstream" discusses the
- > "original" Egyptians in terms of "mixed" and "African."

Yes. I fully agree.

Some credit has to be given to the African-centered movement in that it has at the \*least\* caused a shift by many mainstream Egyptologists (though not all) to at least make Egypt "mixed" (Barbara Mertz contention) or at least "African" even if only in terms of culture (Frank Yurco).

Not that I am saying there is some validation needed from mainstream Egyptologists, but it is rather telling that the movement they so deride and dismiss has had such an affect on them--- something they do not admit.

- > Hollywood still seems reluctant to show Ancient Egypt
- > as even a "mixed" society though.

yes and no. The recent fiction movie "The Scorpion King" tried to show a very mixed society, complete with an African-American Samoan lead character (The Rock), an African-American Nubian character (Ving Rhames) and an African-American Egyptian named Queen Isis (Sherri Howard).

Blacks were not in the majority, but they were included.

As an aside, there was a movie in the 1960s on Egypt a professor of mine once showed. In it they used white American actors for the lead Egyptian roles. But for the populace, they used all modern Egyptians---which showed a great deal of diversity.

- > However, I was watching a show called "Stargate" on the
- > tube the other day. Some of the characters seem to have
- > an Egyptian connection and they were Black. Can any
- > sci-fi buffs clarify?

Stargate started as a movie, using the old aliens built the pyramids ideology. They begin on another world with a desert population that looks mostly "Middle Eastern" but is significantly mixed (a mimic of

ancient Egypt). The ruler of the parallel Egyptian society looked Middle

Eastern. He is surrounded however by children of black and middle eastern

phenotypes. One of the Egyptian ruler's cronies is Middle Eastern while the other is black African. But in actuality, the movie asserts that

actual Egyptian culture comes from space aliens---many just happen to inhabit humanoid bodies (if u can follow all that. lol)

The television show picks up where Stargate the movie picked off. In it a lead black character, derived from an alternate world, sports

this alien-derived Egyptian culture. But he is one among numerous other non-blacks. His position is that of a soldier/guard.

In the movie The 5th Element, the aliens in Egypt theme is revisited. During the beginning of the movie they are in early 20th century Egypt. There are two children present. One is clearly black while the other is middle eastern. The adult Egyptian male is clearly middle eastern.

In Hercules?Xena the television show Cleopatra was depicted as white, along with numerous other Egyptians. But Asclepius, identified as one with the Egyptian Imhotep, was a short statured black man.

In a sci-fi super hero show called Nightman, an episode called Book of the Dead featured a malevolent ancient Egyptian queen raised from the dead. Played by a black woman, she makes the main black character in the show an Egyptian "master builder" and goes about recreating a modern day Egypt---which turns out to be very mixed.

The late black singer/actressAaliyah played the vampire Akasha, an ancient Egyptian queen deemed the mother of all vampires, in the movie Interview with the Vampire II: Queen of the Damned. She is married to an Egyptian ruler who is a white male.

In Eddie Murphy's "Vampire in Brooklyn," he recreates Bram Stoker's legend---but instead claims all vampires (like himself) descend from ancient Egypt.

In the cartoon movie The Prince of Egypt, most blacks are given quick shots---slaves working alongside Jews under cruel Egyptians. Yet though the ruler of Egypt (supposedly Seti) is depicted as an elderly white male, his main wife/queen is depicted as a black woman.

Their child, a young Ramses II, is thus drawn with a great deal of admixture. As a child he tends to be drawn very dark skinned, somehow turning to a shade of tan/brown as an adult.

Of course there is Maatkara which many have mentioned on here before, an online sci-fi channel production.

Michael Jackson's video Remember the Time included an all black cast, with the best role going to Iman as Nefertiti---somehow temporally displaced and given Ramses II (played by Eddie Murphy) as a husband. Of course the whitest looking Egyptian in the whole video was...MJ.

These are a few examples I can recall of Egypt in sci-fi/fantasy. The trend is to show a mixed Egypt it seems, but with blacks rarely in positions of power.

A very ODD case was in ABC's remake of Cleopatra back in 1999. In it they used a South American woman (Latino/white) to play Cleopatra. All other Egyptian rulers (Ptolemaic dynasty) seem to be white as well. BUT, the \*entire\* servant/soldier class of Egypt are blacks---West Africans to be exact. It was very bizarre. I think perhaps ABC was trying to allude that the rulers of Egypt during this time were Greeks, but the masses were blacks. But as the blacks were all W. Africans and they NEVER spoke (as if they were mutes) it came off looking like some "Gone With the Wind" rendition---with white masters and servile black masses.

DG

| 2628|2002-06-27 18:03:51|Derrick, Alexander|Re: A mature way to address this debate.|  
African solidarity & homogeneity!  
Egyptians are Africans!

If the ancient Egyptians were not aboriginal Africans please explain how and why they practiced aboriginal African customs exclusively and at times excessively?

It is appropriate to describe ancient Egyptians as aboriginal Africans (as the evidence indicates). The idea of a stereotypical broad nosed, black skinned, kinked hair negro as being the true African or the perfect African is ABSURD! But you will find these types of Africans in ancient Egypt.

This idea of categorical distinctions separating different evolutionary adaptations (or mutations by mixing) of aboriginal Africans is foolish European tricknology. Race is rubbish!

Peace and health  
Aderrick

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Thursday, June 27, 2002 4:51 PM

> So thats as deep as I can go with it. I have looked at every photo,  
> sculpture, and i see  
"Italian looking and mariah carey barely black  
> Egyptians" now and then.  
I see Black looking Kemetics most of the  
> time.  
>

One thing the Afrocentric and Kemetic movements has accomplished is bringing the discussion to the point where even the Western "mainstream" discusses the "original" Egyptians in terms of "mixed" and "African."

Hollywood still seems reluctant to show Ancient Egypt as even a "mixed" society though.

| 2629|2002-06-27 18:16:34|a.manansala@attbi.com|Re: A mature way to address this debate.|

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
> [http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)  
> you might want to tell these people that osirica  
>

I can think of a few reasons why this might be a waste of time.

First of all, how many people of color actually bother to spend time on this site? Also, how many open-minded people are there?

I would rather spend my time on forums where there is a good percentage of both groups mentioned above.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2630|2002-06-27 18:16:44|Derrick, Alexander|Re: Hollywood/Media and Egypt (was A mature way...)|

How could you forget The 10 Commandments which indoctrinates Americans every year it is shown. :)

I also agree that the African centered movement has begun to change the presentation of the ethnicity of the ancient Africans.

Do you think the culture is still erroneously being depicted as some Greek/Roman/Eurasian variant?

Peace  
ADerrick

-----Original Message-----

**From:** Mace Windu [mailto:dg14@swt.edu]

**Sent:** Thursday, June 27, 2002 4:41 PM

Paul said:

> One thing the Afrocentric and Kemetic movements has  
> accomplished is bringing the discussion to the  
point  
> where even the Western "mainstream" discusses the  
> "original" Egyptians in terms of "mixed" and  
"African."

Yes. I fully agree.

Some credit has to be given to the African-centered  
movement  
in that it has at the \*least\* caused a shift by many  
mainstream  
Egyptologists (though not all) to at least make Egypt  
"mixed"  
(Barbara Mertz contention) or at least "African" even  
if only  
in terms of culture (Frank Yurco).

Not that I am saying there is some validation needed  
from  
mainstream Egyptologists, but it is rather telling  
that the movement  
they so deride and dismiss has had such an affect on  
them---  
something they do not admit.

..

| 2631|2002-06-27 18:36:26|Derrick, Alexander|Controversial Egyptologist|  
Does anybody know what Rene Schwaller thought of the ethnicorigins of the Egyptians?  
After spending 15 years at one temple I am curious to his opinion.  
He seemed to be enamoured and impressed by the ancient culture.

His Egyptology is regarded as controversial. Why is this?

A Derrick.

| 2632|2002-06-27 20:59:28|mansu\_musa|Re: A mature way to address this debate.|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>

>>

>> [http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)

>> you might want to tell these people that osirica

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>

>  
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> First of all, how many people of color actually bother  
> to spend time on this site? Also, how many open-minded  
> people are there?  
>  
> I would rather spend my time on forums where there is  
> a good percentage of both groups mentioned above.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

what about the guardian which is run by zahi hawass. they pretty  
much have the same belief as these people  
| 2633|2002-06-27 21:09:35|mansu\_musa|osirica |  
those people are biased and even more biased than noseret our  
resident egyptologist. the people do not even aknowledge a black  
pressence in egypt they label everybody caucasians  
| 2634|2002-06-27 21:25:17|kcammm23063@aol.com|Re: A mature way to address this debate.|  
Alberto, what is the link to the "Guardian?"

In a message dated 6/27/02 9:00:19 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

| what about the guardian which is run by zahi hawass. they pretty  
much have the same belief as these people

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)  
| 2635|2002-06-27 22:34:58|mansu\_musa|Re: A mature way to address this debate.|  
--- In Ta\_Seti@y..., kcammm23063@a... wrote:  
> Alberto, what is the link to the "Guardian?"  
>  
> In a message dated 6/27/02 9:00:19 PM Pacific Daylight Time,  
> alberto34482@y... writes:  
>  
>  
> > what about the guardian which is run by zahi hawass. they  
  
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> > much have the same belief as these people  
> >



- >
- >
- > Forward Ever (by any means necessary); Backward Never!
- > Karen-Yaa (YGA)

<http://www.guardians.net/hawass/>

| 2636|2002-06-27 22:35:59|mansu\_musa|Mud brick tomb at Sakkara |  
Mud brick tomb at Sakkara

A mud-brick tomb in Sakkara was among the most significant finds of this season, Minister of Culture and chairman of the Supreme Council for Antiquities (SCA), Farouk Hosni said.

SCA Secretary-General Dr Zahi Hawas said that the ceiling of the 4000-year-old structure was in a poor state of repair, adding that workers on the site of the King Titi graveyard stumbled across the tomb, which is thought to be the final resting place of the head treasury official.

A false door, 163 cm by 90 cm, bears eight horizontal lines of hieroglyphic inscriptions in bas-relief, listing the titles and honours of the deceased.

On the upper part of the door is a carving that depicts the official seated before an altar.

The door is also decorated with four scenes showing the deceased in a standing position and wearing a wig and a neck ornament.

Dr Hawas said that the tomb was built in the funeral complex of King Titi, the first pharaoh of the VI Dynasty (2420 BC), south of the pyramid of Queen Khuit, mother of Pepi II, the third king of the same dynasty.

<http://www.uk.sis.gov.eg/online/html7/o270622.htm>

| 2637|2002-06-27 22:49:26|mansu\_musa|is this statue of a blue eyed person |

<http://rubens.anu.edu.au/htdocs/surveys/charlotte/0000/000059A.JPG>

| 2638|2002-06-27 22:55:21|neseret|Re: Hollywood/Media and Egypt (was A mature way...)|  
--- In Ta\_Seti@y..., Mace Windu wrote:

> Paul said:

>

>> One thing the Afrocentric and Kemetic movements has

>> accomplished is bringing the discussion to the point

>> where even the Western "mainstream" discusses the

>> "original" Egyptians in terms of "mixed" and "African."

>

> Yes. I fully agree.

>

> Some credit has to be given to the African-centered movement

> in that it has at the \*least\* caused a shift by many mainstream

> Egyptologists (though not all) to at least make Egypt "mixed"

- > (Barbara Mertz contention) or at least "African" even if only
- > in terms of culture (Frank Yurco).
- >
- > Not that I am saying there is some validation needed from
- > mainstream Egyptologists, but it is rather telling that the

movement they so deride and dismiss has had such an affect on them---  
 > something they do not admit.

Possibly because most reputable Egyptologists have admitted since the mid 1950's(long before the present Afrocentrist movement was conceived) that the previous 19th century "white dynastic race" theory was, in fact, wrong and the ancient society was always mixed as to its population for the predynastic and pharaonic periods.

What most Egyptologists scholars tend to disagree with the Afrocentrist movement, as expressed in its most extreme versions, is the premise that ancient Egyptians were, by all accounts and at all times, "black" or negroid. The ancient Egyptians were African (this is undeniable), but to typify an entire culture, which prided itself on its mixed nature (the ancient Egyptians tended to "Egyptianize" all peoples who migrated and resided in their land, and this is demonstrable in both art and textual evidence), as being one race or another is something most Egyptologists find more than disturbing.

I know this is not what most on this list want to hear: that is not my concern. However, when you say that Egyptologists "do not admit" effects of the Afrocentrist movement, it's true that we take no account of its more extreme versions. Most Egyptologists of modern issuance are quite aware of the past theories which promulgated one racial myth [white dynastic race] as supreme: these were wrong and we have more archaeological evidence to show how mixed the ancient Egyptian culture was at all times. What we as Egyptologists want to avoid in the future are tenets of those who hold the reverse racial myth [ancient Egyptians as always black] as being just as true.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
 UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2639|2002-06-28 00:15:33|kcam23063@aol.com|Re: A mature way to address this debate.  
 Thank you, Alberto, I was hoping it would have an e-mail address for Hawass, but I didn't see one. If anyone has Hawass' e-mail address, would you please post it or e-mail it to me? Much appreciated.

In a message dated 6/27/02 10:36:39 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

--- In Ta\_Seti@y..., kcam23063@a... wrote:  
> Alberto, what is the link to the "Guardian?"  
>  
> In a message dated 6/27/02 9:00:19 PM Pacific Daylight Time,  
> alberto34482@y... writes:  
>  
>  
> > what about the guardian which is run by zahi hawass. they  
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> > much have the same belief as these people  
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>  
>  
> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)

<http://www.guardians.net/hawass/>

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 2640|2002-06-28 01:26:23|a.manansala@attbi.com|Re: Hollywood/Media and Egypt (was A  
mature way...)|

> --- In Ta\_Seti@y..., Mace Windu wrote:  
>  
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> my concern. However, when you say that Egyptologists "do not admit"  
> effects of the Afrocentrist movement, it's true that we take no  
> account of its more extreme versions. Most Egyptologists of modern  
> issuance are quite aware of the past theories which promulgated  
> one racial myth [white dynastic race] as supreme: these were wrong  
> and we have more archaeological evidence to show how mixed the  
> ancient Egyptian culture was at all times. What we as Egyptologists  
> want to avoid in the future are tenets of those who hold the reverse  
> racial myth [ancient Egyptians as always black] as being just as  
> true.  
>  
>

Your statements really cloud the impact of the  
African-centered movement.

The real impact of the movement from the standpoint of

the West has been in countering the Eurocentric race-based theories of Western Egyptology.

Although its focus has turned more toward a natrula study of African culture for self-enriching purposes.

Ancient Egyptians were every bit as "Negroid" as Ancient Greeks were "Caucasoid." I don't know of any racial myth of Ancient Egyptians as "always black," whatever that means. Diop, for example, mentions the rare red-head or blond that turns up in Egyptian art portrayed as Egyptian.

Do you consider the people of Jamaica or Somalia as mixed or Black? How about the Lebanese, Turks or British. Are they also mixed peoples?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2641|2002-06-28 01:46:56|a.manansala@attbi.com|Re: A mature way to address this debate.|

>

> <http://www.guardians.net/hawass/>

>

The discussion board is at:

<http://egyptologist.org/discus/>

However, I didn't notice any real deep debate on AE origins.

Don't get me wrong. I really believe in open debate and engaging with the "other side."

I think one of the great internet events was the athena-discuss forum hosted by Harper Collins after the release of Lefkowitz's last book.

The African-centered school really rolled up the opposition in that one!

Many of the veterans from that debate are on this list, some only in a lurking mode.

Just thinking of that time, makes me really itch for the next battle royale.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2642|2002-06-28 09:53:01|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

I hope the following offends no one:

But I must say I'm always surprised to see African centered students and academics so concerned with how KMT is portrayed in mainstream movies and other media. I'm surprised at the degree to which it seems to matter to folks on this list how other people portray us and our history.

What exactly are we saying here? Are we praying and hoping that somebody else cedes power to us and puts on our plate what we should be going out and grabbing for ourselves? African descended people control radio stations, magazines, gift shops, media firms,...on and on galore. The question shouldn't be what Hollywood is doing to correct its numerous sins,... the question should be what WE are doing with OUR media to correct these issues.

Where are the Afrocentric greeting cards (with images of Black KMT), T-shirts (ditto), record album covers (yes I know there are a few, but not enough), bumper stickers, etc.? Why isn't there an Afrocentric image database on the Web with electronic greeting card functions which allow you to send an African image of ancient KMT to a friend with a greeting (plus snippet of African music or some such?) or historic fact. The statues and artworks exist. Afrocentric scholars travel to KMT and other part of Africa year in and year out. It would only take a minimal amount of effort to come up with a concerted plan to put together a professionally produced image database. This could include images from throughout the mother continent, not just Egypt.

In the year 2002, Hollywood and Zahi Hawass and racist anglo websites should be largely **irrelevant** to us. We should be circumventing them and changing reality by ourselves irrespective of what they do. Major Black sites like Black World Today (<http://www.tbwt.com>) should be approached to run daily or weekly series on Afrocentric history with supporting images. Groups of black scholars could pool their time to supply the articles and pictures necessary.

Sorry to be so strident on my soapbox, but it seems to me that we won this argument long ago and it's a pity we keep making the mistake of waiting for other people to concede that we trounced them rather than taking the ball ourselves and running with it.

*"Power is the ability to define reality and have others believe your definition as if it were their own".*

**Wade Nobles**

SHM HTP

Paul Braden

| 2643|2002-06-28 10:30:43|Mace Windu|Re: Hollywood/Media and Egypt (was A mature way...)|

U might need to re-read the post.

I specifically said that such portrayals and changes in the mainstream perceptions of AE are not a measuring point of validation. BUT, as we live in a society and not somewhere in space apart from it, such things are noteworthy and should be addressed, discussed, etc.

For instance, I have an interest in television and movie media. Therefore media portrayals of blacks---be it in ancient Egypt or space or comedy---is something of importance to me. For you perhaps, it has no importance. And that's fine really. But for someone like myself, it is important if only to gauge the perception of blacks in the general population and to determine what images blacks are receiving of/from themselves. That is why in my reply I included both mainstream and black productions.

Again, I live in the society. And I've found no way yet to shut myself outside of it. Noticing and commenting on such things (the field of media criticism that has been around for years) and waiting for validation from whites are two separate topics many people often get confused. One is not necessarily the other. If we made our own versions of Egypt today (complete with movies, greeting cards, etc.), the mainstream images would still persist and we would still critique them. I don't see it as an either/or thing.

Last I checked, black people watched television, went to movies, sent their children to public schools, etc. So even if we start doing all of these wonderful things you propose (that I do agree with and that is done to some degree), it will probably reach a minority. I am engaged in doing just that. As we saw with Maatkara the online movie, there are black people doing precisely what you say. I've seen everything from the greeting cards to the bumper stickers, etc. So its not as if anyone is sitting around asking for power to be ceded.

When Diop went to UNESCO I don't recall him begging for power at all. In the urban vernacular, "he wrecked shop." Diop saw the need to do his own research and create his own works and STILL tackle the general society in which he lived.

In your post you seem to have read a great deal (that

was not there, implied or even alluded to) into what was a question and simple answer about how Egypt was/is portrayed in mainstream media. You make a very valid point. But IMHO, like a rider clause in Congress, you're attaching it to the wrong bill.

DG

-----

- > I hope the following offends no one:
- >
- > But I must say I'm always surprised to see African centered students
- > and
- > academics so concerned with how KMT is portrayed in mainstream movies
- > and
- > other media. I'm surprised at the degree to which it seems to matter
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- > magazines, gift shops, media firms,...on and on galore. The question
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 > "Power is the ability to define reality and have others believe your  
 > definition as if it were their own".  
 | 2644|2002-06-28 11:02:31|cristofori whitakara|Re: Egypt and Yoruba|

an interesting note concerning the word "KING": (just an assumption) KIN-G = kinship of God? relating to the solar family lineage?

*"Derrick, Alexander"* wrote:

Is that kingship or kinship? ;)

Thanks for the link on the time line! And thanks for the other links.

ADerrick

-----Original Message-----

**From:** Mace Windu [<mailto:dg14@swt.edu>]

**Sent:** Thursday, June 27, 2002 12:42 PM



Allen, Troy Duane. "Ancient Egyptian Kinship:  
An Afrocentric Case  
Study." PhD.  
Thesis, Temple University, 1998.

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| 2645|2002-06-28 11:46:10|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

DG, your point is well taken.

However, I was not responding to your post specifically nor to any particular single post. This is why I did not copy a part of any previous post in my note. Perhaps I should have made this clear.

I was responding to what I see as an undercurrent of inordinate preoccupation with caucasian opinion/conversion/validation in many posts on this list: such as the concern over eurocentric discussion boards or the constant return to the 'race of KMT' debate in a context which seems to need certain non African members of this list to finally capitulate.

I have a disagreement with you over the following statement you made:

If we made our own versions  
of Egypt today (complete with movies, greeting cards, etc.),  
the mainstream images would still persist and we would still  
critique them. I don't see it as an either/or thing.

You are correct up to a point, but I would contend that if our remaking of images of KMT reached a certain critical mass, the mainstream would be forced to respond one way or another. And they would be forced to respond in the light of day where all the forked tongued double talking we see from Egyptologists in the confines of academia would be plain for all to see. For this reason, when considering the two parts: critiquing what other people do and changing reality ourselves, I would suggest that the second option is significantly more important. No, it's not an either or, but it's a question of proportion and I'm pointing out that I see too little emphasis on the second of these and proportionately too much on the first.

So much of American popular culture is dictated by Blacks. The mainstream is forced to respond to many currents in black America and to take note of what is 'hip' in our culture. If we -on a significant scale- promoted the idea of a Black KMT, they could not continue with business as usual as they do now, to a large degree. They would have to respond positively or negatively. But either way, they would have to respond and such a response would -in itself- raise the profile of the debate and boost the notoriety of the Afrocentric core and spread and vindicate its message further afield.

I would also suggest that although there are people doing the things I suggested, as you have noted, it is

not being done to a significant enough degree. It is not being done in a concerted, organized manner by many of the heavyweights and up and comers in the Afrocentric field. When Henry Louis Gates put together his "Wonders of the African World" documentary on PBS, I found it interesting to gauge the response of the African descended community. People were rightly indignant and all sorts of internet discussion groups sprouted up condemning Gates. What I did not see however was a concerted effort - for example- to create a website to counter the effects of WOAW. Molefi Asante has articles at his website pointing to the importance of developing the web as an important strategic part of the battle to be fought. He is correct. So although it makes sense to complain and wring hands over Gates' WOAW and how evil PBS is for producing it and all that, the question should then be: "What should be done to counter this in the real world and how does the community organize to do it?" To this day WOAW can be found in book and video form all over the country, yet there is no centralized online site by the Afrocentric heavyweights to counter its effect. Why is this? Asante has an article at his site condemning Gates. Melanet has Ali Mazrui's article doing the same. This is good. but there should be more. There should be a site which lay people can go to and find a series of articles, images and materials thoroughly discrediting 'Wonders of the African World' and making sure that anyone who thinks about producing another series like it has second thoughts. This site could be promoted via banners and text links at other Afrocentric sites and through other media.

Paul Manansala, Clyde Winters, Theophile Obenga and a few others have done a great job giving the rest of us ammunition to fight many battles using information at their websites. But there needs to be more and it needs to go beyond the Web and it needs to be MORE than the isolated examples you have noted. Black people are more than capable of doing this.

Peace,

Paul Braden

| 2646|2002-06-28 12:11:00|a.manansala@attbi.com|Re: Hollywood/Media and Egypt (was A mature way...)|

Paul, I truly believe in the approach you described.

There are folk like Alberto who also believe we should try to influence the Western line of thought (including Hollywood) and take the battle to them.

They have a point also. Both approaches can be used in my opinion.

Obviously one of the big problems with sponsoring the types of resources you mention is money.

Look at what happened with Microsoft's Africana project. This looked like to me a clear attempt to preempt the original Encyclopedia Africana idea of Dubois, which Grace Bansa, Ray Winbush and others are still working on.

Btw, does anyone know the status of that project? Is it still in need of funding.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2647|2002-06-28 12:17:31|Mace Windu|Re: Hollywood/Media and Egypt (was A mature way...)|

Bradenq said:

- > I was responding to what I see as an undercurrent
- > of inordinate preoccupation with caucasian opinion/
- > conversion/validation in many posts on this list: such
- > as the concern over eurocentric discussion boards
- > or the constant return to the 'race of KMT' debate
- > in a context which seems to need certain non African
- > members of this list to finally capitulate.

Okay. With this I can agree with you to a point.  
I personally do not waste my time arguing with  
white supremacists (the card carrying variety  
that many of these sites entertain).

As a person training to be part of academia,  
I have no problems with engaging in academic  
discussion with mainstream academicians on such  
topics---not to validate myself, but to offer a  
differing opinion to the mainstream voice. I'm  
glad Diop published in mainstream works not  
because it gave him white validation, but because  
he was speaking out in public on the issue and not  
in some private manner that would reach a few  
people who pretty much already agreed with him  
anyway.

But I agree with u to a point, I personally have no desire  
to argue with self-claimed Nazis and white pride types.  
If someone else wishes to do so, they are free to of course.

Yet on another note, isn't alot of this very natural?  
Dont' all oppressed people or victims of some sort  
have an innate need to stress their humanity to the  
oppressor/perpertrator? I don't want to get overly  
philosophical, but perhaps we're stifling a natural human  
function. Last I'll say on that...

- > You are correct up to a point, but I would contend that if our
- > remaking of
- > images of KMT reached a certain critical mass, the mainstream would be
- > forced
- > to respond one way or another. And they would be forced to respond in
- > the

> light of day where all the forked tongued double talking we see from  
> Egyptologists in the confines of academia would be plain for all to  
> see. For  
> this reason, when considering the two parts: critiquing what other  
> people do  
> and changing reality ourselves, I would suggest that the second option  
> is

> significantly more important. No, it's not an either or, but it's a  
> question  
> of proportion and I'm pointing out that I see too little emphasis on  
> the  
> second of these and proportionately too much on the first.

(rest of message cut)

I can agree with this as with the other points you have posted.  
I see changing and engaging mainstream perspectives as secondary  
to creating a wholly new one. To me this is what the African centered  
movement did, not waiting to see what Egyptologists or Africanists  
would say or if they would approve. I agree more needs to be done.  
I figure that's why we have forums like this one. I'm sure more is being

done---(Maatkara is sci-fi, but it makes a point) but its going to  
take time, money and resources. I see the battle you are speaking  
of as primary, while the other is necessary but secondary.

DG

| 2648|2002-06-28 13:13:23|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature  
way...)|

In a message dated 6/28/2002 3:18:42 PM Eastern Daylight Time, dg14@swt.edu writes:

| I see the battle you are speaking  
| of as primary, while the other is necessary but secondary.

Agreed.

Paul B.

| 2649|2002-06-28 13:19:08|mansu\_musa|Re: Hollywood/Media and Egypt (was A mature  
way...)|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Paul, I truly believe in the approach you described.

>

> There are folk like Alberto who also believe we should

- > try to influence the Western line of thought (including
- > Hollywood) and take the battle to them.
- >
- > They have a point also. Both approaches can be used in
- > my opinion.
- >
- > Obviously one of the big problems with sponsoring the
- > types of resources you mention is money.
- >
- > Look at what happened with Microsoft's Africana
- > project. This looked like to me a clear attempt to
- > preempt the original Encyclopedia Africana idea of
- > Dubois, which Grace Bansa, Ray Winbush and others are
- > still working on.
- >
- > Btw, does anyone know the status of that project? Is
- > it still in need of funding.
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>

There are folk like Alberto who also believe we should try to influence the Western line of thought (including Hollywood) and take the battle to them

i didn't ask we influence anybody except put eurocentrist in their place. everybody is looking for red haired blonde haired and other things in kmt except the black people which i believe founded it. i am an egyptian myself, and i get sick of talking heads like zahi hawass, mark lehner, and other egyptologists who have hijacked my history in order to meet their political agenda. if you pay close attention to these white supremacist sites they have you believe rameses had green eyes, the egyptians were nordics, the egyptians hated black people.

i am just sick of the foolishness. i can understand how people like moustafa hefnay who migrated here from egypt and was marked white. my mother and father is from algeria, and egypt and they are marked white. i am not seeking approval from caucasians, and i could care less what some oxford egyptologist said about the ancient kemetians.

i just want to crush eurocentrism

i have been successful many times, but these racists keep pulling up these studies about the origins of the egyptians being caucasians, and trying to recreate an egypt that is comfortable with them

| 2650|2002-06-28 13:45:28|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

In a message dated 6/28/2002 3:11:24 PM Eastern Daylight Time, a.manansala@attbi.com writes:

Both approaches can be used in my opinion.

Obviuosly one of the big problems with sponsoring the types of resources you mention is money.

Look at what happened with Microsoft's Africana project. This looked like to me a clear attempt to preempt the original Encyclopedia Africana idea of Dubois, which Grace Bansa, Ray Winbush and others are still working on.

The financial obstacles are indeed a problem, Paul. This is why I think concentrating on the Web is a priority and needs more emphasis on the part of Afrocentrists. It can be done at significantly reduced expense.

The Encyclopedia Africana project you note is a case in point:

Since the project is mired in financial difficulties, why not create an online alternative to it? This would - understandably- be a condensed, abridged version of the proposed contents of the print version. It would have shorter contributions from the scholars working on the project and they would probably have to contribute their time for free. This should be quite feasible, with proper leadership and organization. The cost of a web host and Internet address are negligible, as you know. It would require a webmaster or webmasters of some capability, but these too should be obtainable. They might have to volunteer their services for minimal compensation.

If done properly, such a Web project could even act as a springboard for generating funds for the full print version. The site could act as a fundraiser for the encyclopedia and if the African community takes note of the value of such a site, it should not be too difficult to then ask Black radio stations, Internet sites and newspapers to contribute space or time for fundraising efforts for the full project and others. I realize this is somewhat simplistic, but I think it is the direction that needs to be explored. I would suggest that such a ssite would become quite popular (and even notorious in certain anti-African circles) in little time.

Are there any real, insurmountable obstacles to the creation of an online Africana Encyclopedia by the Afrocentric community?

Paul Braden

| 2651|2002-06-28 14:04:16|Derrick, Alexander|Re: Hollywood/Media and Egypt (was A mature way...)|

Attachments :

Could you send me the link to the PBS's critique.

I am worried about the amount of time black folk spend reacting to white folk when we are the real answer to our own problems. And as it stands now we are destroying our selves much faster than Europeans are destroying us or themselves.

I am a youth and I when I look at the world of egyptology and african studies I am very disappointed that the fruits of the black struggle seldom trickle down to the people who need the nourishment the most...

the children and the poor. Most people in the black world have no access to internet, and the information on the internet is hard to find for those who have access.

I am almost embarrassed to say that when I try and share some of what I've learned on Ta-Seti with fellow blacks my age or younger they look at me like...

"nigga are you crazy? I AINT AFRICAN."

The blatant refusal of knowledge and history is frightening.

At my job I get praise from my non-black co-workers for my pursuits of egyptology, forensic illustration, digital restorations.

And could you believe a whole black congregation told me I was wasting my time studying egyptology, and that Africa was pagan and backwards. WHAT IS GOING ON!!?!?!?!?

If I was to criticize anyone I point my finger at BET. How many a time have you entered a black home and the TV is locked on BET? What a perfect avenue for expression and pan-african indoctrination. But instead their programming is spiritually and culturally degenerate. Some programming is borderline pornography and then they turn around show "Praise the Lord" the next morning. I don't even let my wife and daughter watch BET.

I wrote letters to several BET executives and got no response. Since that time BET has actual de-Africanized more of their programming! What happened to Rachel and Caribbean Rhythms. And the only pan-african music programming (on BET on JAZZ) comes on really late at night when we should be sleeping.

You must really have some nerve to criticize PBS and not even look at your own self. Isn't dirty water (PBS) better than no water (BET) at all?

A Derrick.

On the lighter side.



husband (noun) *hy*

<http://www.newscientist.com/news/news.jsp?id=ns99992457>

I thought the two "determinatives" were extra appropriate to this article.

-----Original Message-----

**From:** Bradenqp@aol.com [mailto:Bradenqp@aol.com]

**Sent:** Friday, June 28, 2002 11:46 AM

I would also suggest that although there are people doing the things I suggested, as you have noted, it is not being done to a significant enough degree. It is not being done in a concerted, organized manner by many of the heavyweights and up and comers in the Afrocentric field. When Henry Louis Gates put together his "Wonders of the African World" documentary on PBS, I found it interesting to gauge the response of the African descended community. People were rightly indignant and all sorts of internet discussion groups sprouted up condemning Gates. What I did not see however was a concerted effort -for example- to create a website to counter the effects of WOAW. Molefi Asante has articles at his website pointing to the importance of developing the web as an important strategic part of the battle to be fought. He is correct.

| 2652|2002-06-28 14:22:51|Derrick, Alexander|Re: Hollywood/Media and Egypt (was A mature way...)|

What about the digital divide?

Mostfolk don't or can't even read:(

ADerrick  
(no joke)

-----Original Message-----

**From:** Bradenqp@aol.com [mailto:Bradenqp@aol.com]

Are there any real, insurmountable obstacles to the creation of an online  
Africana Encyclopedia by the Afrocentric community?

| 2653|2002-06-28 14:41:58|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature  
way...)|

In a message dated 6/28/2002 5:06:13 PM Eastern Daylight Time, Alexander.Derrick@vuinteractive.com  
writes:

| Could you send me the link to the PBS's critique.

The links I do have at present are to criticisms of Gates specifically. I don't have links to some of the more  
general criticisms of PBS at hand.

Ali Mazrui's critique of WOAW - from the NBUF website:

<http://www.nbufont.org/html/X-PressYourself/WondersOfAfricaCritique.html>

Gates' Response to Mazrui - From Black World Today:

<http://www.tbwt.com/views/feat/feat1619.asp>

Molefi Asante's Critique of WOAW - From Asante's website:

<http://www.asante.net/articles/gates-africa.html>

Harvard U's Martin Kilson's Critique of WOAW (pt 1) - from Black World Today:

[http://www.tbwt.com/views/specialrpt/special%20report-1\\_12-3-99.asp](http://www.tbwt.com/views/specialrpt/special%20report-1_12-3-99.asp)

Martin Kilson's Critique of WOAW (pt 2) - from Black World Today:

[http://www.tbwt.com/views/specialrpt/special%20report-1\\_12-4-99.asp](http://www.tbwt.com/views/specialrpt/special%20report-1_12-4-99.asp)

Paul Braden

| 2654|2002-06-28 14:46:03|a.manansala@attbi.com|Re: Hollywood/Media and Egypt (was A  
mature way...)|

Alexander wrote:



>>

I wrote letters to several BET executives and got no response. Since that time BET has actual de-Africanized more of their programming! What happened to Rachel and Caribbean Rhythms.

>>

Yeah that was a great program.

>>

And the only pan-african music programming (on BETonJAZZ) comes on really late at night when we should be sleeping.

>>

We have Direct TV and get a station called WorldLink. They have lots of African and African diaspora music as part of their world music presentation that goes on periodically 24/7.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2655|2002-06-28 14:47:11|Derrick, Alexander|Re: Hollywood/Media and Egypt (was A mature way...)|

I think we still have a long way to go. Ancient Egyptian(and African)cultureis still poorly understood and appreciated.

Is there an afro-centric version of Zahi Hawass representing our interests in Egypt?

ADerrick

p.s. thanks for the links, I'll check them out ASAP.

-----Original Message-----

**From:** Bradenqp@aol.com [mailto:Bradenqp@aol.com]

**Sent:** Friday, June 28, 2002 9:53 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Hollywood/Media and Egypt (was A mature way...)

In the year 2002, Hollywood and Zahi Hawass and racist anglo websites should be largely **irrelevant** to us. We should be circumventing them and

changing reality by ourselves irrespective of what they do. Major Black sites like Black World Today (<http://www.tbwt.com>) should be approached to run daily or weekly series on Afrocentric history with supporting images. Groups of black scholars could pool their time to supply the articles and pictures necessary.

Sorry to be so strident on my soapbox, but it seems to me that we won this argument long ago and it's a pity we keep making the mistake of waiting for other people to concede that we trounced them rather than taking the ball ourselves and running with it.

| 2656|2002-06-28 15:00:52|Derrick, Alexander|Re: Hollywood/Media and Egypt (was A mature way...)|

Does the DirectTV(pizza box satellite)show videos or just music?

There is another program on BETJAZZ that shows videos that comes on REALLY late. 2-3 AM. It has music, history, interviews,and culture.

Femi Kuti has a fly new video, *Fight to the End*withAmerican singer Jaguar and Bro ? from the Roots. But still no air time :(

One thing I've learned from watching that program is thatblacks all over the world are more similar than different.

Do most blacks know this? I just found out :(

We really are brothers.

ADerrick

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Friday, June 28, 2002 2:46 PM

We have Direct TV and get a station called WorldLink. They have lots of African and African diaspora music as part of their world music presenation that goes on periodically 24/7.

| 2657|2002-06-28 15:41:54|a.manansala@attbi.com|Re: Hollywood/Media and Egypt (was A mature way...)|

> Does the DirectTV(pizza box satellite) show videos or just music?

>

DirectTV includes BET and the major music video networks.

WorldLink has international videos during a show called "World Music" and it also shows these videos in place of commercials. The network is funded mostly by viewer donations.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2658|2002-06-28 15:44:40|a.manansala@attbi.com|Re: Hollywood/Media and Egypt (was A mature way...)|

There are no insurmountable obstacles. I've heard of such Internet organizing before.

I wonder how many people would like to join an organization formed for such a purpose and working together with the Encyclopaedia Africana?

That would include, I suppose, paying membership dues and maybe eventually forming an audited non-profit.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> In a message dated 6/28/2002 3:11:24 PM Eastern Daylight Time,

> [a.manansala@attbi.com](mailto:a.manansala@attbi.com) writes:

>

>

> > Both approaches can be used in

> > my opinion.

> >

> > Obviously one of the big problems with sponsoring the

> > types of resources you mention is money.

> >

> > Look at what happened with Microsoft's Africana

> > project. This looked like to me a clear attempt to

> > preempt the original Encyclopedia Africana idea of

> > Dubois, which Grace Bansa, Ray Winbush and others are

> > still working on.

> >

>

> The financial obstacles are indeed a problem, Paul. This is why I think

> concentrating on the Web is a priority and needs more emphasis on the part of

> Afrocentrists. It can be done at significantly reduced expense.

>

> The Encyclopedia Africana project you note is a case in point:

> Since the project is mired in financial difficulties, why not create an

> online alternative to it? This would -understandably- be a condensed,

> abridged version of the proposed contents of the print version. It would have

> shorter contributions from the scholars working on the project and they would

> probably have to contribute their time for free. This should be quite

> feasible, with proper leadership and organization. The cost of a web host and

> Internet address are negligible, as you know. It would require a webmaster or

> webmasters of some capability, but these too should be obtainable. They might

> have to volunteer their services for minimal compensation.

>  
> If done properly, such a Web project could even act as a springboard for  
> generating funds for the full print version. The site could act as a  
> fundraiser for the encyclopedia and if the African community takes note of  
> the value of such a site, it should not be too difficult to then ask Black  
> radio stations, Internet sites and newspapers to contribute space or time for  
> fundraising efforts for the full project and others. I realize this is  
> somewhat simplistic, but I think it is the direction that needs to be  
> explored. I would suggest that such a ssite would become quite popular (and  
> even notorious in certain anti-African circles) in little time.

>  
> Are there any real, insurmountable obstacles to the creation of an online  
> Africana Encyclopedia by the Afrocentric community?

>

>

> Paul Braden

| 2659|2002-06-28 16:56:57|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

In a message dated 6/28/2002 6:45:54 PM Eastern Daylight Time, a.manansala@attbi.com writes:

I wonder how many people would like to join an organization formed for such a purpose and working together with the Encyclopaedia Africana?

That would include, I suppose, paying membership dues and maybe eventually forming an audited non-profit.

My guess is that an organization such as ASCAC might be able to coordinate something like this. Isn't ray Winbush an ASCAC member? I would think This would be the sort of thing ASCAC was created for. If such a venture failed to work out a direct relationship with those putting together the Encyclopedia, it could still set up a separate Internet venture and aid the Encyclopedia project indirectly.

I'd certainly send a check to such a foundation for Web projects if it came into being.

Paul Braden

| 2660|2002-06-28 20:00:27|mansu\_musa|african stonehenge|  
,000 Years Ago in West Africa

The Sahara desert continues to grow, pushing the borderland of the savanna (called the Sahel) further south. The pressure on the herdsmen of the Sahel to move south as pasture lands disappear also continues to increase. Overuse of pasture land, stripping away all plant cover allowing the soil to dry out completely, may have added to the problem of a climate that was already becoming drier. This process of desertification continues to this day.

Numerous megaliths or standing stones exist in the area around Bouar in what is now the Central African Republic, sometimes called the African Stonehenge. Possibly built as tombs, similar to the stone tombs found in Europe, little is known about these ancient monuments.

Usually the stones are set up in groups and were placed near river sources or at the entrances of valleys. The huge stones are typically 1.5 to 2 metres high, but some are up to 5 metres tall and weigh 4 tons. In the native language, these monuments are called tajunu.

<http://www.edunetconnect.com/cat/timemachine/4000wa.html>

| 2661|2002-06-28 21:27:20|Djehuti Sundaka|Racial Perspectives|

Donald Redford

"Egypt, Canaan, And Israel In Ancient Times" (1992)

pages 347-348

"The second piece of circumstantial evidence is an inference based upon the reliefs of the fifth room at Khorsabad. The costumes, weaponry, and physiognomy of some of the combatants depicted here in the battles and sieges associated with Ekron and Gibbethon seem to point to the Nile Valley. If Reade is correct in dating the content of these reliefs to the Philistine campaign of 720, then we must conclude that already *before* the battle of Raphia the Egyptians had acted upon the calls for assistance from Palestine and had dispatched auxiliary forces to the cities of the Philistine plain. The Negroid appearance, however, of some of the faces in the reliefs poses a problem, as Sudanese elements in Nilotic forces should not be expected prior to 711 B.C. If the racial type has been correctly identified, then we must either redate the reliefs of the fifth room to later in the reign, or assume that the sculptor introduced anachronistic details into his depiction of an event that had taken place much earlier."

n. 140 Cf. Tadmor, *BA* 29 (1966), 94. It should be noted, however, that the prognathous, "southern" mode of representing the human profile that we associate with the Sudanese art of the 25th Dynasty is already present in Egypt before 720 B.C.: see *Neferut net Kemit: Egyptian Art from the Brooklyn Museum* (Tokyo, 1984), no. 57, and notes thereto by R. A. Fazzini.

The above would seem to be a professional denial (or at most, a reluctant footnote admission) of a "mixed population" perspective when it comes to "Negroid" elements before the 25th Dynasty. This would be similar to another perspective I've heard stating that "there were no Negro elements present before the New Kingdom".

When Afrocentrists of an extreme perspective claim the people of Kamat to have been "Black" in the "Negroid" sense of the word, they have to be corrected with the assertion of a "mixed population" perspective. When some standard history text states that the people "belonged to the caucasoid classification of man," academia seems to overlook any need for asserting the same correction.

Djehuti Sundaka

| 2662|2002-06-28 22:14:09|willie bennett|Re: A mature way to address this debate.|

It seems this time and space has made it relevant. If it were not for about four hundred years of trouble we would not need to be so concerned with what anybody at any time looked like, but we cannot reverse what has happened. MA'AT demands that we bring the way the world looks at us back to reality though, so we must engage the oppressor at all levels. Remember, the world still watches us Africans for how to act, so let us proceed to eliminate this white supremacy and its creation the 'Nigger'. I for one think the survival of the human depends on our struggle. We saved our European offspring from destruction before, and we must do it again.

W.B.

>From: "osirica" <[osirica@yahoo.com](mailto:osirica@yahoo.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] A mature way to address this debate.

>Date: Thu, 27 Jun 2002 22:46:31 -0000

>

>I am doing this very differently. Please everyone feel free to

>address BRIEFLY the points, and save the accusations for someone

>else. That's for both sides. Let's focus squarely on the facts.

>

>Egypt - Masr - Kemet

>What race were its inhabitants?

>

>First let's take the two sides of the debate. The side that believes

>them to be Black in many senses we call this side the "Kemetic"

>view.... not the "afrocentric"... because no one cares about Afro

>centricism at this point. Those who think they were NOT Black... let's

>call them "Egyptian"...not "anti-Black". After all, it's fair to say

>those who consider "Ancient Egypt" (A.E.) are usually not interested

>in anything of a Black/African/South of the Sahara perspective...

>while those who consider "Kemet" are interested in South of the

>Sahara perspective. I will sometimes use "Egyptians" when I speak of

>them as people because it's what I'm used to.

>

>Considering our current day American world view, the majority of them

>were Black. Now, the idea of Blackness becomes broken up into

>different definitions by the two opposing sides of the debate. But

>the problem is that the current social definition of "Black" made by

>those who deny the Blackness in Ancient Egypt turns back on when they

>are in the present day, and back off again when discussion about

>Ancient Egypt is made:

>

>"You cannot racially categorize the people of Ancient Egypt, they

>were mixed, and not overwhelmingly Black in the modern sense of the

>word" - The typical Ancient Egyptian scholarly position.

>

>"You cannot look at people from an ancient period, and say they are

>not similar to those people of the modern day who resemble them the

>most" - The typical Kemetic response.

>

>Of course, the debate continues with "But they DON'T resemble the

>modern day 'Blacks'" on the A.E. side.

>

>Well, there is a very serious scholarly problem here. It is too late

>to redefine Black people of today, and call 1/3 of them mixed (not

>Black). Unlike Hispanics who can be categorized within the white or

>black population as such socially speaking. Black people are not to

>be dual defined. This is due to the fact that the inherent

>characteristics of BEING Black is not the darkness level of the skin,

>or the flatness of the nose, but it IS the presence OF the skintan,

>and features which point TO a darker, South of the Sahara ancestor...

>or parent which resembles that ancestor. In a nutshell, the average

>A.E. scholar can see a modern middle, or light complexioned Black

>American, Caribbean, African, and still say "Oh thats a Black

>person". Of course, saying "Black American" is a different subject.

>The sad truth is, most Black peoples in the world do not wish to be

>known as Black due in part to the ignorance from Black & Whites in

>America. Its like in Detroit. There was a city called "East Detroit"

>and they changed the name to "Eastpointe" because the very

>name "Detroit" they felt was bringing them down. Since Black has

>become world synonymous to the Black AMERICAN, thanks to our previous

>generation's freedom movements, thanks to American cultural

>dominance, and thanks to hip hop there is a problem where a Black

>African, or Indonesian, or East Indian will use "Black" in dialogue

>with his not-so-black African, Indonesian, and Indian country men,

>but when they both meet Americans, or Black Americans, they will NOT

>use the word Black. However, this avoidance of association does not

>address the inherent characteristics of them being Black. IN

>otherwords if Black Americans weren't so ignorantly shown on TV, and

>if so many in popular culture weren't so quick to promote that same

>ignorance (Nigger becomes Nigga but its still N-igganorance to the

>non American.). Then other BLack people around the world could

>connect better. But that's a topic on modern colonization in America,

>not on the debate on the race of our ancestors in Egypt.

>

>Unfortunately A.E. scholars have played on that avoidance to

>perpetuate the distance or lack of connection to the Kemetic view.

>Well heck of course not the Kemites weren't making hip-hop videos and

>smoking philly blunts. But guess what, the Kemetic girls were using

>lotion on their ashy legs and probably teasing each other when a new

>girl forgot. The older girls were probably trying not to mess up  
 >their new hairdo so they would wrap it over night. I doubt the  
 >Kemetics were "bustin a cap in someone's ass" but I'm pretty sure  
 >Nubian soldiers were not to be messed with, if I can recall a few  
 >lines from a Caananite source.  
 >  
 >Now all jokes aside, the debate then goes to... how similar were the  
 >Egyptians to the Nubians... vs how similar were they were to the  
 >Semetics. I have known that culturally speaking, the Kemites were  
 >very clear that they made their differences culturally and socially  
 >from the Semetics (from Hebrews, and Caananites to Syrians and  
 >others). IN other words, the Hebrews probably didn't put oil on their  
 >ashy legs, and they probably didn't braid their hair as elaborately  
 >as the Egyptitians did. They definitely seemed to be interchangeable  
 >with the Nubians. I mean could you tell the difference between a  
 >darkskinned Egyptian and a not so jet black Nubian? Language maybe.  
 >WHat was the difference between a very light skinned Egyptian and a  
 >Semetic? Clothing, language, customs, food preparation, child  
 >rearing, et cetera!  
 >  
 >Were a lot of them lightskinned, or did they have not so kinky hair?  
 >Yes. Did they resemble modern Greeks, Italians, Turks, and Dioric  
 >Arabs? Definitely not. Does the A.E. side continiously try to pass  
 >Italians, Greeks, and Diorics as the "Typical Egyptian"? All the time  
 >  
 >SO the Kemetic side says "Stop doing that! You show that (lightside)  
 >99% of the time, and the truth is the occurance of that very same  
 >characteristic was maybe 1/3 to 1/4th of the time.  
 >  
 >So thats as deep as I can go with it. I have looked at every photo,  
 >sculpture, and i see "Italian looking and mariah carey barely black  
 >Egyptians" now and then. I see Black looking Kemetics most of the  
 >time.  
 >  
 >Calling it "really Black" or "Not really Black" is irrelavant.  
 >

---

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| 2663|2002-06-28 23:44:18|kcamm23063@aol.com|Re: A mature way to address this debate.  
 Am I the only one who doesn't get this?



Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 6/28/02 10:15:15 PM Pacific Daylight Time, williewaset@hotmail.com writes:

It seems this time and space has made it relavent. If it were not for about four hundred years of trouble we would not need to be so concerned with what anybody at any time looked like, but we cannot reverse what has happened. MA'AT demands that we bring the way the world looks at us back to reality though, so we must engage the oppressor at all levels. Remember, the world still watches us Africans for how to act, so let us proceed to eliminate this white supremacy and its creation the 'Nigger'. I for one think the survival of the human depends on our struggle. We saved our european offspring from destruction before, and we must do it again.

W.B.

| 2664|2002-06-29 05:29:44|neseret|Re: Racial Perspectives|

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

"Donald Redford  
\_Egypt, Canaan, And Israel In Ancient Times\_ (1992)  
pages 347-348

"The second piece of circumstantial evidence is an inference based upon the reliefs of the fifth room at Khorsabad. The costumes, weaponry, and physiognomy of some of the combatants depicted here in the battles and sieges associated with Ekron and Gibbethon seem to point to the Nile Valley. If Reade is correct in dating the content of these reliefs to the Philistine campaign of 720, then we must conclude that already before the battle of Raphia the Egyptians had acted upon the calls for assistance from Palestine and had dispatched auxiliary forces to the cities of the Philistine plain. The Negroid appearance, however, of some of the faces in the reliefs poses a problem, as Sudanese elements in Nilotic forces should not be expected prior to 711 B.C. If the racial type has been correctly identified, then we must either redate the reliefs of the fifth room to later in the reign, or assume that the sculptor introduced anachronistic details into his depiction of an event that had taken place much earlier."

n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however, that the prognathous, "southern" mode of representing the human profile that we associate with the Sudanese art of the 25th Dynasty is already present in Egypt before 720 B.C.: see Neferut net Kemit: Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and notes thereto by R. A. Fazzini.'

The above would seem to be a professional denial (or at most, a reluctant footnote admission) of a "mixed population" perspective when it comes to "Negroid" elements before the 25th Dynasty. This would be similar to another perspective I've heard stating that "there were no Negro elements present before the New Kingdom".

When Afrocentrists of an extreme perspective claim the people of Kamat to have been "Black" in the "Negroid" sense of the word, they have to be corrected with the assertion of a "mixed population" perspective. When some standard history text states that the people "belonged to the caucasoid classification of man," academia seems to overlook any need for asserting the same correction."

=====

This was not Redford contention at all, and perhaps reading it within its context would have been more instructive than reading it for racial perspectives. Redford is talking about the dating of the imagery found at Khorsabad (in Iraq) of what appears to be Egyptians. However, the weaponry, clothing and physiognomy (as Redford noted) in style of the Egyptians portrayed a more Kushite appearance than of the Saitic dynasties (which were Libyan), which would have been expected if the dating of the Egyptian involvement in the region is correct *\*by imagery\* \_*).

His argument is it is Tefnakhte (one of the last kings of the Libyan dynasty) who conducted the armed intervention into Khorsabad, but admits that the style is more like that of the Kushite dynasties. Thus, his argument is if the dating of the raid into Khorsabad is at 720 BCE (which is in the middle of the Libyan/Saitic dynasties, he argues), then one would not have expected the Kushitic appearance of the soldiers (thus, not Tefnakhte would not be the leader of the intervention). The Kushite dynasties begin about 10-15 years later ca. 711 BCE (depending upon whose chronology dating you adhere to here).

As you note, but apparently did not understand, he also noted that Brooklyn's catalogue and Fazzini's comments noted a "southern" [read here: the 'prognathous mode of representing the human profile'] appearance in Saitic art had been seen before the advent of the Kushitic dynasties. Thus his comment: "...the prognathous, "southern" mode of representing the human profile that we associate with the Sudanese art of the 25th Dynasty is already present in Egypt before 720 B.C...."

This is why he cannot be sure, as Reade seems to do (whom he cites), that dating by imagery is useful as a means of dating an event. There is a possibility of overlapping reigns, included differing art

style (which Redford mentions in re: Brooklyn), and even proleptic depiction (anachronistic representation of something as existing before its proper or historical time).

I believe most Egyptologists hold today there were likely overlapping reigns involved as the Kushitic dynasties began in the south at the same time the Saitic dynasties were still holding sway in the north of Egypt. However, it is also known that the Kushitic dynasties did use proleptic representations and references to themselves in lands conquered by the Saitic dynasties as well.

Beyond that, Redford is not making any statement about the racial composition of Egypt, but of art styles which were distinct to both dynasties.

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2665|2002-06-29 08:26:55|a.manansala@attbi.com|Re: Racial Perspectives|

> --- In Ta\_Seti@y..., Djehuti Sundaka wrote:

>

>

>

> As you note, but apparently did not understand, he also noted that  
> Brooklyn's catalogue and Fazzini's comments noted a "southern" [read  
> here: the 'prognathous mode of representing the human profile']  
> appearance in \_Saitic art\_ had been seen \_before\_ the advent of the  
> Kushitic dynasties. Thus his comment: "...the  
> prognathous, "southern" mode of representing the human profile that  
> we associate with the Sudanese art of the 25th Dynasty is already  
> present in Egypt before 720 B.C...."

>

The "prognathous mode" seems to have been used throughout Ancient Egyptian history. One of the most famous early images using this very prominently is, of course, the

Sphinx.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2666|2002-06-29 09:09:33|willie bennett|Re: Hollywood/Media and Egypt (was A mature way...)|

If KMT is being portrayed falsely I think MA'AT would demand that we address it. In fact we who know better should go and pickett the hollywood premier or some other showing. The power of protest is not debateable. As we impact the white media (and academia) we give courage to our media to see things through our eyes.

Wade Nobles said that time and space is neutral, and that we have the ability to Africanize time and space. I applaud the the energy of people in this up who go out and debate these white nationalists (all shades of them).

I celebrate their patience which I cannot find. May they continue to Africanize time an space as they can. Let us address these people on all fronts. MA'AT is listening.

W.B.

>From: Bradenqp@aol.com

>Reply-To: Ta\_Seti@yahoogroups.com

>To: Ta\_Seti@yahoogroups.com

>Subject: Re: [Ta\_Seti] Re: Hollywood/Media and Egypt (was A mature way...)

>Date: Fri, 28 Jun 2002 12:52:43 EDT

>

>I hope the following offends no one:

>

>But I must say I'm always surprised to see African centered students and academics so concerned with how KMT is portrayed in mainstream movies and other media. I'm surprised at the degree to which it seems to matter to folks

>on this list how other people portray us and our history.

>

>What exactly are we saying here? Are we praying and hoping that somebody else

>cedes power to us and puts on our plate what we should be going out and grabbing for ourselves? African descended people control radio stations, magazines, gift shops, media firms,...on and on galore. The question shouldn't be what Hollywood is doing to correct its numerous sins,... the question should be what WE are doing with OUR media to correct these issues.

>

>Where are the Afrocentric greeting cards (with images of Black KMT),

>T-shirts

>(ditto), record album covers (yes I know there are a few, but not enough),

>bumper stickers, etc.? Why isn't there and Afrocentric image database on  
>the  
>Web with electronic greeting card functions which allow you to send an  
>African image of ancient KMT to a friend with a greeting (plus snippet of  
>African music or some such?) or historic fact. The statues and artworks  
>exist. Afrocentric scholars travel to KMT and other part of Africa year in  
>and year out. It would only take a minimal amount of effort to come up with  
>a  
>concerted plan to put together a professionally produced image database.  
>This  
>could include images from throughout the mother continent, not just Egypt.  
>  
>In the year 2002, Hollywood and Zahi Hawass and racist anglo websites  
>should  
>be largely irrelevant to us. We should be circumventing them and changing  
>reality by ourselves irrespective of what they do. Major Black sites like  
>Black World Today (<http://www.tbwt.com>) should be approached to run daily  
>or  
>weekly series on Afrocentric history with supporting images. Groups of  
>black  
>scholars could pool their time to supply the articles and pictures  
>necessary.  
>  
>Sorry to be so strident on my soapbox, but it seems to me that we won this  
>argument long ago and it's a pity we keep making the mistake of waiting for  
>other people to concede that we trounced them rather than taking the ball  
>ourselves and running with it.  
>  
>"Power is the ability to define reality and have others believe your  
>definition as if it were their own".  
>  
> Wade Nobles  
>  
>  
>  
>SHM HTP  
>Paul Braden

---

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<http://photos.msn.com/support/worldwide.aspx>

| 2667|2002-06-29 10:39:39|willie bennett|Re: Hollywood/Media and Egypt (was A mature way...)|

Seems like all the films I have seen since 1950 about history way-back has anybody black as a slave. I guess they they didn't consult the right egyptologists.

This reminds me of the idea of working millions of people for hundreds of years for no pay, then, give them 25-30 years of affirmative action an say "hey, we belive people should be judged by the content of their character! I am no big fan of AA, but I know something does not feel right here.

The net effect of you "enlightened" egyptologists is to simply prolong and protect the status quo. The human thing to do is make shure the world knows these were Black people. The opposite has been told for too long and now nobody on the street believes black people ever did anything! Just be happy White people came and got us!

You waste time trying to find a non-Black here and their and come try to change us. Go take a good look at the Sphinx (Hor-em-aket) if you don't believe me. Choose honor over some guaranteed paycheck.

W.B.

>From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Hollywood/Media and Egypt (was A mature way...)

>Date: Fri, 28 Jun 2002 05:55:19 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), Mace Windu wrote:

>> Paul said:

>>

>>> One thing the Afrocentric and Kemetic movements has  
>>> accomplished is bringing the discussion to the point  
>>> where even the Western "mainstream" discusses the  
>>> "original" Egyptians in terms of "mixed" and "African."

>>

>> Yes. I fully agree.

>>

>> Some credit has to be given to the African-centered movement  
>> in that it has at the \*least\* caused a shift by many mainstream  
>> Egyptologists (though not all) to at least make Egypt "mixed"  
>> (Barbara Mertz contention) or at least "African" even if only  
>> in terms of culture (Frank Yurco).

>>

>> Not that I am saying there is some validation needed from  
>> mainstream Egyptologists, but it is rather telling that the  
>movement they so deride and dismiss has had such an affect on them---  
>> something they do not admit.

>

>Possibly because most reputable Egyptologists have admitted since  
>the mid 1950's(long before the present Afrocentrist movement was  
>conceived) that the previous 19th century "white dynastic race"  
>theory was, in fact, wrong and the ancient society was always mixed  
>as to its population for the predynastic and pharaonic periods.

>

>What most Egyptologys scholars tend to disagree with the  
>Afrocentrist movement, as expressed in its most extreme versions, is  
>the premise that ancient Egyptians were, by all accounts and at all  
>times, "black" or negroid. The ancient Egyptians were African (this  
>is undeniable), but to typify an entire culture, which prided itself  
>on its mixed nature (the ancient Egyptians tended to "Egyptianize"  
>all peoples who migrated and resided in their land, and this is  
>demonstrable in both art and textual evidence), as being one race or  
>another is something most Egyptologists find more than disturbing.

>

>I know this is not what most on this list want to hear: that is not  
>my concern. However, when you say that Egyptologists "do not admit"  
>effects of the Afrocentrist movement, it's true that we take no  
>account of its more extreme versions. Most Egyptologists of modern  
>issuance are quite aware of the past theories which promulgated  
>one racial myth [white dynastic race] as supreme: these were wrong  
>and we have more archaeological evidence to show how mixed the  
>ancient Egyptian culture was at all times. What we as Egyptologists  
>want to avoid in the future are tenets of those who hold the reverse  
>racial myth [ancient Egyptians as always black] as being just as  
>>true.

>

>Katherine Griffis-Greenberg

>

>University of Alabama at Birmingham

>UAB Options/Special Studies

>

><http://www.griffis-consulting.com>

>

---

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

| 2668|2002-06-29 14:07:31|Alex van Deelen|Re: Hollywood/Media and Egypt (was A mature way...)|

Message: 6

Date: Fri, 28 Jun 2002 17:41:51 EDT

From: [Bradenqp@aol.com](mailto:Bradenqp@aol.com)

Subject: Re: Re: Hollywood/Media and Egypt (was A mature way...)

>The links I do have at present are to criticisms of Gates specifically. I  
>don't have links to some of the more general criticisms of PBS at hand.  
>  
>Ali Mazrui's critique of WOAW - from the NBUF website:  
><http://www.nbufont.org/html/X-PressYourself/WondersOfAfricaCritique.html>  
>Gates' Response to Mazrui - From Black World Today:  
><http://www.tbwt.com/views/feat/feat1619.asp>  
>Molefi Asante's Critique of WOAW - From Asante's website:  
><http://www.asante.net/articles/gates-africa.html>  
>Harvard U's Martin Kilson's Critique of WOAW (pt 1) - from Black World  
>Today:  
>[http://www.tbwt.com/views/specialrpt/special%20report-1\\_12-3-99.asp](http://www.tbwt.com/views/specialrpt/special%20report-1_12-3-99.asp)  
>Martin Kilson's Critique of WOAW (pt 2) - from Black World Today:  
>[http://www.tbwt.com/views/specialrpt/special%20report-1\\_12-4-99.asp](http://www.tbwt.com/views/specialrpt/special%20report-1_12-4-99.asp)  
>  
>Paul Braden

Hi Paul Braden,

**\*\*Great links.\*\*** I remember watching the BBC transmission of Gates' series and having a generally negative reaction to them, however at the time I couldn't put my finger on exactly why. Although "Black put-down discourse" is a longwinded way of phrasing it, it hits the nail on the head. There was a similar approach from a Black British girl who made a similar "Africans started the slave trade" argument. What is always obscured in this argument is the difference between slavery (and especially genetic, hereditary, legalized slavery in the Americas) and bonded labor, which existed in Africa and is often called "slavery" and existed in Europe for a long time after the abolition of slavery there. Even worse, some time ago on the BBC radio there was a piece about a "slave market" West Africa. Like any Tom, Dick and Harriet, I assumed that a slave market was a market where slaves were bought and sold. Not so. It turned out to be a market where "slaves" plied their trade and sold foodstuffs and handycrafts. :-/ If at any time there is a mention of bonded labor or forced labor in Africa (as oppsed to Europe, Asia, the Americas) it is immediately labeled "slavery". The object is always to move culpability and responsibility away from the real slave trade engaged in by Europeans and Americans.

About Gates' series. I think that it could very easily be very damaging to African to African-American relationships, because it makes it sound as if it was some kind of African institution that Europeans just happened



to

pick up on, rather than a genocidal plan devised by the merchants and clergy of Europe.

In the series, there is even some old coot who is translated as saying that it's such a bad thing that slavery ended.

No mention of the wars fought against slavery in Africa and by Africans, and against colonialism. He makes the Transatlantic Slave Trade sound like some kind of African enterprise.

There's also a "Why can't we see the Covenant" moment in Ethiopia. If they weren't the first people to see the Covenant in modern history, why put it in in the first place?

That's worse than wanting to sleep in the Queen's bedroom in Buckingham palace, and him being disappointed when he's refused.

I agree (gosh) with Ali Mazrui that Gates was dressed as if he was going out to some baseball game.

There's also a "Why can't Black people be happy with Nubia and leave Ancient Egypt alone" moment with a female Italian egyptologist/archaeologist.

I think that Gates' main concern was selling his documentary to a white audience and producers, and the fact that he seems to have a very disdainful view of Africa, which is somehow rolled up into the fact that he busted his hip (don't ask) when he was a child, as well as his upbringing in either West Virginia or Virginia.

I'm still ticked off with mr. Mazrui's 1986 book "The Africans: A Triple Heritage",

but which really is about christianity, islam and the west in general and it's

impact on recent African history, rather than original African religion, customs, states, etc. (he could have called it "Africa's Double Colonial Legacy" instead). A series mapping African indigenous religion, states, etc. is what is really needed and called for, as this has not been done before, which is amazing enough in and of itself.

Just a few thoughts,

Alex

| 2669|2002-06-29 15:22:42|mansu\_musa|Re: Hollywood/Media and Egypt (was A mature way...)|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 6

> Date: Fri, 28 Jun 2002 17:41:51 EDT

> From: Bradenqp@a...

> Subject: Re: Re: Hollywood/Media and Egypt (was A mature way...)  
>  
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>>Paul Braden

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>

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> similar "Africans started the slave trade" argument.

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> slavery (and especially genetic, hereditary, legalized slavery in

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- > Americas) and bonded labor, which existed in Africa and is often
- > called "slavery" and existed in Europe for a long time after the
- > abolition of slavery there.
- > Even worse, some time ago on the BBC radio there was a piece
- > about a "slave market" West Africa. Like any Tom, Dick and Harriet,
- > I assumed that a slave market was a market where slaves were bought
- > and sold. Not so. It turned out to be a market where "slaves" plied
- > their trade and sold foodstuffs and handycrafts. :-/
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- > (as opposed to Europe, Asia, the Americas) it is immediately labeled
- > "slavery". The object is always to move culpability and

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- >
- > Alex

i notice that gates when he went to benin and nigeria he skipped the yoruba, and hausa. he totally disregarded their culture, and did not even explore their religion. i am confused about the egypt argument it seems that a mild version of 19th century egyptology is going on in regards to that.

| 2670|2002-06-29 17:29:07|djahuti.geo|Re: Racial Perspectives|  
"As you note, but apparently did not understand,"

If I didn't understand the note, why would I have included it and added in my own statement "(or at most, a reluctant footnote admission)"?

If a mixed population view is being maintained, why should there be any surprise at seeing representations of people from Kush among people who had resided in the Delta before the 25th Dynasty? Why should there be surprise at actually seeing a mixed population being represented in a mixed population unless some view of regional segregation is being implied?

Djehuti Sundaka

--- In Ta\_Seti@y..., "neseret" wrote:

> --- In Ta\_Seti@y..., Djehuti Sundaka wrote:

>

> "Donald Redford

> \_Egypt, Canaan, And Israel In Ancient Times\_ (1992)

> pages 347-348

> "The second piece of circumstantial evidence is an inference based

> upon the reliefs of the fifth room at Khorsabad. The costumes,

> weaponry, and physiognomy of some of the combatants depicted here in

> the battles and sieges associated with Ekron and Gibeon seem to

> point to the Nile Valley. If Reade is correct in dating the content

> of these reliefs to the Philistine campaign of 720, then we must

> conclude that already before the battle of Raphia the Egyptians had

> acted upon the calls for assistance from Palestine and had

> dispatched auxiliary forces to the cities of the Philistine plain.

> The Negroid appearance, however, of some of the faces in the reliefs

> poses a problem, as Sudanese elements in Nilotic forces should not

> be expected prior to 711 B.C. If the racial type has been correctly

> identified, then we must either redate the reliefs of the fifth room

> to later in the reign, or assume that the sculptor introduced

> anachronistic details into his depiction of an event that had taken

> place much earlier."

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> n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however,  
> that the prognathous, "southern" mode of representing the human  
> profile that we associate with the Sudanese art of the 25th Dynasty  
> is already present in Egypt before 720 B.C.: see Neferut net Kemit:  
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> reluctant footnote admission) of a "mixed population" perspective  
> when it comes to "Negroid" elements before the 25th Dynasty. This  
> would be similar to another perspective I've heard stating  
> that "there were no Negro elements present before the New Kingdom".

>

> When Afrocentrists of an extreme perspective claim the people of  
> Kamat to have been "Black" in the "Negroid" sense of the word, they  
> have to be corrected with the assertion of a "mixed population"  
> perspective. When some standard history text states that the  
> people "belonged to the caucasoid classification of man," academia  
> seems to overlook any need for asserting the same correction."

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> within its context would have been more instructive than reading it  
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> the imagery found at Khorsabad (in Iraq) of what appears to be  
> Egyptians. However, the weaponry, clothing and physiognomy (as  
> Redford noted) in style of the Egyptians portrayed a more Kushite  
> appearance than of the Saitic dynasties (which were Libyan), which  
> would have been expected if the dating of the Egyptian involvement  
> in the region is correct \*by imagery\*).

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> His argument is it is Tefnakhte (one of the last kings of the  
> Libyan dynasty) who conducted the armed intervention into Khorsabad,  
> but admits that the style is more like that of the Kushite  
> dynasties. Thus, his argument is if the dating of the raid into  
> Khorsabad is at 720 BCE (which is in the middle of the Libyan/Saitic  
> dynasties, he argues), then one would not have expected the Kushitic  
> appearance of the soldiers (thus, not Tefnakhte would not be the  
> leader of the intervention). The Kushite dynasties begin about 10-  
> 15 years later ca. 711 BCE (depending upon whose chronology dating  
> you adhere to here).

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> As you note, but apparently did not understand, he also noted that  
> Brooklyn's catalogue and Fazzini's comments noted a "southern" [read  
> here: the 'prognathous mode of representing the human profile']  
> appearance in Saitic art had been seen before the advent of the  
> Kushitic dynasties. Thus his comment: "...the

> prognathous, "southern" mode of representing the human profile that  
> we associate with the Sudanese art of the 25th Dynasty is already  
> present in Egypt before 720 B.C...."  
>  
> This is why he cannot be sure, as Reade seems to do (whom he cites),  
> that dating by imagery\_ is useful as a means of dating an event.  
> There is a possibility of overlapping reigns, included differing art  
> style (which Redford mentions in re: Brooklyn), and even proleptic  
> depiction (anachronistic representation of something as existing  
> before its proper or historical time).  
>  
> I believe most Egyptologists hold today there were likely  
> overlapping reigns involved as the Kushitic dynasties began in the  
> south at the same time the Saitic dynasties were still holding sway  
> in the north of Egypt. However, it is also known that the Kushitic  
> dynasties did use proleptic representations and references to  
> themselves in lands conquered by the Saitic dynasties as well.  
>  
> Beyond that, Redford is not making any statement about the racial  
> composition of Egypt, but of art styles which were distinct to both  
> dynasties.  
>  
> HTH.  
>  
> Regards --  
>  
> Katherine Griffis-Greenberg  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies  
>  
> <http://www.griffis-consulting.com>  
| 2671|2002-06-29 19:19:08|terance pete|Re: A mature way to address this debate.|

*osirica* wrote:

```
OH the people at that site are so thorough. It will take
many months.
But I am going to put them in away. I love how they talk
about
the "myths" of race, while speaking about race like its
real, then
using that "sense" to explain how Egyptians, Hebrews, and
others are
WHITE? Hahahilarious!

--- In Ta_Seti@y..., "mansu_musa" wrote:
> --- In Ta_Seti@y..., a.manansala@a... wrote:
> >
```

> >  
> > > So thats as deep as I can go with it. I have looked  
at every  
> photo,  
> > > sculpture, and i see "Italian looking and mariah  
carey barely  
> black  
> > > Egyptians" now and then. I see Black looking Kemetics  
most of  
the  
> > > time.  
> > >  
> > > Calling it "really Black" or "Not really Black" is  
irrelavant.  
> > >  
> > >  
> >  
> > One thing the Afrocentric and Kemetic movements has  
> > accomplished is bringing the discussion to the point  
> > where even the Western "mainstream" discusses the  
> > "original" Egyptians in terms of "mixed" and "African."  
> >  
> > Hollywood still seems reluctant to show Ancient Egypt  
> > as even a "mixed" society though.  
> >  
> > However, I was watching a show called "Stargate" on the  
> > tube the other day. Some of the characters seem to have  
> > an Egyptian connection and they were Black. Can any  
> > sci-fi buffs clarify?  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>  
>  
> [http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)  
> you might want to tell these people that osirica

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

know those people on that site are trying to say ethioipians somalians are white and know even  
tuarege

they are going by old subraces bullish i am part tuarege and my mother is darker than most  
african americans my father is egyptain and yet in america i am classified as white



---

## Do You Yahoo!?

[Sign-up for Video Highlights](#) of 2002 FIFA World Cup  
| 2672|2002-06-29 19:24:11|osirica|Re: Racial Perspectives|  
Katherine, once again, your true colors shine through:

The Negroid appearance, however, of some of the faces in the reliefs  
> poses a problem, as Sudanese elements in Nilotic forces should not  
> be expected prior to 711 B.C.

This statement alone illustrates the annoying nature of your positions Katherine. The "problem" you refer to is that the reality of Black African elements in Nilotic forces does not fit comfortably into what you and others in your circle hope/expect. At this point over the years, I can only say with my arms in the air "What the heck more do you need?". This is really really irritating because you keep speaking as if you went back in time and did not face what we have brought to you before. Its your pride and ego again, and I see right through it.

> If the racial type has been correctly identified, then we must  
> either redate the reliefs of the fifth room  
> to later in the reign, or assume that the sculptor introduced  
> anachronistic details into his depiction of an event that had taken  
> place much earlier."

The latter assumption goes against consistent observation. And then you leave yourself with a question of "why would the sculpture introduce details" (which you call anachronistic... yet another subtle way of saying, No Negroes should be Allowed)

>  
> n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however,  
> that the prognathous, "southern" mode of representing the human  
> profile that we associate with the Sudanese art of the 25th Dynasty  
> is already present in Egypt before 720 B.C.: see Neferut net Kemit:  
> Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and  
> notes thereto by R. A. Fazzini.'

Yep. Seems like Katherine doesn't take Negroid presence in Ancient Egypt as usual. So we get words like

>  
> The above would seem to be a professional denial (or at most, a

- > reluctant footnote admission) of a "mixed population" perspective
- > when it comes to "Negroid" elements before the 25th Dynasty. This
- > would be similar to another perspective I've heard stating
- > that "there were no Negro elements present before the New Kingdom".

At this point I cannot determine if this is Katherine speaking or someone else she is quoting. Please guys, stop having these debates on here as if they haven't been done before. Take an Ancient Etruscan, and an Ancient Nubian, mix them together and you have a predominantly NEGroid in appearance "mixed" Black person. You want to call him mixed, fine, who cares.

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- > When Afrocentrists of an extreme perspective claim the people of
- > Kamat to have been "Black" in the "Negroid" sense of the word, they
- > have to be corrected with the assertion of a "mixed population"
- > perspective. When some standard history text states that the
- > people "belonged to the caucasoid classification of man," academia
- > seems to overlook any need for asserting the same correction."

You are damn right. That other site I went to was ridiculous. The owner even took an encyclopedia to "correct" me and I just told him to compare what HE quoted in the encyclopedia to what he had "told me" beforehand. Then i left, they are ridiculous.

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- > within its context would have been more instructive than reading it
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- > the imagery found at Khorsabad (in Iraq) of what appears to be
- > Egyptians. However, the weaponry, clothing and physiognomy (as
- > Redford noted) in style of the Egyptians portrayed a more Kushite
- > appearance than of the Saitic dynasties (which were Libyan), which
- > would have been expected \_if the dating of the Egyptian involvement
- > in the region is correct \*by imagery\*\_).

Katherine, have you done, what you would consider an accurate portrayal of what the identity of the Egyptians were? Calling them mixed is irrelevant. There are no pure populations. AND here is another thing to note. The characteristics of "mixed" populations can come EITHER from intermarrying OR climate.

>

- > His argument is it is Tefknakhte (one of the last kings of the

> Libyan dynasty) who conducted the armed intervention into

Khorsabad,

> but admits that the style is more like that of the Kushite

> dynasties. Thus, his argument is if the dating of the raid into

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> appearance of the soldiers (thus, not Tefnakhte would not be the

> leader of the intervention). The Kushite dynasties begin about 10-

> 15 years later ca. 711 BCE (depending upon whose chronology dating

> you adhere to here).

That's irrelevant. The Kushite dynasties would not determine the ethnic makeup of the soldiers. Again, Katherine, we will not assume that there has to be some overwhelming event to explain something that does not require it. The presence of the Kushite soldiers is more likely due to a strong presence which has been known to exist between the people in Upper Nubia and further south across Yemen, into Iraq. The Suses are known to be trading extensively with Nubia during this period and before.

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> As you note, but apparently did not understand, he also noted that

> Brooklyn's catalogue and Fazzini's comments noted a "southern"

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> prognathous, "southern" mode of representing the human profile that

> we associate with the Sudanese art of the 25th Dynasty is already

> present in Egypt before 720 B.C...."

I don't understand why there is a necessity to diagram the human profile when there is a "contested" Black presence in anywhere of the world outside of Central Africa.

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> I believe most Egyptologists hold today there were likely

> overlapping reigns involved as the Kushitic dynasties began in the

> south at the same time the Saitic dynasties were still holding sway

> in the north of Egypt. However, it is also known that the Kushitic

- > dynasties did use proleptic representations and references to
- > themselves in lands conquered by the Saitic dynasties as well.

This is sensible, yet it does not address the comments made earlier, which I find redundantly annoying! Why do we still debate on the "problem" of Nilotic presence at a particular time? Everytime you see a Black face somewhere in history, we are gonna have to discuss it in a contentious nature?

| 2673|2002-06-29 21:55:15|mansu\_musa|Re: Racial Perspectives|

--- In Ta\_Seti@y..., "osirica" wrote:

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> the "problem" of Nilotic presence at a particular time? Everytime

you

> see a Black face somewhere in history, we are gonna have to discuss

> it in a contentious nature?

i told you know they are pulling out the carleton s coon hahaha

they are really reaching for straws know. check out my post on that site

| 2674|2002-06-29 23:35:28|neseret|Re: Racial Perspectives|

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> "As you note, but apparently did not understand,"

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=====

What Redford said is that there was a specific \_style\_ to the clothing, weaponry, and physiognomy in the Khorsabad representation which is particular to the Kushite (Dynasty 25) dynasty, and which he would not have expected to see during the reign of Tefnakhte (Dynasty 24). He notes, however, that Fazzini at Brooklyn has shown some Kushitic style does appear in Dynasty 24 prior to the total takeover of the Kushitic dynastic house, which may argue (as I noted before) overlapping dynastic houses (the most likely explanation (Libyans ruling in the north, and Kushites ruling in the south)), or



prolepsis (that is, scenes were added later when the event had passed and showed the \_later\_ ruling house as doing a deed, when, in fact, it was done by its predecessors).

He is not implying "segregation" or anything about the racial makeup of \_Egypt\_itself: this is about ruling houses and who held power for conducting the Khorsabad intervention. He is casting doubt upon Reade's contention that the Libyan forces were in total control in Egypt (thus attributing the intervention into Khorsabad (in Iraq) to Tefnakhte, a Libyan king) using art imagery \_as a dating method\_, which is Reade's contention. Redford admits this particular scene shows definite problems in trying to attribute a specific event to a certain king or dynasty, especially near the transition period between the two, \_because\_ of the problems of overlapping dynasties and prolepsis.

Is this explanation any clearer now? Redford's comment really is not about the issues which you bring up was the point: it's about dating issues, only.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

=====

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> > \_Egypt, Canaan, And Israel In Ancient Times\_ (1992)

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> > "The second piece of circumstantial evidence is an inference

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> > present in Egypt before 720 B.C...."

> >

> > This is why he cannot be sure, as Reade seems to do (whom he

cites),

> > that dating by imagery\_ is useful as a means of dating an

event.

> > There is a possibility of overlapping reigns, included differing

art

> > style (which Redford mentions in re: Brooklyn), and even

proleptic

> > depiction (anachronistic representation of something as existing

> > before its proper or historical time).

> >

> > I believe most Egyptologists hold today there were likely  
> > overlapping reigns involved as the Kushitic dynasties began in

the

> > south at the same time the Saitic dynasties were still holding

sway

> > in the north of Egypt. However, it is also known that the

Kushitic

> > dynasties did use proleptic representations and references to  
> > themselves in lands conquered by the Saitic dynasties as well.  
> >  
> > Beyond that, Redford is not making any statement about the

racial

> > composition of Egypt, but of art styles which were distinct to

both

> > dynasties.

> >

> > HTH.

> >

> > Regards --

> >

> > Katherine Griffis-Greenberg

> >

> > University of Alabama at Birmingham

> > UAB Options/Special Studies

> >

> > <http://www.griffis-consulting.com>

| 2675|2002-06-29 23:39:24|willie bennett|Re: Racial Perspectives|

Somebody White in the cracker sense of the word needs to take a close look at Hor-em-aket (the so called sphinx). That way when "extreme Afrocentrics" like me call KMT Black you can think of the face of that 10,000 year old monument and take that word 'Negroid' back to the 1950's with you. It is insulting and you should do better.

And who is this saying that "we have to be corrected"? Where have they been for the past 150 years? Mumbleing? They certainly have failed to get the word out. We have had to fight uphill for generations to correct HISTORY and give voice to OURSTORY. For all these years people have done physical harm to us under the guise that we are simply leeches on civilization, and today you want us to accept your version of Africa.

NO.

W.B.

>From: "neseret" <[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Racial Perspectives

>Date: Sat, 29 Jun 2002 12:29:43 -0000

>

>--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), Djehuti Sundaka wrote:

>

>"Donald Redford

>\_Egypt, Canaan, And Israel In Ancient Times\_ (1992)

>pages 347-348

>"The second piece of circumstantial evidence is an inference based

>upon the reliefs of the fifth room at Khorsabad. The costumes,

>weaponry, and physiognomy of some of the combatants depicted here in

>the battles and sieges associated with Ekron and Gibbethon seem to

>point to the Nile Valley. If Reade is correct in dating the content

>of these reliefs to the Philistine campaign of 720, then we must

>conclude that already before the battle of Raphia the Egyptians had

>acted upon the calls for assistance from Palestine and had

>dispatched auxiliary forces to the cities of the Philistine plain.

>The Negroid appearance, however, of some of the faces in the reliefs

>poses a problem, as Sudanese elements in Nilotic forces should not

>be expected prior to 711 B.C. If the racial type has been correctly

>identified, then we must either redate the reliefs of the fifth room

>to later in the reign, or assume that the sculptor introduced

>anachronistic details into his depiction of an event that had taken

>place much earlier."

>

>n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however,

>that the prognathous, "southern" mode of representing the human

>profile that we associate with the Sudanese art of the 25th Dynasty

>is already present in Egypt before 720 B.C.: see Neferut net Kemit:

>Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and

>notes thereto by R. A. Fazzini.'

>

>The above would seem to be a professional denial (or at most, a

>reluctant footnote admission) of a "mixed population" perspective

>when it comes to "Negroid" elements before the 25th Dynasty. This

>would be similar to another perspective I've heard stating

>that "there were no Negro elements present before the New Kingdom".

>

>When Afrocentrists of an extreme perspective claim the people of

>Kamat to have been "Black" in the "Negroid" sense of the word, they

>have to be corrected with the assertion of a "mixed population"

>perspective. When some standard history text states that the  
>people "belonged to the caucasoid classification of man," academia  
>seems to overlook any need for asserting the same correction."

>=====

>This was not Redford contention at all, and perhaps reading it  
>within its context would have been more instructive than reading it  
>for racial perspectives. Redford is talking about the \_dating\_ of  
>the imagery found at Khorsabad (in Iraq) of what appears to be  
>Egyptians. However, the weaponry, clothing and physiognomy (as  
>Redford noted) in style of the Egyptians portrayed a more Kushite  
>appearance than of the Saitic dynasties (which were Libyan), which  
>would have been expected \_if the dating of the Egyptian involvement  
>in the region is correct \*by imagery\*\_).

>

>His argument is it is Tefnakhte (one of the last kings of the  
>Libyan dynasty) who conducted the armed intervention into Khorsabad,  
>but admits that the style is more like that of the Kushite  
>dynasties. Thus, his argument is if the dating of the raid into  
>Khorsabad is at 720 BCE (which is in the middle of the Libyan/Saitic  
>dynasties, he argues), then one would not have expected the Kushitic  
>appearance of the soldiers (thus, not Tefnakhte would not be the  
>leader of the intervention). The Kushite dynasties begin about 10-  
>15 years later ca. 711 BCE(depending upon whose chronology dating  
>you adhere to here).

>

>As you note, but apparently did not understand, he also noted that  
>Brooklyn's catalogue and Fazzini's comments noted a "southern" [read  
>here: the 'prognathous mode of representing the human profile']  
>appearance in \_Saitic art\_ had been seen \_before\_ the advent of the  
>Kushitic dynasties. Thus his comment: "...the  
>prognathous, "southern" mode of representing the human profile that  
>we associate with the Sudanese art of the 25th Dynasty is already  
>present in Egypt before 720 B.C...."

>

>This is why he cannot be sure, as Reade seems to do (whom he cites),  
>that dating by imagery\_ is useful as a means of dating an event.  
>There is a possibility of overlapping reigns, included differing art  
>style (which Redford mentions in re: Brooklyn), and even proleptic  
>depiction (anachronistic representation of something as existing  
>before its proper or historical time).

>

>I believe most Egyptologists hold today there were likely  
>overlapping reigns involved as the Kushitic dynasties began in the  
>south at the same time the Saitic dynasties were still holding sway  
>in the north of Egypt. However, it is also known that the Kushitic  
>dynasties did use proleptic representations and references to

>themselves in lands conquered by the Saitic dynasties as well.  
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>Beyond that, Redford is not making any statement about the racial  
>composition of Egypt, but of art styles which were distinct to both  
>dynasties.  
>  
>HTH.  
>  
>Regards --  
>  
>Katherine Griffis-Greenberg  
>  
>University of Alabama at Birmingham  
>UAB Options/Special Studies  
>  
><http://www.griffis-consulting.com>  
>

---

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>  
| 2676|2002-06-30 06:33:47|djahuti.geo|Re: Racial Perspectives|  
This explanation is clearer. Thank you for your reply.

Djehuti Sundaka

--- In Ta\_Seti@y..., "neseret" wrote:  
> --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
> > "As you note, but apparently did not understand,"  
> >  
> > If I didn't understand the note, why would I have included it and  
> > added in my own statement "(or at most, a reluctant footnote  
> > admission)"?  
> >  
> > If a mixed population view is being maintained, why should there  
> be any surprise at seeing representations of people from Kash among  
> people who had resided in the Delta before the 25th Dynasty? Why  
> should there be surprise at actually seeing a mixed population being  
> represented in a mixed population unless some view of regional  
> segregation is being implied?  
> =====  
> What Redford said is that there was a specific \_style\_ to the  
> clothing, weaponry, and physiognomy in the Khorsabad representation



> which is particular to the Kushite (Dynasty 25) dynasty, and which  
> he would not have expected to see during the reign of Tefnakhte  
> (Dynasty 24). He notes, however, that Fazzini at Brooklyn has shown  
> some Kushitic style does appear in Dynasty 24 prior to the total  
> takeover of the Kushitic dynastic house, which may argue (as I noted  
> before) overlapping dynastic houses (the most likely explanation  
> (Libyans ruling in the north, and Kushites ruling in the south)), or  
> prolepsis (that is, scenes were added later when the event had  
> passed and showed the \_later\_ ruling house as doing a deed, when, in  
> fact, it was done by its predecessors).

>  
> He is not implying "segregation" or anything about the racial makeup  
> of \_Egypt\_itself: this is about ruling houses and who held power for  
> conducting the Khorsabad intervention. He is casting doubt upon  
> Reade's contention that the Libyan forces were in total control in  
> Egypt (thus attributing the intervention into Khorsabad (in Iraq) to  
> Tefnakhte, a Libyan king) using art imagery \_as a dating method\_,  
> which is Reade's contention. Redford admits this particular scene  
> shows definite problems in trying to attribute a specific event to a  
> certain king or dynasty, especially near the transition period  
> between the two, \_because\_ of the problems of overlapping dynasties  
> and prolepsis.

>  
> Is this explanation any clearer now? Redford's comment really is  
> not about the issues which you bring up was the point: it's about  
> dating issues, only.

>  
> Katherine Griffis-Greenberg  
>  
> University of Alabama at Birmingham  
> UAB Options/Special Studies

>  
> <http://www.griffis-consulting.com>

> =====

> > --- In Ta\_Seti@y..., "neseret" wrote:

> > > --- In Ta\_Seti@y..., Djehuti Sundaka wrote:

> > >

> > > "Donald Redford

> > > \_Egypt, Canaan, And Israel In Ancient Times\_ (1992)

> > > pages 347-348

> > > "The second piece of circumstantial evidence is an inference

> > based

> > > upon the reliefs of the fifth room at Khorsabad. The costumes,

> > > weaponry, and physiognomy of some of the combatants depicted

> > here in

> > > the battles and sieges associated with Ekron and Gibbethon seem

> to  
 >>> point to the Nile Valley. If Reade is correct in dating the  
 > content  
 >>> of these reliefs to the Philistine campaign of 720, then we must  
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 >>> dispatched auxiliary forces to the cities of the Philistine  
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 >>> anachronistic details into his depiction of an event that had  
 > taken  
 >>> place much earlier."  
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 >>> n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted,  
 > however,  
 >>> that the prognathous, "southern" mode of representing the human  
 >>> profile that we associate with the Sudanese art of the 25th  
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 >>> is already present in Egypt before 720 B.C.: see Neferut net  
 > Kemit:  
 >>> Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and  
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 > This  
 >>> would be similar to another perspective I've heard stating  
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 >>> Kamat to have been "Black" in the "Negroid" sense of the word,  
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 >>> have to be corrected with the assertion of a "mixed population"  
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 >>> would have been expected \_if the dating of the Egyptian  
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 >>> Libyan dynasty) who conducted the armed intervention into  
 > Khorsabad,  
 >>> but admits that the style is more like that of the Kushite  
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 >>> dynasties, he argues), then one would not have expected the  
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 >>> 15 years later ca. 711 BCE (depending upon whose chronology  
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 >>> you adhere to here).  
 >>>  
 >>> As you note, but apparently did not understand, he also noted  
 > that  
 >>> Brooklyn's catalogue and Fazzini's comments noted a "southern"  
 > [read  
 >>> here: the 'prognathous mode of representing the human profile']  
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 >>> Kushitic dynasties. Thus his comment: "...the  
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>>> depiction (anachronistic representation of something as existing  
>>> before its proper or historical time).  
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>>> I believe most Egyptologists hold today there were likely  
>>> overlapping reigns involved as the Kushitic dynasties began in  
> the  
>>> south at the same time the Saitic dynasties were still holding  
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> Kushitic  
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>>> themselves in lands conquered by the Saitic dynasties as well.  
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>>> Beyond that, Redford is not making any statement about the  
> racial  
>>> composition of Egypt, but of art styles which were distinct to  
> both  
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>>>  
>>> HTH.  
>>>  
>>> Regards --  
>>>  
>>> Katherine Griffis-Greenberg  
>>>  
>>> University of Alabama at Birmingham  
>>> UAB Options/Special Studies  
>>>  
>>> <http://www.griffis-consulting.com>  
| 2677|2002-06-30 06:37:44|djahuti.geo|Re: Racial Perspectives|  
The message you've replied to is a combination of my original post  
(message 2661) and the reply to it. You should check out message 2661  
to see the original message.

Djehuti Sundaka

--- In Ta\_Seti@y..., "osirica" wrote:

> Katherine, once again, your true colors shine through:

>

>

> The Negroid appearance, however, of some of the faces in the reliefs  
>> poses a problem, as Sudanese elements in Nilotic forces should not  
>> be expected prior to 711 B.C.

>

> This statement alone illustrates the annoying nature of your  
> positions Katherine. The "problem" you refer to is that the reality  
> of Black African elements in Nilotic forces does not fit comfortably  
> into what you and others in your circle hope/expect. At this point  
> over the years, I can only say with my arms in the air "What the  
heck

> more do you need?". This is really really irritating because you  
> keep speaking as if you went back in time and did not face what we  
> have brought to you before. Its your pride and ego again, and I see  
> right through it.

>

>

>> If the racial type has been correctly identified, then we must  
>> either redate the reliefs of the fifth room  
>> to later in the reign, or assume that the sculptor introduced  
>> anachronistic details into his depiction of an event that had  
taken

>> place much earlier."

>

> The latter assumption goes against consistent observation. And then  
> you leave yourself with a question of "why would the sculpture  
> introduce details" (which you call anachronistic... yet another  
> subtle way of saying, No Negroes should be Allowed)

>>

>> n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however,  
>> that the prognathous, "southern" mode of representing the human  
>> profile that we associate with the Sudanese art of the 25th

Dynasty

>> is already present in Egypt before 720 B.C.: see Neferut net  
Kemit:

>> Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and  
>> notes thereto by R. A. Fazzini.'

>

> Yep. Seems like Katherine doesn't take Negroid presence in Ancient  
> Egypt as usual. So we get words like

>>

> > The above would seem to be a professional denial (or at most, a  
> > reluctant footnote admission) of a "mixed population" perspective  
> > when it comes to "Negroid" elements before the 25th Dynasty. This  
> > would be similar to another perspective I've heard stating  
> > that "there were no Negro elements present before the New  
Kingdom".

>

> At this point I cannot determine if this is Katherine speaking or  
> someone else she is quoting. Please guys, stop having these debates  
> on here as if they haven't been done before. Take an Ancient  
> Etruscan, and an Ancient Nubian, mix them together and you have a  
> predominantly NEgroid in appearance "mixed" Black person. You want  
to  
> call him mixed, fine, who cares.

> >

> > When Afrocentrists of an extreme perspective claim the people of  
> > Kamat to have been "Black" in the "Negroid" sense of the word,  
they  
> > have to be corrected with the assertion of a "mixed population"  
> > perspective. When some standard history text states that the  
> > people "belonged to the caucasoid classification of man," academia  
> > seems to overlook any need for asserting the same correction."

>

> You are damn right. That other site I went to was ridiculous. The  
> owner even took an encyclopedia to "correct" me and I just told him  
> to compare what HE quoted in the encyclopedia to what he had "told  
> me" beforehand. Then i left, they are ridiculous.

>

> > =====

> > This was not Redford contention at all, and perhaps reading it  
> > within its context would have been more instructive than reading  
it

> > for racial perspectives. Redford is talking about the \_dating\_ of  
> > the imagery found at Khorsabad (in Iraq) of what appears to be  
> > Egyptians. However, the weaponry, clothing and physiognomy (as  
> > Redford noted) in style of the Egyptians portrayed a more Kushite  
> > appearance than of the Saitic dynasties (which were Libyan), which  
> > would have been expected \_if the dating of the Egyptian  
involvement

> > in the region is correct \*by imagery\*\_).

>

> Katherine, have you done, what you would consider an accurate  
> portrayal of what the identity of the Egyptians were? Calling them  
> mixed is irrelevant. There are no pure populations. ANd here is  
> another thing to note. The characteristics of "mixed" populations  
can

> come EITHER from intermarrying OR climate.

>

> >

> > His argument is it is Tefnakhte (one of the last kings of the

> > Libyan dynasty) who conducted the armed intervention into

> Khorsabad,

> > but admits that the style is more like that of the Kushite

> > dynasties. Thus, his argument is if the dating of the raid into

> > Khorsabad is at 720 BCE (which is in the middle of the

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> > dynasties, he argues), then one would not have expected the

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> > leader of the intervention). The Kushite dynasties begin about

10-

> > 15 years later ca. 711 BCE (depending upon whose chronology dating

> > you adhere to here).

>

> That's irrelevant. The Kushite dynasties would not determine the

> ethnic makeup of the soldiers. Again, Katherine, we will not assume

> that there has to be some overwhelming event to explain something

> that does not require it. The presence of the Kushite soldiers is

> more likely due to a strong presence which has been known to exist

> between the people in Upper Nubia and further south across Yemen,

> into Iraq. The Susa are known to be trading extensively with Nubia

> during this period and before.

> >

> > As you note, but apparently did not understand, he also noted that

> > Brooklyn's catalogue and Fazzini's comments noted a "southern"

> [read

> > here: the 'prognathous mode of representing the human profile']

> > appearance in \_Saitic art\_ had been seen \_before\_ the advent of

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> > Kushitic dynasties. Thus his comment: "...the

> > prognathous, "southern" mode of representing the human profile

that

> > we associate with the Sudanese art of the 25th Dynasty is already

> > present in Egypt before 720 B.C...."

>

> I don't understand why there is a necessity to diagram the human

> profile when there is a "contested" Black presence in anywhere of

the

> world outside of Central Africa.

>

> >

> > I believe most Egyptologists hold today there were likely

> > overlapping reigns involved as the Kushitic dynasties began in the  
 > > south at the same time the Saitic dynasties were still holding  
 sway  
 > > in the north of Egypt. However, it is also known that the  
 Kushitic  
 > > dynasties did use proleptic representations and references to  
 > > themselves in lands conquered by the Saitic dynasties as well.  
 >  
 > This is sensible, yet it does not address the comments made earlier,  
 > which I find redundantly annoying! Why do we still debate on  
 > the "problem" of Nilotic presence at a particular time? Everytime  
 you  
 > see a Black face somewhere in history, we are gonna have to discuss  
 > it in a contentious nature?  
 | 2678|2002-06-30 06:48:52|djahuti.geo|Re: Racial Perspectives|  
 "And who is this saying that "we have to be corrected"? Where have  
 they been for the past 150 years? Mumbleing? They certainly have  
 failed to get the word out."

In writing that I had been referring to the mainstream Eurocentric  
 perspective that is vocal in "correcting" one group about a certain  
 "mixed" population but is ever silent when standard texts promote the  
 same perspective in application to another group. Refer to message  
 2661 to read the original post.

Djehuti Sundaka

--- In Ta\_Seti@y..., "willie bennett" wrote:  
 > Somebody White in the cracker sense of the word needs to take a  
 close look  
 > at Hor-em-aket (the so called sphinx). That way when "extreme  
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 It is  
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 > word out. We have had to fight uphill for generations to correct  
 HISTORY and  
 > give voice to OURSTORY. For all these years people have done  
 physical harm  
 > to us under the guise that we are simply leeches on civilization,  
 and today



> you want us to accept your version of Africa.  
>  
> NO.  
>  
> W.B.  
>  
>  
>>From: "neseret"  
>>Reply-To: Ta\_Seti@y...  
>>To: Ta\_Seti@y...  
>>Subject: [Ta\_Seti] Re: Racial Perspectives  
>>Date: Sat, 29 Jun 2002 12:29:43 -0000  
>>  
>>--- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
>>  
>>"Donald Redford  
>>\_Egypt, Canaan, And Israel In Ancient Times\_ (1992)  
>>pages 347-348  
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>>upon the reliefs of the fifth room at Khorsabad. The costumes,  
>>weaponry, and physiognomy of some of the combatants depicted here  
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>>of these reliefs to the Philistine campaign of 720, then we must  
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> >Kamat to have been "Black" in the "Negroid" sense of the word, they  
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> >people "belonged to the caucasoid classification of man," academia  
> >seems to overlook any need for asserting the same correction."

> >=====

> >This was not Redford contention at all, and perhaps reading it  
> >within its context would have been more instructive than reading it  
> >for racial perspectives. Redford is talking about the \_dating\_ of  
> >the imagery found at Khorsabad (in Iraq) of what appears to be  
> >Egyptians. However, the weaponry, clothing and physiognomy (as  
> >Redford noted) in style of the Egyptians portrayed a more Kushite  
> >appearance than of the Saitic dynasties (which were Libyan), which  
> >would have been expected \_if the dating of the Egyptian involvement  
> >in the region is correct \*by imagery\*\_).

> >

> >His argument is it is Tefnakhte (one of the last kings of the  
> >Libyan dynasty) who conducted the armed intervention into  
Khorsabad,

> >but admits that the style is more like that of the Kushite  
> >dynasties. Thus, his argument is if the dating of the raid into  
> >Khorsabad is at 720 BCE (which is in the middle of the  
Libyan/Saitic

> >dynasties, he argues), then one would not have expected the  
Kushitic

> >appearance of the soldiers (thus, not Tefnakhte would not be the  
> >leader of the intervention). The Kushite dynasties begin about 10-  
> >15 years later ca. 711 BCE(depending upon whose chronology dating  
> >you adhere to here).

> >

> >As you note, but apparently did not understand, he also noted that  
> >Brooklyn's catalogue and Fazzini's comments noted a "southern"  
[read

> >here: the 'prognathous mode of representing the human profile']  
> >appearance in \_Saitic art\_ had been seen \_before\_ the advent of the  
> >Kushitic dynasties. Thus his comment: "...the  
> >prognathous, "southern" mode of representing the human profile that  
> >we associate with the Sudanese art of the 25th Dynasty is already

> >present in Egypt before 720 B.C...."

> >

> >This is why he cannot be sure, as Reade seems to do (whom he cites),

> >that dating by imagery\_ is useful as a means of dating an event.

> >There is a possibility of overlapping reigns, included differing art

> >style (which Redford mentions in re: Brooklyn), and even proleptic

> >depiction (anachronistic representation of something as existing

> >before its proper or historical time).

> >

> >I believe most Egyptologists hold today there were likely

> >overlapping reigns involved as the Kushitic dynasties began in the

> >south at the same time the Saitic dynasties were still holding sway

> >in the north of Egypt. However, it is also known that the Kushitic

> >dynasties did use proleptic representations and references to

> >themselves in lands conquered by the Saitic dynasties as well.

> >

> >Beyond that, Redford is not making any statement about the racial

> >composition of Egypt, but of art styles which were distinct to both

> >dynasties.

> >

> >HTH.

> >

> >Regards --

> >

> >Katherine Griffis-Greenberg

> >

> >University of Alabama at Birmingham

> >UAB Options/Special Studies

> >

> ><http://www.griffis-consulting.com>

> >

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>

>

>

>

---

> Chat with friends online, try MSN Messenger:  
<http://messenger.msn.com>  
| 2679|2002-06-30 07:24:49|Alex van Deelen|Re: Racial Perspectives|

> Message: 1

> Date: Sat, 29 Jun 2002 15:26:52 +0000

> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

> Subject: Re: Re: Racial Perspectives

>

>  
 > > --- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
 > >  
 > >  
 >  
 > >  
 > > As you note, but apparently did not understand, he also noted that  
 > > Brooklyn's catalogue and Fazzini's comments noted a "southern" [read  
 > > here: the 'prognathous mode of representing the human profile']  
 > > appearance in \_Saitic art\_ had been seen \_before\_ the advent of the  
 > > Kushitic dynasties. Thus his comment: "...the  
 > > prognathous, "southern" mode of representing the human profile that  
 > > we associate with the Sudanese art of the 25th Dynasty is already  
 > > present in Egypt before 720 B.C...."  
 > >  
 >  
 > The "prognathous mode" seems to have been used throughout  
 > Ancient Egyptian history. One of the most famous early  
 > images using this very prominently is, of course, the  
 > Sphinx.

I'm probably the first to have noticed this, isn't there a striking  
 similarity between the face of the Sphinx, and the face of  
 the older Djozer/Zoser? (See bottom of page at  
<http://www.geocities.com/vandeelen/Afrocentric/people.htm> )

Alex

| 2680|2002-06-30 08:38:57|a.manansala@attbi.com|Re: Racial Perspectives|

> Somebody White in the cracker sense of the word needs to take a close look  
 > at Hor-em-aket (the so called sphinx).

Please refrain from these kinds of comments. This is  
 actually a group aimed at debating these very issues.  
 However much you may disagree with Katherine, let's  
 stick to civil debate.

Regards,

Paul Kekai Manansala

| 2681|2002-06-30 10:37:01|osirica|Re: Racial Perspectives|

I blew that site apart. They were like "Please stop posting"  
 and "Caucasian ACTUALLY means..." I couldnt stop laughing. They  
 were doing their silly personal attacks, and I just kept laughing and

laughing. I was like Everyone is Caucasian!

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "osirica" wrote:

>> Katherine, once again, your true colors shine through:

>>

>>

>> The Negroid appearance, however, of some of the faces in the  
> reliefs

>>> poses a problem, as Sudanese elements in Nilotic forces should  
> not

>>> be expected prior to 711 B.C.

>>

>> This statement alone illustrates the annoying nature of your  
>> positions Katherine. The "problem" you refer to is that the  
reality

>> of Black African elements in Nilotic forces does not fit  
> comfortably

>> into what you and others in your circle hope/expect. At this  
point

>> over the years, I can only say with my arms in the air "What the  
> heck

>> more do you need?". This is really really irritating because you  
>> keep speaking as if you went back in time and did not face what  
we

>> have brought to you before. Its your pride and ego again, and I  
see

>> right through it.

>>

>>

>>> If the racial type has been correctly identified, then we  
must

>>> either redate the reliefs of the fifth room

>>> to later in the reign, or assume that the sculptor introduced

>>> anachronistic details into his depiction of an event that had  
> taken

>>> place much earlier."

>>

>> The latter assumption goes against consistent observation. And  
then

>> you leave yourself with a question of "why would the sculpture

>> introduce details" (which you call anachronistic... yet another

>> subtle way of saying, No Negroes should be Allowed)

>>>

>>> n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted,

> however,

>>> that the prognathous, "southern" mode of representing the human  
>>> profile that we associate with the Sudanese art of the 25th  
> Dynasty  
>>> is already present in Egypt before 720 B.C.: see Neferut net  
> Kemit:  
>>> Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57,  
and  
>>> notes thereto by R. A. Fazzini.'  
>>  
>> Yep. Seems like Katherine doesn't take Negroid presence in  
Ancient  
>> Egypt as usual. So we get words like  
>>>  
>>> The above would seem to be a professional denial (or at most, a  
>>> reluctant footnote admission) of a "mixed population"  
perspective  
>>> when it comes to "Negroid" elements before the 25th Dynasty.  
> This  
>>> would be similar to another perspective I've heard stating  
>>> that "there were no Negro elements present before the New  
> Kingdom".  
>>  
>> At this point I cannot determine if this is Katherine speaking or  
>> someone else she is quoting. Please guys, stop having these  
debates  
>> on here as if they haven't been done before. Take an Ancient  
>> Etruscan, and an Ancient Nubian, mix them together and you have a  
>> predominantly NEgroid in appearance "mixed" Black person. You  
want  
> to  
>> call him mixed, fine, who cares.  
>>>  
>>> When Afrocentrists of an extreme perspective claim the people  
of  
>>> Kamat to have been "Black" in the "Negroid" sense of the word,  
> they  
>>> have to be corrected with the assertion of a "mixed population"  
>>> perspective. When some standard history text states that the  
>>> people "belonged to the caucasoid classification of man,"  
> academia  
>>> seems to overlook any need for asserting the same correction."  
>>  
>> You are damn right. That other site I went to was ridiculous. The  
>> owner even took an encyclopedia to "correct" me and I just told  
him  
>> to compare what HE quoted in the encyclopedia to what he

had "told

> > me" beforehand. Then i left, they are ridiculous.

> >

> > > =====

> > > This was not Redford contention at all, and perhaps reading it

> > > within its context would have been more instructive than  
reading

> it

> > > for racial perspectives. Redford is talking about the \_dating\_

> of

> > > the imagery found at Khorsabad (in Iraq) of what appears to be

> > > Egyptians. However, the weaponry, clothing and physiognomy (as

> > > Redford noted) in style of the Egyptians portrayed a more  
Kushite

> > > appearance than of the Saitic dynasties (which were Libyan),

> which

> > > would have been expected \_if the dating of the Egyptian

> involvement

> > > in the region is correct \*by imagery\* \_).

> >

> > Katherine, have you done, what you would consider an accurate

> > portrayal of what the identity of the Egyptians were? Calling  
them

> > mixed is irrelevant. There are no pure populations. AND here is

> > another thing to note. The characteristics of "mixed" populations

> can

> > come EITHER from intermarrying OR climate.

> >

> > >

> > > His argument is it is Tefknakhte (one of the last kings of the

> > > Libyan dynasty) who conducted the armed intervention into

> > Khorsabad,

> > > but admits that the style is more like that of the Kushite

> > > dynasties. Thus, his argument is if the dating of the raid

into

> > > Khorsabad is at 720 BCE (which is in the middle of the

> > Libyan/Saitic

> > > dynasties, he argues), then one would not have expected the

> > Kushitic

> > > appearance of the soldiers (thus, not Tefnakhte would not be  
the

> > > leader of the intervention). The Kushite dynasties begin about

> 10-

> > > 15 years later ca. 711 BCE(depending upon whose chronology

dating

> > > you adhere to here).

> >

> > Thats irrelevant. The Kushite dynasties would not determine the

> > ethnic makeup of the soldiers. Again, Katherine, we will not assume

> > that there has to be some overwhelming event to explain something

> > that does not require it. The presence of the Kushite soldiers is

> > more likely due to a strong presence which has been known to exist

> > between the people in Upper Nubia and further south across Yemen,

> > into Iraq. The Susa are known to be trading extensively with Nubia

> > during this period and before.

> > >

> > > As you note, but apparently did not understand, he also noted

> > that

> > > Brooklyn's catalogue and Fazzini's comments noted a "southern"

> > [read

> > > here: the 'prognathous mode of representing the human profile']

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> > > Kushitic dynasties. Thus his comment: "...the

> > > prognathous, "southern" mode of representing the human profile

> > that

> > > we associate with the Sudanese art of the 25th Dynasty is already

> > > present in Egypt before 720 B.C...."

> >

> > I don't understand why there is a necessity to diagram the human

> > profile when there is a "contested" Black presence in anywhere of

> > the

> > world outside of Central Africa.

> >

> > >

> > > I believe most Egyptologists hold today there were likely

> > > overlapping reigns involved as the Kushitic dynasties began in

> > the

> > > south at the same time the Saitic dynasties were still holding

> > sway

> > > in the north of Egypt. However, it is also known that the

> > Kushitic

> > > dynasties did use proleptic representations and references to

> > > themselves in lands conquered by the Saitic dynasties as well.

> >

> > This is sensible, yet it does not address the comments made

> > earlier,

> > which I find redundantly annoying! Why do we still debate on



> > the "problem" of Nilotic presence at a particular time? Everytime  
> you  
> > see a Black face somewhere in history, we are gonna have to  
discuss  
> > it in a contentious nature?  
>  
> i told you know they are pulling out the carleton s coon hahaha  
> they are really reaching for straws know. check out my post on  
that  
> site  
| 2682|2002-06-30 10:44:43|osirica|Re: Racial Perspectives - Dont get caught in the dogma|  
For the sake of avoiding silly double entendres...

Everyone is mixed. So saying Mixed has no point. I told Katherine this the last time we exchanged, and she for some reason forgot again. The double meaning is to use mixed in one sense to talk about how almost every civilization has elements from far off lands, immigrants, and such... the other more devious meaning is to say that "mixed" refers to the Egyptians as looking like thier moms were white and their dads were Black. IN essence speaking about the lineage in a phenotypical way. The silly thing is, when you think about it. That is no different than some light skinned Black parent having a kid with a dark skinned Black parent.

Black people don't separate into "lighskinned mixed" and "dark pure", because culturally, and socially, the PRESENCE of Black characteristics in both types is what unites them. This presence was also in Ancient Egypt. When someone says "mixed" they are trying to imply that a substantial part of the population of A.Egypt did not possess at the LEAST those characteristics. This implication is false and grossly misleading.

| 2683|2002-06-30 10:47:35|osirica|Re: Racial Perspectives|  
Translation: It is bullshit when Whites complain about Black actors playing Ancient Egyptian roles because they think that's misleading, but when Italians and whites play the same roles, they are silently smiling...

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> "And who is this saying that "we have to be corrected"? Where have  
> they been for the past 150 years? Mumbleing? They certainly have  
> failed to get the word out."  
>  
> In writing that I had been referring to the mainstream Eurocentric  
> perspective that is vocal in "correcting" one group about a certain  
> "mixed" population but is ever silent when standard texts promote  
the  
> same perspective in application to another group. Refer to message

> 2661 to read the original post.  
>  
> Djehuti Sundaka  
>  
> --- In Ta\_Seti@y..., "willie bennett" wrote:  
>> Somebody White in the cracker sense of the word needs to take a  
> close look  
>> at Hor-em-aket (the so called sphinx). That way when "extreme  
> Afrocentrics"  
>> like me call KMT Black you can think of the face of that 10,000  
year  
> old  
>> monument and take that word 'Negroid' back to the 1950's with  
you.  
> It is  
>> insulting and you should do better.  
>> And who is this saying that "we have to be corrected"? Where have  
> they been  
>> for the past 150 years? Mumbleing? They certainly have failed to  
get  
> the  
>> word out. We have had to fight uphill for generations to correct  
> HISTORY and  
>> give voice to OURSTORY. For all these years people have done  
> physical harm  
>> to us under the guise that we are simply leeches on civilization,  
> and today  
>> you want us to accept your version of Africa.  
>>  
>> NO.  
>>  
>> W.B.  
>>  
>>  
>>>From: "neseret"  
>>>Reply-To: Ta\_Seti@y...  
>>>To: Ta\_Seti@y...  
>>>Subject: [Ta\_Seti] Re: Racial Perspectives  
>>>Date: Sat, 29 Jun 2002 12:29:43 -0000  
>>>  
>>>--- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
>>>  
>>>"Donald Redford  
>>>\_Egypt, Canaan, And Israel In Ancient Times\_ (1992)  
>>>pages 347-348  
>>>"The second piece of circumstantial evidence is an inference

based

>>> upon the reliefs of the fifth room at Khorsabad. The costumes,  
>>> weaponry, and physiognomy of some of the combatants depicted  
here

> in

>>> the battles and sieges associated with Ekron and Gibbethon seem  
to

>>> point to the Nile Valley. If Reade is correct in dating the  
> content

>>> of these reliefs to the Philistine campaign of 720, then we must

>>> conclude that already before the battle of Raphia the Egyptians  
had

>>> acted upon the calls for assistance from Palestine and had

>>> dispatched auxiliary forces to the cities of the Philistine  
plain.

>>> The Negroid appearance, however, of some of the faces in the  
> reliefs

>>> poses a problem, as Sudanese elements in Nilotic forces should  
not

>>> be expected prior to 711 B.C. If the racial type has been

> correctly

>>> identified, then we must either redate the reliefs of the fifth

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>>> anachronistic details into his depiction of an event that had  
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Dynasty

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Kemit:

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>>> when it comes to "Negroid" elements before the 25th Dynasty.

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>>> that "there were no Negro elements present before the New

Kingdom".

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> > >  
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Kushitic  
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> > >  
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> > > composition of Egypt, but of art styles which were distinct to  
both  
> > > dynasties.  
> > >  
> > > HTH.  
> > >  
> > > Regards --  
> > >  
> > > Katherine Griffis-Greenberg  
> > >  
> > > University of Alabama at Birmingham  
> > > UAB Options/Special Studies  
> > >  
> > > <http://www.griffis-consulting.com>  
> > >  
> >  
> >  
> >  
> >  
> >  
> > \_\_\_\_\_

> > Chat with friends online, try MSN Messenger:  
> <http://messenger.msn.com>  
| 2684|2002-06-30 11:05:12|osirica|There ya go!|  
<http://www.ankhonline.com/unite.htm>  
| 2685|2002-06-30 11:29:23|mansu\_musa|Re: There ya go!|  
--- In Ta\_Seti@y..., "osirica" wrote:  
> <http://www.ankhonline.com/unite.htm>

they are still going at it at that web site. know people are using  
some tests done on hair to prove they are caucasian. they are also  
using the mummy ginger to prove the egyptians were white.  
| 2686|2002-06-30 12:56:18|neseret|Re: Racial Perspectives - Dont get caught in the dogma|  
--- In Ta\_Seti@y..., "osirica" wrote:  
> For the sake of avoiding silly double entendres...  
>  
> Everyone is mixed. So saying Mixed has no point. I told Katherine  
> this the last time we exchanged, and she for some reason forgot  
> again. The double meaning is to use mixed in one sense to talk

about

> how almost every civilization has elements from far off lands,  
> immigrants, and such... the other more devious meaning is to say  
> that "mixed" refers to the Egyptians as looking like thier moms

were white and their dads were Black.

However Osirica wishes to interpret the term "mixed population" is,  
of course, his own.

However, for archaeologists and Egyptologists, to say that Egypt is  
a "mixed population" archaeologically means only that a "mixed  
population" indicates movements of people from varying points of a  
large space (such as Africa as a whole) and residing in a focal area  
(as in living in the Nile Valley). When they converge into that  
area, with intent to continuously reside there, they become a "mixed  
population" in that focal point, emerging as a new \_synthesized\_  
population which are geographically defined by that locale.

Thus, varied groups of peoples moved into the Nile Valley to reside  
there, and eventually (after residing there such to define themselves  
as part of the area), defined themselves as "Egyptians" /rmt n kmt  
(O49 inhabited land determinative)/, lit. the "people of Kmt."

For those of us who work in this field that is the sum total of our  
use of the term "mixed population," without a single reference to

any sort of "racial makeup," you will please note.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2687|2002-06-30 16:26:12|djahuti.geo|Re: Racial Perspectives [A Possible "Negro Strain" In Sudan]|

"Egypt, Canaan, And Israel In Ancient Times"

page 343

"Around 860 B.C. interest focuses on the Dongola reach with its ancient district capital of Napata, where the worship of Amun had thrived from the early 18th Dynasty; for here a power center was in process of forming around a family of influential Kushite chieftains. While their origins are shrouded in mystery, they were certainly of Sudanese stock and may have enjoyed a Negro strain in their ancestry."

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

>

| 2688|2002-06-30 17:51:55|mansu\_musa|refuting racist myths |  
The Dahomey, the Zimbabwe ruins, the Old Jenne civilization (where the oldest boats in human history were discovered) the Axum civilization, and of course Kemet. These are the distinct UNrelated groups... I don't even include the later groups. Now in Europe you have... Greece, and Greece was a mixed population... Which helped build Rome, which singlehandedly gave ALL of Europe civilization. ONLY the celts could claim their heritage as separated from Rome, but that's it. Now your problem is as follows. You are ignorant. You are uninformed. You are lazy. You do not believe that this information I give to you really exists, and when you find out that it does, you do not believe that our society tries to keep that information from you and me. So because of this laziness and ignorance you will ask me to give you proof. Well, my boy, you are on the internet, and you can start by looking it up yourself. Because you are too lazy to go to college like I did and learn it. You are also too lazy to go to REAL libraries and research it like I did. You are brainwashed because you forget that archaeological research on West Africa is rediculously small in comparison to Egypt and Europe. You also are naive enough to believe that the European colonizers kept the research and artifacts for themselves in the underground market. I will give you a little bit of info. Of course only great colleges like Stanford would be able to satisfy your criteria as "REAL" sources of info so here:  
<http://www-sul.stanford.edu/depts/ssrg/africa/history/hisking.html>  
And in Japan <http://www.okayama->

u.ac.jp/user/le/arch/news/wac/ogund1e.html Jenne, Kano, Axum, Zimbabwe. There are others, and I don't need to find 40. Four is more than enough. In fact, you study the ancient history of the Nigerian Delta region, and you will find a long history of civilizations. Like the Aztecs... their civilizations were destroyed by you know who!

Salts can also bleach

hair and mummies are dipped in natron (sodium carbonate, sodium, bicarbonate, sodium chloride)! A study of predynastic natural mummies showed conclusively that the hair had been bleached blond by natural salts in the soil. Even eye color becomes grey regardless of 'race' after death.

Strouhal, Eugen Evidence of the early penetration of Negroes into prehistoric Egypt. IN: Journal of African history 12 (1971) p. 1-9. 1971.

Strouhal studied predynastic hair remains and found that over 80 percent were of "Negroid" or "part-Negroid" type using the rigid extreme definition of "Negroid."

the question is can you trace a migration pattern into egypt from the siani peninsula. egyptains under thotemes iii sesotris invaded and colonized parts of the middle east which i believe were parts of jordan kannan palestine, which the egyptains did settled and possibly intermarry with the bedouin tribes men. there is even a story called the tales of sinhue where a high official in the court of seostris travels and befriends the same people he was oppressing.

the egyptains both guarded their formations from south to north General Weni also wrote his own autobiography. Battles in Palestine were fought to gain a buffer zone along the Isthmus of Suez. Once, when Weni was sent to repel raiding nomads, he wrote that he had to gather many recruits, including Nubians and then organize them in such a way that quarrel with each other or steal from communities along the way to the battle. He wrote extensively about the planning he did, but gives no details of the actual battle. He only says that they returned in peace after ravaging the land of the Sand-Dwellers. Weni went on a total of five missions to the land of the Sand-Dwellers.

sand dwellers referred to the bedouins the only people here.

let's not forget that the modern day palestinian is actually a combination of different ethnic groups meaning some are descended from african slaves, some are gypsies, and some are arabs that fled jordan.

: it is curlier than that of other nations

: Egyptians had curly hair more often than

: Europeans or Arabs. The majority did not

: have "Negroid" hair; if they did



: they could not have grown long hair and  
: beards, and we would not find straight  
: hair on mummies as often as we do.  
:  
: Thus the mathematical sciences originated in  
: the neighborhood of Egypt  
: Aristotle Babylonians used mathematics as  
: early or earlier than the Egyptians. The  
: ancient Greeks could observe what was  
: around them but were not archaeologists.  
: Their opinions as to whom invented various  
: branches of knowledge was mostly  
: speculation.

Egyptians had curly hair more often than Europeans or Arabs. The majority did not have "Negroid" hair; if they did they could not have grown long hair and beards, and we would not find straight hair on mummies as often as we do.

depends what mummies you talk about. if you mean the elder lady, rameses iii mummy, and other then yes. tutankhamon's mummy does not have straight hair.

there are also mummies like Sequoyia that do not have straight hair.

the cysteine bonds had been broken. When the disulphide bonds break, hair naturally straightens. Also, it has been known for sometime by forensic scientists that hair loses color after death. Salts can also bleach hair and mummies are dipped in natron (sodium carbonate, sodium bicarbonate, sodium chloride)! A study of predynastic natural mummies showed conclusively that the hair had been bleached blond by natural salts in the soil. Even eye color becomes grey regardless of 'race' after death.

and

: beards

1701, a French traveler reported that the King of Issini, in what is now the Ivory Coast, sported a long gray beard that was twisted into locks and decorated with 60 pieces of precious stones. According to the exhibition catalogue, the traveler estimated the beard was worth "a thousand crowns."

black people on the ivory coast are pretty unmixed and according to this source he could grow a beard

Timolaus: 'but that is a sign of really distinguished birth in Egypt, Lycinus. All freeborn children plait their hair until they reach manhood...' (Lucian, \_Navigations\_, paras 2-3)

the Egyptians, who wear no hair at any other time, when they lose a relative, let their beards and the hair of their heads grow long. herdotus is not the most accurate historian in the world. he could have misunderstood the false beard which the pharoahs wore. he also said the egyptians had wooly hairlike the colchians which also could have been a mistake.

"Why are the Ethiopians and Egyptians bandy-legged? Is it because of that the body of itself creates, because of disturbance by heat, like

loss of wood when they become dry? The condition of their hair supports

this theory; for it is curlier than that of other nations..."

(Aristotle, Problemata 909, 7)

"Hence when all the discoveries of this kind (practical) were fully developed, the sciences which relate neither to pleasure nor yet to the necessities of life were invented, and first in those places where men had leisure.

Thus the mathematical sciences originated in the neighborhood of Egypt, because there the priestly class was allowed leisure." (Aristotle, Metaphysics I.

I. 15, 1, trans. by H. Tredennick)

Lu-dingir-ra

On Red Hair:

"Egyptians used a material called henna (used for nails and lips, too) to dye their hair red. Scientific studies show that people used henna to conceal their gray hair from as early as 3400 BC. Henna is still used today. There is a body of evidence from paintings that depict the existence of people with red hair, such as the 18th Dynasty Hunutmehet. She had distinctive red hair mentioned by Grafton Smith. "

Wigs:

"In ancient Egypt, men and women used to shave their heads bald replacing their natural hair with wigs. Egyptian women did not walk around showing their bald heads, they always wore the wigs. Head shaving had a number of benefits. First, removing their hair made it much more comfortable in the hot Egyptian climate. Second, it was easy to maintain a high degree of cleanliness avoiding danger of lice infestation. In addition, people wore wigs when their natural hair was gone due to old age. However, even though the Egyptians shaved their heads, they did not think the bald look was preferable to having hair."

Extensions(Tracks in Ebonics):

"Wigs were very expensive. People who could not afford to buy wigs had to use the cheaper hair extensions. Hair extensions were often preferred because they could be tied up in the back. Egyptians

considered thicker hair as ideal, so hair extensions were also attached to the wigs to enhance ones appearance. "

Children's hair:

"Children had unique hairstyles in ancient Egypt. Their hair was shaved off or cut short except for a long lock of hair left on the side of the head, the so-called side-lock of youth. This s-shaped lock was depicted by the hieroglyphic symbol of a child or youth. Both girls and boys wore this style until the onset of puberty. Young boys often shaved their heads, while young girls wore their hair in plaits(how many middle-eastern cultures plait their hair?) or sometimes did up their hair in a ponytail style, hanging down the center of the back."

Egyptians had curly hair more often than  
: Europeans or Arabs.

Why do you think that is? It is because of the negroid admixture.

There was no wall separating Egypt from black Africa.

The majority did not

: have "Negroid" hair; if they did  
: they could not have grown long hair and  
: beards, and we would not find straight  
: hair on mummies as often as we do.

:

Some had thick and wavy hair just like Dominicans, some Puerto Ricans, or any other nation which had a significant number of people who had both caucasoid and negroid phenotypes. But according to Herodotus, many had wooly hair but not as coarse as sub-Saharan Africans

| 2689|2002-07-01 01:46:26|willie bennett|Re: Racial Perspectives|

Thank you for the clarification.

>From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: [Ta\_Seti] Re: Racial Perspectives

>Date: Sun, 30 Jun 2002 13:48:51 -0000

>

>"And who is this saying that "we have to be corrected"? Where have  
>they been for the past 150 years? Mumbleing? They certainly have  
>failed to get the word out."

>

>In writing that I had been referring to the mainstream Eurocentric  
>perspective that is vocal in "correcting" one group about a certain  
>"mixed" population but is ever silent when standard texts promote the  
>same perspective in application to another group. Refer to message  
>2661 to read the original post.

>

>Djehuti Sundaka

>

>--- In Ta\_Seti@y..., "willie bennett" wrote:

>> Somebody White in the cracker sense of the word needs to take a

>close look

>> at Hor-em-aket (the so called sphinx). That way when "extreme

>Afrocentrics"

>> like me call KMT Black you can think of the face of that 10,000 year

>old

>> monument and take that word 'Negroid' back to the 1950's with you.

>It is

>> insulting and you should do better.

>> And who is this saying that "we have to be corrected"? Where have

>they been

>> for the past 150 years? Mumbleing? They certainly have failed to get

>the

>> word out. We have had to fight uphill for generations to correct

>HISTORY and

>> give voice to OURSTORY. For all these years people have done

>physical harm

>> to us under the guise that we are simply leeches on civilization,

>and today

>> you want us to accept your version of Africa.

>>

>> NO.

>>

>> W.B.

>>

>>

>>>From: "neseret"

>>>Reply-To: Ta\_Seti@y...

>>>To: Ta\_Seti@y...

>>>Subject: [Ta\_Seti] Re: Racial Perspectives

>>>Date: Sat, 29 Jun 2002 12:29:43 -0000

>>>

>>>--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

>>>

>>>"Donald Redford

>>>\_Egypt, Canaan, And Israel In Ancient Times\_ (1992)

>>>pages 347-348

>>>"The second piece of circumstantial evidence is an inference based

>>>upon the reliefs of the fifth room at Khorsabad. The costumes,

>>>weaponry, and physiognomy of some of the combatants depicted here

>in

>>>the battles and sieges associated with Ekron and Gibbethon seem to

>>>point to the Nile Valley. If Reade is correct in dating the

>content

>>>of these reliefs to the Philistine campaign of 720, then we must  
>>>conclude that already before the battle of Raphia the Egyptians had  
>>>acted upon the calls for assistance from Palestine and had  
>>>dispatched auxiliary forces to the cities of the Philistine plain.

>>>The Negroid appearance, however, of some of the faces in the  
>reliefs

>>>poses a problem, as Sudanese elements in Nilotic forces should not  
>>>be expected prior to 711 B.C. If the racial type has been

>correctly

>>>identified, then we must either redate the reliefs of the fifth

>room

>>>to later in the reign, or assume that the sculptor introduced  
>>>anachronistic details into his depiction of an event that had taken  
>>>place much earlier."

>>>

>>>n. 140 Cf. Tadmor, BA 29 (1966), 94. It should be noted, however,  
>>>that the prognathous, "southern" mode of representing the human  
>>>profile that we associate with the Sudanese art of the 25th Dynasty  
>>>is already present in Egypt before 720 B.C.: see Neferut net Kemit:  
>>>Egyptian Art from the Brooklyn Museum (Tokyo, 1984), no. 57, and  
>>>notes thereto by R. A. Fazzini.'

>>>

>>>The above would seem to be a professional denial (or at most, a  
>>>reluctant footnote admission) of a "mixed population" perspective  
>>>when it comes to "Negroid" elements before the 25th Dynasty. This  
>>>would be similar to another perspective I've heard stating  
>>>that "there were no Negro elements present before the New Kingdom".

>>>

>>>When Afrocentrists of an extreme perspective claim the people of  
>>>Kamat to have been "Black" in the "Negroid" sense of the word, they  
>>>have to be corrected with the assertion of a "mixed population"  
>>>perspective. When some standard history text states that the  
>>>people "belonged to the caucasoid classification of man," academia  
>>>seems to overlook any need for asserting the same correction."

>>>=====

>>>This was not Redford contention at all, and perhaps reading it  
>>>within its context would have been more instructive than reading it  
>>>for racial perspectives. Redford is talking about the \_dating\_ of  
>>>the imagery found at Khorsabad (in Iraq) of what appears to be  
>>>Egyptians. However, the weaponry, clothing and physiognomy (as  
>>>Redford noted) in style of the Egyptians portrayed a more Kushite  
>>>appearance than of the Saitic dynasties (which were Libyan), which  
>>>would have been expected \_if the dating of the Egyptian involvement  
>>>in the region is correct \*by imagery\*\_).

>>>

> > > His argument is it is Tefnakhte (one of the last kings of the  
 > > > Libyan dynasty) who conducted the armed intervention into  
 > Khorsabad,  
 > > > but admits that the style is more like that of the Kushite  
 > > > dynasties. Thus, his argument is if the dating of the raid into  
 > > > Khorsabad is at 720 BCE (which is in the middle of the  
 > Libyan/Saitic  
 > > > dynasties, he argues), then one would not have expected the  
 > Kushitic  
 > > > appearance of the soldiers (thus, not Tefnakhte would not be the  
 > > > leader of the intervention). The Kushite dynasties begin about 10-  
 > > > 15 years later ca. 711 BCE (depending upon whose chronology dating  
 > > > you adhere to here).  
 > > >  
 > > > As you note, but apparently did not understand, he also noted that  
 > > > Brooklyn's catalogue and Fazzini's comments noted a "southern"  
 > [read  
 > > > here: the 'prognathous mode of representing the human profile']  
 > > > appearance in \_Saitic art\_ had been seen \_before\_ the advent of the  
 > > > Kushitic dynasties. Thus his comment: "...the  
 > > > prognathous, "southern" mode of representing the human profile that  
 > > > we associate with the Sudanese art of the 25th Dynasty is already  
 > > > present in Egypt before 720 B.C...."  
 > > >  
 > > > This is why he cannot be sure, as Reade seems to do (whom he  
 > cites),  
 > > > that dating by imagery\_ is useful as a means of dating an event.  
 > > > There is a possibility of overlapping reigns, included differing  
 > art  
 > > > style (which Redford mentions in re: Brooklyn), and even proleptic  
 > > > depiction (anachronistic representation of something as existing  
 > > > before its proper or historical time).  
 > > >  
 > > > I believe most Egyptologists hold today there were likely  
 > > > overlapping reigns involved as the Kushitic dynasties began in the  
 > > > south at the same time the Saitic dynasties were still holding sway  
 > > > in the north of Egypt. However, it is also known that the Kushitic  
 > > > dynasties did use proleptic representations and references to  
 > > > themselves in lands conquered by the Saitic dynasties as well.  
 > > >  
 > > > Beyond that, Redford is not making any statement about the racial  
 > > > composition of Egypt, but of art styles which were distinct to both  
 > > > dynasties.  
 > > >  
 > > > HTH.  
 > > >

```
> > > Regards --  
> > >  
> > > Katherine Griffis-Greenberg  
> > >  
> > > University of Alabama at Birmingham  
> > > UAB Options/Special Studies  
> > >  
> > > http://www.griffis-consulting.com  
> > >  
> > >  
> > >  
> > >  
> > >  
_____  
> > Chat with friends online, try MSN Messenger:  
> http://messenger.msn.com  
>
```

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>  
| 2690|2002-07-01 03:01:34|trogoduya|Racial Myths has come to you|  
You claimed Egyptians shaved their hair and wore wigs, yet on the  
following message you write:

"Some had thick and wavy hair just like Dominicans, some Puerto Ricans, or any other nation which had a significant number of people who had both caucasoid and negroid phenotypes. But according to Herodotus, many had wooly hair but not as coarse as sub-Saharan Africans."

You also claim Egyptians dyed their hair- then how could they dye it if they were bald?

So I ask you again, how can anyone comment on Egyptian hair if you claim they shaved it off and wore wigs? And why are you claiming Greece is mixed? All scientific studies have actually demonstrated Greeks to be one of the purest Europeans.

"Now in Europe you have... Greece, and Greece was a mixed population... Which helped

build Rome, which singlehandedly gave ALL of Europe civilization. ONLY the celts could claim their heritage as separated from Rome, but that's it."

You know nothing about Europe. Why are you sticking that big black nose in Europe and attempting to claim Europe is a black civilization? It is not. Or else Africa would be like Europe! It is not! This is envy for what Europe has. It is quite simple- you will not find anything of Africa in Europe-not in the people, not in the creations. You're searching in the wrong place.

Africans are naturally tribal. African civilization is not like European civilization. Europeans believe in independence, competition, the self. Africans believe in tribal societies, the extended self, harmony. The African is paradox to the European which explains why Africa is not like Europe.

| 2691|2002-07-01 03:08:58|trogodyta|Re: Fwd: DNA reveals black genes in white Britons|  
"Not quite on topic, but probably of interest to many here.  
> The estimates of "black genes" in Britons seems very low  
> considering the data I'm aware of."

And what "data" would that be? There are no reasons to assume it would be any greater.

| 2692|2002-07-01 03:38:18|trogodyta|How Nubians became "Negroid"|  
As we already know, North Africa is an area inhabited by Caucasoids and with the Negroid element being rather small, not to mention recent. Here I present a genetic study which notes a gene flow from Sub-Sahara Africa to the Nile Valley and that this caused "morphological changes" in Nubians. This of course began in the Merotic population and correlates with the fall of Nubia and it being overran with Ethiopians.

mtDNA analysis in ancient Nubians supports the existence of gene flow between sub-Sahara and North Africa in the Nile Valley

The HpaI (np3,592) mitochondrial DNA marker is a selectively neutral mutation that is very common in sub-Saharan Africa and is almost absent in North African and European populations. It has been screened in a Meroitic sample from ancient Nubia through PCR amplification and posterior enzyme digestion, to evaluate the sub-Saharan genetic influences in this population. From 29 individuals analysed, only 15 yield positive amplifications, four of them (26.7%) displaying the sub-Saharan African marker. Hpa I (np3,592) marker is



present in the sub-Saharan populations at a frequency of 68.7 on average. Thus, the frequency of genes from this area in the Merotic Nubian population can be estimated at around 39% (with a confidence interval from 22% to 55%). The frequency obtained fits in a south-north decreasing gradient of Hpa I (np3,592) along the African continent. Results suggest that morphological changes observed historically in the Nubian populations are more likely to be due to the existence of south-north gene flow through the Nile Valley than to in-situ evolution.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=9158841&dopt=Abstract)

cmd=Retrieve&db=PubMed&list\_uids=9158841&dopt=Abstract

| 2693|2002-07-01 03:44:26|trogodyta|Population history of north Africa: evidence from classical genetic|

The following genetic study once again emphasises the relation between North Africans (predominantly Caucasoid) and Europeans. This again should be no real surprise to anyone who accepts historical and anthropological reality. There are a few points to observe:

1. Libyans and Egyptians were shown to have the smallest genetic distance with Europeans.
2. The contribution of Sub-Saharan DNA was small.

Bosch E, Calafell F, Perez-Lezaun A, Comas D, Mateu E, Bertranpetit J.

Laboratori d'Antropologia, Facultat de Biologia, Universitat de Barcelona, Catalonia, Spain.

After an intensive bibliographic search, we compiled all the available data on allele frequencies for classical genetic polymorphisms referring to North African populations and synthesized the data in an attempt to reconstruct the populations' demographic history using two complementary methods: (1) principal components analysis and (2) genetic distances represented by neighbor-joining trees.

In both analyses the main feature of the genetic landscape in northern Africa is an east-west pattern of variation pointing to the differentiation between the Berber and Arab population groups of the northwest and the populations of Libya and Egypt. Moreover, Libya and Egypt show the smallest genetic distances with the European

populations, including the Iberian Peninsula.

The most plausible interpretation of these results is that, although demic diffusion during the Neolithic could explain the genetic similarity between northeast Africa and Europe by a parallel process of gene flow from the Near East, a Mesolithic (or older) differentiation of the populations in the northwestern regions with later limited gene flow is needed to understand the genetic picture. The most isolated groups (Mauritanians, Tuaregs, and south Algerian Berbers) were the most differentiated and, although no clear structure can be discerned among the different Arab- and Berber-speaking groups, Arab speakers as a whole are closer to Egyptians and Libyans. By contrast, the genetic contribution of sub-Saharan Africa appears to be small.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=9164042&dopt=Abstract)  
cmd=Retrieve&db=PubMed&list\_uids=9164042&dopt=Abstract  
| 2694|2002-07-01 04:00:39|trogodyta|Origin of Egyptian Agriculture|  
From Guns, Germs and Steel, p. 182

"Why did the same plant package launch food production throughout western Eurasia? Was it because the same set of plants occurred in the wild in many areas, were found useful there just as in the Fertile Crescent, and were independently domesticated? No, that's not the reason. First, many of the Fertile Crescent's founder crops don't even occur in the wild outside Southwest Asia. For instance, none of the eight main founder crops except barley grows wild in Egypt

...

But the foods to fuel that spectacular rise were originally absent in Egypt. The sphinx and the pyramids were built by people fed on crops originally native to the Fertile Crescent, not to Egypt."

| 2695|2002-07-01 04:10:58|trogodyta|Basque Beauties|  
The Basques of Europe represent the original Western European. Having remained isolated from external invasions and composed of 100% European DNA, it makes sense to see what they look like.

Here, in this next webpage, you can view a collection of Basque women. Note the variety and beauty of the Europoid race, knowing this is how a true European looks like. Countless genetic studies have been conducted on the Basques and have rendered them completely native to Europe and totally non-Indo-European. Their nearest relatives are Welsh, Irish, Scots, Iberians (Spanish, Portuguese,

French).

Still you can note the array of colours which are seen on all Europeans and contrary to Afrocentric wishes, these are the product of being European and not mixed.

Enjoy....

<http://www.geocities.com/unaiwolf/bb/>

| 2696|2002-07-01 04:17:33|trogodyta|Racial Types of Paleolithic Egyptians |

Racial Types of Paleolithic Egyptians

In the period 40,000-25,000 BC, the first humans in the world with "modern behavior" appeared in Europe and adjacent areas. This means the first evidence of culture, art, advances in technology, and that sort of thing. The use of microliths was a major advancement that marked "the modern human revolution." These first appeared in Europe, Russia, and the Middle East. The first use of microliths in Egypt wasn't until around 11,000 B.C. at a site called Tushka.

According to EGYPT BEFORE THE PHARAOHS, by Michael Hoffman (NY, Barnes and Noble, 1993), on page 93, these people had large brains. Their average cranial capacity was 1,452 cc. This is almost identical to the brain size of modern northern Europeans, 1,453 cc by one measure. Modern Cairo natives average only 1,302 cc. Modern African blacks average 1,295 cc. (Source: RACE, EVOLUTION AND BEHAVIOR, by J. Philippe Rushton. New Brunswick, NJ, Transaction Publishers, 1995, pages 124, 119, and 119 again)

All of North Africa was once occupied by a large-brained, white Cro-Magnoid racial type, which often had red hair and blue eyes. Traces of this type persisted into later times with blond Guanches of the Canary Islands, blond Berbers, blond ancient Libyans, and blond and red-haired ancient Egyptians.

The Paleolithic Mechta-el-Arbi type, from Algeria, also known as the Afalou type, or the Afalou-bou-Rommel type, had one of the largest brains of any humans that ever existed. It also had big bones and a massive jaw. It was very very different from the modern inhabitants of north Africa.

Here is a quotation about the first Egyptians from THE PREHISTORY OF EGYPT, FROM THE FIRST EGYPTIANS TO THE FIRST PHARAOHS, by Beatrix Midant-Reynes. Oxford, Blackwell Publishers, 2000:

Pages 65-66:

"At Tushka, 250 kilometres upstream from Aswan, site 8905, on the west bank, consists of a vast collection of Qadan remains among the

sand-dunes, at the edge of a marshy area....The occupants of graves 12, 13, and 18 had bovid horns placed by their heads. It is certainly tempting to see here all the first signs of the privileged relationship which existed in later times, during the Egyptian pharaonic period, between men and cattle/bulls (still favoured by Upper Nile pastoralists in modern times)."

"Two skeletons were found at Esna, apparently in association with Fakhurian material (Lubell 1971). From an anthropological point of view, all the human skeletons in the Nile valley that have been found in association with microlithic industries (totalling a little more than a hundred so far) are of the Mechta-el-Arbi (or Mechta-Afalou) type, which was defined partly on the basis of about 30 skeletons discovered in one of the great snail-consuming communities (escargotieres) of the Upper Capsian at Mechta-el-Arbi in Algeria. This type, the north African Cromagnoid, is the only form of human associated with the Iberomaurusian; the evulsion of the incisors is a cultural trait peculiar to this group, a 'mutilation' which was totally unknown among the Nilotic people." The Capsian Culture existed in Spain and Algeria.

"What were these 'Mechtoids' doing in the Nile valley? Several characteristics differentiate the Nile examples from those of north Africa, such as higher cheekbones in the face and a more exaggerated prognathism; in addition they never practised dental extraction. Where, then, did they come from? Certainly not from north Africa, since they are thousands of years earlier than the people of the Iberomaurusian complex. They may possibly derive from the proto-Cromagnons of Qafzeh, as Vandermeersch (1981) suggests (see also Tiller 1992). Alternatively they may have simply evolved towards this physical type independently within the Nile valley, although unfortunately this is difficult to prove since we know nothing of the human types who preceded them. It is therefore with a certain degree of circumspection that modern humans, emerging from unknown stock, first appeared and established themselves along the Nile valley."

Qafzeh, in Israel, was inhabited around 100,000 BC by "anatomically modern humans." This is a term used to refer to hominids who physically could pass for modern New Guinea natives or something of that sort, but had no culture or "human" behavior. Cro-Magnons appeared in Europe around 30,000 BC. They were extremely different from the small-brained negroid inhabitants of Qafzeh. They had huge brains, large chins, and were orthognathic. This book says that Egypt appears to have been uninhabited for thousands of years before the arrival of the first modern people. They were extremely different in physical type. They had microliths and were much more advanced than the earlier extremely primitive hominids. Where did they come from? There really are only two possibilities, from Spain and Algeria to

the west, or Israel to the east. The Afalou type extends across North Africa with minor traces in the Middle East. They resembled the Cro-Magnons of Europe much more than the contemporary inhabitants of the Middle East.

They probably came from Europe via Spain. Another theory is that Cro-Magnons could have originated in Algeria or Morocco. It's possible, but unlikely.

Later, the Mediterranean Race was to invade Egypt from the Middle East. Meditteranids migrated across North Africa and then into Spain and Portugal. It seems probable that the Berber and Egyptian languages came with these later invaders. This is highly speculative, but Basque may be a mixture of the Mechta language with the later Berber-type language.

Harvard Professor Carleton Coon wrote that Caucasoids once extended in northeast Africa as far south as Kenya.

This would have been at the same time as Tushka.

| 2697|2002-07-01 04:19:51|trogodyta|Souss of Morocco|

"Human mitochondrial DNA sequence variation in the Moroccan population of the Souss area.

Brakez Z, Bosch E, Izaabel H, Akhayat O, Comas D, Bertranpetit J, Calafell F.

Laboratoire de Biologie Cellulaire et Moléculaire, Faculté des Sciences, Université Ibnou-Zohr, Agadir, Morocco.

**BACKGROUND:** Various populations have contributed to the present-day gene pool of Morocco, including the autochthonous Berber population, Phoenicians, Sephardic Jews, Bedouin Arabs and sub-Saharan Africans.

**OBJECTIVE:** The primary objective of the study was to complete a genetic description of the Berber-speaking population in the Souss region of southern Morocco, based on mitochondrial DNA (mtDNA) sequence analysis. **SUBJECTS AND METHODS:** The first hypervariable segment of the mtDNA control region was sequenced in a sample of 50 individuals from the Souss Valley, and the results compared with the extensive body of data available on mtDNA sequence variation in Europe and sub-Saharan Africa. **RESULTS:** Thirty-four different sequences were found: an estimated 68% of the sequences occurred throughout Europe, West Asia and North Africa, 26% originated in sub-Saharan Africa, and 6% belonged to the North African specific haplogroup U6. The Souss Valley mtDNA sequences indicated the presence of two populations which expanded at different times: the West Eurasian sequences in the Souss sample had a smaller average number of pairwise differences than pairs of sub-Saharan sequences. **CONCLUSION:** Detailed knowledge of the possible geographic origin of each sequence facilitated an interpretation of both internal diversity parameters and between-population relationships. The sub-

Saharan admixture in the Souss Valley matched the south-north cline of sub-Saharan influence in North Africa, also evident in the genetic distances of North African populations to Europeans and sub-Saharan Africans.

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Morocco is located in the extreme north-western corner of Africa; the present Moroccan population is made up of both Berber- and Arabic-speaking groups whose language belongs to the Afroasiatic family (Ruhlen 1987). Berbers are descendants of the autochthonous population of Morocco. Neolithic farmers may have introduced their Afroasiatic language (Renfrew 1991, Barbujani, Pilastro, De Domenico et al. 1994) into North Africa, which has since differentiated into 30 different languages, spoken from Egypt to Morocco and from the Gibraltar Straits to northern Senegal. Since that time, the first important invasion was that of the Phoenicians coming from the East Mediterranean sea-coast around 1000 BC, who represented almost one-tenth of the North African population at the time of the Roman conquest, in 146 BC (Julian 1961, Gaid 1990). After the destruction of the temple of Jerusalem, Jewish communities also settled in many North African localities during the 1st century AD. By the end of the 7th century, Arab armies arrived to expand the Islamic religion and the Arabic language into North Africa. It had a strong cultural importance but the demographic impact does not seem to have been of quantitative importance (Newman 1995). The late 10th century witnessed an important movement of Arab populations, which continued for centuries. Those were mostly Bedouin Arabs (Brignon, Amine, Boutaleb et al. 1967). From their interactions with the Berbers arose the Moorish culture, which extended both to the south into the Sahara and north into Spain. Other immigrants came gradually from the north and from the south (Black slaves from Sudan and Sahel). All these populations could have contributed to the present Moroccan gene pool.

...

The haplogroups constituting the mtDNA pool of sub-Saharan Africa have been well established (Chen, Torroni, Excoffier et al. 1995), as well as their correspondence with control region motifs (Watson et al. 1997, Rando et al. 1998, Macaulay et al. 1999); these haplogroups have rarely been found in individuals of non-African descent. This is also the case

with European (and, more generally, West Eurasian) haplogroups (Torroni et al. 1996, Macaulay et al. 1999). Thus, in almost all cases, the sequence motifs in the control region can point to a sub-Saharan African or to a West Eurasian origin for any given mtDNA sequence. In this way, Rando et al. (1998) found that up to a quarter of the North-West African maternal lineages originated South of the Sahara.

...

After haplogroup assignment one can infer the broad geographic origin of every sequence. Haplogroups L1b, L2 and L3a are likely to have a sub-Saharan African origin since they are most frequent in that region and rare elsewhere (Watson et al. 1997); haplogroup U6 may have originated in North Africa (Rando et al. 1998), and all other haplogroups found in the Souss population are found throughout Europe, West Asia and North Africa. Thus, the origins of the mtDNA sequences in the Souss population can be summarized as 68% West Eurasian, 6% North African and 26% sub-Saharan African. The same sequence partition can be assessed for other Northern African populations, by considering that L haplogroups have a sub-Saharan African origin, U6 is autochthonous North African and all others but the East Asian (A to F) haplogroups have a broad European-West Asian distribution. When the sequence origins of Souss Valley sequences are compared to those of other North African populations (table 2), it can be seen that the populations south of Souss contain larger amounts of sub-Saharan African sequences (Saharawi, 44%; Mauritanian, 43%), while the populations north of Souss present smaller sub-Saharan fractions (North Central Moroccan Berber, 3% ), with the exception of Moroccan Arabs (22%).

.

| 2698|2002-07-01 04:34:28|trogodyta|Craniofacial morphology|  
One of the most common ways of assessing population relationships has been the comparative analysis of skull types. Such a study was carried out by the physical anthropologist C. Loring Brace and five co-researchers (Brace et al., 1993) who statistically analyzed a range of 24 cranial measurements from diverse world samples, including ancient Egyptians. The results of the analysis suggest that ancient Egyptian crania had elements in common with those from Southwest Asia and Neolithic Europe, as well as North and Northeast Africa. However, the Egyptian skulls showed very little similarity to African crania from the more distant south and west. The plot below shows, as accurately as is possible in two dimensions, the relationships between craniofacial configurations of the various regional samples. The predynastic sample from Upper Egypt lies very close to the West Eurasian group but also shows tendencies toward

some neighboring African groups; this should not be surprising given Egypt's geographical position near the crossroads of Africa, Asia, and Europe. The northern Egyptians deviate even more strongly from the tropical African pattern, and indeed their closest relatives appear to be western Eurasians and coastal North Africans. Notice that the pooled group of Sub-Saharan Africans from the southern, central, and western regions of the continent does not resemble Egyptians at all: this group is plotted very distant from both ancient Egyptian samples. Similar conclusions are reached by Howells (1989, 1995) and Froment (1992, 1994)

<http://www.geocities.com/enbp/physanth.html>

<http://www.geocities.com/enbp/diagrams/mds.jpg>

| 2699|2002-07-01 04:35:54|trogodyta|Hair|

Numerous mummies with hair still attached to the skulls show that straight, wavy, or lightly curled hair types were common in ancient Egypt. For example, in a study (Titlbachova and Titlbach, 1977) involving detailed microscopic investigation of hair samples taken from several ancient Egyptian mummies, most were determined to have been naturally straight, wavy, or gently curled, with a roundish cross-section typical of modern Eurasian and North African peoples. Only a minority showed evidence of structural characteristics traditionally called "Negroid"; even in these the "Negroid" elements were weakly manifested.

Joann Fletcher, a consultant to the Bioanthropology Foundation in the UK, in what she calls an "absolute, thorough study of all ancient Egyptian hair samples" ? relied on various techniques, such as electron microscopy and chromatography to analyze hair samples (Parks, 2000). She discovered that most of the natural hair types and those used for hairpieces were made of what she calls "Caucasian-type" hair, including even instances of blonde and red hair. Fletcher surmises that some of the lighter hair types may have been influenced by the presence of ancient Libyans and Greeks in ancient Egypt. However, this type of hair was also found to be present in much earlier times.

| 2700|2002-07-01 04:59:15|trogodyta|The official Egyptian statement on Nubians|

Dark-skinned Nubians inhabit the narrow valley south of Aswan. Although modern studies have been unable to establish the ancestry of the Nubian people or trace changes in the race through history, they carry predominantly Caucasian genes and appear unrelated to other Africans.

<http://www.touregypt.net/Epeople.htm>

| 2701|2002-07-01 05:28:07|trogodyta|Population of Nubia up to the 16th Century BC|



## NUBIANS (a.k.a. Cushites)

Nubia, or Cush, is an ancient region of Northeast Africa, sandwiched between Egypt to the North, the Semitic kingdoms of Ethiopia to the South, Libya to the West, and the Arabian peninsula to the East. Though there's evidence that it has always been racially heterogeneous, the advent of Nubian culture coincides with invasions of Neolithic Mediterraneans from the Middle East who introduced agriculture to the region.

An anthropological analysis entitled Population of Nubia up to the 16th century BC, presenting morphological features, paleo-demography and paleo-pathology based on collections of bones from archeological digs carried out in Nubia, reports the following about the Caucasoid racial and cultural influence in the region :

"Starting from the Late Neolithic...similarities between the Nubians and the populations of Northeast Africa...and Asia...became even more distinct, which may prove the existence of strong ties derived probably from influx of the Caucasoids from the regions of Levant, Mesopotamia, and India. They were coming to Nubia through the Sinai Peninsula, but probably also through the south Saudi Arabia. The Kerma series from Upper Nubia shows particular similarities to the present-day Indian series.

"From the Neolithic on, or possibly even earlier, the strategic location of Nubia, promoting contacts between various populations, started to bring about effects in the form of the civilizational development of this region. Finally, these two factors led to the Hamitisation process, whereby superimposition of the Caucasoids on the Negroids took place."

Certainly, Nubians were in contact with black Africans who, like in Ethiopia, became incorporated into various kingdoms, as much of the art suggests. But the claim that Nubia was an entirely black region linked to sub-Saharan Africa rather than to North Africa and the Near East is ludicrous. The progenitors of Nubian culture, like those of all of the cultures discussed in this section, were undoubtedly Caucasoid.

[http://main.amu.edu.pl/~anthro/ar\\_pdf/vol062/07pudlo.pdf](http://main.amu.edu.pl/~anthro/ar_pdf/vol062/07pudlo.pdf)

(Aleksandra Pudlo, Anthropological Review, 1999)

| 2702|2002-07-01 08:15:55|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

In a message dated 6/29/2002 5:08:11 PM Eastern Daylight Time, avdeelen@wanadoo.nl writes:

I remember watching the BBC transmission of Gates' series and having a generally negative reaction to them, however at the time I couldn't put my finger on exactly why. Although "Black put-down discourse" is a longwinded way of phrasing it, it hits the nail on the head.

I neglected to include the following link to CEMOTAP's statement against Gates after the airing of WOAW. It is from Professor Tony Martin's (of Wellesley College) website. At the bottom of the page is a link to other pages with accusations against Gates including a 1998 article by Tony Martin himself: <http://www.blacksandjews.com/Gates.Wonders.html>

The articles are pretty harsh. With good reason.

Paul Braden

| 2703|2002-07-01 09:30:05|a.manansala@attbi.com|Re: Racial Myths has come to you|

- >
- > So I ask you again, how can anyone comment on Egyptian hair if you
- > claim they shaved it off and wore wigs? And why are you claiming
- > Greece is mixed? All scientific studies have actually demonstrated
- > Greeks to be one of the purest Europeans.
- >

What studies show that Greeks are the "purest Europeans?"

Recently, studies were posted here showing that Greeks had substantial "sub-Saharan" genetic contribution which the authors believed originated from ancient Egypt.

Greeks also had substantial admixture during Ottoman times.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2704|2002-07-01 09:45:14|a.manansala@attbi.com|Re: Racial Types of Paleolithic Egyptians|

Quoting from people like Philippe Rushton, who is recognized as a racist even by most in the Western acadmemy won't get you very far here.

You might try reading something more recent by Shomarka Keita.

The idea of "Cro-magnoid" is clearly outdated. It

simply ignores the fact that the Mechta-Afalou types have a serious disconnect with \*modern\* Europeans and \*coastal\* North Africans, many of the latter of whom are of relatively recent West Asian or European heritage.

The Mechta-Afalou were prognathous, broad-nosed, supra-Negroid African types who developed out of earlier so-called Khoisanoid and Sudanese types. Even the racist anthropologist Carltoon Coon could not get away from their connection with earlier pan-African phenotypes.

If there is any relationship between Mechta-Afalou and southern Europe it is with prehistoric and not historic Europe. The connection may be linked with YAP+ and other African haplotypes that begin moving northward probably with the (Neolithic?) expansion of Afro-Asiatic languages into West Asia.

Regards,  
Paul Kekai Manansala

- > Racial Types of Paleolithic Egyptians
- > In the period 40,000-25,000 BC, the first humans in the world
- > with "modern behavior" appeared in Europe and adjacent areas. This
- > means the first evidence of culture, art, advances in technology, and
- > that sort of thing. The use of microliths was a major advancement
- > that marked "the modern human revolution." These first appeared in
- > Europe, Russia, and the Middle East. The first use of microliths in
- > Egypt wasn't until around 11,000 B.C. at a site called Tushka.
- >
- > According to EGYPT BEFORE THE PHARAOHS, by Michael Hoffman (NY,
- > Barnes and Noble, 1993), on page 93, these people had large brains.
- > Their average cranial capacity was 1,452 cc. This is almost identical
- > to the brain size of modern northern Europeans, 1,453 cc by one
- > measure. Modern Cairo natives average only 1,302 cc. Modern African
- > blacks average 1,295 cc. (Source: RACE, EVOLUTION AND BEHAVIOR, by J.
- > Philippe Rushton. New Brunswick, NJ, Transaction Publishers, 1995,
- > pages 124, 119, and 119 again)
- > All of North Africa was once occupied by a large-brained, white Cro-
- > Magnoid racial type, which often had red hair and blue eyes. Traces
- > of this type persisted into later times with blond Guanches of the
- > Canary Islands, blond Berbers, blond ancient Libyans, and blond and
- > red-haired ancient Egyptians.
- > The Paleolithic Mechta-el-Arbi type, from Algeria, also known as the
- > Afalou type, or the Afalou-bou-Rommel type, had one of the largest
- > brains of any humans that ever existed. It also had big bones and a

- > massive jaw. It was very very different from the modern inhabitants
- > of north Africa.
- >
- > Here is a quotation about the first Egyptians from THE PREHISTORY OF
- > EGYPT, FROM THE FIRST EGYPTIANS TO THE FIRST PHARAOHS, by Beatrix
- > Midant-Reynes. Oxford, Blackwell Publishers, 2000:
- >
- > Pages 65-66:
- >
- > "At Tushka, 250 kilometres upstream from Aswan, site 8905, on the
- > west bank, consists of a vast collection of Qadan remains among the
- > sand-dunes, at the edge of a marshy area....The occupants of graves
- > 12, 13, and 18 had bovid horns placed by their heads. It is certainly
- > tempting to see here all the first signs of the privileged
- > relationship which existed in later times, during the Egyptian
- > pharaonic period, between men and cattle/bulls (still favoured by
- > Upper Nile pastoralists in modern times)."
- > "Two skeletons were found at Esna, apparently in association with
- > Fakhurian material (Lubell 1971). From an anthropological point of
- > view, all the human skeletons in the Nile valley that have been found
- > in association with microlithic industries (totalling a little more
- > than a hundred so far) are of the Mechta-el-Arbi (or Mechta-Afalou)
- > type, which was defined partly on the basis of about 30 skeletons
- > discovered in one of the great snail-consuming communities
- > (escargotieres) of the Upper Capsian at Mechta-el-Arbi in Algeria.
- > This type, the north African Cromagnoid, is the only form of human
- > associated with the Iberomaurusian; the evulsion of the incisors is a
- > cultural trait peculiar to this group, a 'mutilation' which was
- > totally unknown among the Nilotic people." The Capsian Culture
- > existed in Spain and Algeria.
- > "What were these 'Mechtoids' doing in the Nile valley? Several
- > characteristics differentiate the Nile examples from those of north
- > Africa, such as higher cheekbones in the face and a more exaggerated
- > prognathism; in addition they never practised dental extraction.
- > Where, then, did they come from? Certainly not from north Africa,
- > since they are thousands of years earlier than the people of the
- > Iberomaurusian complex. They may possibly derive from the proto-
- > Cromagnons of Qafzeh, as Vandermeersch (1981) suggests (see also
- > Tiller 1992). Alternatively they may have simply evolved towards this
- > physical type independently within the Nile valley, although
- > unfortunately this is difficult to prove since we know nothing of the
- > human types who preceded them. It is therefore with a certain degree
- > of circumspection that modern humans, emerging from unknown stock,
- > first appeared and established themselves along the Nile valley."
- >
- > Qafzeh, in Israel, was inhabited around 100,000 BC by "anatomically

> modern humans." This is a term used to refer to hominids who  
 > physically could pass for modern New Guinea natives or something of  
 > that sort, but had no culture or "human" behavior. Cro-Magnons  
 > appeared in Europe around 30,000 BC. They were extremely different  
 > from the small-brained negroid inhabitants of Qafzeh. They had huge  
 > brains, large chins, and were orthognathic. This book says that Egypt  
 > appears to have been uninhabited for thousands of years before the  
 > arrival of the first modern people. They were extremely different in  
 > physical type. They had microliths and were much more advanced than  
 > the earlier extremely primitive hominids. Where did they come from?  
 > There really are only two possibilities, from Spain and Algeria to  
 > the west, or Israel to the east. The Afalou type extends across North  
 > Africa with minor traces in the Middle East. They resembled the Cro-  
 > Magnons of Europe much more than the contemporary inhabitants of the  
 > Middle East.  
 > They probably came from Europe via Spain. Another theory is that Cro-  
 > Magnons could have originated in Algeria or Morocco. It's possible,  
 > but unlikely.  
 > Later, the Mediterranean Race was to invade Egypt from the Middle  
 > East. Mediterranean migrants migrated across North Africa and then into Spain  
 > and Portugal. It seems probable that the Berber and Egyptian  
 > languages came with these later invaders. This is highly speculative,  
 > but Basque may be a mixture of the Mechta language with the later  
 > Berber-type language.  
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| 2705|2002-07-01 09:53:22|a.manansala@attbi.com|Re: Racial Types of Paleolithic Egyptians|  
 Also on early tools and "modern" human behavior you seem  
 to have ignored the past decade of research.

African toolkits apparently ancestral to the European  
 ones have been found that are much older than those in  
 Europe. The current focus also on early human use of

symbolism is in South Africa not Europe.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2706|2002-07-01 09:53:28|Jack White|Re: Racial Types of Paleolithic Egyptians/Vanessa Williams|

I should point out that Vanessa Williams, former Miss America, has green eyes, despite being an African American women with strong African features.

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>Subject: Re: [Ta\_Seti] Racial Types of Paleolithic Egyptians

>Date: Mon, 01 Jul 2002 16:45:11 +0000

>MIME-Version: 1.0

>Received: from [66.218.66.82] by hotmail.com (3.2) with ESMTP id

>MHotMailBEE9D21B006E400431E342DA4252344D1; Mon, 01 Jul 2002 09:45:16 -0700

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>mta3.grp.scd.yahoo.com with SMTP; 1 Jul 2002 16:45:13 -0000

>Received: from rwcwbc56 ([204.127.198.45]) by sccrmhc01.attbi.com

>(InterMail vM.4.01.03.27 201-229-121-127-20010626) with SMTP id

>; Mon, 1

>Jul 2002 16:45:12 +0000

>Received: from [12.246.67.57] by rwcwbc56; Mon, 01 Jul 2002 16:45:11 +0000

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>09:46:40 -0700

>X-eGroups-Return:

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>X-Sender: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

>X-Apparently-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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>Mailing-List: list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com); contact

>[Ta\\_Seti-owner@yahoogroups.com](mailto:Ta_Seti-owner@yahoogroups.com)

>Delivered-To: mailing list [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

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| 2707|2002-07-01 10:05:31|a.manansala@attbi.com|Philippe Rushton and his crew|

An article on the scientists still proud to be racists.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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Mail&Guardian, Friday, October 18, 1996

The scientists who are proud to be racists

Race scientists say intelligence is built into  
our genes - should we believe them? Gary  
Younge reports from London

CHRISTOPHER BRAND (pictured left) is proud to  
be a racist. Not a mad, bad racist who sticks lit  
fireworks through Asian people's letterboxes, or a  
violent nutter who attacks black people on  
the streets with broken bottles. Brand is a  
"scientific racist". He does not think black people are  
less intelligent than whites. He knows it.

To prove what he believes is a basic and irrefutable  
truth, Brand recently wrote a book, The g Factor,  
General Intelligence and Its Implications, and backed  
up his assertions with graphs, charts and matrices. The  
New York publishers, John Wiley & Sons, hailed it as  
"a well argued, critical review" written by a man "well  
known for his contributions to research and debate on  
intelligence and personality".

Then things started to go horribly wrong. In an interview with a British newspaper, Brand, a lecturer at Edinburgh University, expanded his views on race and went on to claim that single mothers should be encouraged to mate with higher-IQ males in order to widen the gene pool of their offspring.

The publishers withdrew the book. "The management does not want to support these views by disseminating them, or be associated with a book that makes assertions we find repellent," a representative said.

Shortly afterwards, students voted to have Brand removed from his teaching responsibilities. The next day, Edinburgh University's principal, Sir Stewart Sutherland, said he found Brand's views "false and obnoxious".

Brand is down but by no means out. For in the small but vocal academic world of race scientists - those who believe there is a genetic link between race and intelligence - on both sides of the Atlantic, his recent experience serves as a sado-masochistic initiation ceremony, a rite of passage for those who have mastered the art of creating the controversy of which they then claim to be the victims.

They are a close-knit group who follow each others' work avidly, phone each other at home regularly and express a chorus of well-orchestrated disgust in the national press each time one of them is lambasted for putting an academic spin on tired racist myths.

"The mythology of martyrdom among race scientists is so strong that it is highly unlikely they would not be aware of what the likely consequences of their theories would provoke," says Marek Kohn, author of *The Race Gallery: The Return of Racial Science*.

Most hardline is Roger Pearson, born in Britain but living in the United States. He argues that Nordic people are the highest form of life nature has produced and

has set out a vision of a "supergeneration", a genetically engineered master race. In 1982, Pearson received a letter of congratulation from then US president Ronald Reagan for his contribution to the conservative cause. Pearson has taught at several colleges and universities in the US, and has a track record in ultra-right politics. In 1957, he founded the Northern League to foster "the interests, friendship and solidarity of Teutonic nations". He publishes the Mankind Quarterly, a journal which Kohn describes as "a refuge for race scientists who could not accept the Unesco [United Nations Educational, Science and Cultural Organisation] anti-race order".

Then comes the emeritus professor of psychology, Richard Lynn, who recently retired from the University of Ulster, in Northern Ireland. Like Brand, Lynn describes himself as scientific racist. "If we are talking about people who believe there are genetic differences between the races, then I am definitely a scientific racist." He has collated evidence from IQ tests conducted in Africa which suggests half the black population of the continent is mentally retarded.

Occupying the middle ground is Jean Philippe Rushton, a professor of psychology at the University of Western Ontario, Canada, who, according to Kohn, "would never describe himself as a racist". Among other things, Rushton believes black people's brains are smaller than those of other races, leaving them less intelligent but more highly sexed and aggressive.

Rushton is reported to have paid 150 participants - 50 black, 50 white, 50 Asian - to answer questions on penis size. His conclusion? "It's a trade-off: more brain or more penis. You can't have everything."

Rushton expanded his brand of race science in a book called Race, Evolution and Behaviour, which Arthur

Jensen, psychologist at the University of California, Berkeley, lauded as "brilliant".

Jensen is described as the "high priest" of race scientists and has not always believed there is a genetic difference in intelligence. "Blacks' low-average IQ is due to environmental rather than genetic factors," he wrote in 1967.

Two years later, in the Harvard Educational Review, he changed his mind and created a storm that is still raging. "Between half and three-fourths of the average IQ differences between American negroes and whites is attributable to genetic factors," he said.

It was "the most explosive article in the history of American psychology, triggering one of the most bitter and scientific controversies since Darwin, and catapulting him from relative obscurity to national prominence", according to William H Tucker, author of The Science and Politics of Racial Research.

Jensen says: "The reaction was incredible, and mostly hostile. I had to have bodyguards and was constantly threatened. It just shows how things have changed. You can talk about these things now and nobody bats an eyelid."

That is not quite true. When Charles Murray (pictured right) and the late Richard Herrnstein released their book, The Bell Curve, two years ago, Murray was branded by the New York Times as "the most dangerous man in America". The book claimed that while the great majority of blacks might lead socially useful lives, they are biologically inferior in intelligence to whites.

The Bell Curve disclosed little that Jensen had not said 25 years before, but packaged it in a more palatable form at a time when the US was obsessed with the race issue. It sold 400 000 copies, and race scientists believe it gave their cause an enormous boost.

The central tenet all race scientists share is that the IQ of black people is 15 points lower than white people, and that this cannot be explained away by societal factors - "it is in their genes". So, in what they call "matching for socio-economic status", a university-educated black is still 15 IQ points down on a university-educated white.

"Almost the full Afro-American deficit could be detected in children as young as three years, born to black mothers who were themselves college-educated, married and had no pregnancy complications or health problems," writes Brand in The g Factor.

Most also adhere to an ethnic league table of intelligence, which Lynn terms the "Oriental, Caucasian, Negro gradient. Orientals have a fractionally higher IQ than Caucasians, who in turn have a far higher IQ than blacks."

Ask Brand if he really believes all this and he will let out a loud laugh. "I don't believe you are asking me that question," he says. "You won't find any scientist of any repute who has said anything different since the turn of the century."

Actually, psychologists of great repute are lining up to rubbish these theories.

Says Professor Steven Rose, a leading neuroscientist and director of the Brain and Behaviour Research group of the Open University: "We have been over all this ground a very considerable time ago, along with the question of whether IQ measures anything at all. Whether IQ tests are anything to do with intelligence, rather than silly number games, depends on the theory that there is any underlying factor which they call 'g', or crystallised intelligence that can be measured."

Rose believes developments in scientific theory have made these views redundant: "Biologists have long since discarded the concept of races. The genetic differences within any given socially defined 'race' are greater than between different 'races'."

(-- Mail&Guardian Friday, October 18, 1996)

| 2708|2002-07-01 10:57:08|Derrick, Alexander|Re: Basque Beauties|

Some "scientific" data you present is almost as antiquated as Egypt herself.

Do you know or have you ever seen Africans from any corner of the globe in person??

Please post some images of what you believe the "true" and or "pure" African looks like.

Are you trying to posit that there is little or no variety in aboriginal African populations?

Please reverse your logic and apply it to Africa.

Still you can note the array of colours which are seen on all Europeans and contrary to Afrocentric wishes, these are the product of being European and not mixed.

There is more variety in African populations than Europe will EVER produce. Africa is a larger more varied climactic landmass and the population is older, hence more ability for genetic mutations.

"Rushton is reported to have paid 150 participants - 50 black, 50 white, 50 Asian - to answer questions on penis size. His conclusion? "It's a trade-off: more brain or more penis. You can't have everything."

<http://www.touregypt.net/featurestories/nutgeb.jpg>

hmmm.....

Enjoy..

-----Original Message-----

**From:** trogodyta [mailto:trogodyta@yahoo.com]

**Sent:** Monday, July 01, 2002 4:11 AM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] Basque Beauties

The Basques of Europe represent the original Western European. Having remained isolated from external invasions and composed of 100% European DNA, it makes sense to see what they look like.

Here, in this next webpage, you can view a collection of Basque women. Note the variety and beauty of the Europoid race, knowing this is how a true European looks like. Countless genetic studies have been conducted on the Basques and have rendered them completely native to Europe and totally non-Indo-European. Their nearest relatives are Welsh, Irish, Scots, Iberians (Spanish, Portuguese, French).

Enjoy....

| 2709|2002-07-01 10:57:38|trogodyta|Re: Racial Myths has come to you|  
What studies show that Greeks are the "purest Europeans?"

Try pub-med. You know what Haplotypes are Sub-Saharan?

>

"Recently, studies were posted here showing that Greeks had substantial "sub-Saharan" genetic contribution which the authors believed originated from ancient Egypt."

These have been dropped for lacking scientific merit. The authors were Macedonians with a grudge against Greeks.

Greeks also had substantial admixture during Ottoman times.

No they didn't. And Ottoman's aren't black either. Like I said, you will probably find more sub-saharan ancestry in Dutch etc than what you will find in Greeks.

Sorry.

| 2710|2002-07-01 10:59:27|Derrick, Alexander|Re: Basque Beauties|

I just wanted to make myself clear.

This does not make one group superior to other. Just more diverse.

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Monday, July 01, 2002 10:57 AM

**To:** 'Ta\_Seti@yahoo.com'

**Subject:** RE: [Ta\_Seti] Basque Beauties

There is more variety in African populations than Europe will EVER produce. Africa is a larger more varied climactic landmass and the population is older, hence more ability for genetic mutations.

| 2711|2002-07-01 11:09:19|a.manansala@attbi.com|Re: Racial Myths has come to you|

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>



>

>

> These have been dropped for lacking scientific merit. The authors  
> were Macedonians with a grudge against Greeks.

>

These studies have not been "dropped."

I've posted refs to the alleles and their frequencies, distribution  
and diversity on this group. It's pretty clear  
there is a substantial sub-Saharan contribution to  
the Greek gene pool, when this occurred is of course  
the debatable question.

> Greeks also had substantial admixture during Ottoman times.

>

> No they didn't. And Ottoman's aren't black either. Like I said, you  
> will probably find more sub-saharan ancestry in Dutch etc than what  
> you will find in Greeks.

>

Even if Ottoman Turks were not Black, there still was  
substantial mixing during this period. The Greeks are  
by no means "pure."

Besides, you seem to have avoided posting any of your  
purity references.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2712|2002-07-01 11:10:51|kcammm23063@aol.com|Re: Basque Beauties|

I also want to note that the language spoken by the Basques is the only known language in the world that  
does not link to any other languages. Studies at UC-Berkeley have shown that all the languages in the  
world connect from their most ancient origins, only Basque stands alone.

A few years back, I was at a wedding and I could not help but notice at the reception that there were  
several men who were quite striking. They were of various stature, olive with dark wavy hair, and had  
piercing blue eyes. I thought they looked exotic - like a very young Omar Sharif with blue eyes. When I  
asked the bride (Italian) about them, she told me they were Irish - pure Irish. I had seen many Irish people  
over the years, but I had never before or since seen any who looked like these young men. I was  
wondering if anyone else has seen this type of Irishman.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 7/1/02 4:11:18 AM Pacific Daylight Time, trogodyta@yahoo.com writes:

The Basques of Europe represent the original Western European. Having remained isolated from external invasions and composed of 100% European DNA, it makes sense to see what they look like.

Here, in this next webpage, you can view a collection of Basque women. Note the variety and beauty of the Europoid race, knowing this is how a true European looks like. Countless genetic studies have been conducted on the Basques and have rendered them completely native to Europe and totally non-Indo-European. Their nearest relatives are Welsh, Irish, Scots, Iberians(Spanish, Portuguese, French).

Still you can note the array of colours which are seen on all Europeans and contrary to Afrocentric wishes, these are the product of being European and not mixed.

Enjoy....

<http://www.geocities.com/unaiwolf/bb/>

| 2713|2002-07-01 11:17:22|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
Quoting from people like Philippe Rushton, who is recognized as a racist even by most in the Western acadmemy won't get you very far here.

He was not the only source And of course he is well revered which is why he is teaching in University. He is controversial and reinforces race, that always makes the polically-correct nervous.

"You might try reading something more recent by Shomarka Keita."

I have heard good press from him, but I he's too Afrocentric. I prefer Frank Snowden or Henry Louis Gates.

"The idea of "Cro-magnoid" is clearly outdated. It simply ignores the fact that the Mechta-Afalou types have a serious disconnect with \*modern\* Europeans and \*coastal\* North Africans, many of the latter of whom are of relatively recent West Asian or European heritage."

Cro-magnoid is far from being out-dated and is accepted by all modern anthropology. And don't brush me off with the coastal North African, most North Africans are predominantly Caucasoid and share a closer genetic relationship with Europoids. The West Asians are not recent either considering they migrated to North Africa in the Paleolithic.

The Mechta-Afalou were prognathous, broad-nosed, supra- Negroid African types who developed out of earlier so-called Khoisanoid and Sudanese types. Even the racist anthropologist Carltoon Coon could not get away from their connection with earlier pan-African phenotypes.

Not quite:

COLIN P. GROVES AND ALAN THORNE 1999 The Terminal Pleistocene and Early Holocene Populations of Northern Africa. *Homo* 50(3):249-262. ISSN 0018-442X.

Abstract:

We studied three northern African samples of human cranial remains from the Pleistocene/Holocene boundary: Afalou-bou-Rhummel, Taforalt, and Sudanese Nubia (Jebel Sahaba and Tushka), and compared them to late Pleistocene Europeans and Africans. Despite their relatively late dates, all three of our own samples exhibit the robusticity typical of late Pleistocene *Homo sapiens*. As far as population affinities are concerned, Taforalt is Caucasoid and closely resembles late Pleistocene Europeans, Sudanese Nubia is Negroid, and Afalou exhibits an intermediate status. Evidently the Caucasoid/Negroid transition has fluctuated north and south over time, perhaps following the changes in the distribution of climatic zones.

If there is any relationship between Mechta-Afalou and southern Europe it is with prehistoric and not historic Europe. The connection may be linked with YAP+ and other African haplotypes that begin moving northward probably with the (Neolithic?) expansion of Afro-Asiatic languages into West Asia.

No, YAP+ is not a Sub-Saharan African haplotype but instead originates from the Levant area. Conversely, although North Africa is predominantly Caucasoid there is no connection between Southern Europeans and black Africans.

Instituto de Patologia e Imunologia Molecular da Universidade do Porto, Portugal.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=11236865&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11236865&dopt=Abstract)

The potential of Y-chromosome biallelic marker haplotypes to infer population affiliations and structures was exploited to analyze four

populations from the southwestern edge of Europe, namely north, central, and south Portugal and Galicia. Three markers subdividing the YAP+ lineage were analyzed: the YAP Alu element insertion itself and the SRY8299 and sY81 base substitutions; these respectively define three haplotypes known as 4, 21, and 8. Only haplotype 21 was detected presenting an increasing north-to-south frequency gradient, from 9.6% (Galicia) to 24.5% (South Portugal). This clinal distribution most likely reflects the genetic input associated with the Neolithic spread of agriculture, but we cannot exclude other movements as potential contributors to the distribution. In this context, it is interesting to note the consistency between the clinal variation and the population movement associated with Islamic rule in Iberia. The absence of haplotype 8, a marker of sub-Saharan populations, suggests that, despite the massive introductions of African slaves in historical times, there was little admixture between the African males and Western Iberian populations.

| 2714|2002-07-01 11:21:40|kcamm23063@aol.com|Re: How Nubians became "Negroid"|  
According to those North African "Caucasoids," their African ancestors were Black. They claim that when Asians (and probably some Europeans) began to explore North Africa, they made offspring with the Africans, and it is because of this mixture that they look the way they do today.

I am copying this to Dr. Abubakr Sidhamed, who used to be a member on this list, to see what he has to say about the Nubians.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/1/02 3:38:35 AM Pacific Daylight Time, trogodyta@yahoo.com writes:

As we already know, North Africa is an area inhabited by Caucasoids and with the Negroid element being rather small, not to mention recent. Here I present a genetic study which notes a gene flow from Sub-Sahara Africa to the Nile Valley and that this caused "morphological changes" in Nubians. This of course began in the Merotic population and correlates with the fall of Nubia and it being overran with Ethiopians.

mtDNA analysis in ancient Nubians supports the existence of gene flow between sub-Sahara and North Africa in the Nile Valley

The HpaI (np3,592) mitochondrial DNA marker is a selectively neutral mutation that is very common in sub-Saharan Africa and is almost absent in North African and European populations. It has been screened in a Meroitic sample from ancient Nubia through PCR amplification and posterior enzyme digestion, to evaluate the sub-Saharan genetic influences in this population. From 29 individuals analysed, only 15 yield positive amplifications, four of them (26.7%) displaying the sub-Saharan African marker. Hpa 1 (np3,592) marker is present in the sub-Saharan populations at a frequency of 68.7 on average. Thus, the frequency of genes from this area in the Merotic

Nubian population can be estimated at around 39% (with a confidence interval from 22% to 55%). The frequency obtained fits in a south-north decreasing gradient of Hpa I (np3,592) along the African continent. Results suggest that morphological changes observed historically in the Nubian populations are more likely to be due to the existence of south-north gene flow through the Nile Valley than to in-situ evolution.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=9158841&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=9158841&dopt=Abstract)

| 2715|2002-07-01 11:22:11|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
"Also on early tools and "modern" human behavior you seem to have ignored the past decade of research."

The politically correct research which attempts to avoid race? Still, I am open to it, Im not open to Afrocentrism either though.

African toolkits apparently ancestral to the European ones have been found that are much older than those in Europe. The current focus also on early human use of symbolism is in South Africa not Europe.

Of course African should have evidence of older life since Europeans only arrived in 40,000 BC. Indeed, most of Northern Europe was an ice shield. If you have to compare tools etc, then try the Middle East where all Europeans descend from.

| 2716|2002-07-01 11:24:29|trogodyta|Re: Racial Types of Paleolithic Egyptians/Vanessa Williams|

I should point out that Vanessa Williams, former Miss America, has green eyes, despite being an African American women with strong African features.

Vanessa Williams does not have strong African features at all. I am aware that she is from two black parents, but if you see her father you will see the lightest African-America ever. Her green eyes are due to European ancestry-obviously.

| 2717|2002-07-01 11:28:22|trogodyta|Re: Basque Beauties|

> I also want to note that the language spoken by the Basques is the

only known language in the world that does not link to any other languages.

Not exactly. Basque shares similarities with Ogham and the extinct Iberian.

> When I asked the bride (Italian) about them, she told me they were

Irish - pure Irish. I had seen many Irish people over the years, but I had never before or since seen any who looked like these young men. I was wondering if anyone else has seen this type of Irishman.

Of course I have seen loads like this. They are the representative of the native Irish -pre-Celtic, Mediterranean type. Most likely of Iberian descent. You will find many Welsh and Western Scottish who share those traits.

| 2718|2002-07-01 11:33:50|kcamm23063@aol.com|Re: The official Egyptian statement on Nubians|

I guess the Egyptians who made such a statement never visited the temple at Abu Simbel, where Nubians are clearly depicted on the walls as they were in AE. Physical appearances vary today as they do with most ethnicities (including the Basques), so Nubians no longer have a set look. By the way, if you are old enough, do you remember Idi Amin? Well, he is a Nubian. How many Caucasians do you suppose will say that he looks more like them than his fellow Africans?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/1/02 5:00:09 AM Pacific Daylight Time, trogodyta@yahoo.com writes:

Dark-skinned Nubians inhabit the narrow valley south of Aswan. Although modern studies have been unable to establish the ancestry of the Nubian people or trace changes in the race through history, they carry predominantly Caucasian genes and appear unrelated to other Africans.

<http://www.touregypt.net/Epeople.htm>

| 2719|2002-07-01 11:43:56|trogodyta|Re: Racial Myths has come to you|

> These studies have not been "dropped."

Indeed they have. The whole research conducted by this team have been disregarded.

<http://www.geocities.com/egeinfonet/news1nov.html>

In a highly unusual move, a published scientific paper on the genetic relatedness of Jews and Palestinian by the journal Human Immunology

was withdrawn following complaints that it contained inappropriate political comment about the Israeli-Palestinian conflict. Arnaiz-Villena et al conclude: "Jews and Palestinians share a very similar HLA genetic pool that supports a common ancient Canaanite origin." Population genetics cannot provide evidence about reasons for conflicts between people. The authors make some extraordinary claims. They used a single genetic marker, HLA DRB1, for their analysis to construct a genealogical tree and map of 28 populations from Europe, the Middle East, Africa and Japan. Using results from the analysis of a single marker, particularly one likely to have undergone selection, for the purpose of reconstructing genealogies is unreliable and unacceptable practice in population genetics. The limitations are made evident by the authors' extraordinary observations that Greeks are very similar to Ethiopians and east Africans but very distant from other south Europeans; and that the Japanese are nearly identical to west and south Africans. These results contradict history, geography, anthropology and all prior population-genetic studies of these groups.

I've posted refs to the alleles and their frequencies, distribution and diversity on this group. It's pretty clear there is a substantial sub-Saharan contribution to the Greek gene pool, when this occurred is of course the debatable question.

Please publish them again as there is negligible non-European ancestry in Europe or anywhere else."

> Even if Ottoman Turks were not Black, there still was  
> substantial mixing during this period. The Greeks are  
> by no means "pure."

Ottomans were the exact same ethnicity as Greeks. You misunderstand. I do not seek purity, but I do seek to refute Afrocentrics who think negligible African DNA is cause for excitement. That's right, I noted your disappointment because Britons have less African ancestry than you had anticipated(hoped?). What I do not understand is why you reckon that makes any difference?

"Besides, you seem to have avoided posting any of your purity references."

It is not about purity, your own agenda seeks to reinforce this old-

fashioned agenda-why? All I offer to refute is any Attempt from Afrocentrics claiming people or places they do not belong in. Europe and Europeans are top of the list.

| 2720|2002-07-01 11:58:58|trogodyta|Re: Basque Beauties|

Some "scientific" data you present is almost as antiquated as Egypt herself.

Untrue. Just follow the links and you will see it is very up to date and collected from a genetics site.

Do you know or have you ever seen Africans from any corner of the globe in person??

African is a varied term. People who have not seen "Africans" assume one image only.

Please post some images of what you believe the "true" and or "pure" African looks like.

If you mean Negroid then that will be no problem at all. You won't get more extreme than this:

<http://colophon.corbis.com/CorbisImage/compwm/10827924/LT002470.jpg>

<http://www.saintmarys.edu/~rjensen/congoid.GIF>

<http://members.tripod.com/~SudanInfonet/Dinka-Nuer-2.html>

<http://home.wxs.nl/~degenj/ghana1/gh-pic1.html>

<http://www.algeria.com/photos/images/gisela03.jpg>

> Are you trying to posit that there is little or no variety in

aboriginal African populations? Please reverse your logic and apply it to Africa.

Any variance in Africa is due to the Caucasoid influence. North Africa is strongly caucasoid, east Africa, particularly Somalis and Ethiopians, even some Sudanese are intermediate.



> There is more variety in African populations than Europe will EVER

produce. Africa is a larger more varied climactic landmass and the population is older, hence more ability for genetic mutations.

Of course genes have a shelf life so of course the genetic distances are varied and distant. The phenotype is not. And there is no great climatic region more diverse than the regions Caucasoids inhabit. From the tundra of Scandinavia, the temperate lands of Central Europe and the sub-tropical Mediterranean basin. Africa doesn't have any extremes like this due to its proximity to the equator. Genes are another story. Take the Negritos and even Australoids-both would look Negroid to the untrained eye, yet they are the most genetically distant groups. However, Y chromosomes and mtDNA are measures to calculate recent ancestry and between Europeans and Caucasoids in North Africa and West Asia, it is relatively small.

It is interesting that you post the website for touregypt. They report that Nubians are Caucasian and appear genetically unrelated to other Africans. Check it out:

"Dark-skinned Nubians inhabit the narrow valley south of Aswan. Although modern studies have been unable to establish the ancestry of the Nubian people or trace changes in the race through history, they carry predominantly Caucasian genes and appear unrelated to other Africans. "

<http://www.touregypt.net/Epeople.htm>

| 2721|2002-07-01 12:35:07|a.manansala@attbi.com|Re: Racial Myths has come to you|

>

>

>> These studies have not been "dropped."

>

> Indeed they have. The whole research conducted by this team have been  
> disregarded.

>

> <http://www.geocities.com/egeinfonet/news1nov.html>

>

>

> In a highly unusual move, a published scientific paper on the genetic  
> relatedness of Jews and Palestinian by the journal Human Immunology  
> was withdrawn following complaints that it contained inappropriate  
> political comment about the Israeli-Palestinian conflict. Arnaiz-  
> Villena et al conclude: "Jews and Palestinians share a very similar  
> HLA genetic pool that supports a common ancient Canaanite origin."

- > Population genetics cannot provide evidence about reasons for
- > conflicts between people. The authors make some extraordinary claims.
- > They used a single genetic marker, HLA DRB1, for their analysis to
- > construct a genealogical tree and map of 28 populations from Europe,
- > the Middle East, Africa and Japan. Using results from the analysis of
- > a single marker, particularly one likely to have undergone selection,
- > for the purpose of reconstructing genealogies is unreliable and
- > unacceptable practice in population genetics. The limitations are
- > made evident by the authors' extraordinary observations that Greeks
- > are very similar to Ethiopians and east Africans but very distant
- > from other south Europeans; and that the Japanese are nearly
- > identical to west and south Africans. These results contradict
- > history, geography, anthropology and all prior population-genetic
- > studies of these groups.
- >

The paper that was "dropped" dealt with Jews and Palestinians.  
Maybe the politics lies here.

- >
- > Ottomans were the exact same ethnicity as Greeks.

Ottomans are of Turkish ethnicity, Greeks are of Greek ethnicity.

- >
- > "Besides, you seem to have avoided posting any of your purity
- > references."
- >
- > It is not about purity, your own agenda seeks to reinforce this old-
- > fashioned agenda-why?

You information is all old or non-existent.

For example, you used very old data on Paleolithic tools in Europe.

Regards,  
Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2722|2002-07-01 12:44:32|a.manansala@attbi.com|Origin of YAP+ haplotypes|

There are only two theories regarding the origin of YAP+ haplotypes in peer review.

One is Hammer et al.'s theory of an origin in Mongolia for the African haplotypes and an African origin for the European YAP+.

The other is an African origin for YAP+ from which both Asian and European haplotypes were derived.

A very large proportion of Greeks are YAP+.

Regards,

Paul Kekai Manansala

| 2723|2002-07-01 13:02:30|Alex van Deelen|Re: Racial Myths has come to you|

Message: 2

Date: Mon, 01 Jul 2002 10:01:32 -00

From: "trogodyta" <[trogodyta@yahoo.com](mailto:trogodyta@yahoo.com)>

Subject: Racial Myths has come to you

And who exactly is this hyperactive little fellow who calls himself "trogodyta" and who wants to bring the "Racial Myths" website to the Ta\_Seti mailing list?

Most of his assertions have long been debated and refuted, and of the questions he asks only need a couple of seconds of contemplation to answer.

Alex

| 2724|2002-07-01 13:06:31|Derrick, Alexander|Re: Basque Beauties|

Attachments :

Please study these illustrations.

Ethiopians

<http://colophon.corbis.com/CorbisImage/compwm/10059418/HU048507.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/10044061/HU026235.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/10008534/NA005311.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/12802276/QG001112.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/10038848/HU031722.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/11225187/BE060364.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/12807583/UT0025546.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/12807475/UT0025444.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/12807468/UT0025443.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/11225526/BE060325.jpg>

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<http://colophon.corbis.com/CorbisImage/compwm/10403389/PT013451.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/12845113/UT0029861.jpg>

<http://colophon.corbis.com/CorbisImage/compwm/10783080/JB006540.jpg>

Somalis

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<http://colophon.corbis.com/CorbisImage/compwm/11225093/BE060055.jpg>  
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<http://colophon.corbis.com/CorbisImage/compwm/11184699/TL011971.jpg>

Sudanese.

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You'll notice the Egyptian determinative for pyramid is the narrow southern/Nubian shape not the squat architecture found in Egypt.

Is theCaucasoid influence in theSudana byproduct ofvery recent Muslim expansion and terrorism.

Any variance in Africa is due to the Caucasoid influence. North Africa is strongly Caucasoid, east Africa, particularly Somalis and Ethiopians, even some Sudanese are intermediate.

You are denying african genetic variation based upon climate andculture. As culture can have an effect on the preservation or expulsion of foreign traits in a gene pool.Your examples represent extremes of some Africans who are adapted to humid tropical/lush jungle environments not the dry climate of East/North Africa.

"Dark-skinned Nubians inhabit the narrow valley south of Aswan. Although modern studies have been unable to establish the ancestry of the Nubian people or trace changes in the race through history, they carry predominantly Caucasian genes and appear unrelated to other Africans. "

I don't believe everything I read, especially if it complete goes against Nubian oral history. Some Nubians admit to being mixed(with non-Africans).

Do you denying or refute the validity of the illustration to demonstrate an strong and long Africa presence

in Egyptian theology, ontology, and cosmology?



AD

| 2725|2002-07-01 13:15:05|mansu\_musa|Re: Basque Beauties|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Please study these illustrations.

> Ethiopians

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> U23-G17:D21-O24 <<http://hieroglyphs.net/000501/images/d/262.gif>>

You'll

> notice the Egyptian determinative for pyramid is the narrow

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> shape not the squat architecture found in Egypt.

>

>

> Is the Caucasoid influence in the Sudan a byproduct of very recent

Muslim

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>

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> are adapted to humid tropical/lush jungle environments not the dry

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> the Nubian people or trace changes in the race through history,

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> carry predominantly Caucasian genes and appear unrelated to other

> Africans. "

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> I don't believe everything I read, especially if it complete goes

against

> Nubian oral history. Some Nubians admit to being mixed(with non-

Africans).

>

>

> Do you denying or refute the validity of the illustration to

demonstrate an

> strong and long Africa presence in Egyptian theology, ontology, and

> cosmology?

> <<http://www.touregypt.net/featurestories/nutgeb.jpg>>

>

> AD

those people on the racial myths site also think that somalis,eastern africans are products of caucasoid also. they also say people like the tuarege,tibbu,and haratin are dark white. the site is nothing but a rehash of the hamitic myth. josephn h greenberg determined the afro asiatic languages came from ethiopia,and then it branched off to become a super family of many lnaguages. the origin makes it impossible for the hamitic myth.

| 2726|2002-07-01 13:19:27|mansu\_musa|the first farmers in the fetile cresent |  
<http://freespace.virgin.net/andy.carling/frameset.html>

according to this web site the first farmers in the fertile cresent is the iraqw tribe which migrated from mesopotamia to their current position which is in tanzania. another thing about coon people should be vary about is that he considered eastern africans like the somalis,ethiopians and others to be the extreme of the med race. he also thought the populations like the massai and other niloites were hybrids of caucasians. his study is no longer used in major universities anymore,but at one time they were.

| 2727|2002-07-01 13:20:27|pinatubo.geo|Re: Racial Myths has come to you|  
--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 2

> Date: Mon, 01 Jul 2002 10:01:32 -00

> From: "trogodyta"

> Subject: Racial Myths has come to you

>

> And who exactly is this hyperactive little fellow who calls himself

> "trogodyta" and who wants to bring the "Racial Myths" website

> to the Ta\_Seti mailing list?

> Most of his assertions have long been debated and refuted,  
> and of the questions he asks only need a couple of seconds  
> of contemplation to answer.  
>

At least, it's a good memory exercise!

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2728|2002-07-01 13:27:57|a.manansala@attbi.com|Re: Basque Beauties|

> --- In Ta\_Seti@y..., "Derrick, Alexander"  
> wrote:

> those people on the racial myths site also think that  
> somalis,eastern africans are products of caucasoid also. they also  
> say people like the tuarege,tibbu,and haratin are dark white. the  
> site is nothing but a rehash of the hamitic myth. josephn h greenberg  
> determined the afro asiatic languages came from ethiopia,and then it  
> branched off to become a super family of many lnaguages. the origin  
> makes it impossible for the hamitic myth.  
>  
>  
>

Alberto, one "extreme" version of the Hamitic theory states  
that the earliest Africans were "Caucasoid" and that  
"true" Negroids only spring up mysteriously after  
the Neolithic (from obscure or undefined origins).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2729|2002-07-01 13:38:16|Derrick, Alexander|Re: Basque Beauties|

Hmm, what aboutbroad nosed thick lipped Europeans?

[Racial Myth's](#) is nota debate or friendly setting. Just straight up mud slinging and name calling seasoned with a little anthropology and even less actualegyptology. Some of the characters on that website have actually research and posted Runiko Rashidi's(sp) home phone number. A sure sign of a morally and intellectualbankrupt individual(s).They should spend suchtime and energy in church. Most of the racists and supremacists from that board sound like they have never been exposed to the university setting or balanced research. Let alone traveled outside of their immediate community and

done first hand research.

Trog might be no different, he just admitted that he would not even read Keita because he xxxx afrocentric.

"You might try reading something more recent by Shomarka Keita."  
I have heard good press from him, but I he's too Afrocentric. I prefer Frank Snowden or Henry Louis Gates.

Completely ignoring information from an indigenous authority? Hmmm.

AD

p.s. did you get the mail I sent you on the "blue eyed" Ka-Hor statue?

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, July 01, 2002 1:15 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Basque Beauties

those people on the racial myths site also think that somalis, eastern africans are products of caucasoid also. they also say people like the tuarege, tibbu, and haratin are dark white. the site is nothing but a rehash of the hamitic myth. joseph h greenberg determined the afro asiatic languages came from ethiopia, and then it branched off to become a super family of many languages. the origin makes it impossible for the hamitic myth.

| 2730|2002-07-01 13:54:57|mansu\_musa|Re: Basque Beauties|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Hmm, what about broad nosed thick lipped Europeans?

>

> Racial Myth's is not a debate or friendly setting. Just straight

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statue?

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Monday, July 01, 2002 1:15 PM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: Basque Beauties

>

>

> those people on the racial myths site also think that

> somalis, eastern africans are products of caucasoid also. they also

> say people like the tuarege, tibbu, and haratin are dark white. the

> site is nothing but a rehash of the hamitic myth. josephn h

greenberg

> determined the afro asiatic languages came from ethiopia, and then

it

> branched off to become a super family of many languages. the origin

> makes it impossible for the hamitic myth.

yes i got the information about the king hor statue,which many racist like arthur kemp and others are using to prove the egyptians were white.

| 2731|2002-07-01 14:14:56|mansu\_musa|Re: Basque Beauties|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta\_Seti@y..., "Derrick, Alexander"

> > wrote:

>

>

> > those people on the racial myths site also think that

> > somalis,eastern africans are products of caucasoid also. they

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> >

> >

>

>

> Alberto, one "extreme" version of the Hamitic theory states

> that the earliest Africans were "Caucasoid" and that

> "true" Negroids only spring up mysteriously after

> the Neolithic (from obscure or undefined origins).

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> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

Alberto, one "extreme" version of the Hamitic theory states that the earliest Africans were "Caucasoid" and that "true" Negroids only spring up mysteriously after the Neolithic (from obscure or undefined origins).

that is what that web site argues. i am trying to tell people the harm of those site, but on the other hand people like runoko rashidi are just as harmful trying to claim all civilizations came from black people. rashidi has done some good work but some of the things he talks about are laughable.

| 2732|2002-07-01 14:23:17|trogodyta|Re: Racial Myths has come to you|  
The paper that was "dropped" dealt with Jews and Palestinians.  
Maybe the politics lies here.

You didn't read the article properly. The entire research of that camp has been dropped and that includes the one about the Greeks. The used single genetic markers which could tie a Swede and Ghanain together! It has been dropped and there is no black DNA in Greeks.

Ottomans are of Turkish ethnicity, Greeks are of Greek ethnicity.

Ever heard of Anatolia? Both are Caucasoids, both are European. The Ottomans originate from European genes.

Your information is all old or non-existent.

No it isn't. I used current research from the last decade. You however seek to use the One Drop Rule which didn't make people black, but instead a slave.

For example, you used very old data on Paleolithic tools in Europe.

Why was that old?

| 2733|2002-07-01 14:32:42|a.manansala@attbi.com|Re: Basque Beauties|

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> >

> > > --- In Ta\_Seti@y..., "Derrick, Alexander"

>

> > > >

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> > that the earliest Africans were "Caucasoid" and that

> > "true" Negroids only spring up mysteriously after

> > the Neolithic (from obscure or undefined origins).

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

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> the Neolithic (from obscure or undefined origins).  
> that is what that web site argues. i am trying to tell people the  
> harm of those site,but on the other hand people like runoko rashidi  
> are just as harmful trying to claim all civilizations came from black  
> people. rashidi has done some good work but some of the things he  
> talks about are laughable.  
>

Runoko Rashidi? Are you sure. He mostly has researched  
the Black people of Asia. I think his belief that the SE  
Asian/S Asian/Pacific black folk migrated from Africa in  
pre-Holocene times is probably accurate.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2734|2002-07-01 14:36:23|mansu\_musa|Re: Basque Beauties|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>>

>>>> --- In Ta\_Seti@y..., "Derrick, Alexander"

>>

>>>>>

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>>> that the earliest Africans were "Caucasoid" and that

>>> "true" Negroids only spring up mysteriously after

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>>> Paul Kekai Manansala

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Runoko Rashidi? Are you sure. He mostly has researched the Black people of Asia. I think his belief that the SE Asian/S Asian/Pacific black folk migrated from Africa in pre-Holocene times is probably accurate.

yeah but he thinks the indus valley was founded by black people. he also thinks that cambodians also black. like i said he has done some good work, but for the most part he still has some bogus theories like the web site racial myths. know every eurocentric in the world uses that web site to try to prove egyptians were white people. they also throw around the word caucasoid and apply it to all populations like the egyptians that are dark brown.

]

| 2735|2002-07-01 14:36:45|trogodyta|Re: Origin of YAP+ haplotypes|

One is Hammer et al.'s theory of an origin in Mongolia for the African haplotypes and an African origin for the European YAP+.

The other is an African origin for YAP+ from which both Asian and European haplotypes were derived.

many Europeans have YAP+ including the Basques who represent the original Western European and have been isolated for thousands of years. YAP + is also very high in the Levant area, where Europeans originally descend from. If YAP+ was a Sub-Saharan marker, then it would suggest all, or most of Europe has Sub-Saharan DNA. We do not. The findings of YAP+ do not correlate with Sub-Saharan ancestry. I would welcome a sound genetic source which states otherwise. In the

meantime, you can observe the frequencies here:

<http://www.pnas.org/content/vol98/issue18/images/large/pq1713050001.jp>

eg

<http://www.pnas.org/content/vol98/issue18/images/large/pq1713050002.jp>

eg

<http://www.pnas.org/cgi/content/full/98/18/10244>

| 2736|2002-07-01 14:51:23|a.manansala@attbi.com|Re: Racial Myths has come to you|

>

>

> The paper that was "dropped" dealt with Jews and Palestinians.

> Maybe the politics lies here.

>

> You didn't read the article properly. The entire research of that  
> camp has been dropped and that includes the one about the Greeks. The  
> used single genetic markers which could tie a Swede and Ghanain  
> together! It has been dropped and there is no black DNA in Greeks.

>

The article does not say that at all. It only refers to one article in Human Immunonlogy. The article on the African contribution to Greece was published in Tissue Antigens.

The HLA DRB1 genetic markers which the Spanish/Macedonian team found in Greek subjects had already been identified as African long before the article.

The whole online article can be found at:

<http://www.makedonika.org/processpaid.aspcontentid=ti.2001.pdf>

All the refs are there. Besides it's common to make such claims using a "single marker." Just look at YAP+ and all the studies made regarding this haplotype.

Also, this article was published in peer review. Who cares if the authors decided to "drop" it later due to political pressures.

The evidence regarding the origins of the subtypes is still clear.

Also, the article says that the evidence contradicts historical and other evidence.

That's not really true. The Ancient Greeks themselves believed that Athens was founded by Egyptians.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Ottomans are of Turkish ethnicity, Greeks are of Greek ethnicity.  
>  
> Ever heard of Anatolia? Both are Caucasoids, both are European. The  
> Ottomans originate from European genes.  
>  
> Your information is all old or non-existent.  
>  
> No it isn't. I used current research from the last decade. You  
> however seek to use the One Drop Rule which didn't make people black,  
> but instead a slave.  
>  
> For example, you used very old data on Paleolithic tools  
> in Europe.  
>  
> Why was that old?  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
| 2737|2002-07-01 14:53:07|Mace Windu|Rashidi's Claims|  
are u sure he's saying that?

agree or not agree with Rashidi,  
I have always thought he was calling  
Africoid types in Asia "black"---not saying  
places like Cambodia or the Indus region  
were founded by modern African blacks,  
but rather that some or many of the peoples  
in these regions bear or bore phenotypes analagous

with black Africans (like New Guineans, Fijians, etc.). This is not the same as saying Africans founded Fiji or New Guinea---not modern Africans anyway. I have always thought Rashidi was speaking of people like Melanasi-ans, Negritos, Negrillos, Oceanics etc. (as they are referred to by westerners) who are in fact found in places like India, China, Southeast Asia, etc.

Not saying there aren't some things in the African centered crowd that I do not find ludicrous. And I'm sure, knowing myself, I probably disagree with a few points of Rashidi. I just perhaps saw his points differently.

In the Indus region I figure he was talking about Dravidians (not Africans) who he considers as blacks. Some of them seem to consider themselves as such as well (though a minority). And in Cambodia I thought he was talking about Melanesian and other types that would intermix with Mongloid types---not that Cambodia, past or present, is "black" African. To what degree all this happened is debatable. And I always thought, right or wrong, Rashidi was championing for a greater involvement of Asian Africoid types in those regions' histories.

Also, I am uncertain Rashidi calls himself an "Afrocentric."

DG

-----

mansa musa said:

> yeah but he thinks the indus valley was founded by black people.

> he also thinks that cambodians also black. like i said he has done

> some good work, but for the most part he still has some bogus theories

> like the web site racial myths.

| 2738|2002-07-01 14:55:01|a.manansala@attbi.com|Re: Origin of YAP+ haplotypes|

> One is Hammer et al.'s theory of an origin in Mongolia for the

> African haplotypes and an African origin for the European YAP+.

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> The other is an African origin for YAP+ from which both Asian and

> European haplotypes were derived.

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- > original Western European and have been isolated for thousands of
- > years. YAP + is also very high in the Levant area, where Europeans
- > originally descend from. If YAP+ was a Sub-Saharan markers, then it
- > would suggest all, or most of Europe has Sub-Saharan DNA. We do not.
- > The findings of YAP+ do not correlate with Sub-Saharan ancestry. I
- > would welcome a sound genetic source which states otherwise. In the
- > meantime, you can observe the frequencies here:
- >

YAP+ frequencies are highest in Western Africa. In some Senegalese and other examples they reach or approach 100 percent.

The haplotype is relatively rare in N. Europeans and especially Eastern Europeans. It just happens to be common in areas of Europe that were easily reached by Africans.

As I've said, no major researcher out there has suggested YAP+ originated in the Levant. Also, I don't know many people who claim that Europeans originated in the Levant either.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2739|2002-07-01 15:05:03|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mace Windu wrote:

- > are u sure he's saying that?
- >
- > agree or not agree with Rashidi,
- > I have always thought he was calling
- > Africoid types in Asia "black"---not saying
- > places like Cambodia or the Indus region
- > were founded by modern African blacks,
- > but rather that some or many of the peoples
- > in these regions bear or bore phenotypes analagous
- > with black Africans (like New Guineans,
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- > Rashidi was speaking of people like Melanasiains,
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 >  
 > > he also thinks that cambodians also black. like i said he has done  
 > > some good work, but for the most part he still has some bogus

theories

> > like the web site racial myths.

yeah, but what about the claims like of the black samurai. he claims  
 that there was black presence in places like northern europe, but  
 like i said he makes some good points, but then also piles on bogus  
 claims. he also claims the shang dynasty was black.

| 2740|2002-07-01 15:28:02|a.manansala@attbi.com|YAP+ Frequencies|

From Passarino et al.

Ethiopian (64) 50.0 ? 6.2  
Senegalese:  
Mandenka (56) 98.2 ? 1.8  
Wolof (31) 100  
Mixed African (44) 59.1 ? 7.4  
Bantu (442) 78.0 ? 2.0  
Khoisan:  
Nama Sekele San (68) 46 ? 6  
Tsumkwe San (38) 11 ? 5  
Egyptian (64) 53.1 ? 6.2  
Saudi Arabian (21) 10.0 ? 6.4  
European (192) 7.0 ? 1.8

<http://www.journals.uchicago.edu/AJHG/journal/issues/v62n2/970077/970077.html>

Note that a wide European sample (from 3 different studies) only showed 7 percent as YAP+ compared to 100 percent for the Wolof sample.

Otherwise, the Passarino et al. article is not worth much...;)

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2741|2002-07-01 15:28:47|arumese|Re: Racial Perspectives|

>The "prognathous mode" seems to have been used throughout  
>Ancient Egyptian history. One of the most famous early  
>images using this very prominently is, of course, the Sphinx.

>Regards,  
>Paul Kekai Manansala

That is an excellent point. The sphinx is obviously a Negro statue in the northern-most part of Egypt and it was apparently made in the likeness of the culturally dominant inhabitants of Egypt prior to the historical period.

Given the raw historical evidence, it is difficult to make sense of a non-black Egyptian cultural base. One either has to distort the

evidence or engage in someone else's prior distortions of the evidence.

A White physics professor was discussing the racial characteristics of different nationalities with a young Chinese woman and myself. He looked at me as he pointed out that the ancient Egyptians looked more like Black people than anything else. Then He went-on to say "African Americans aren't really Black! Not really!" Apparently his logical mind told him that if we're not allowed to view the ancient Egyptians as Black, than we shouldn't be allowed to view African Americans as Black either. And if we must classify African Americans as Blacks, then the ancient Egyptians must be classified as Black as well. This was the logical conclusion.

Wallance Budge's earlier conclusions about Egypt's Negro nature is supported by original historical evidence. Kush and Mesraim were brothers born of their traditionally Negro father Ham (whom the Egyptians were considerate enough named their Land after). Likewise, the Afrocentric view appears to be more in line with original historical and traditional evidence as well. The ancient book 'The Bible', Ezekiel 29: 12-14 (New International Version) quotes God as saying "12: I will make the land of Egypt desolate among devastated lands, and her cities will lie desolate forty years among ruined cities. And I will disperse the Egyptians among the nations and scatter them through the countries. 13: "Yet this is what the Sovereign LORD says: At the end of forty years I will gather the Egyptians from the nations where they were scattered. 14: I will bring them back from captivity and return them to Upper Egypt, THE LAND OF THEIR ANCESTRY. There they will be a lowly kingdom. " The ancestral land of Semites is not in Africa/Egypt, but in Asia. The ancestral land of Europeans is Europe. There is no indication that ancient eye-witnesses recognized non-indigenous "mixed populations" as being part of Kemit's/Egypt's ancestry and culture. All indications point to Kemit's kinship with the rest of Black Africa.

Notwithstanding the apparent foreign presence and admixture, the true ancient Egyptians were not identifiable as Caucasians or Semites (which the bible -written by semites-clearly shows), while on the other hand Europeans and modern Semites and Arabs are classified as Caucasians; Egyptian culture and language are African; the ancient Egyptians display all the characteristics that can be identified within the black race/the black race displays all the characteristics that can be identified among the Ancient Egyptians of any period. Furthermore, the



"mixed populations" argument appears to be a partial copromise that is being established as a shield against the overwhelming evidence brought out in favor of civilization's Negro origins. In other words, if its proponents cannot establish that the Egyptians were of a White race, they prefer to cloud the issue further and declare that they were of no race at all --which is of course impossible. Their basic consensus seems to be --"please! anything but Black!"

One can cite evidences of an Asiatic presence in Egypt, but this does not necessarily mean non-Black. African type blacks living in Asia influenced civilization from the beginning. Ham's son Kush was the father of Nimrod... The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar. From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah and Resen, which is between Nineveh and Calah; that is the great city. Mesraim was the father of the Ludites, Anamites, Lehabites, Naphtuites, Pathurites, Casluhites (from whom the Philistines came) and Caphtorites. Canaan was the father of Sidon his first born, and of the Hittites, Jebusites, Amorites, Gergashites... Later the Canaanite clans scattered and the borders of Canaan reached from Sidon toward Gerar as far as Gaza, and then toward Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha. These are the sons of Ham by their clans and languages, in their territories and nations."

One does not have to be a Scientist to see that Semites and Arabs are an extreme mix between Negro and Caucasian blood. Anyone who would assert otherwise is of a false mindset and highly influenced by modern prejudice. Yet they are all classed as Caucasians; even the ones who display predominantly Negroid characteristics.

| 2742|2002-07-01 15:33:04|mansu\_musa|some excerpts of troglodyte on racial myths | [http://groups.yahoo.com/group/Ta\\_Seti/messages/2675](http://groups.yahoo.com/group/Ta_Seti/messages/2675)

Ta\_Seti message board in Yahoo. Just pop-over there and see how they are not really interested in Africa, but in Europe, Indian, China etc etc. It is really no surprise is it?

Now in Europe you

have... Greece, and Greece was a mixed population..

The above is written by Tuarege.

From: "osirica" (who is of course, David)

Date: Fri Jun 28, 2002 12:31 am

OH the people at that site are so thorough. It will take many months.

But I am going to put them in away. I love how they talk about the "myths" of race, while speaking about race like it's real, then using that "sense" to explain how Egyptians, Hebrews, and others are

WHITE? Hahahilarious!

From: "mansu\_musa" (Tuarege)

Date: Sun May 12, 2002 9:52 am

Racial myths web site what internet trash

[http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

From: "mansu\_musa"

Date: Wed Jun 19, 2002 12:20 am

Subject: Some one on rcial myths web site is posting excepts from posts from this group

I just wantwed to tell everyone we have a person from racial myths that has been evedropping on this group. The people from that web site i posting excerpts from this group on the racial myth message board. Check it our for yourself. Most of the people on that group are racial supremist,that also try to claim the ancient kemetians were white people,oir hamities.

MAAT HETEp

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

[http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)

you might want to tell these people that osirica

1. All Egyptians were black Negroid. Anyone who attempts to dispute this is Eurocentric and racist.

2.Negroids were everywhere and created all civilizations. All ancient populations that were described as being dark or swarthy must have been black. This means the Iberians, Colchians, Pics, Celts, Greeks, Egyptians, Inuit, Eskimo, Siberians, Russians, Irish, Welsh, Etruscans, Indo-Europeans and especially Greeks and Romans-they were all black Negroid.

3. All genetic or anthropology studies which deny the black man are founded on lies and are propagated by Nazi supremacists. These are further funded by white governments who also pay museums to vandalize any artefact which has a Negroid nose or too big lips. It should also be noted that all artefacts were painted white, have their faces chiselled, their noses disfigured(just like the Sphinx)and their eye colour changed to blue.

4. Ancient text attesting to the Africa origins of Europe and everywhere else have all been destroyed or locked away. Jesus and his disciples were all black as was Moses,Aaron, the Caanites, Hebrews, Phoenicians. The Vatican has evidence of this locked away beside the black Madonna. All religious leaders were Negroid from Buddha, Jesus, Moses, Mohammed.

5. Egyptians had Afro hair but you don't see any of it because they dyed their hair or they shaved it off and wore wigs. All the hair of

mummies has been straightened and bleached with Natron(no stronger than table salt) and the eye pigment turns blue and grey after death. Most modern day Egyptians don't look Negroid because they are all descended from Turks and Greeks(who are also black).

6.All European civilization is an offshoot of African creation and discoveries. This is because Africans were the first to invent astronomy, medicine, science, algebra, biology, physics, literature, numeracy, writing, poetry, art, cars, areoplanes, electricity. The reason why Africa doesn't have it is because it was stolen by Europeans and because Europeans are responsible for Africa's situation due to colonization.

7.All Southern Europeans are mulatto and Germans and Britons are black anyway. Well they would be in America because of the one drop rule.

8.All European nobility have African ancestry, as did all the most important historical figures. From the explorers, to artists, scientists, pioneers, musicians, even Hitler and Churchill-they were all black. Santa Claus, Mozart, Michaelangelo, Galileo, Columbus, Shakespeare, Queen Victoria-they were all black.

9. Africa extends every continent since Africans were the first to discover them. The first Australians, Americans, Europeans, Indians, Russians, Chinese were all black. So when we talk of Africa, we are talking about the world.

10.Remember, the white man is the devil and has stole, plundered and oppressed his way through life.

| 2743|2002-07-01 15:42:34|pinatubo.geo|Re: some excets of trog on racial myths|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

Alberto, personally I don't want any mixing of that message board with this one.

Why not instead go to some more legitimate groups that have real scholars or thinkers and then try and attract them here. Why do you care what this small group of people think?

At least Katherine Griffis-Greenberg knows her subject. For all we know these racial myths guys are posting from underneath white sheets.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 2744|2002-07-01 15:48:02|mansu\_musa|Re: some excets of trog on racial myths|

--- In Ta\_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

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> care what this small group of people think?  
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> know these racial myths guys are posting from underneath white

sheets.

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> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

Why not instead go to some more legitimate groups that have real scholars or thinkers and then try and attract them here. Why do you care what this small group of people think?

i don't care what they think. i am just sick of profaganda that says that the tuarege are white,nubians are white,and that the egyptains are white. they are spreading lies. i am just tired of it. i am sorry for bringing them over here,but just sick of half truths and this web site is promoting more myths than it refutes. i wshouldn't doubt that many post in stromfront also.

| 2745|2002-07-01 16:18:18|Derrick, Alexander|Re: some excets of trog on racial myths|  
[Alberto, bro.](#)

[Racial Myth's](#) is the type of propaganda that"thinking" racists and supremacist use to add adegree of "substance" to their arguments. (Which lack balance and virtue in my opinion.)

At one point in time, racists and supremist(black and white)used the Old and New Testaments of the Bible as a tool to dehumanize and demonize people.

In the age of information, these same types of people are wielding yet another weapon(science). In most cases scientific evidence is relative and needs to be applied with wisdom, care and a proper context.

I would like to suggest you tread with great care.If you remove a "racists" comfort levelthey might try tophysically harm you or take away your peace. As history in America has repeatedly shown.

Take it easy,  
Alex.

-----Original Message-----

**From:** mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

**Sent:** Monday, July 01, 2002 3:48 PM  
**To:** Ta\_Seti@yahooogroups.com  
**Subject:** [Ta\_Seti] Re: some excets of trog on racial myths

Why not instead go to some more legitimate groups that have real scholars or thinkers and then try and attract them here. Why do you care what this small group of people think?

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| 2746|2002-07-01 16:50:50|Clyde Winters|Re: Racial Types of Paleolithic Egyptians|  
Thanks Paul for spreading the truth about Cro-Magnons. The Cro-Magnon type has nothing to do with the modern European groups. This term was used to describe the ancient Africans that formerly lived in Europe and North Africa.

C.A. Winters

At 04:45 PM 7/1/02 +0000, [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

- > Quoting from people like Philippe Rushton, who is
- > recognized as a racist even by most in the Western
- > acadmemy won't get you very far here.
- >
- > You might try reading something more recent by Shomarka
- > Keita.
- >
- >"" is clearly outdated. It
- > simply ignores the fact that the Mechta-Afalou types
- > have a serious disconnect with \*modern\* Europeans and
- > \*coastal\* North Africans, many of the latter of whom
- > are of relatively recent West Asian or European
- > heritage.
- >
- > The Mechta-Afalou were prognathous, broad-nosed, supra-
- > Negroid African types who developed out of earlier so-
- > Even the racist
- > anthropologist Carlton Coon could not get away from
- > their connection with earlier pan-African phenotypes.

>

> If there is any relationship between Mechta-Afalou and  
> southern Europe it is with prehistoric and not historic  
> The connection may be linked with YAP+ and  
> other African haplotypes that begin moving northward  
> probably with the (Neolithic?) expansion of Afro-  
> Asiatic languages into West Asia.

>

> Regards,  
> Paul Kekai Manansala

>

>> Racial Types of Paleolithic Egyptians  
>> In the period 40,000-25,000 BC, the first humans in the world  
>> "" appeared in Europe and adjacent areas. This  
>> means the first evidence of culture, art, advances in technology, and  
>> that sort of thing. The use of microliths was a major advancement  
>> "" These first appeared in  
>> Europe, Russia, and the Middle East. The first use of microliths in  
>> Egypt wasn't until around 11,000 B.C. at a site called Tushka.

>>

>> According to EGYPT BEFORE THE PHARAOHS, by Michael Hoffman (NY,  
>> Barnes and Noble, 1993), on page 93, these people had large brains.  
>> Their average cranial capacity was 1,452 cc. This is almost identical  
>> to the brain size of modern northern Europeans, 1,453 cc by one  
>> measure. Modern Cairo natives average only 1,302 cc. Modern African  
>> blacks average 1,295 cc. (Source: RACE, EVOLUTION AND BEHAVIOR, by J.  
>> Philippe Rushton. New Brunswick, NJ, Transaction Publishers, 1995,  
>> pages 124, 119, and 119 again)  
>> All of North Africa was once occupied by a large-brained, white Cro-  
>> Magnoid racial type, which often had red hair and blue eyes. Traces  
>> of this type persisted into later times with blond Guanches of the  
>> Canary Islands, blond Berbers, blond ancient Libyans, and blond and  
>> red-haired ancient Egyptians.  
>> The Paleolithic Mechta-el-Arbi type, from Algeria, also known as the  
>> Afalou type, or the Afalou-bou-Rommel type, had one of the largest  
>> brains of any humans that ever existed. It also had big bones and a  
>> massive jaw. It was very very different from the modern inhabitants  
>> of north Africa.

>>

>> Here is a quotation about the first Egyptians from THE PREHISTORY OF  
>> EGYPT, FROM THE FIRST EGYPTIANS TO THE FIRST PHARAOHS, by Beatrix  
>> Midant-Reynes. Oxford, Blackwell Publishers, 2000:

>>

>> Pages 65-66:

>>

>> "At Tushka, 250 kilometres upstream from Aswan, site 8905, on the

>> west bank, consists of a vast collection of Qadan remains among the  
>> sand-dunes, at the edge of a marshy area....The occupants of graves  
>> 12, 13, and 18 had bovid horns placed by their heads. It is certainly  
>> tempting to see here all the first signs of the privileged  
>> relationship which existed in later times, during the Egyptian  
>> pharaonic period, between men and cattle/bulls (still favoured by  
>> "

>> "Two skeletons were found at Esna, apparently in association with  
>> Fakhurian material (Lubell 1971). From an anthropological point of  
>> view, all the human skeletons in the Nile valley that have been found  
>> in association with microlithic industries (totalling a little more  
>> than a hundred so far) are of the Mechta-el-Arbi (or Mechta-Afalou)  
>> type, which was defined partly on the basis of about 30 skeletons  
>> discovered in one of the great snail-consuming communities  
>> (escargotieres) of the Upper Capsian at Mechta-el-Arbi in Algeria.  
>> This type, the north African Cromagnoid, is the only form of human  
>> associated with the Iberomaurusian; the evulsion of the incisors is a  
>> cultural trait peculiar to this group, a 'mutilation' which was  
>> " The Capsian Culture  
>> existed in Spain and Algeria.

>> "What were these 'Mechtoids' doing in the Nile valley? Several  
>> characteristics differentiate the Nile examples from those of north  
>> Africa, such as higher cheekbones in the face and a more exaggerated  
>> prognathism; in addition they never practised dental extraction.  
>> Where, then, did they come from? Certainly not from north Africa,  
>> since they are thousands of years earlier than the people of the  
>> Iberomaurusian complex. They may possibly derive from the proto-  
>> Cromagnons of Qafzeh, as Vandermeersch (1981) suggests (see also  
>> Tiller 1992). Alternatively they may have simply evolved towards this  
>> physical type independently within the Nile valley, although  
>> unfortunately this is difficult to prove since we know nothing of the  
>> human types who preceded them. It is therefore with a certain degree  
>> of circumspection that modern humans, emerging from unknown stock,  
>> "

>> "

>> "anatomically  
>> " This is a term used to refer to hominids who  
>> physically could pass for modern New Guinea natives or something of  
>> " behavior. Cro-Magnons  
>> appeared in Europe around 30,000 BC. They were extremely different  
>> from the small-brained negroid inhabitants of Qafzeh. They had huge  
>> brains, large chins, and were orthognathic. This book says that Egypt  
>> appears to have been uninhabited for thousands of years before the  
>> arrival of the first modern people. They were extremely different in  
>> physical type. They had microliths and were much more advanced than  
>> the earlier extremely primitive hominids. Where did they come from?

>> There really are only two possibilities, from Spain and Algeria to  
>> the west, or Israel to the east. The Afalou type extends across North  
>> Africa with minor traces in the Middle East. They resembled the Cro-  
>> Magnons of Europe much more than the contemporary inhabitants of the  
>> Middle East.  
>> They probably came from Europe via Spain. Another theory is that Cro-  
>> Magnons could have originated in Algeria or Morocco. It's possible,  
>> but unlikely.  
>> Later, the Mediterranean Race was to invade Egypt from the Middle  
>> East. Meditteranids migrated across North Africa and then into Spain  
>> and Portugal. It seems probable that the Berber and Egyptian  
>> languages came with these later invaders. This is highly speculative,  
>> but Basque may be a mixture of the Mechta language with the later  
>> Berber-type language.  
>> Harvard Professor Carleton Coon wrote that Caucasoids once extended  
>> in northeast Africa as far south as Kenya.  
>> This would have been at the same time as Tushka.

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| 2747|2002-07-01 17:04:38|Clyde Winters|Re: Rashidi's Claims|

At 10:05 PM 7/1/02 -0000, mansu\_musa wrote:

>

> yeah, but what about the claims like of the black samurai. he claims  
> that there was black presence in places like northern Europe, but  
> like I said he makes some good points, but then also piles on bogus  
> claims. he also claims the Shang dynasty was black.



>

Hi

The Shang people were Black. You can check out my discussion of this fact at the following sites:

<http://clyde.winters.tripod.com/junezine/id1.html>

<http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>

<http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

C.A. Winters

| 2748|2002-07-01 17:11:48|Mace Windu|Re: Rashidi's Claims|  
ah. now you're in my area. :)

I too had problems with the black Samuuri bit, even with the saying "for a samuuri to be brave he must have a bit of black blood..." That just has never been good enough information for me. However I truly have never studied the entire topic indepth. But I know he is speaking of Sakanouye Tamuramaro. And it wasn't Rashidi's claim originally, but one made by a Dr. Alexander Chamberlain (1865-1914). Ideas of blacks in early Japan aren't Rashidi's origin, but were part of early anthropologists like Neil Gordon Munro, Roland Dixon and more. Even the late Leopold Senghor of Senegal bought into such ideas.

Blacks in Japan isn't a far-fetched idea, as all types of Melanians and other Africoids pop up in various parts of Asia and the South seas. If they could get to Fiji, they could get to Japan. HOWEVER, I personally have never found any information to convince me that ideas of blacks in early Japan are credible---even if I believe it is possible. Thus I do not repeat such things and certainly shy away from ideas of black samauri. I think more information is needed (at least for me) before such claims can be called sound.

I've never spoken with Rashidi on this directly. But when I asked him once about his claims that the Ainu of Japan were black (something I didn't buy), he said he had backed away from such assertions as well---again not something he originated but had repeated from other sources. I think this is one

of the drawbacks of doing secondary research. The Ainu are still however claimed by white anthropologists, some of them mainstream, as being "Caucasian"---though I don't buy that either and contend they are just a variation of Mongloid Asians.

As for the Shang Dynasty being black, I thought that was James Brunson making that claim (at least for black Shang dynasty members). I thought Rashidi was speaking of blacks who lived in the region at the time, not of actual Shang royal figures. But I could be wrong---been a long time since I looked over "African Presence in Early Asia."

As regarding blacks in Northern Europe, well...the Vikings in their epics speak of running into blacks (probably black-a-moors) on ships. So again, not improbable---though I tackle every specific claim to see if the evidence stacks up.

But I understand what you're speaking of now. There are some claims by scholars of all types that I often am skeptical about (the Multiregional theory of hominid evolution being a key example, and notions of neanderthal-sapeins hybrids). Point is, I guess one has to have skepticism in whatever is read and challenge those making the claims to better present their evidence.

When I talk about blacks in Asia, I usually am careful to say Africoid rather than African---with a specific statement as to where I contend these blacks came from, not linking them to modern day Africans culturally or genetically. Furthermore I point out regions where they may have existed, but within reason and perspective. I am probably more apt to talk about Africoid types in medieval Funan \*along\* with Mongloid types, rather than make it "racially/phenotypically" homogenous. I don't necessarily think because there were blacks in a certain region, that this meant the population was majority black or that such figures were in leadership positions.

Rashidi has a yahoo site if I'm not mistaken. You might want to bring up some of your critiques to him, which I agree are valid when they are specific. Who knows, maybe he has some new answers or even perhaps revisions to his ideas.

DG

-----  
mansa\_musa said:

> yeah, but what about the claims like of the black samurai. he claims  
> that there was black presence in places like northern Europe, but  
> like I said he makes some good points, but then also piles on bogus  
> claims. he also claims the Shang dynasty was black  
| 2749|2002-07-01 17:40:45|Clyde Winters|Re: Origin of Egyptian Agriculture|  
Hi Trogodyta

You are wrong about the origin of agriculture in Southwest Asia. The founders of civilization in South West Asia were the Anu people, archaeologists call Natufians. By 13,000 BC, according to J.D. Clark ("The origins of domestication in Ethiopia", Fifth Panafrican Congress of prehistory and quaternary Studies, Nairobi, 1977) the Natufians were collecting grasses which later became domesticated crops in Southwest Asia. In Palestine the Natufians established intensive grass collection. The Natufians used the Ibero-Maurusian tool industry (see F. Wendorf, The History of Nubia, Dallas, 1968, pp. 941-46). These Natufians, according to Christopher Ehret ("On the antiquity of agriculture in Ethiopia", Jour. of African History 20, [1979], p. 161) were small stature folk who spread agriculture throughout Nubia into the Red Sea. The Natufians took the Ibero-Maurusian tools into Europe, North Africa and the Middle East. The Natufians practiced evulsion of the incisors the same as Bantu people and inhabitants of the Saharan fringes. The modern civilizations of the Middle East were created by the Natufians. Since the Natufians came from Nubia, they can not be classified as Europeans, as you claim in your post.

C.A. Winters

At 11:00 AM 7/1/02 -0000, trogodyta wrote:

> From Guns, Germs and Steel, p. 182  
>  
>  
> "Why did the same plant package launch food production throughout  
> western Eurasia? Was it because the same set of plants occurred in  
> the wild in many areas, were found useful there just as in the  
> Fertile Crescent, and were independently domesticated? No, that's not  
> the reason. First, many of the Fertile Crescent's founder crops don't  
> even occur in the wild outside Southwest Asia. For instance, none of  
> the eight main founder crops except barley grows wild in Egypt  
>  
> ...  
>  
> But the foods to fuel that spectacular rise were originally absent in

> Egypt. The sphinx and the pyramids wre built by people fed on crops

>"

>

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| 2750|2002-07-01 17:49:46|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mace Windu wrote:

> ah. now you're in my area. :)

>

> I too had problems with the black

> Samuari bit, even with the saying "for a

> samuari to be brave he must have a bit

> of black blood..." That just has never been

> good enough information for me. However

> I truly have never studied the entire topic

> indepth. But I know he is speaking of Sakanouye

> Tamuramaro. And it wasn't Rashidi's claim originally,

> but one made by a Dr. Alexander Chamberlain

> (1865-1914). Ideas of blacks in early Japan aren't

> Rashidi's origin, but were part of early anthropologists

> like Neil Gordon Munro, Roland Dixon and more.

> Even the late Leopold Senghor of Senegal bought

> into such ideas.

>

> Blacks in Japan isn't a far-fetched idea, as all types

> of Melanasiains and other Africoids pop up in various

> parts of Asia and the South seas. If they could get to

> Fiji, they could get to Japan. HOWEVER, I personally have never

> found any information to convince me that ideas of blacks

> in early Japan are credible---even if I believe it is possible.

> Thus I do not repeat such things and certainly shy away

> from ideas of black samauri. I think more information is

> needed (at least for me) before such claims can be called

> sound.

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> I've never spoken with Rashidi on this directly.

> But when I asked him once about his claims

> that the Ainu of Japan were black (something I didn't

> buy), he said he had backed away from such  
> assertions as well---again not something he originated  
> but had repeated from other sources. I think this is one  
> of the drawbacks of doing secondary research. The Ainu  
> are still however claimed by white anthropologists, some  
> of them mainstream, as being "Caucasian"---though I  
> don't buy that either and contend they are just a variation  
> of Mongloid Asians.  
>  
> As for the Shang Dynasty being black, I thought that was  
> James Brunson making that claim (at least for black Shang  
> dynasty members). I thought Rashidi was speaking of blacks  
> who lived in the region at the time, not of actual Shang royal  
> figures. But I could be wrong---been a long time since I looked  
> over "African Presence in Early Asia."  
>  
> An regarding blacks in Northern Europe, well...the Vikings in  
> their epics speak of running into blacks (probably black-a-moors)  
> on ships. So again, not improbable---though I tackle every  
> specific claim to see if the evidence stacks up.  
>  
> But I understand what you're speaking of now. There  
> are some claims by scholars of all types that I often am  
> skeptical about (the Multiregional theory of hominid evolution  
> being a key example, and notions of neanderthal-sapeins hybrids).  
> Point is, I guess one has to have skepticism in whatever is read  
> and challenge those making the claims to better present their  
> evidence.  
>  
> When I talk about blacks in Asia, I usually am careful to  
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> as to where I contend these blacks came from, not linking  
> them to modern day Africans culturally or genetically. Furthermore  
> I point out regions where they may have existed, but within  
> reason and perspective. I am probably more apt to talk about  
> Africoid types in medieval Funan \*along\* with Mongloid types,  
> rather than make it "racially/phenotypically" homogenous. I  
> don't necessarily think because there were blacks in a certain  
> region, that this meant the population was majority black or  
> that such figures were in leadership positions.  
>  
> Rashidi has a yahoo site if I'm not mistaken. You might want  
> to bring up some of your critiques to him, which I agree are  
> valid when they are specific. Who knows, maybe he has some  
> new answers or even perhaps revisions to his ideas.  
>

>  
> DG  
>  
> -----

-----  
>  
> mansa\_musa said:  
>  
> > yeah, but what about the claims like of the black samurai. he claims  
> > that there was black presence in places like northern europe, but  
> > like i said he makes some good points, but then also piles on bogus  
> > claims. he also claims the shang dynasty was black

i understand. i just like when people make claims to back them up with actual information data and scientific thought. because of many western influenced education i was skeptical at first of black presence across the world, but the more i started to read the more i learned that there is populations of black people in russia for instance in the remote corners of the caucasus mountains. encyclopedia africana says this also. i was reading it and africana says this is a result of slave populations, but some accounts place them there in antiquity as part of Sumerian army. i wish more anthropologists would study these people around azerbaijan and find out more about them. i think rashidi should study these populations instead of looking for blacks in places where they are not. rashidi also claims the sumerians were black, and i doubt they were. i don't think they were white either, but i don't believe they were black.

| 2751|2002-07-01 17:55:28|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> At 10:05 PM 7/1/02 -0000, mansu\_musa wrote:

>  
> >  
> > yeah, but what about the claims like of the black samurai. he

claims

> > that there was black presence in places like northern europe, but  
> > like i said he makes some good points, but then also piles on

bogus

> > claims. he also claims the shang dynasty was black.

> >

> Hi

>

> The Shang people were Black. You can check out my discussion of

this fact

> at the following sites:

> <http://clyde.winters.tripod.com/junezine/id1.html>

> <http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>

> <http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

show me another source please mr winter. i respect you, but i don't believe the shang were black. you also claim the shang were made speakers, and most of your views have been rejected by current anthropology in regards to the shang.

do you have pictures of black shang. please do post. i am aware there are afroid people that live in south china, but i don't think they are shang.

>

> C.A. Winters

| 2752|2002-07-01 18:01:47|Clyde Winters|Re: The First People of the Middle East were Blacks|  
Hi

Trenton W. Holliday, in "Evolution at the Crossroads: Modern Human Emergence in Western Asia, American Anthropologist, 102(1) [2000], tested the hypothesis that if modern Africans had dispersed into the Levant from Africa, "tropically adapted hominids" would be represented in the archaeological history of the Levant, especially in relation to the Qafzeh-Skhul hominids. This researcher found that the Qafzeh-Skhul hominids (20,000-10,000), were assigned to the Sub-Saharan population, along with the Natufians samples (4000 BP). Holliday also found African fauna in the area. Holliday confirmed his hypothesis that the replacement of the Neanderthal people were Sub-Saharan Africans. This shows that there were no European types in the Middle East Between 20,000-4,000BP. Moreover, we clearly see the continuity between African culture from Nubia to the Levant.

C.A. Winters

| 2753|2002-07-01 18:17:47|mansu\_musa|Re: The First People of the Middle East were Blacks|  
--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi

>

> Trenton W. Holliday, in "Evolution at the Crossroads: Modern Human

> Emergence in Western Asia, American Anthropologist, 102(1) [2000],

tested

> the hypothesis that if modern Africans had dispersed into the

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> Africa, "tropically adapted hominids" would be represented in the

> archaeological history of the Levant, especially in relation to the

> Qafzeh-Skhul hominids. This researcher found that the Qafzeh-Skhul

hominids

> (20,000-10,000), were assigned to the Sub-Saharan population, along

with the

> Natufians samples (4000 BP). Holliday also found African fauna in

the area.

> Holliday confirmed his hypothesis that the replacement of the

> Neanderthal people were Sub-Saharan Africans. This shows that there

were no

> European types in the Middle East Between 20,000-4,000BP. Moreover,

we

> clearly see the continuity between African culture from Nubia to

the Levant.

>

>

> C.A. Winters

are you aware of the iraqw people that migrated from mesopotamia into  
tanzania????

please read my post first farmers in the fertile crescent, according  
to that link it was the irqaw

| 2754|2002-07-01 18:43:28|trogodyta|Re: Racial Myths has come to you|  
<http://www.makedonika.org/processpaid.aspcontentid=ti.2001.pdf>

I can assure you that study has since been dropped. Not by the  
authors, but by the Peers who considered it to "lack scientific  
merit". I will have more information coming to confirm this.

The "study" is political because it was sponsored by Macedonians.  
Macedonians you see claim to be the original Greek and that modern  
day Greeks are imposters. As you can see from the study, Macedonians  
made sure all the other Mediterranean groups (Incl.Palestinians,



Kurds and Berbers etc) were all free of Negroid ancestry. Only the imposter Greeks(who are not the real Greeks, Macedonians are). So even if you propose to stand by this study, despite it being officially dropped, you still lose out on the civilization that would become Europe-this is why they use the term the "older" Mediterranean.

From the study:

"Ancient Macedonians were among the peoples that lived between northern Greece (Thessaly) and Thrace in the Balkans and were considered by the classical Greeks as ``non-Greek barbarians" that could not participate in the Greek Olympic Games ...Other possible explanation is that they might have shared a genetic background with the Greeks before an hypothetical admixture between Greeks and sub-Saharan might have occurred. "

A few other things noted in the study:

The relationship of North Africans to Macedonians:

Cretans 8.38  
Italians 10.45  
French 14.41  
Sardinians 17.66  
Spaniards 17.76  
Moroccan Jews 17.78  
Non-Ashkenazi Jews 17.83  
Lebanese (KZ) 20.98  
Ashkenazi Jews 21.87  
Algerians (Algiers) 22.37  
Lebanese (NS) 23.29  
Greeks (Attica) 23.69  
Moroccans 25.47  
Berbers (Souss) 28.50

What they say about the Fulani:

" The Fulani are semi-nomadic hunters and gatherers and one of the few people in the area to use cows' milk and its by-products to feed themselves and to trade; their facial parameters show a Caucasian admixture"

"The Nuba people are now widespread all over Sudan, but are descendants of the ancient Nubians that ruled Egypt between 8th-7th centuries B.C. (28) and later established their kingdom at Meroe, North Khartoum. Two kinds of Nubians were described in ancient times: Reds and Blacks, probably reflecting the degree of Caucasian admixture."

So it shows it's not the classical Greek that have supposed African DNA, but modern-Day "Greeks". That all North Africans group with Europeans and not Sub-Saharan Africans. That Nubians and Fulani are part Caucasian, and even though you still grasp onto this officially dropped study, you still have to contend with their other one where they state North African Hamites are white. Out go Egyptians, classical Greeks, North Africans, Egyptians, Berbers, Moroccans etc etc. And for what? Modern day "Greeks" who are not the true Greek (they claim)? You don't believe me? Of course not, so here is another study from them:

Iberia: population genetics, anthropology, and linguistics.

Arnaiz-Villena A, Martinez-Laso J, Alonso-Garcia J.

Department of Immunology and Molecular Biology, Hospital 12 de Octubre, Universidad Complutense, Madrid, Spain.

Basques, Portuguese, Spaniards, and Algerians have been studied for HLA and mitochondrial DNA markers, and the data analysis suggests that pre-Neolithic gene flow into Iberia came from ancient white North Africans (Hamites). The Basque language has also been used to translate the Iberian-Tartessian language and also Etruscan and Minoan Linear A. Physical anthropometry of Iberian Mesolithic and Neolithic skeletons does not support the demic replacement in Iberia of preexisting Mesolithic people by Neolithic people bearing new farming technologies from Europe and the Middle East. Also, the presence of cardial impressed pottery in western Mediterranean Europe and across the Maghreb (North Africa) coasts at the beginning of the Neolithic provides good evidence of pre-Neolithic circum-Mediterranean contacts by sea. In addition, pre-dynastic Egyptian El-Badari culture (4,500 years ago) is similar to southern Iberian Neolithic settlements with regard to pottery and animal domestication. Taking the genetic, linguistic, anthropological, and archeological evidence together with the documented Saharan area desiccation starting about 10,000 years ago, we believe that it is possible that a genetic and cultural pre-Neolithic flow coming from southern Mediterranean coasts existed toward northern Mediterranean areas, including at least Iberia and

some Mediterranean islands. This model would substitute for the demic diffusion model put forward to explain Neolithic innovations in Western

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10510567&dopt=Abstract)

cmd=Retrieve&db=PubMed&list\_uids=10510567&dopt=Abstract  
| 2755|2002-07-01 18:51:51|trogodyta|Re: Basque Beauties|  
"Runoko Rashidi? Are you sure. He mostly has researched the Black people of Asia. I think his belief that the SE Asian/S Asian/Pacific black folk migrated from Africa in pre-Holocene times is probably accurate."

He of course offers no scientific data to support his notorious and laughable claims. He also claimed Scotland was "purely black" until as late as the 10th century. Wrong and particularly amusing.

He also claimed Romans were in Ireland...woops...wrong again!

His entire propaganda is laughed at by Afrocentrics, yet you still want to believe in it. Of course you do, it helps you ignore Africa just that little bit longer, huh? It helps you to escape and fantasize about black Negroes swanning around in velvet gowns writing poetry and creating European civilization. Just one thing, why does it not exist in Africa? Of course...it was all stolen. How could I forget.

| 2756|2002-07-01 18:54:01|trogodyta|Re: Basque Beauties|  
"that web site to try to prove Egyptians were white people. they also throw around the word caucasoid and apply it to all populations like the Egyptians that are dark brown."

Caucasoids range from dark brown (Indians, Arabs) to pink skin. It is due to the diverse environment which Caucasoids inhabited.

| 2757|2002-07-01 18:57:12|Mace Windu|Re: Rashidi's Claims|

No. I've never bought the idea that the Sumerians were black. Again, I'm not certain really if Rashidi is saying this exactly or if others are. In one of the books edited by he and Van Sertima, it clearly states (and I think it is Sertima speaking) that finding evidence of blacks \*among\* the Sumerians and making the Sumerians "black" are two different things.

Van Sertima makes the point that finding oceanic

blacks among the ancient Chinese does not make the ancient Chinese black, it just shows there were a few blacks in a sea of Chinese. He says the same of his own work on blacks in Mesoamerica, stating that any pre-Columbian black population would only be a minority among a group of indigenous Meso-american peoples. I think at times it is important to note when someone is saying there are blacks \*present\* in a region, and others who may be trying to make them the majority. Most of the places I have seen Rashidi look for blacks are certainly not improbable. He even has a documented list in one of his works of modern pockets where these blacks can still be found. I think the main issue becomes what the ROLE of these blacks were. Did they exist on the periphery or were they sometimes part of the larger culture?

And again we are sometimes talking about two different groups of blacks here. If we're talking about some blacks in ancient Sumeria or Arabia, we're probably talking about ancient migration from Eastern Africa---something that was probably quite frequent, either forced or voluntary. And this would have been by Africans in the past 8,000 years or so.

However when speaking of regions like China or Southeast Asia, we're \*mostly\* talking about Melanasi-ans and other Asian Africoids--- humans who have been in the region since prehistoric times following waves of humanoids (or one wave if you take the recent mtDNA Eve theory) out of Africa since 80,000 years ago. So any African migrants that may or may not be in the Caucasus region are often wholly different from phenotypically Africoid/black types found in ancient/modern China, Southeast Asia, Fiji, etc.

DG

-----

mansa\_musa said:

> rashidi also claims the sumerians were black, and i doubt they were.  
> i don't think they were white either, but i don't believe they were  
> black.

| 2758|2002-07-01 19:00:53|Alex van Deelen|Re: Racial Myths has come to you|

> Message: 14  
> Date: Mon, 01 Jul 2002 20:20:25 -0000  
> From: "pinatubo.geo" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> Subject: Re: Racial Myths has come to you  
>  
> --- In Ta\_Seti@y..., "Alex van Deelen" wrote:  
>> Message: 2  
>> Date: Mon, 01 Jul 2002 10:01:32 -00  
>> From: "trogodyta"  
>> Subject: Racial Myths has come to you  
>>  
>> And who exactly is this hyperactive little fellow who calls himself  
>> "trogodyta" and who wants to bring the "Racial Myths" website  
>> to the Ta\_Seti mailing list?  
>> Most of his assertions have long been debated and refuted,  
>> and some of the questions he asks only need a couple of seconds  
>> of contemplation to answer.  
>  
> At least, it's a good memory exercise!

Beavis with a keyboard. I think he should lay of the latt

Alex

| 2759|2002-07-01 19:09:06|mansu\_musa|Re: Basque Beauties|

--- In Ta\_Seti@y..., "trogodyta" wrote:

> "Runoko Rashidi? Are you sure. He mostly has researched  
> the Black people of Asia. I think his belief that the SE  
> Asian/S Asian/Pacific black folk migrated from Africa in  
> pre-Holocene times is probably accurate."  
>  
> He of course offers no scientific data to support his notorious and  
> laughable claims. He also claimed Scotland was "purely black" until  
> as late as the 10th century. Wrong and particularly amusing.  
>  
> He also claimed Romans were in Ireland...woops...wrong again!  
>  
> His entire propaganda is laughed at by Afrocentrics, yet you still  
> want to believe in it. Of course you do, it helaps you ginore

Africa

> just that little bit longer, huh? It helps you to escape and  
> fantasize about black Negroes swanning around in velvet gowns

writing

> poetry and creating European civilzaton. Just one thing, why does

it

> not exists in Africa? Of course...it was all stolen. How could I  
> forget.

fantasize about black Negroes swanning around in velvet gowns writing

i don't know about gowns, but i can prove that africans in timbuktu  
wore silk and did write poetry. ahmed baba wrote over 64 books. there  
is no need to insult people by calling them negroes. lat time i  
checked the word negro just meant black.

| 2760|2002-07-01 19:20:13|Djehuti Sundaka|Racial Perspectives [Turks]]  
"Ever heard of Anatolia? Both are Caucasoids, both are European. The  
Ottomans originate from European genes."

Anatolia is in Asia not Europe (ever heard of "Asia Minor" or "Assuwa"  
the name from which "Asia" had been derived?), so anyone originating  
from there is not European.

Turkish peoples originate from Central Asia, not Europe. They came to  
Anatolia after the Mongol invasians, giving it the name "Turkey". Any  
modern population of Greeks who are genetically the same as Turks are  
not from Europe but are from Central Asia and are only "Greek" in name.  
Thus if one is going to try to claim the Greeks as being the purest of  
the Europeans, it's understandable why the Turks they mixed with would  
have to be claimed as well.

Djehuti Sundaka

| 2761|2002-07-01 19:29:43|mansu\_musa|Re: Racial Perspectives [Turks]]

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

> "Ever heard of Anatolia? Both are Caucasoids, both are European. The  
> Ottomans originate from European genes."

>

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or "Assuwa"

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> from there is not European.

>

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> Anatolia after the Mongol invasians, giving it the name "Turkey".

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> modern population of Greeks who are genetically the same as Turks

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> not from Europe but are from Central Asia and are only "Greek" in

name.

> Thus if one is going to try to claim the Greeks as being the purest

of

> the Europeans, it's understandable why the Turks they mixed with

would

> have to be claimed as well.

>

> Djehuti Sundaka

didn't thracians,hitties also live around turkey

| 2762|2002-07-01 19:41:09|trogodyta|Re: Racial Perspectives [Turks]|

> Turkish peoples originate from Central Asia, not Europe. They came

to

> Anatolia after the Mongol invasians, giving it the name "Turkey".

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are

> not from Europe but are from Central Asia and are only "Greek" in

name.

> Thus if one is going to try to claim the Greeks as being the purest

of

> the Europeans, it's understandable why the Turks they mixed with

would

> have to be claimed as well.

>

> Djehuti Sundaka

Wow I am shocked at how unschooled you people are. You just answered it for yourself. That Turks came to Anatolia AFTER the Mongol invasions. Most Europeans trace back to this area and the Lavent as they dispersal and migrations into Europe. Anatolians(the ancient and

original) are the same as Greeks. Mongoloid tribes are not. And though Turks(NOT ALL) are composed of predominantly Caucasoid genes and some Mongoloid, they are still very much European -though some are mixed.

Greeks on the other hand are not.

Human genomic diversity in Europe: a summary of recent research and prospects for the future.

Cavalli-Sforza LL, Piazza A.

The leading component of the European genetic landscape is a gradient that originates in the Middle East and is directed to the northwest. According to the hypothesis by Ammerman and Cavalli-Sforza this gradient was generated by a migration of Neolithic farmers from Anatolia followed by continuous, partial admixture of the expanding farmers with local hunter-gatherers. Other leading components of the gene frequencies in Europe show correlations with possible movements of Uralic-speaking people and pastoral nomads from a region north of the Caucasus and Black Sea, which according to Gimbutas is the area of origin of Indo-European speakers. This analysis is based on classical pre-DNA genetic markers. The prospect of future research using DNA polymorphisms is discussed in the context of the Human Genome Project.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?  
cmd=Retrieve&db=PubMed&list\\_uids=7520820&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=7520820&dopt=Abstract)

Malaspina P, Tsopanomichalou M, Duman T, Stefan M, Silvestri A, Rinaldi B, Garcia O, Giparaki M, Plata E, Kozlov AI, Barbujani G, Vernesi C, Papola F, Ciavarella G, Kovatchev D, Kerimova MG, Anagnou N, Gavrila L, Veneziano L, Akar N, Loutradis A, Michalodimitrakis EN, Terrenato L, Novelletto A.

Department of Biology, University Tor Vergata, Rome, Italy.

In this work we focus on a microsatellite-defined Y-chromosomal lineage (network 1.2) identified by us and reported in previous studies, whose geographic distribution and antiquity appear to be compatible with the Neolithic spread of farmers. Here, we set network 1.2 in the Y-chromosomal phylogenetic tree, date it with respect to other lineages associated with the same movements by other authors,



examine its diversity by means of tri- and tetranucleotide loci and discuss the implications in reconstructing the spread of this group of chromosomes in the Mediterranean area. Our results define a tripartite phylogeny within HG 9 (Rosser et al. 2000), with the deepest branching defined by alleles T (Haplogroup Eu10) or G (Haplogroup Eu9) at M172 (Semino et al. 2000), and a subsequent branching within Eu9 defined by network 1.2. Population distributions of HG 9 and network 1.2 show that their occurrence in the surveyed area is not due to the spread of people from a single parental population but, rather, to a process punctuated by at least two phases. Our data identify the wide area of the Balkans, Aegean and Anatolia as the possible homeland harbouring the largest variation within network 1.2. The use of recently proposed tests based on the stepwise mutation model suggests that its spread was associated to a population expansion, with a high rate of male gene flow in the Turkish-Greek (Anatolia) area.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11592923&dopt=Abstract)

cmd=Retrieve&db=PubMed&list\_uids=11592923&dopt=Abstract  
| 2763|2002-07-01 19:43:21|trogodyta|Dropped paper lacked scientific merit|  
Editorial  
Editorial

Nicole Suciú-Foca Dr., Editor-in-Chief and Robert Lewis Dr.

a Human Immunology USA

b ASHI Publications Committee USA

Available online 8 October 2001.

In the past it has been the tradition of the Editorial office to leave the editorial judgment for special volumes to the guest editors. This has also been the case with the issue on Anthropology and Genetic Markers edited by Antonio Arnaiz-Villena with the assistance of Luis Allende and Jorge Martínez-Laso. As Editor-in-Chief, I did not read Dr. Antonio Arnaiz-Villena's own paper in Human Immunology in depth until the issue was published.

I regret deeply that the authors have confounded the elegant analysis of the historic basis of the people of the Mediterranean Basin with a political viewpoint representing only one side of a complex political and historical issue. While the authors have the right to their political opinion they have no special expertise in this area and their views have no place in a scientific journal. The Editors

deplore the inappropriate use of a scientific journal for a political agenda and apologize to the readers. This paper has been deleted from the scientific literature.

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Human Immunology  
Volume 62, Issue 10, October 2001, Page 1063

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Dropped genetics paper on Palestinian lacked scientific merit

In a highly unusual move, a published scientific paper on the genetic relatedness of Jews and Palestinian by the journal Human Immunology was withdrawn following complaints that it contained inappropriate political comment about the Israeli-Palestinian conflict. Arnaiz-Villena et al conclude: "Jews and Palestinians share a very similar HLA genetic pool that supports a common ancient Canaanite origin." Population genetics cannot provide evidence about reasons for conflicts between people. The authors make some extraordinary claims. They used a single genetic marker, HLA DRB1, for their analysis to construct a genealogical tree and map of 28 populations from Europe, the Middle East, Africa and Japan. Using results from the analysis of a single marker, particularly one likely to have undergone selection, for the purpose of reconstructing genealogies is unreliable and unacceptable practice in population genetics. The limitations are made evident by the authors' extraordinary observations that Greeks are very similar to Ethiopians and east Africans but very distant from other south Europeans; and that the Japanese are nearly identical to west and south Africans. These results contradict history, geography, anthropology and all prior population-genetic

studies of these groups.

-----  
-----  
  
Genetics paper erased from journal over political content  
[Nature - 11/22/01] A paper about the genetic origins of Palestinians has found itself at the centre of a political storm. In a highly unusual move, the journal Human Immunology has deleted the paper from its September issue after receiving a wealth of complaints over what some saw as inappropriate political comments about the Israeli Palestinian conflict.

The paper examines genetic variability in the HLA complex ? a highly diverse complex of immune-system genes ? in a sample of Palestinians (A. Arnaiz-Villena et al. Hum. Immunol. 62, 889900; 2001). But controversially, it also includes a historical introduction calling Jews living in the Gaza strip "colonists" and describing some Palestinians as living in concentration camps. The paper's publication sparked a "cascade" of angry letters complaining that such comments had no place in a scientific journal, says the journal's editor-in-chief, Nicole Suci-Foca of Columbia University in New York.

The paper "purports to be a scientific treatise" but "offers opinion on geopolitical issues that cannot be substantiated by the data presented", wrote Dolly Tyan, then president of the American Society for Histocompatibility and Immunogenetics (ASHI), which runs the journal, in a letter to members on 3 October. "ASHI is offended and embarrassed by its inclusion within the journal."

The publisher of Human Immunology, Elsevier Science, has removed all electronic versions of the article and has sent a letter to individual subscribers and librarians advising them to ignore the article "or, preferably, to physically remove the relevant pages".

The paper's lead author, Antonio Arnaiz-Villena of the Complutense University in Madrid, says he did not intend to offend anyone and calls the decision to withdraw the article "unwise". He says he has several letters of support, including one from Jean Dausset, president of the Human Polymorphisms Study Centre in Paris, one of the founding fathers of HLA genetics. A more appropriate action, Arnaiz-Villena says, would have been to publish the letters of complaint and allow him to respond.

But the depth of anger the article raised made such a course impossible, argues Suciú-Foca. One ASHI member was so offended by the article that he resigned, she says. "We would have had mass resignations and the journal would have been destroyed if this paper were allowed to remain."

The paper was in a special issue on anthropology edited by Arnaiz-Villena. Although Arnaiz-Villena says the paper was approved by two reviewers, the incident has prompted the journal's editorial board to revise its policy so that in future the editor-in-chief will supervise work by guest editors, Suciú-Foca says.

The data announced in the paper, which indicated that Jews and Palestinians have a close genetic relationship, were worth reporting, says Steven Marsh, a member of Human Immunology's editorial board who studies the nomenclature of HLA genes at the Anthony Nolan Research Institute in London. "Had the authors confined themselves to announcing their scientific results, it would have been an interesting paper," he says.

The retraction of a scientific paper because of political statements is "unprecedented", says Sheldon Krinsky, an expert on publication ethics at Tufts University in Medford, Massachusetts. But the editorial board took legal advice before making its decision, Suciú-Foca says. "This has nothing to do with freedom of opinion," she says. "This journal is not the right forum for expressing political views."

The editors invited Arnaiz-Villena to resubmit a revised version of the article, Suciú-Foca says, and reviewers are now considering a new version for possible publication.

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<http://www.refuseandresist.org/newrepression/122901genetics.html>

Link: <http://www.geocities.com/egeinfonet/news1nov.html>

| 2764|2002-07-01 19:49:17|Djehuti Sundaka|Racial Perspectives [Nubians And Nuer]|

"Please post some images of what you believe the "true" and or "pure" African looks like."

"If you mean Negroid then that will be no problem at all. You won't get more extreme than this:"

<http://members.tripod.com/~SudanInfonet/Dinka-Nuer-2.html>

"Dark-skinned Nubians inhabit the narrow valley south of Aswan. Although modern studies have been unable to establish the ancestry of the Nubian people or trace changes in the race through history, they carry predominantly Caucasian genes and appear unrelated to other Africans. "

<http://www.touregypt.net/Epeople.htm>

"Nubians" belong to the same "Nilo-Saharan" group as the Dinka and Nuer peoples with whom they are virtually identical. It's amazing how one part of a group can be claimed as being "Caucasian" while another identical part can be considered as being "Negroid" in the "extreme".

"And there is no great climatic region more diverse than the regions Caucasoids inhabit. From the tundra of Scandinavia, the temperate lands of Central Europe and the sub-tropical Mediterranean basin. Africa doesn't have any extremes like this due to its proximity to the equator."

The Continent is composed of mild sub-tropical zones at both ends with tropical and desert zones inbetween. Temperate and tundra zones exist in high plateau regions and mountain ranges such as the Ethiopian Plateau and the Atlas Mountains. The greatest biodiversity of both flora and fauna on the planet is in Ethiopia due to all of the climatic zones it alone encompasses. The oldest human populations on the planet i.e. the Jutwasi (so-called Khoikhoi) and the Dengyu (so-called "Pygmies") also show a great degree of indigenous variation due to climatic differences.

Djehuti Sundaka

| 2765|2002-07-01 20:02:18|djahuti.geo|Re: Racial Perspectives [Turks]|

"Population distributions of HG 9 and network 1.2 show that their occurrence in the surveyed area is not due to the spread of people

from a single parental population but, rather, to a process punctuated by at least two phases. Our data identify the wide area of the Balkans, Aegean and Anatolia as the possible homeland harbouring the largest variation within network 1.2. The use of recently proposed tests based on the stepwise mutation model suggests that its spread was associated to a population expansion, with a high rate of male gene flow in the Turkish-Greek (Anatolia) area."

Please read what you have quoted and contemplate its implications as far as the idea of "pure European Greeks" are concerned.

Djehuti Sundaka

--- In Ta\_Seti@y..., "trogodyta" wrote:

>

> > Turkish peoples originate from Central Asia, not Europe. They came

> to

> > Anatolia after the Mongol invasions, giving it the name "Turkey".

> Any

> > modern population of Greeks who are genetically the same as Turks

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> > Djehuti Sundaka

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> Wow I am shocked at how unschooled you people are. You just answered

> it for yourself. That Turks came to Anatolia AFTER the Mongol

> invasions. Most Europeans trace back to this area and the Levant as

> they dispersal and migrations into Europe. Anatolians (the ancient and

> original) are the same as Greeks. Mongoloid tribes are not. And

> though Turks (NOT ALL) are composed of predominantly Caucasoid genes

> and some Mongoloid, they are still very much European -though some

> are mixed.

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> Greeks on the other hand are not.

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> Human genomic diversity in Europe: a summary of recent research and  
> prospects for the future.

>

> Cavalli-Sforza LL, Piazza A.

>

>

> The leading component of the European genetic landscape is a  
gradient  
> that originates in the Middle East and is directed to the northwest.  
> According to the hypothesis by Ammerman and Cavalli-Sforza this  
> gradient was generated by a migration of Neolithic farmers from  
> Anatolia followed by continuous, partial admixture of the expanding  
> farmers with local hunter-gatherers. Other leading components of the  
> gene frequencies in Europe show correlations with possible movements  
> of Uralic-speaking people and pastoral nomads from a region north of  
> the Caucasus and Black Sea, which according to Gimbutas is the area  
> of origin of Indo-European speakers. This analysis is based on  
> classical pre-DNA genetic markers. The prospect of future research  
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> Genome Project.

>

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>

>

> Malaspina P, Tsopanomichalou M, Duman T, Stefan M, Silvestri A,  
> Rinaldi B, Garcia O, Giparaki M, Plata E, Kozlov AI, Barbujani G,  
> Vernesi C, Papola F, Ciavarella G, Kovatchev D, Kerimova MG, Anagnou  
> N, Gavrila L, Veneziano L, Akar N, Loutradis A, Michalodimitrakis  
EN,  
> Terrenato L, Novelletto A.

>

> Department of Biology, University Tor Vergata, Rome, Italy.

>

>

> In this work we focus on a microsatellite-defined Y-chromosomal  
> lineage (network 1.2) identified by us and reported in previous  
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 > Anatolia as the possible homeland harbouring the largest variation  
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 >  
 >  
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 > cmd=Retrieve&db=PubMed&list\_uids=11592923&dopt=Abstract  
 | 2766|2002-07-01 20:14:02|djahuti.geo|Re: Racial Perspectives [Turks]]  
 Thracians lived in Thrace which is to the west of Turkey. The Khatte  
 (Hittites) spread from northwestern Turkey. They are the oldest  
 branch of the "Indo-Europeans" and may have either split off from the  
 rest north of the Black Sea or may have split off even earlier when  
 the population had dwelt around Lake Van to the east.

Djehuti Sundaka

--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
 > --- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
 > > "Ever heard of Anatolia? Both are Caucasoids, both are European.  
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> > have to be claimed as well.

> >

> > Djehuti Sundaka

>

> didn't thracians,hitties also live around turkey

| 2767|2002-07-01 20:14:38|Clyde Winters|Re: Rashidi's Claims|

At 12:55 AM 7/2/02 -0000, mansu\_musa wrote:

> <> wrote:

>> At 10:05 PM 7/1/02 -0000, mansu\_musa wrote:

>>

>>>

>>> yeah,but what about the claims like of the black samurai. he

> claims

>>> that there was black presence in places like northern europe,but

>>> like i said he makes some good points,but then also piles on

> bogus

>>> claims. he also claims the shang dynasty was black.

>>>

>> Hi

>>

>> The Shang people were Black. You can check out my discussion of  
> this fact

>> at the following sites:

>> <http://clyde.winters.tripod.com/junezine/id1.html>

>> <http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>

>> <http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

>

>

> show me another source please mr winter. i respect you,but i don't

> believe the shang were black. you also claim the shang were made

> speakers,and most of your views have been rejected by current

> anthropology in regards to the shang.

> do you have pictures of black shang. please do post. i am aware

> there are african people that live in south china,but i don't think

> they are shang.

>

>>

>> C.A. Winters

>

>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
>  
> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.  
| 2768|2002-07-01 20:16:25|trogodyta|Re: Origin of YAP+ haplotypes|  
"YAP+ frequencies are highest in Western Africa. In some Senegalese  
and other examples they reach or approach 100 percent. The haplotype  
is relatively rare in N. Europeans and especially Eastern Europeans.  
It just happens to be common in areas of Europe that were easily  
reached by Africans. As I've said, no major researcher out there has  
suggested YAP+ originated in the Levant. Also, I don't know many  
people who claim that Europeans originated in the Levant either."

The reason why YAP+ is highest in Africa is because of its age. The  
YAP+ insert was dated to 141,000 years before present, with a 95  
percent confidence interval of 29,000 years to 340,000 years. In a  
different study published in the same issue of Nature, Whitfield et  
al. in Cambridge interpreted data from sequencing 18,300 bases  
obtained from five ethnically diverse humans and a chimpanzee to give  
an MRCA time of between 37,000 and 49,000 years before present; in  
other words, those five men had a common great, great....great-  
grandfather some 40,000 or 50,000 years ago and chimpanzees have it.  
And it is all over Europe, in the oldest populations and does not  
correlate with Sub-Saharan ancestry. This can be indicated by the  
Pereira L, Prata et. al 2000, study of Iberia, and in noting the  
absence of a Sub-Saharan marker, the researchers still noted YAP+. Is  
is also highest in Hungarians and Romans, both of which have shown no  
Sub-Saharan ancestry. YAP+ is no one marker, it is a group that has  
accompanied man throughout evolution. It splits into various  
mutations along that way and can be expressed as a European, Mongloid  
or Africa marker. You can note the age of it in Africans and in  
Europeans. It is evident in all but mostly in Africans because of its  
age. All this does is support the Out of Africa model, not any recent  
or historical black ancestry in Southern Europeans. There is no  
scientific study which will support your claims. The group who do  
seem to lack it are Indo-Europeans.

This is the European one:

Y chromosomal polymorphisms reveal founding lineages in the Finns and  
the Saami

NOTE: is absent in Eurasian populations (Saami and Finns)

The incidence of YAP+ type was highest in the Csangos and in other Hungarians (37.5% and 17.5%, respectively). In the Karelians and the Latvians it was present at approximately the same level as commonly found in other European populations, whilst absent in our further samples of Eurasian populations, including the Finns and the Saami.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?  
cmd=Retrieve&db=PubMed&list\\_uids=10352935&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=10352935&dopt=Abstract)

This study will tell you that there is a frequency of YAP+ in Iberians and an absence of Sub-Saharan haplotypes. If YAP+ was Sub-Saharan then it would correlate with haplotype 8. It doesn't.

Clinal variation of YAP+ Y-chromosome frequencies in Western Iberia.

Pereira L, Prata MJ, Brion M, Jobling MA, Carracedo A, Amorim A.

Instituto de Patologia e Imunologia Molecular da Universidade do Porto, Portugal.

The potential of Y-chromosome biallelic marker haplotypes to infer population affiliations and structures was exploited to analyze four populations from the southwestern edge of Europe, namely north, central, and south Portugal and Galicia. Three markers subdividing the YAP+ lineage were analyzed: the YAP Alu element insertion itself and the SRY8299 and sY81 base substitutions; these respectively define three haplotypes known as 4, 21, and 8. Only haplotype 21 was detected presenting an increasing north-to-south frequency gradient, from 9.6% (Galicia) to 24.5% (South Portugal). This clinal distribution most likely reflects the genetic input associated with the Neolithic spread of agriculture, but we cannot exclude other movements as potential contributors to the distribution. In this context, it is interesting to note the consistency between the clinal variation and the population movement associated with Islamic rule in Iberia. The absence of haplotype 8, a marker of sub-Saharan populations, suggests that, despite the massive introductions of African slaves in historical times, there was little admixture between the African males and Western Iberian populations.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?  
cmd=Retrieve&db=PubMed&list\\_uids=11236865&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11236865&dopt=Abstract)

| 2769|2002-07-01 20:22:13|kcamm23063@aol.com|Sidahmed - Re: [Ta\_Seti] How Nubians became "Negroid"|

The following is from Dr. Abubakr Sidahmed, former member of Ta\_Seti:

Dear Sister

I'm a Nubian who talks the language and preserves the culture even after the last Nubian kingdom vanished some 600 yr. back.. The language I talk has no Caucasian linkage or none of the scholars and linguistics proved that yet... Who are those Asians and Europeans who explored Nubia other than few individuals-travellers- in the last 300 yr. ???? Bruckhardt (a European) in his famous book Travels in Nubia where he detailed his journey from Egypt southward in the 18th Century used to refer to Arabs as guides of explorers as himself , some Turks as representative of Rulers in Egypt but the main stock as Nubian ...That was only 300 yr. back.. I wonder why Scientists and Archaeologists and whoever feels capable of a comparative scientific analysis and approach do not give a single evidence of resemblance of Nubian Civilization to whatever of caucasian Stock in Western Asia , India or Europe!!!! or wherever this stock dominated ..?? It is very biased and mean approach to try always to attribute whatever African to some other migrants who came from Europe or Asia..??If we accept that such a Caucasian stock (European Asian) migrated to Nubia then why they did that..?? To build a civilization which they couldn't at their own homeland??? ??Why they didn't copy into this Nubian one some of what they had built at their own homeland -if assume they were those who built Nubian civilization-?? People migrate to areas of prosperity !! ,areas already known to have something special that deserves migrating to..?? It is very common that some migrants mix and intermarry with native and local stock at different times of history as such the DNA evidence in this respect doesn't mean that those who built the Nubian Civilization were the migrants..??

Dear Sister..I'm not a historian , archaeologists but just a Nubian architect who believes that whatever in Meroe, Napata, Kush is an African built by African stock and none of the books written by some great scholars, historian, archaeologists proved or convinced me otherwise...

Best wishes

abubakr

[Kcamm23063@aol.com](mailto:Kcamm23063@aol.com) wrote:

According to those North African "Caucasoids," their African ancestors were Black. They claim that when Asians (and probably some Europeans) began to explore North Africa, they made offspring with the Africans, and it is because of this mixture that they look the way they do today.

I am copying this to Dr. Abubakr Sidahmed, who used to be a member on this list, to see what he has to say about the Nubians.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/1/02 3:38:35 AM Pacific Daylight Time, [trogodyta@yahoo.com](mailto:trogodyta@yahoo.com) writes:

As we already know, North Africa is an area inhabited by Caucasoids and with the Negroid element being rather small, not to mention recent. Here I present a genetic study which notes a gene flow from Sub-Sahara Africa to the Nile Valley and that this caused "morphological changes" in Nubians. This of course began in the Merotic population and correlates with the fall of Nubia and it being overran with Ethiopians.

mtDNA analysis in ancient Nubians supports the existence of gene flow between sub-Saharan and North Africa in the Nile Valley

The HpaI (np3,592) mitochondrial DNA marker is a selectively neutral mutation that is very common in sub-Saharan Africa and is almost absent in North African and European populations. It has been screened in a Meroitic sample from ancient Nubia through PCR amplification and posterior enzyme digestion, to evaluate the sub-Saharan genetic influences in this population. From 29 individuals analysed, only 15 yield positive amplifications, four of them (26.7%) displaying the sub-Saharan African marker. Hpa I (np3,592) marker is present in the sub-Saharan populations at a frequency of 68.7 on average. Thus, the frequency of genes from this area in the Meroitic Nubian population can be estimated at around 39% (with a confidence interval from 22% to 55%). The frequency obtained fits in a south-north decreasing gradient of Hpa I (np3,592) along the African continent. Results suggest that morphological changes observed historically in the Nubian populations are more likely to be due to the existence of south-north gene flow through the Nile Valley than to in-situ evolution.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=9158841&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=9158841&dopt=Abstract)

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 2770|2002-07-01 20:23:48|Clyde Winters|Re: The First People of the Middle East were Blacks|  
At 01:17 AM 7/2/02 -0000, mansu\_musa wrote:

> <> wrote:

>> Hi

>>

>> "Evolution at the Crossroads: Modern Human

>> Emergence in Western Asia, American Anthropologist,102(1) [2000],

> tested

>> the hypothesis that if modern Africans had dispersed into the

> Levant from

>>"" in the

>> archaeological history of the Lavant, especially in relation to the

>> Qafzeh-Skhul hominids. This researcher found that the Qafzeh-Skhul

> hominids

>> (20,000-10,000),were assigned to the Sub-Saharan population, along

> with the

>> Natufians samples (4000 BP). Holliday also found African fauna in

> the area.

>> Holliday confirmed his hypothesis that the replacement of the  
>> Neanderthal people were Sub-Saharan Africans. This shows that there  
> were no  
>> European types in the Middle East Between 20,000-4,000BP. Moreover,  
> we  
>> clearly see the continuity between African culture from Nubia to  
> the Levant.  
>>  
>>  
>> C.A. Winters  
>  
> are you aware of the iraqw people that migrated from mesopotamia into  
> tanzania????  
> please read my post first farmers in the fertile crescent, according  
> to that link it was the irqwaw  
>

The Holiday article makes it clear that you are wrong. The Web has much information on it. Yet you will still have to visit a library and do good old fashion research to get the full low down on many aspects of history and anthropology.

C.A. Winters

| 2771|2002-07-01 20:24:58|trogodyta|Re: Racial Perspectives [Turks]|

> Please read what you have quoted and contemplate its implications

as

> far as the idea of "pure European Greeks" are concerned.

That is very easy. The study outlined the gene flow in the Turkish-Greek which is the ORIGINAL Anatolia. These are from where many Europeans came during the Neolithic. HG 9 and network 1.2 are caucasoid markers, not Mongloid as they are Mediterranean Neolithic genes. Now since any central Asian people didn't arrive until the start of this millennium, by nomadic Turkmen groups from Central Asia, then we know the Neolithic is much earlier, by a few thousand years. Anatolians is the name of the Caucasoid people who inhabited modern day Turkey. The original name was Anatolia which of course became Turkey because of the Turkic language and groups. The impact of these Central Asians on modern day Turkey is estimated at 30%. As you can see, Turkey is predominantly Caucasoid.

And I do not believe in the purity of races, but I can safely state

that Greeks are the closet a European gets to being just that! I really don't understand the Afrocentric fascination with these lams which do not concern you. You have no place in Europe or Asia I'm afraid to say. Why shun Africa rich black history for a few mere morsels of Europe?

DNA diversity and population admixture in Anatolia.

Di Benedetto G, Ergüven A, Stenico M, Castri L, Bertorelle G, Togan I, Barbujani G.

Dipartimento di Biologia, Università di Ferrara, I-44100 Ferrara, Italy.

The Turkic language was introduced in Anatolia at the start of this millennium, by nomadic Turkmen groups from Central Asia. Whether that cultural transition also had significant population-genetics consequences is not fully understood. Three nuclear microsatellite loci, the hypervariable region I of the mitochondrial genome, six microsatellite loci of the Y chromosome, and one Alu insertion (YAP) were amplified and typed in 118 individuals from four populations of Anatolia. For each locus, the number of chromosomes considered varied between 51-200. Genetic variation was large within samples, and much less so between them. The contribution of Central Asian genes to the current Anatolian gene pool was quantified using three different methods, considering for comparison populations of Mediterranean Europe, and Turkic-speaking populations of Central Asia. The most reliable estimates suggest roughly 30% Central Asian admixture for both mitochondrial and Y-chromosome loci. That (admittedly approximate) figure is compatible both with a substantial immigration accompanying the arrival of the Turkmen armies (which is not historically documented), and with continuous gene flow from Asia into Anatolia, at a rate of 1% for 40 generations. Because a military invasion is expected to more deeply affect the male gene pool, similar estimates of admixture for female- and male-transmitted traits are easier to reconcile with continuous migratory contacts between Anatolia and its Asian neighbors, perhaps facilitated by the disappearance of a linguistic barrier between them. Copyright 2001 Wiley-Liss, Inc.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=11385601&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11385601&dopt=Abstract)  
| 2772|2002-07-01 20:35:28|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
"Thanks Paul for spreading the truth about Cro-Magnons. The Cro-Magnon type has nothing to do with the modern European groups. This

term was used to describe the ancient Africans that formerly lived in Europe and North Africa."

Huh? Are you serious? There has been absolutely no evidence of Cro-Magnon in Sub-Saharan Africa. Where are you getting this stuff from? This statement would see you laughed out a lecture. And there was no ancient African in Europe. Europe was only populated from 40,000 bc by migrating Caucasoids from the Middle East. Cro-Magnon was already there but he was robust and very advanced. He is not the progenitor of Negroids. Sorry about that.

| 2773|2002-07-01 20:36:59|arumese|Re: Racial Myths has come to you|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>

>

> > Message: 14

> > Date: Mon, 01 Jul 2002 20:20:25 -0000

> > From: "pinatubo.geo"

> > Subject: Re: Racial Myths has come to you

> >

> > --- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> > > Message: 2

> > > Date: Mon, 01 Jul 2002 10:01:32 -00

> > > From: "trogodyta"

> > > Subject: Racial Myths has come to you

> > >

> > > And who exactly is this hyperactive little fellow who calls

himself

> > > "trogodyta" and who wants to bring the "Racial Myths"

website

> > > to the Ta\_Seti mailing list?

> > > Most of his assertions have long been debated and

refuted,

> > > and some of the questions he asks only need a couple of

seconds

> > > of contemplation to answer.

> >

> > At least, it's a good memory exercise!

>

> Beavis with a keyboard. I think he should lay of the latt  
鰻br> >

> Alex



Are you sure its not "Troglodyte??" A lot of his ideas seem to come right out of the forgotten caves of racism.

Arumese

| 2774|2002-07-01 20:46:36|arumese|Re: Racial Myths has come to you|  
When this guy said "Racial Myths Has Come To You" he wasn't lying. He's got a lot of'em up his sleeve. I can't wait to see what he pulls out next!

Arumese

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>

>

>> Message: 14

>> Date: Mon, 01 Jul 2002 20:20:25 -0000

>> From: "pinatubo.geo"

>> Subject: Re: Racial Myths has come to you

>>

>> --- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>>> Message: 2

>>> Date: Mon, 01 Jul 2002 10:01:32 -00

>>> From: "trogodyta"

>>> Subject: Racial Myths has come to you

>>>

>>> And who exactly is this hyperactive little fellow who calls himself

>>> "trogodyta" and who wants to bring the "Racial Myths" website

>>> to the Ta\_Seti mailing list?

>>> Most of his assertions have long been debated and refuted,

>>> and some of the questions he asks only need a couple of seconds

>>> of contemplation to answer.

>>

>> At least, it's a good memory exercise!

>

> Beavis with a keyboard. I think he should lay of the latt~~te~~  
>>

> Alex

| 2775|2002-07-01 20:55:38|Clyde Winters|Re: Rashidi's Claims|

Hi Musa

Please list the publications where scholars have disputed my evidence of the Shang and Xia being Black and the arguments they use to support their contention.

The best sources for the Black Shang and Xia were written by Terrien

de Lacouperie and Ling. These publications are the following

T. de Lacouperie, "The Black heads of Babylonia and ancient China", The Babylonia and Oriental Record, V, 1891 (No.11), pp.233-246.

\_\_\_\_\_, "The Negrito-Pygmyes of ancient China", The Babylonia and Oriental Record, No.8 (1891), pp.169-174, 203-210.

Lacouperie, provides numerous Chinese sources which you can read yourself to discover the evidence of Blacks in ancient China.

Ling Shun-Sheng, A study of the Raft, Outrigger, Doubla and Deck Canoes of Ancient China, the Pacific and the Indian Ocean, Nankang:Taipei,1970, also discusses the Blacks of China.

The Blacks of China were called li min "black people".

In the Ode Tien bao, Guin Li refers to them as "the flock of blacks". Other phrases relating to these pwoplw are:

Li zhung "of the blacks all"

Kien li "black-black"

Li yuen "Black beginning"

Other Chinese terms used to refer to the Black Chinese include gien, xiun, hwan, yuen, xuan, hek, mek and wu.

C.A. Winters

At 12:55 AM 7/2/02 -0000, mansu\_musa wrote:

> <> wrote:

>> At 10:05 PM 7/1/02 -0000, mansu\_musa wrote:

>>

>>>

>>> yeah,but what about the claims like of the black samurai. he

> claims

>>> that there was black presence in places like northern europe,but

>>> like i said he makes some good points,but then also piles on

> bogus

>>> claims. he also claims the shang dynasty was black.

>>>

>> Hi

>>

>> The Shang people were Black. You can check out my discussion of

> this fact

>> at the following sites:

>> <http://clyde.winters.tripod.com/junezine/id1.html>

>> <http://www.geocities.com/Tokyo/Bay/7051/blshang.htm>

>> <http://www.geocities.com/Tokyo/Bay/7051/DRAVIDIANS.html>

>

>

> show me another source please mr winter. i respect you,but i don't  
> believe the shang were black. you also claim the shang were made  
> speakers,and most of your views have been rejected by curent  
> anthropology inregards to the shang.  
> do you have pictures of black shang. please do post. i am aware  
> there are aficoid people that live in south china,but i don't think  
> they are shang.

>

>>

>> C.A. Winters

>

>

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| 2776|2002-07-01 21:10:09|Clyde Winters|Re: Racial Perspectives [Turks]|  
This discussion of European origins is Hog-wash. How could the Europeans  
originate in Anatolia when the area was first occupied by Kushites. In a  
recent article: C.C. Lamberg-Karlovsky, "Archaeology and Language", Current  
Anthropology, 43(1) pp.63-88 [2002], the numerous theories concerning  
European origin are discussed.

You spend too much time reading secondary sources if you bothered to learn  
a few ancient languages yourself you might find out the true history of the  
world

In fact, much of Anatolia up until recent times. The people who lived  
in Anatolia were called Kaskas  
speak Indo-European languages. In fact the Hittites adopted the Kushite  
culture of the Black Anatolia.

C.A. Winters

At 02:41 AM 7/2/02 -0000, trogodyta wrote:

>

>> They came

> to

>> ""

> Any

>> modern population of Greeks who are genetically the same as Turks

> are

>> "" in

> name.

>> Thus if one is going to try to claim the Greeks as being the purest  
> of  
>> the Europeans, it's understandable why the Turks they mixed with  
> would  
>> have to be claimed as well.  
>>  
>> Djehuti Sundaka  
>  
> Wow I am shocked at how unschooled you people are. You just answered  
> it for yourself. That Turks came to Anatolia AFTER the Mongol  
> invasions. Most Europeans trace back to this area and the Lavent as  
> they dispersal and migrations into Europe. Anatolians(the ancient and  
> original) are the same as Greeks. Mongoloid tribes are not. And  
> though Turks(NOT ALL) are composed of predominantly Caucasoid genes  
> and some Mongoloid, they are still very much European -though some  
> are mixed.  
>  
> Greeks on the other hand are not.  
>  
> Human genomic diversity in Europe: a summary of recent research and  
> prospects for the future.  
>  
> Cavalli-Sforza LL, Piazza A.  
>  
>  
> The leading component of the European genetic landscape is a gradient  
> that originates in the Middle East and is directed to the northwest.  
> According to the hypothesis by Ammerman and Cavalli-Sforza this  
> gradient was generated by a migration of Neolithic farmers from  
> Anatolia followed by continuous, partial admixture of the expanding  
> farmers with local hunter-gatherers. Other leading components of the  
> gene frequencies in Europe show correlations with possible movements  
> of Uralic-speaking people and pastoral nomads from a region north of  
> the Caucasus and Black Sea, which according to Gimbutas is the area  
> of origin of Indo-European speakers. This analysis is based on  
> classical pre-DNA genetic markers. The prospect of future research  
> using DNA polymorphisms is discussed in the context of the Human  
> Genome Project.  
>  
> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&&dopt=Abstract)  
> &&&dopt=Abstract  
>  
>  
> Malaspina P, Tsopanomichalou M, Duman T, Stefan M, Silvestri A,  
> Rinaldi B, Garcia O, Giparaki M, Plata E, Kozlov AI, Barbujani G,  
> Vernesi C, Papola F, Ciavarella G, Kovatchev D, Kerimova MG, Anagnou

> N, Gavrilu L, Veneziano L, Akar N, Loutradis A, Michalodimitrakis EN,  
> Terrenato L, Novelletto A.

>

> Department of Biology, University Tor Vergata, Rome, Italy.

>

>

> In this work we focus on a microsatellite-defined Y-chromosomal  
> lineage (network 1.2) identified by us and reported in previous  
> studies, whose geographic distribution and antiquity appear to be  
> compatible with the Neolithic spread of farmers. Here, we set network  
> 1.2 in the Y-chromosomal phylogenetic tree, date it with respect to  
> other lineages associated with the same movements by other authors,  
> examine its diversity by means of tri- and tetranucleotide loci and  
> discuss the implications in reconstructing the spread of this group  
> of chromosomes in the Mediterranean area. Our results define a  
> tripartite phylogeny within HG 9 (Rosser et al. 2000), with the  
> deepest branching defined by alleles T (Haplogroup Eu10) or G  
> (Haplogroup Eu9) at M172 (Semino et al. 2000), and a subsequent  
> branching within Eu9 defined by network 1.2. Population distributions  
> of HG 9 and network 1.2 show that their occurrence in the surveyed  
> area is not due to the spread of people from a single parental  
> population but, rather, to a process punctuated by at least two  
> phases. Our data identify the wide area of the Balkans, Aegean and  
> Anatolia as the possible homeland harbouring the largest variation  
> within network 1.2. The use of recently proposed tests based on the  
> stepwise mutation model suggests that its spread was associated to a  
> population expansion, with a high rate of male gene flow in the  
> Turkish-Greek (Anatolia) area.

>

>

> <http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

> &&&dopt=Abstract

>

>

>

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| 2777|2002-07-01 21:10:21|trogodyta|Re: YAP+ Frequencies|

YAP+ is present in all populations and only serves to reinforce  
the "Out of Africa" hypothesis. Other than that, it does not serve as

a genetic marker of Sub-Saharan ancestry. This can be noted because YAP+ in Europeans varies and is not concentrated on Southern Europeans (like you wish). Instead it exists in Hungarians, Finns, Romanians etc. Also in Northern Spain where they have a strong Celtic population. There is an absence of Sub-Saharan markers in the Iberian peninsula despite there being moderate amounts of YAP+.

You can find details of this here:

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=11236865&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11236865&dopt=Abstract)

So what of YAP+?

The YAP+ insert was dated to 141,000 years before present, with a 95 percent confidence interval of 29,000 years to 340,000 years. It is very old, so much so, it exists in chimpanzees. This tells us that YAP+ has been present before the advent of homo sapiens. As I said, this reinforces an Out of Africa hypothesis, except older Asian populations are particularly high in it too. Why is it less in Europeans? Again, age. Europeans are the baby of evolution, having descended from the Middle East. The youngest European is the Indo-European and they have little or no YAP+. Conversely the older, Western and Southern populations do have YAP+. The simple reason is age. YAP+ also mutates into various lineages:

To illustrate this, imagine (as, in fact, once did happen) that many years ago the Y chromosome of a particular man acquired the YAP insert; we call him YAP+. That man had one or more sons, sons who carried the YAP+ insert on their Y chromosomes. In turn, at least one of the man's sons (a grandson of the original YAP+) had one or more of his own sons... and so the process continued with the number of male offspring increasing until there were many men who had Y chromosomes with YAP+. Imagine further that in one such descendant (as, once again, did in fact happen), an A at one particular place on the Y chromosome was exchanged for a G and that the man in whom this took place also gave rise to an unbroken line of male descendants. There were now individuals in the population with the haplotype YAP+A and others with YAP+G, as well as those without the YAP insert whom we might designate as YAP-A. One of the Y chromosome microsatellites (DYS19) is found in various lengths (alleles) called 11, 12, 13, 14, etc. Thus, the haplotype of a man descended from the individual in whom A was mis-copied to G (who was, in turn, a descendant of the man in whom the YAP+ was inserted), and who has a DYS19 polymorphism of length 14, is described as YAP+ sY81(G) DYS19(14). Haplotypes can be

used to construct trees describing the evolutionary history of the Y chromosome; in such evolutionary trees, UEPs provide the trunk and branches, and microsatellites the twigs.

It is not a Negroid marker.

I hoped you realized what that study you posted said about Ethiopians? Are you aware of it? You've just scored an own goal.

<http://www.journals.uchicago.edu/AJHG/journal/issues/v62n2/970077/970077.html>

Results from these markers led to the hypothesis that the Ethiopian population (1) experienced Caucasoid gene flow mainly through males,

In contrast to the situation for Bantu speakers, it has been proposed that both Khoisan and Ethiopians share some Caucasoid features, which were acquired at very different times (20,000 or more years ago for Khoisan and beginning as recently as 3,000 years ago for Ethiopians) (for details, see Cavalli-Sforza et al. 1994, pp. 174-175).

Migrations from the Arabian peninsula into Ethiopia, from the 1st millennium B.C. onward, were continuous. One of the most important occurred in the second half of the 1st millennium B.C., when southern Arabians brought Sabea culture into Ethiopia and originated the proto-Geeze-speaking group, from which Amhara, Tigrinya, and Gurage derived. Further Semitic migrations took place: Jews (in the first centuries A.D.), Syrian Christians (4th-6th century A.D.), and Arabian Muslims (11th-12th centuries A.D.); these influenced the Ethiopian groups and cultures. Finally, Mediterranean cultures (mainly from Egypt and Byzantium) penetrated Ethiopia, but they did not affect its ethnic composition (Levine 1974).

In contrast to all of the other African populations surveyed so far (for a review, see Scozzari et al. 1994), type 1 is the most frequent mtDNA type (frequency 54.5%) in the Ethiopian sample. This is the mtDNA type that is the most common in Caucasoids and in eastern Asian populations.

Type 6-2 (with its derivatives 209-2 and 214-2), which is considered Caucasoid if associated with other specific mutations, and the Caucasoid type 18-2 have been found in Ethiopia

Type 6-2 is characterized by the HaeII site loss at nt 9052 (HaeII morph 2), which, in association with the DdeI site gain at nt 10394 and the AG transition at nt 12308, defines Caucasoid haplogroup K (tables 1 and 3). However, of the four mtDNAs with the HaeII site loss at nt 9052, only two showed the nt 12308 AG transition that is associated with Caucasoid haplogroup K. With regard to the other Ethiopian mtDNAs, except for one subject (type 21-2) belonging to haplogroup W and six subjects (type 1-2) belonging to the uninformative haplogroup U (table 3), which is shared between European (10% 16%) and Senegalese (5%) populations (Torroni et al. 1996), none exhibited the markers that identify the remaining Caucasoid haplogroups (table 1).

The frequency of the DdeI10394AluI10397 (+-) haplotype in Ethiopia (55.4%) falls between the value reported in sub-Saharan Africans (88.8%) and the value reported in Caucasoids (20% 26% [Indians were excluded; see footnote c to table 4]). The frequency of the DdeI10394AluI10397 (--) haplotype (24.2%) also is intermediate relative to that in sub-Saharan Africans (9.6%) and that in Caucasoids (77.5%).

The most frequent 49a,f/TaqI RFLP haplotypes found in Ethiopia are haplotypes 5 (A2C0D0F1I1), 8 (A2C0D1F1I1), and 11 (A3C0D0F1I1), each accounting for 25% of the sample. Haplotype 5 is widespread in Africa, with particularly high frequencies in northern Africa, and in other populations of the eastern Mediterranean basin (Persichetti et al. 1992; Semino et al. 1992; Spurdle and Jenkins 1992). Haplotype 11 is also a widespread marker, with high frequencies in some northeastern European (Santachiara-Benerecetti et al. 1993; Passarino et al. 1996b) and Indian populations (Spurdle and Jenkins 1992; A. S. Santachiara-Benerecetti, unpublished data).

On the other hand, the A1C0D0 combination is not found in the Ethiopian sample, even though it is commonly found in most sub-Saharan African populations.

Mandenkalu, similar to other examined Senegalese and sub-Saharan Africans, have only the 12f210 kb allele, whereas 25% of the Ethiopians display the Caucasoid 12f28 kb allele.

On the basis of historical, linguistic, and genetic data, it has been suggested that the Ethiopian population has been strongly affected by Caucasoid migrations since Neolithic times (Cavalli-Sforza et al. 1994, p. 174). On the basis of autosomal polymorphic loci, it has been estimated that 60% of the Ethiopian gene pool has an African



origin, whereas 40% is of Caucasoid derivation (Guglielmino et al. 1987; Cavalli-Sforza et al. 1994, p. 174).

In contrast, the YAP- branch is composed only of haplotypes found in Ethiopia (with the exception of superhaplotype S19, which was observed in one Senegalese) and accounts for 48.1% of Ethiopian Y chromosomes in this survey. More than half of these YAP- Y chromosomes belong to superhaplotype S21, which is characterized by the Caucasoid 12f28 kb allele. This allele exhibits its highest (>40%) frequencies in the Middle East and can be considered a valuable indicator of Middle Eastern population expansions

However, our data suggest that Caucasoid gene flow into the Ethiopian gene pool occurred predominantly through males. Conversely, the Niger-Congo contribution to the Ethiopian population occurred mainly through females.

| 2778|2002-07-01 21:27:46|trogodyta|Re: Racial Perspectives [Turks]]  
This discussion of European origins is Hog-wash. How could the Europeans originate in Anatolia when the area was first occupied by Kushites.

Lol. You mean Kishites. They were from Mesopotamia and they were not black but Caucasoid.

#### Kish (Al Ukhaimir)

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It will be argued here that such jars were actually manufactured over a longer span of time within the Early Dynastic period and that they are therefore a less precise instrument for dating than has been believed. In my view their absence from some sites is to be explained not by chronology but by regional differences. If this argument is correct, then the dating of a number of Early Dynastic sites will have to be re-examined with greater attention to regional considerations that have often been overlooked in the past.

You spend too much time reading secondary sources if you bothered to learn a few ancient languages yourself you might find out the true history of the world. In fact, much of Anatolia up until recent times. The people who lived in Anatolia were called Hittites. These people did not speak Indo-European languages. In fact the Hittites adopted the Hittite culture of the Black Anatolia.

Sorry again it is Kishites and they are from Iraq. I can really understand blacks like yourself are so mesmerized with European civilization, but Africans have their own civilization, it's just different from the European. We believe in competition, individuality, science, controlling nature -the African believes in

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Human genomic diversity in Europe: a summary of recent research and prospects for the future.

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Department of Genetics, Stanford University School of Medicine, Calif.

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<http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

cmd=Retrieve&db=PubMed&list\_uids=7520820&dopt=Abstract  
| 2779|2002-07-01 21:38:55|trogodyta|Re: Rashidi's Claims|

There's always one. Some delusional half-witted Afrocentric who has a bigger hard-on for anywhere else other than Africa! That I do not get. Tell me, with a name like Clyde, you really must have a tale about black Scots. This I would love to hear. Enthrall me. Go on treat me. Make it the ancient Picts!

| 2780|2002-07-01 21:44:45|mansu\_musa|Re: Racial Perspectives [Turks]|

--- In Ta\_Seti@y..., "trogodyta" wrote:

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> This discussion of European origins is Hog-wash. How could the

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only the most remote africans lived in tribes. the so called caucasoid populations of berbers like the kaybele did not even have agriculture. sonike mande had agriculture and grew sorghums rice and millet. mande even have their own written language caleld vai.

celtics,germanics,picts were all tribal people.

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| 2781|2002-07-01 21:45:00|mansu\_musa|Re: Racial Perspectives [Turks]|

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| 2782|2002-07-01 21:46:31|Clyde Winters|Re: Rashidi's Claims|

Hi

Even though you don't believe that the Sumerians were African type blacks,  
this results from the fact that the people depicted as Sumerians in many  
text were Gutians, not Sumerians. The Sumerians were Blacks from Africa.  
They wrote in the Proto-Sumerian script which was similar to the ancient  
writing of the Proto-Saharan people of middle Africa. They later adopted  
the cuneiform writing invented by the pygmy people who lived in Mesopotamia  
called Anu.

The Sumerians referred to themselves as "the Kings of Kish < Kush".  
The first Sumerian king to use this title was Mesilim in 2500 BC. It was  
Jules Oppert, who called these Kushites: Shumerian or Sumerian, based on the  
Biblical reference to the "land of Shin'ar" in 1899. You may not know this  
, but Rawlinson used Geez  
and the Cushite languages of Africa to decipher cuneiform writing because  
he recognized that these people were Kushites. A good discussion of the  
African origin of the Mesopotamians is H.C. Rawlinson's (1855), "Notes on  
the early history of babylonia, Journal of Royal Asiatic Society, 15 (First  
Series), pp.215-259. In this paper Rawlinson explains that there was a Kush  
and Punt in Africa, and a Puntia and Kushiya in West Asia. This is why the  
Armenians called the entire area from the Tigris River to the Indus River:  
Kush.

The Elamites were also Kushites. The capital city of Elam was  
originally called Khuz < Kush by the Aryans, and Kushi by the Sumerians,  
not Susa by the Elamites. In the ancient Chinese text Elam was called  
Kashti. The Sumerians often called the country Elamtu. Moreover in the  
Bible in the Book of Jeremiah (xliii,35) we read the "bow of Elam". This  
results from the fact that the ancestors of the Elamites were Ta Seti. This  
is supported by the fact that the Elamite names for their country khaltam-ti  
and Kashti meant "land of the bow", just like "Ta-Seti". The African  
origin of the Sumerians and Elamites, explains why the languages spoken by  
these people are genetically related to the Niger-Congo speaking people.  
Just because you believe something is untrue does not make it untrue.  
You have to check the sources to find out the truth. The truth of the  
ancient history of Blacks is out there you just have to look. But you can

not expect everyone to teach the truth. If the real history of the world was taught there would be no way to make blacks feel inferior. Lies are taught as history to deny the great heritage of Blacks. This great heritage remains hidden to many because they fail to learn ancient and modern languages ( like French and German) so they can read the sources of history for themselves. I have tried to learn as many languages as possible over the years so I could read this history for myself. You should do likewise. A luta continua, 'the struggle continues'. Truth will always eventually over power a lie.

C.A. Winters

At 08:55 PM 7/1/02 -0400, Mace Windu wrote:

- > No. I've never bought the idea that the
- > Sumerians were black. Again, I'm not certain
- > really if Rashidi is saying this exactly or if others
- > are. In one of the books edited by he and
- > Van Sertima, it clearly states (and I think it
- > is Sertima speaking) that finding evidence of
- > blacks \*among\* the Sumerians and making the
- > "" are two different things.
- >
- > Van Sertima makes the point that finding oceanic
- > blacks among the ancient Chinese does not make
- > the ancient Chinese black, it just shows there were
- > a few blacks in a sea of Chinese. He says the same
- > of his own work on blacks in Mesoamerica, stating
- > that any pre-Columbian black population would only
- > be a minority among a group of indigenous Meso-
- > american peoples. I think at times it is important
- > to note when someone is saying there are blacks
- > \*present\* in a region, and others who may be trying
- > to make them the majority. Most of the places I have
- > seen Rashidi look for blacks are certainly not improbable.
- > He even has a documented list in one of this works of
- > modern pockets where these blacks can still be found. I
- > think the main issue becomes what the ROLE of these
- > blacks were. Did they exist on the periphery or were
- > they sometimes part of the larger culture?
- >
- > And again we are sometimes talking about two different
- > groups of blacks here. If we're talking about some blacks
- > in ancient Sumeria or Arabia, we're probably talking about
- > ancient migration from Eastern Africa---something that was
- > probably quite frequent, either forced or voluntary. And this
- > would have been by Africans in the past 8,000 years or so.

>  
> However when speaking of regions like China or Southeast  
> talking about Melanians and other  
> Asian Africoids--- humans who have been in the region since  
> prehistoric times following waves of humanoids (or one wave  
> if you take the recent mtDNA Eve theory) out of Africa since  
> 80,000 years ago. So any African migrants that may or may  
> not be in the Caucasus region are often wholly different from  
> phenotypically Africoid/black types found in ancient/modern  
> China, Southeast Asia, Fiji, etc.

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>  
> DG

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> -----

>  
> mansa\_musa said:  
>  
>> rashidi also claims the Sumerians were black, and I doubt they were.  
>> I don't think they were white either, but I don't believe they were  
>> black.

>  
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>  
> To unsubscribe from this group, send an email to:  
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> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.  
| 2783|2002-07-01 21:52:15|Clyde Winters|Re: Racial Types of Paleolithic Egyptians|  
Hi

Again you are wrong. The Cro-Magnon people spread from North Africa to Europe not in the opposite direction. The people of Europe around 40,000 BC were Grimaldi people. It is obvious from their art that these people were Blacks-Negroids etc.

This point has been excellently argued by Anta Diop in his many publications.  
C.A. Winters

At 03:35 AM 7/2/02 -0000, trogodyta wrote:

> "Thanks Paul for spreading the truth about Cro-Magnons. The Cro-  
> Magnon type has nothing to do with the modern European groups. This  
> term was used to describe the ancient Africans that formerly lived in  
>"

>  
> Huh? Are you serious? There has been absolutely no evidence of Cro-  
> Magnon in Sub-Saharan Africa. Where are you getting this stuff from?  
> This statement would see you laughed out a lecture. And there was no  
> ancient African in Europe. Europe was only populated from 40,000 bc  
> by migrating Caucasoids from the Middle East. Cro-Magnon was already  
> there but he was robust and very advanced. He is not the progenitor  
> of Negroids. Sorry about that.

>

>

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| 2784|2002-07-01 21:58:09|Clyde Winters|Re: Racial Perspectives [Turks]|  
Hi Musa

I learned Sumerian and Elamite long ago. As a result I have been doing comparative research on these languages for years. As I said before throughout history, the Blacks have been called Kishites/Kushites etc. You can not white out Black civilizations simply because you can't handle the truth.

C.A. Winters

At 04:27 AM 7/2/02 -0000, trogodyta wrote:

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> "" which have come to be associated  
> with the last phase of the period and thus to serve as a criterion  
> for dating sites where these occur.

>

> It will be argued here that such jars were actually manufactured over  
> a longer span of time within the Early Dynastic period and that they  
> are therefore a less precise instrument for dating than has been  
> believed. In my view their absence from some sites is to be explained  
> not by chronology but by regional differences. If this argument is  
> correct, then the dating of a number of Early Dynastic sites will  
> have to be re-examined with greater attention to regional  
> considerations that have often been overlooked in the past.

>  
>  
>  
>



>

> You spend too much time reading secondary sources if you bothered to  
 > learn a few ancient languages yourself you might find out the true  
 > fact, much of Anatolia up until recent times.

>

> Hattians. These people did not  
 > Indo-European languages. In fact the Hittites adopted the  
 > Kushite culture of the Black Anatolia.

>

>

> Sorry again it is Kishites and they are from Iraq. I can really  
 > understand blacks like yourself are so mesmerized with European  
 > civilization, but Africans have their own civilization, its just  
 > different from the European. We believe in competition,

>

> harmony with nature, with tribalism and traditions. European  
 > civilization is paradox to the Negro-self-concept of the Africa. I  
 > can really understand that need for tribal affinity, the extended  
 > self, but please you don't belong in Europe. Now I don not want to  
 > read fables but cold, hard facts. It's funny why so many of you  
 > blacks are more interested in Europe than what you are in Africa. Why?  
 > You really are a comic. I am sorry but there was never any black  
 > Anatolians. Anatolians were originally 100% Caucasoid and today they  
 > are 70% Caucasoid with 30% Central Asian. Now Im going to give you  
 > current research from the Human Genome project. I don't expect you to  
 > respond in riddles, but to offer an alternative scientific study. If  
 > not then your position is weak and once again you will find yourself  
 > back down in Sub-Saharan Africa. Where your black ass belongs.

>

> Now, this is the difficult part...concentrate

>

>

> Human genomic diversity in Europe: a summary of recent research and  
 > prospects for the future.

>

> Cavalli-Sforza LL, Piazza A.

>

> Department of Genetics, Stanford University School of Medicine, Calif.

>

> The leading component of the European genetic landscape is a gradient  
 > that originates in the Middle East and is directed to the northwest.  
 > According to the hypothesis by Ammerman and Cavalli-Sforza this  
 > gradient was generated by a migration of Neolithic farmers from  
 > Anatolia followed by continuous, partial admixture of the expanding  
 > farmers with local hunter-gatherers. Other leading components of the  
 > gene frequencies in Europe show correlations with possible movements

> of Uralic-speaking people and pastoral nomads from a region north of  
 > the Caucasus and Black Sea, which according to Gimbutas is the area  
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 > classical pre-DNA genetic markers. The prospect of future research  
 > using DNA polymorphisms is discussed in the context of the Human  
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 > [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&&dopt=Abstract)  
 > [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&&dopt=Abstract)  
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 >  
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 | 2785|2002-07-01 22:00:22|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
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> >

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| 2786|2002-07-01 22:07:30|Mace Windu|Eve Explained: How Ancient Humans Spread Across the Earth|

Eve Explained: How Ancient Humans Spread Across the Earth

By William F. Allman

The greatest journey ever undertaken left behind a trail of unanswered questions: How did our species arise and spread around the globe to become the most dominant creature on the planet? Part of the answer came two decades ago, when scientists stunned the world with the finding, based on genetic research, that all humans alive today can claim as a common ancestor a woman who lived in Africa some 150,000 years ago ? dubbed, inevitably, "Eve." But while the notion of an African origin of the human family has grown to be accepted by most scientists, the

details of how Eve's ancestors swept out of Africa to populate the rest of the world have remained murky.

Now a team of scientists claim that, based on research on the ancient climate, findings in archaeology and a new, clearer genetic picture of how the human family tree has branched over the eons, the ancient itinerary of the human diaspora can finally be pieced together. It is an epic story of escape from starvation, glaciers and volcanoes and braving shark-infested waters in flimsy rafts. And like any good tale, it has a surprise ending: Contrary to established thinking, it appears that our human ancestors took a more southerly route out of Africa, traveling east across the Red Sea into what is now Yemen, and then through India and all the way to the far reaches of Australia, before they swung up into Europe. "There was only one migration out of Africa," says Stephen Oppenheimer of Oxford University, who is a leading proponent of this new synthesis of our species's incredible journey. "They couldn't go north ? that was blocked by a desert ? so they had to go south."

A crucial cornerstone of Oppenheimer's piecing together of the human itinerary is the recent finding by Huddersfield University geneticist Martin Richards and his colleagues that the world's entire population can be traced back to a family tree that has its roots in Africa and a single branch leading out of the continent and into the rest of the world. Based on analysis of thousands of DNA samples from people worldwide, Richards' research reveals a detailed map of the human family tree and its various branches.

Richards' research extended the work of scientists over the past two decades who have been reconstructing human origins by studying snippets of DNA from tiny cellular structures called mitochondria. Part of every cell in the human body, mitochondria produce the energy needed by all living creatures and, remarkably, possess their own DNA that is completely independent of the principal cellular DNA residing in the nucleus. Known as mitochondrial DNA ? or mtDNA ? this genetic material has a property that makes it a unique tool for studying human origins: During conception, half the mother's DNA and half the father's DNA merge to create a unique suite of genes that goes into creating a human being. But mtDNA does not undergo this genetic reshuffling; rather, the mitochondria ? along with their mtDNA ? in a sperm cell wither and die, while the mitochondria present in the egg cell live on intact from generation to generation. Thus everyone carries with them a more-or-less exact copy of the mtDNA from their mother, and their mother's mother, and her mother, and her mother, and so on back through countless generations.

The term "more or less exact" is the key to scientists solving the

mystery of human origins. That's because like all DNA, mtDNA is subject to random mutations over the eons. And because these mutations are passed intact to the next generations, they in effect become "tracers" of family branches. If two strands of mtDNA from two different people reveal the same mutation, these people must share the same ancient great-great-great-grandmother from whence this mutation arose. Working from the assumption that genetic mutations occur more or less regularly over time, scientists can compare two samples of mtDNA, noting where they have shared mutations and where they do not share mutations, and resolve the time in prehistory when the peoples' ancestral populations diverged. Using this technique, researcher Rebecca Cann and her colleagues showed that all humans can be traced back to an ancient mitochondrial "Eve" who lived in Africa perhaps 150,000 years ago.

This "Eve" was by no means the source of all the genes in the world's living population. After all, each person is a reshuffled combination of 30,000 genes from many different ancestors stretching back generations. But each person's mtDNA is a copy from only one direct line of ancestors: their mother's mother's mother's mother, etc. In the same way, the mtDNA from Eve merely acts as a tracer that links all present-day humans to a single population of ancient humans, estimated at 10,000 people or so, who lived in Africa several hundred thousand years ago.

### The Climate Connection

While Richards' genetic research suggests that only one branch of ancient humans migrated out of Africa to give rise to modern populations, research on ancient climate changes helps pinpoint the time when this migration must have occurred, argues Oppenheimer. Some 80,000 years ago, the world's climate began to cool into a period of glaciation. The polar ice caps reached far down into Europe, lowering sea levels and turning much of Africa into arid desert. This climatic shift occurred roughly at the time when the genetic evidence suggests that the tree of human life sprouted a branch that crossed onto the Arabian Peninsula toward India and Southeast Asia. Indeed, notes Oppenheimer, human-made tools dating back nearly 75,000 years have been found as far east as Malaysia. From there, our human ancestors pushed across shark-infested waters to Australia, where they left behind stone artifacts dating back 60,000 years.

There were no doubt other human migrations out of Africa before this time. For example, ancient human remains dating from 100,000 to 120,000 years ago have been unearthed in what is now Israel. However, these populations, like others, perished without leaving their genetic imprint

on present-day humans. By the time the climatic changes gave rise to the exodus some 80,000 years ago, the migration pathway out of Africa through the Near East was blocked by the Sahara desert, says Oppenheimer, and so the only way out was southward.

It was only after the climate shifted again some 50,000 years ago, creating strong monsoons that turned what was once desert into the lush growth of the so-called "Fertile Crescent" stretching from the Arabian Gulf to Turkey, that humans had the pathway to begin the push into what is now modern-day Europe. The land at that time was populated by another kind of human ? Neanderthals ? who had reached there hundreds of thousands of years before.

While the two species of humans shared the continent for more than 10,000 years, recent studies of DNA drawn from Neanderthal fossils reveal that there was no interbreeding between the two populations that left a trace in the modern world. Indeed, nearly all Europeans ? and by extension, many Americans ? can trace their ancestors to only four mtDNA lines, which appeared between 10,000 and 50,000 years ago and originated from South Asia.

### The Incredible Journey

The final stage in the human odyssey was again triggered by climate change: The genetic evidence suggests that as the seas retreated during the buildup of the polar ice caps 20,000 to 25,000 years ago, humans crossed over the bridge of land ? now underwater ? that connects what is now Siberia and Alaska, says Cambridge University's Peter Forster. The distinctive markers in the strands of mtDNA they brought with them are still found in Siberia and Asia today. These ancient humans spread throughout all of the Americas, surviving the intense glaciation that followed, and leaving stone tools dating back 16,000 years at a site in present-day Pennsylvania. The peopling of the planet was complete.

Despite the sweeping saga of migration and branching of the human family tree over the past 7,000 generations since "Eve," perhaps the most startling result of the new picture of human evolution is how very closely related are all humans. In fact, the research reveals that there is less genetic variation among Earth's entire population of humans than there is in a typical troop of our closest relative, the chimpanzee. In the quest to find ancient family ties, one need look only to one's neighbor ? or to the far end of the globe. "We are all born with an extraordinary interest in where we came from, and who our relatives are," says Oppenheimer. "This really brings home that we are just one big, very close family."

| 2787|2002-07-01 22:15:21|Clyde Winters|Re: Rashidi's Claims|  
Hi

This might be a good discussion and I could if I desired discuss the history of Blacks in Britain. But my name comes from my grandfather who was the descendant of an African slave. I am very proud of my heritage. You are a sad person. You have never bothered to look into any aspect of ancient history and the truth hurts. I am glad that throughout the history of western scholarship some Europeans have dared to publish works based on truth.

Your ignorance and need to spread falsehood has blinded you to the truth. I have debated many Eurocentric scholars and they all prove to know absolutely nothing about the entire history of the world. I have sought over the years to know the entire history of Blacks. To accomplish this goal I had to learn many languages. As a result, I can talk about many aspects of history. Today, most people are specialists of a single area as a result they can't see the big picture. Some people like Rashidi, who failed to learn as much as they could from me ( before I began my research into Dravidian studies and decipherment of the Indus Valley, Olmec, and Meroitic writing), has had to abandon some of the issues he first wrote about because he learned only the basics about these historical issues from me, and he refused to do any original research on his own.

You appear to be a fool. Because, the Academe insist that Black people have no history except the history of the West African Kingdoms and slavery you accept this view without question. Then when someone directs you to the sources you turn to name calling to attempt to prove your point. This will not do you any good in confirming your views, you need evidence to prove that you are right.

I pity you young man. Spend some time in the library and learn the truth. Be an agent of truth--instead of a fool-- spreading lies and half-truths. Whose knows, you might be the first scholar to find out where Indo-European came from. They definitely didn't come from Anatolia, this area was a homeland of the Kushites and Puntites.

C.A. Winters

At 04:38 AM 7/2/02 -0000, trogodyta wrote:

- > There's always one. Some delusional half-witted Afrocentric
- > who has a bigger hard-on for anywhere else other than
- > Africa! That I do not get. Tell me, with a name like Clyde,
- > you really must have a tale about black Scots. This I would
- > love to hear. Enthrall me. Go on treat me. Make it the
- > ancient Picts!
- >
- >

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| 2788|2002-07-01 22:20:26|mansu\_musa|Re: Racial Types of Paleolithic Egyptians|

--- In Ta\_Seti@y..., "trogodyta" wrote:

>

> Again you are wrong. The Cro Magnon people spread from North

Africa

> to Europe not in the opposite direction. The poeple of Europe

around

> 40,00 BC were Grimaldi people. It is obvious from their art that

> these people were Blacks-Negroids etc.

>> This point has been excellently argued by Anta Diop in his many

> publications.

>

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> Yes, CroMagnon came from North Africa and the Middle East but he

was

> proto-Caucasoid and it is Cro-Magnon stock that is the result of

the

> lighter Kabyles and Berbers of North Africa. North Africans were

> never Negroid and the people in Europe from 40,000 BC came from the

> Middle East. You cannot tell me a remain of Cro-Magnon found in Sub-

> Saharan Africa. This is common scientific knowledge and the

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> man has been disregarded by modern science. Grimaldi man is reported

> to be the Negroid, not Cro-Magnon who is Upper Paleolithic European

> and North African-the progenitor of Caucasoids.

>>

>>

>> At 03:35 AM 7/2/02 -0000, trogodyta wrote:

>>> "Thanks Paul for spreading the truth about Cro-Magnons. The

Cro-

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> > > term was used to describe the ancient Africans that formerly  
> lived in  
> > >"  
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> > > Huh? Are you serious? There has been absolutely no evidence of  
> Cro-  
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> > > This statement would see you laughed out a lecture. And there

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> > > by migrating Caucasoids from the Middle East. Cro-Magnon was

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> > >

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> Service.

North Africans were

never Negroid

explain the art work in the sahara that show negriod people and this  
is around tassil ajjer. henri lhote which is a white scholar even  
says the tassil ajjer paintings are negriod.

the haratin are the best representations to the original populations  
in the sahara. kaybele are a small minority of berbers that lived  
around the atlas mountains. explain the tibbu,tuarege populations  
that also inhabit northern africa.

| 2789|2002-07-01 22:22:41|Clyde Winters|Re: Racial Perspectives [Turks]|

At 04:44 AM 7/2/02 -0000, mansu\_musa wrote:

> ""<> wrote:

>>

>> This discussion of European origins is Hog-wash. How could the  
>> Europeans originate in Anatolia when the area was first occupied by  
>> Kushites.

>>

>> Lol. You mean Kishites. They were from Mesopotamia and they were

> not

>> black but Caucasoid.

>>

>>

>>

>> Kish (Al Ukhaimir)

>> Situated on an ancient branch of the Euphrates River, 80 kilometers

>> south of Baghdad in Iraq, Kish was one of the city states of the

>> Sumer civilization. Occupation began in the Jemdet Nasr phase and

> the

>> city was of major importance in the early 3rd millennium BC. It

>> declined in importance later, but remained in occupation until the

>> Sassanian period. One of the most important monuments excavated is

> an

>> Early Dynastic palace, one of the earliest indications any where in

>> Sumer of the growing power of kings, which was to challenge and

>> eventually over take that of the Temple organizations during the

>> course of the Early Dynastic period. Important remains still

> standing

>> at Kish include two temples, one probably dedicated to Inanna, the

>> Sumerian goddess of love, of the 6th century BC. (AHSFC)

>>

>>

>>

>> Kish is the collective name for at least 40 tells (mounds) arranged

>> in an oval measuring 1.5 by 5 miles. The important mounds are

> called

>> Uhaimir and Ingharra. Occupations span the period from circa 3000

> BC

>> to AD 650. The major excavation was the Oxford-Field Museum

>> Expedition of 1923-1933. There is an important standing temple at

>> Kish of the Neo-Babylonian period, perhaps built by Nebuchadnezzar

> II

>> (604-562 BC). (Mesa CC)

>>

>>

>>

>> Abstract: Dating the A Cemetery at Kish: A Reconsideration

>> Estelle Whelan - Journal of Field Archaeology 5 (1978) 79--96

>>  
>> The site of ancient Kish consists of a series of mounds about eight  
>> miles east of Babylon in the flood plain between the Tigris and  
>> Euphrates rivers. On several of the eastern mounds extensive  
> remains  
>> of the Sumerian Early Dynastic period in the early 3rd millenium BC  
>> were excavated in the 1920s. Among these remains was a cemetery in  
>> which were found many examples of a distinctive kind of pottery,  
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>>"" which have come to be associated  
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>> It will be argued here that such jars were actually manufactured  
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>> are therefore a less precise instrument for dating than has been  
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>> correct, then the dating of a number of Early Dynastic sites will  
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>> understand blacks like yourself are so mesmerized with European  
>> civilization, but Africans ahve their own civilization, its just  
>> different from the European. We believe in competition,  
>> individuality, science, controlling nature -the African believes  
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>> harmony with nature, with tribalism and traditions. European  
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>> Anatolians. Anatolians were originally 100% Caucasoid and today they  
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>> respond in riddles, but to offer an alternative scientific study.  
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>> not then your position is weak and once again you will find  
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>> back down in Sub-Saharan Africa. Where your black ass belongs.  
>>  
>> Now, this is the difficult part...concentrate  
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>>  
>> Human genomic diversity in Europe: a summary of recent research and  
>> prospects for the future.  
>>  
>> Cavalli-Sforza LL, Piazza A.  
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>> Department of Genetics, Stanford University School of Medicine,  
> Calif.  
>>  
>> The leading component of the European genetic landscape is a  
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>> that originates in the Middle East and is directed to the  
> northwest.  
>> According to the hypothesis by Ammerman and Cavalli-Sforza this  
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>> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&&dopt=Abstract)  
>>&&&dopt=Abstract  
>

Hi

This area may have been a focal point for Indo-European speakers. But if you have read Gimbutas, she makes it clear that the earliest cultures where the domain of the mother goddess and had nothing to do with the patriarchal cultures associated with the Indo-European speaking people. This whole idea of gene flow in Europe is pure conjecture. The cranial features of the ancient people of Europe, before the expansion of the Indo-Europeans after 1700-1500 BC, are not of contemporary Europeans, the ancient people in this area were "old mediteraneans" which is just another term Blacks.

C.A. Winters

>  
>  
> the African believes in  
> harmony with nature, with tribalism and traditions.  
>  
> not true africans had kingdoms like the yoruba which were never a  
> tribe had a kingdom over 2,000 years ago in nigeria. they built  
> earthen works that shirften more dirt than ofra's dyke and better  
> than any earthen work in europe. africans also built megaliths in  
> the middle of the congo, and guess what they have yet to be studied.  
> nabta which is located over 6,500 year ago was built by africans  
> that could have given rise to egyptian phoenic culture.  
> mali which was a black african built culture which expanded to a  
> empire larger than the holy roman  
> only the most remote africans lived in tribes. the so called  
> caucasoid populations of berbers like the kaybele did not even have  
> agriculture. sonike mande had agriculture and grew sorghums rice and  
> millet. mande even have their own written language caled vai.  
> celtics, germanics, picts were all tribal people.  
> greeks in mycena were also tribal, so what exactly is your point.  
>  
>  
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| 2790|2002-07-01 22:31:16|Clyde Winters|Re: Racial Types of Paleolithic Egyptians|  
At 05:00 AM 7/2/02 -0000, trogodyta wrote:  
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> Saharan Africa. This is common scientific knowledge and the Grimadli  
> man has been disregared by modern science. Grimaldi man is reported  
> to be the Negroid, not Cro-Magnon who is Upper Paleolithic European  
> and North African-the progenitor of Caucasoids.

This is untrue. This is another case of Trickalogy, white supremists have spent considerable time inventinbg terms to deny the African origin of people because it provides many westerners with a feel good history. Feel good history just makes you feel good. It has nothing to do with truth.

The oral traditions of the Berbers and Taureg, claim they migrated into North Africa since the expansion of Islam. As a result, this people can not be associated with contemporary Europeans. Anta Diop, has also suggested that some of the Berbers, may also have origins in the Vandel expansion into North Africa.

C.A. Winters  
| 2791|2002-07-01 22:33:25|Mace Windu|Africa: A PBS Series|  
<http://www.pbs.org/wnet/africa/>

If you have ever wondered what it's like to live on the vast Serengeti plains, or experience the intense beauty of a Sahara night, AFRICA will take you there. A joint venture between Thirteen/WNET New York's NATURE and National Geographic Television, AFRICA is an eight-part series, shot in widescreen, super 16mm format, that takes viewers on a kaleidoscopic

adventure across Africa's major regions and into the homes of the people who live there.

---

Africa is where humanity got its start.  
Where pharaohs ruled and civilization first flourished.

How much do you know about African history?

This is your chance to find out.

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<http://www.pbs.org/wnet/africa/challenge.html>

| 2792|2002-07-01 22:34:08|Clyde Winters|Re: Racial Types of Paleolithic Egyptians|  
Hi

I have published an interesting web site on the African origin of the civilization of Greece which you might find interesting. At this site I also provide pictures of these Blacks:

<http://clyde.winters.tripod.com/chapter6.html>

Enjoy.

C.A. Winters

At 05:00 AM 7/2/02 -0000, trogodyta wrote:

>

> Again you are wrong. The Cro Magnon people spread from North Africa  
> to Europe not in the opposite direction. The people of Europe around  
> 40,000 BC were Grimaldi people. It is obvious from their art that  
> these people were Blacks-Negroids etc.

>> This point has been excellently argued by Anta Diop in his many  
> publications.

>

>

> Yes, CroMagnon came from North Africa and the Middle East but he was  
> proto-Caucasoid and it is Cro-Magnon stock that is the result of the  
> lighter Kabyles and Berbers of North Africa. North Africans were  
> never Negroid and the people in Europe from 40,000 BC came from the  
> Middle East. You cannot tell me a remnant of Cro-Magnon found in Sub-  
> Saharan Africa. This is common scientific knowledge and the Grimaldi  
> man has been disregarded by modern science. Grimaldi man is reported  
> to be the Negroid, not Cro-Magnon who is Upper Paleolithic European  
> and North African-the progenitor of Caucasoids.

>>

>>  
>> At 03:35 AM 7/2/02 -0000, trogodyta wrote:  
>>> "Thanks Paul for spreading the truth about Cro-Magnons. The Cro-  
>>> Magnon type has nothing to do with the modern European groups.  
> This  
>>> term was used to describe the ancient Africans that formerly  
> lived in  
>>> "  
>>>  
>>> Huh? Are you serious? There has been absolutely no evidence of  
> Cro-  
>>> Magnon in Sub-Saharan Africa. Where are you getting this stuff  
> from?  
>>> This statement would see you laughed out a lecture. And there was  
> no  
>>> ancient African in Europe. Europe was only populated from 40,000  
> bc  
>>> by migrating Caucasoids from the Middle East. Cro-Magnon was  
> already  
>>> there but he was robust and very advanced. He is not the  
> progenitor  
>>> of Negroids. Sorry about that.  
>>>  
>>>  
>>> ADVERTISEMENT  
>>>  
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>>> Ta\_Seti-unsubscribe@y...  
>>>  
>>>  
>>>  
>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
> Service.  
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> [Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)  
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>  
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| 2793|2002-07-01 22:37:30|Mace Windu|The Blurred Racial Lines of Famous Families:  
Alessandro De Medici|  
The Blurred Racial Lines of Famous Families  
PBS.org  
Frontline



## Alessandro De Medici

Despite the many portraits of this 16th century Italian Renaissance figure, his African heritage is rarely if ever mentioned. Alessandro wielded great power as the first duke of Florence. He was the patron of some of the leading artists of the era and is one of the two Medici princes whose remains are buried in the famous tomb by Michaelangelo. The ethnic make up of this Medici Prince makes him the first black head of state in the modern western world.

Alessandro was born in 1510 to a black serving woman in the Medici household who, after her subsequent marriage to a muleteer, is simply referred to in existing documents as Simonetta da Collavechio. Historians today are convinced that Alessandro was fathered by the seventeen year old Cardinal Giulio de Medici who later became Pope Clement VII. Cardinal Giulio was the nephew of Lorenzo the Magnificent.

On being elected Pope in 1523, Cardinal Giulio was forced to relinquish the lordship of Florence but he appointed a regent for his thirteen year old son Alessandro who had just been created Duke of Penna, and a nephew, Ippolito. Even though both were bastards, they were the last of what has come to be referred to as the elder line of the family.

Republicanism had grown in Florence under the regent and when Emperor Charles V sacked Rome in 1527, the Florentines took advantage of the situation to install a more democratic form of government and both Alessandro and Ippolito fled. When peace was finally made two years later between the Papal and the Imperial factions, Charles V agreed to militarily restore Florence to the Medici. After a siege of eleven months Alessandro was finally brought back as the Emperor's designated head of state.

In 1532, the new Florentine constitution declared Alessandro hereditary Duke and perpetual gonfalonier of the republic. Though his common sense and his feeling for justice won his subjects' affection, those in sympathy with the exiled opposition hated Alessandro and accused him of using his power to sexually exploit the citizenry. However, only two illegitimate children with the possibility of a third, have been attributed to him and even these he fathered with one woman, Taddea Malespina, a distant cousin of his.

With the death of his father, the Pope, in 1534, the exiles attempted to oust the Duke Alessandro from Florence. But the Emperor decided to uphold Alessandro and in an obvious show of support, gave Alessandro his own illegitimate daughter, Margaret of Austria, as wife.

Despite the security this kind of support should have given him, Alessandro was finally assassinated a few months after his wedding by Lorenzaccio de Medici, a distant cousin who had ingratiated himself in order to win his confidence. According to the declaration he later published, Lorenzaccio claimed that he had executed Alessandro for the sake of the republic and that he had been able to disarm him of his personal bodyguards by setting up a sexual liaison for him as a trap. When the anti-Medici faction failed to use this occasion to overthrow the ducal government, Lorenzaccio fled in dismay. He was himself eventually murdered some twelve years later.

#### Alessandro's Children:

Although the initial reaction to the assassination on the part of the Ducal party had been to set up a regency for Alessandro's four year-old son, Giulio, they instead turned to Cosimo of the cadet branch of the family who as young man of seventeen they felt would be able to bring some equilibrium to the political instability that confronted them.

Since they were his cousins and since Cosimo had to consolidate the authority of the Medici family, Cosimo raised Alessandro's children in his own household and continued as their guardian until adulthood. Despite the awkward presence at his court of a potential pretender to the duchy of Florence, Cosimo apparently regarded his young wards with true affection.

Giulio married Lucrezia Gaetani in 1561 and a year later, Cosimo appointed him First Admiral of the Knights of San Stephano, an order especially founded to fight the Turks.

Giulio's sister, Giulia, was first married to Francesco Cantelmo, the Count of Alvito and the Duke of Popoli. When her husband died unable to give her children a few years later, Cosimo then married Giulia off in 1559 to a first cousin of his, Bernardino de Medici. Apparently Giulia's pride in her Medici ancestry was intense. In the early years of her second marriage, her insistence that she be treated at court as the equal of Cosimo's wife caused a rift between herself and Cosimo. Eventually she and her husband moved to Naples where, at an enormous expense to themselves, they acquired both the title and lands of the principality of Ottaiano. (Click [here](#) for more on Giulia and "Giulia's Portrait." Also, read the November 2001 Washington Post article on the race issue controversy over a portrait of Giulia.)

The greater majority of the noble houses of Italy can today trace their ancestry back to Alessandro de Medici. And, as shown in the two lines of

descent to the Hapsburgs drawn up below, so can a number of other princely families of Europe:

Giulio de Medici, (Alessandro's son) Knight Commander of the Gallery of St. Stephen m. Lucrezia, Countess Gaetani

Cosimo de Medici (illegitimate) m. Lucrezia (II), Countess Gaetani

Angelica de Medici m. Gianpetro, Count Altemps

Maria Cristina, Countess Altemps m. 1646 Ippolito, Duke Lante della Rovere

Antonio, Duke Lante m. 1682 Angélique, Princesse de La Tremouille

Marie Anne Lante m. Jean Baptiste, Duke of Croy Havre

Louis, Duke of Croy Havre m. 1736 Marie Louise, Princess of Montmorency Luxembourg

Joseph, Duke of Croy Havre m. 1762 Adélaïde, Princess of Croy Solre

Adélaïde, Duchess of Croy Havre m. 1788 Emanuel, Prince of Croy Solre

Constance, Princess of Croy Solre m. 1810 Ferdinand, Duke of Croy

Augusta, Duchess of Croy m. 1836 Alfred, Prince of Salm Salm

Alfred, Prince of Salm Salm m. 1869 Rosa, Countess Lutzow

Emanuel, Prince of Salm Salm m. 1902 Christina von Hapsburg, Archduchess of Austria

Rosemary, Princess of Salm Salm m. 1926 Hubert Salvator von Hapsburg, Archduke of Austria

ANOTHER EXAMPLE OF ALESSANDRO'S DESCENT:

Joseph, Duke of Croy Havre m. 1762 Adélaïde, Princess of Croy Solre

Amalie, Duchess of Croy Havre m. 1790 Charles, Marquis of Conflans

Amalie de Conflans m. 1823 Eugène, Prince of Ligne

Henri, Prince of Ligne m. 1851 Marguerite, Countess of Talleyrand Perigord

Ernest Louis, Prince of Ligne m. 1887 Diane Marchioness of Cosse  
Brissac

Eugene, Prince of Ligne m. 1917 Phillipine, Princess Noailles

Yolanda, Princess of Ligne m. 1950 Karl von Hapsburg, Archduke of  
Austria

#### ANOTHER EXAMPLE OF ALESSANDRO'S DESCENT:

Giulio de Medici, Knight Commander of the Gallery of St. Stephen m.  
Lucrezia, Countess Gaetani

Cosimo de Medici (illegitimate) m. Lucrezia, Countess Gaetani

Angelica de Medici m. Gianpetro, Count Altemps

Maria Cristina, Countess Altemps m. 1646 Ippolito, Duke Lante della  
Rovere

Antonio, Duke Lante m. 1682 Angelique, Princesse de La Tremouille

Luigi, Duke Lante m. Angela, Princess Vaini

Fillipo, Duke Lante m. Faustina, Marchioness Caprianca

Maria Christina Lante m. Averado, Duke Salviati

Anna Maria Salviati m. Marcantonio , Prince Borghese

Camillo, Prince Borghese m. 1803 Pauline Bonaparte, Napoleon's Sister

#### ANOTHER EXAMPLE OF ALESSANDRO'S DESCENT:

Marie Anne Lante m. Jean Baptiste, Duke of Croy Havre

Adelaide, Croy Havre m. Emanuel, Prince of Croy Solre

Constance, Princess of Croy Solre m. 1810 Ferdinand of Croy Solre

Juste Marie, Prince of Croy m. 1854 Marie, Countess Ursel

Charles, Prince of Croy m. 1896 Matilda, Countess Robiano

Marie Imaculee m. 1926 Thiery, count of Limburg Stirum

Evrard, Count of Limburg Stirum m. 1957 Helen, Princess of France  
daughter of the Count of Paris

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Researched and Written by Mario de Valdes y Cocom an historian of the  
African diaspora.

| 2794|2002-07-01 22:40:24|Mace Windu|The Blurred Racial Lines of Famous Families: Queen  
Charlotte|

The Blurred Racial Lines of Famous Families

PBS.org

Frontline

### Queen Charlotte

With features as conspicuously Negroid as they were reputed to be by her contemporaries, it is no wonder that the black community, both in the U.S. and throughout the British Commonwealth, have rallied around pictures of Queen Charlotte for generations. They have pointed out the physiological traits that so obviously identify the ethnic strain of the young woman who, at first glance, looks almost anomalous, portrayed as she usually is, in the sumptuous splendour of her coronation robes.

Queen Charlotte, wife of the English King George III (1738-1820), was directly descended from Margarita de Castro y Sousa, a black branch of the Portuguese Royal House. The riddle of Queen Charlotte's African ancestry was solved as a result of an earlier investigation into the black magi featured in 15th century Flemish paintings. Two art historians had suggested that the black magi must have been portraits of actual contemporary people (since the artist, without seeing them, would not have been aware of the subtleties in colouring and facial bone structure of quadroons or octoroons which these figures invariably represented) Enough evidence was accumulated to propose that the models for the black magi were, in all probability, members of the Portuguese de Sousa family. (Several de Sousas had in fact traveled to the Netherlands when their cousin, the Princess Isabella went there to marry the Grand Duke, Philip the Good of Burgundy in the year 1429.)

Six different lines can be traced from English Queen Charlotte back to Margarita de Castro y Sousa, in a gene pool which because of royal inbreeding was already minuscule, thus explaining the Queen's unmistakable African appearance.

### Queen Charlotte's Portrait:

The Negroid characteristics of the Queen's portraits certainly had

political significance since artists of that period were expected to play down, soften or even obliterate undesirable features in a subject's face. Sir Allan Ramsay was the artist responsible for the majority of the paintings of the Queen and his representations of her were the most decidedly African of all her portraits. Ramsey was an anti-slavery intellectual of his day. He also married the niece of Lord Mansfield, the English judge whose 1772 decision was the first in a series of rulings that finally ended slavery in the British Empire. It should be noted too that by the time Sir Ramsay was commissioned to do his first portrait of the Queen, he was already, by marriage, uncle to Dido Elizabeth Lindsay, the black grand niece of Lord Mansfield.

Thus, from just a cursory look at the social awareness and political activism at that level of English society, it would be surprising if the Queen's negroid physiognomy was of no significance to the Abolitionist movement.

Lord Mansfield's black grand niece, for example, Ms. Lindsay, was the subject of at least two formal full sized portraits. Obviously prompted by or meant to appeal to abolitionist sympathies, they depicted the celebrated friendship between herself and her white cousin, Elizabeth Murray, another member of the Mansfield family. One of the artists was none other than Zoffany, the court painter to the royal family, for whom the Queen had sat on a number of occasions.

It is perhaps because of this fairly obvious case of propagandistic portraiture that makes one suspect that Queen Charlotte's coronation picture, copies of which were sent out to the colonies, signified a specific stance on slavery held, at least, by that circle of the English intelligencia to which Allan Ramsay, the painter belonged.

For the initial work into Queen Charlotte's genealogy, a debt of gratitude is owed the History Department of McGill University. It was the director of the Burney Project (Fanny Burney, the prolific 19th century British diarist, had been secretary to the Queen), Dr. Joyce Hemlow, who obtained from Olwen Hedley, the most recent biographer of the Queen Charlotte (1975), at least half a dozen quotes by her contemporaries regarding her negroid features. Because of its "scientific" source, the most valuable of Dr. Hedley's references would, probably, be the one published in the autobiography of the Queen's personal physician, Baron Stockmar, where he described her as having "...a true mulatto face."

Perhaps the most literary of these allusions to her African appearance, however, can be found in the poem penned to her on the occasion of her wedding to George III and the Coronation celebration that immediately

followed.

Descended from the warlike Vandal race,  
She still preserves that title in her face.  
Tho' shone their triumphs o'er Numidia's plain,  
And and Alusian fields their name retain;  
They but subdued the southern world with arms,  
She conquers still with her triumphant charms,  
O! born for rule, - to whose victorious brow  
The greatest monarch of the north must bow.

Finally, it should be noted that the Royal Household itself, at the time of Queen Elizabeth II's coronation, referred to both her Asian and African bloodlines in an apologia it published defending her position as head of the Commonwealth.

More about Research into the Black Magi:

In the Flemish masterpieces depicting the Adoration of the Magi, the imagery of the black de Sousas had been utilized as both religious and political propaganda to support Portugal's expansion into Africa. In addition, the Flemish artists had drawn from a vocabulary of blackness which, probably due to the Reformation and the Enlightenment, has long since been forgotten. There was a wealth of positive symbolism that had been attributed to the black African figure during the Middle Ages. Incredible as it would seem to us today, such images had been used to represent not only Our Lady - evidence of which can be found in the cult of the Black Madonna that once proliferated in Europe - but in heraldic traditions, the Saviour and God the Father, Himself.

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Researched and Written by Mario de Valdes y Cocom, an historian of the African diaspora.

| 2795|2002-07-01 22:41:50|Mace Windu|The Blurred Racial Lines of Famous Families:  
Alexander Pushkin|  
The Blurred Racial Lines of Famous Families  
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Frontline

Alexander Pushkin: The Father of Russian Literature

Although the vast majority of African Americans are unfamiliar with Pushkin's monumental works, most students of literature are at least aware of his "Blackamoor of Peter the Great," an unfinished romance which relates the biographical data of the poet's great-grandfather,

Ibrahim Petrovitch Gannibal his black great-grandfather.

Some early critics wrongly suspected that Pushkin attempted to aggrandize the African lineage of this black forebear by playing up the family tradition that he was an Ethiopian princeling. However, Pushkin certainly did not need to embellish his ancestor's own personal history. For the accomplishments of Ibrahim Petrovitch Gannibal are proof of what any man - despite his colour - could rise to, given the opportunity. Ibrahim was treated as no less than a member of the royal family at court and, in the biographical notes on him written either by his wife or by someone in her family shortly after his death, the following statement is made:

"....he (Peter) wished to make examples of them and put (Russians) to shame by convincing them that out of every people and even from among wild men - such as Negroes, whom our civilized nations assign exclusively to the class of slave, there can be formed men who by dint of application can obtain knowledge and learning and thus become helpful to their monarch."

To a divine rights monarch like Peter whose relationship to a nation of serfs was entirely paternalistic, a child as a personal gift or possession could only be regarded as one of his own kith and kin. Indeed, at the eight-year old Ibrahim's baptism, the Emperor himself was his godfather, while his godmother was the Queen of Poland.

Although, as we now realize, no Blackamoor at any 18th century European court was merely decorative, in Ibrahim's case, Peter's expectations for him were as loaded with responsibility as those he would have had for his own son. If he was the Emperor whose patriotic duty it was to drag Russia spiritually and intellectually out of its Byzantine backwardness and into the future of the Enlightenment, then it would literally be Ibrahim's responsibility to care for his adopted country's physical formation and his defence of it. In 1717 the young blackamoor was sent to France for an education in both civil and military engineering. He studied at the Ecole d'Artillerie of La Fere under the brilliant Bernard Forest de Belidor and afterwards, at the Ecole d'Artillerie of Metz, an institution founded by the illustrious Sebastien Le Prestre, Marquis de Vauban.

Besides the education which prepared him for his long life of government service, Ibrahim returned from France with something he obviously regarded just as importantly - a name. Like any black kid today reaching back through time to clutch at whatever historical straw of affirmation he can reach for, Ibrahim not only identified as his model but appropriated as his surname that of the Carthaginian general, Hannibal.



Although it could be argued that like Hannibal, he knew that he too would soon enough attain the rank of general, Ibrahim's choice probably betrayed an almost adolescent edge of race conscious defiance considering the threat this Punic potentate had once posed to Rome. Perhaps a better understanding of what Ibrahim intended to imply with his new name can be gathered from what we know today regarding one of the stock theatre characters of his time. Sofonbisba, a relative of the historical Hannibal, was easily the most popular of the 18th century heroines. During that period alone more than forty works, either operas or dramas, were composed with hers as the central story. It would appear that the proud African queen who fought Roman occupation to the point of committing suicide had become the personification of independence for a number of European states that were growing increasingly irritated with Hapsburg hegemony.

Considering that the defining line in a family's history was its patrilineal descent as it was just about anywhere else in the western world, Pushkin's preoccupation with his African ancestry is all the more telling since Ibrahim Gannibal was his maternal great-grandfather. Furthermore, Nadja, his mother, was through her own mother, a descendant of the same Pushkin forbear from whom her husband Serge descended. This is genetically interesting since it explains why the poet, who is generally but mistakenly accepted as an octoroon, looks perceptibly blacker.

A contemporary chapter on Pushkin's lineage: The Mountbattens  
Although most of the above history is related in discussions about Pushkin's African ancestry, no works - at least those translated or written in English - have ever commented on the descent of the great poet. And this, despite the fact that Joel Rogers in "Sex and Race" (a privately-published work which has turned into a cult classic) traced the line of one of Pushkin's daughters into the Mountbatten branch of the British Royal family.

(Perhaps the fact that Pushkin's daughter Natalie married a prince was too much for either the Bolsheviks or the West's liberal intellectuals who saw in the proletariat sentiments which had on occasion been expressed by the national poet, a spiritual source of the Revolution. Even if it was a well-known fact that Pushkin sold the serfs he had inherited so that he could afford the pampered wife he wished to wed, standard Soviet doctrine was that he had been the first to dip his pen in red ink.)

Because she herself was not royal, Natalie Pushkin's wedding to Prince Nicholas of Nassau in 1868 was officially designated a morganatic marriage. The term 'morganatic' is a hold-over from a stricter

hierarchical time. This term of precedence became more familiar as an increasing number of European royalty towards the end of the last century were slowly forced to adjust to the social changes that had begun to affect the rest of the world. The morganatic title created for Natalie was Countess of Merenberg with the right to bear the title of Count or Countess of Merenberg by her children. A good indication of just how strict the old order had been can be seen from the fact that even though her husband was a prince of the House of Nassau, when it came time for her daughter in turn to wed, her marriage to a member of the Imperial Russian family was also declared a morganatic one. Although the wife of Grand Duke Mikhail, Sophia and the children she bore him were officially known as the Counts and the Countesses de Torby. (No matter how tempting to attribute it as an example of racism in high places, the fact that he was the offspring of a morganatic relationship was probably what prevented Sophia's brother, George, from succeeding his uncle William as Grand Duke of Luxemburg. Faced with a choice between George, Count of Merenberg and the abrogation of the Sallic Law, which excluded females from the succession, the Luxemburg parliament chose the latter allowing Charlotte to claim the throne as Grand Duchess of Luxemburg.)

Interestingly enough, Sophia's daughter, Nadjeda, on the other hand, married someone of exactly her own social standing. George Battenberg was the grandson of Queen Victoria (the name would not be changed to Mountbatten until the outbreak of World War II). However, he too was descended from a royal morganatic line. Battenberg was the principality bestowed on the Countess Julie Hauke and her children after her husband, the Prince of Hesse, had been reconciled with his father for having eloped with her.

On the day of Nadja's wedding in the Chapel Royal at Buckingham Palace the majority of the stories covering the event hysterically pointed to Nadjedja's African ancestry and snidely speculated about the probability of this branch of the Royal Family producing black babies. It should be pointed out, however, that the Times maintained both its integrity and its dignity. As was to be expected from a journal of such literary standards, the fact that the bride was a descendant of the great Russian poet was duely mentioned but what editorializing they did was instead centered on the morganatic backgrounds of both spouses.

With so many published memories and histories of the Mountbattens available today, it is disconcerting to find so few references to Nadja. As the Marchioness of Milford Haven, she was not only Prince Phillip's aunt, she also was actually his stepmother during a period of his adolescence.. When his parents, the Prince and the Princess Andrew of Greece, were exiled at the beginning of the war, Prince Phillip was sent

to the Mountbattens of Milford Haven since the Marquis was his mother's elder brother. (Incidentally, his mother's title, 'The Princess Andrew of Greece,' is an indication that hers too was a morganatic marriage like the others referred to above.)

Intriguingly, the little published information on Nadjeda available can be found in a biography of Gloria Vanderbilt. Because of the kind of work it is, I cannot help but suspect that the few glimpses we get of Nadjeda are highly coloured. Not only is the reader given a detailed description of the negroid quality of her hair, (a highly implausible observation considering how many generations distant Nadjeda was from her Abyssinian ancestor), but, to make for obviously even racier reading, she is portrayed as bisexual. Whether or not, as the author would have us believe, she along with her husband were earlier examples of the racous royals that 'Fergie' and 'Di' became will have to be verified for she also alludes to the extensive and priceless collection of erotica for which the Marquis and Marchioness of Milford Haven were supposedly famous. Until I have a chance to check sources for myself, I might have to accept that this, and not what I would be inclined to think, could be the reason why so little is related about her in the biographical works on Prince Phillip or other members of the Mountbatten clan.

Since both her husband and his brother, Louis, who would in time be made Viceroy of India, were Navy men during the earlier years of their marriage, Nadja and her sister in law grew quite close and in fact made news together when they piloted a two seater De Haviland on a jaunt of Eastern Europe, the Middle East and North Africa. Even though the press does not appear to have commented on the combination at the time, it should be pointed out that Alice represented another racial addition to the Mountbatten bloodline since she was the granddaughter of Lord Temple, a scion of the banking house of Ashley which like the Hambros had converted from Judaism in the late 18th century. If there is any truth to the speculation about her relationship with Nehru, then there is a third racial element which, even with an association such as this, expands the ethnic ethos of the Mountbattens into something of almost global proportions.

Taking this particular perspective on his background into consideration, we are provided with at least an inkling of what Prince Phillip's liberalism is perhaps based on. Given both the anti-black and the anti-semitic sentiments so pervasive during his formative years, he could not have been unaware of whatever pain or social embarrassments his family might have had to endure because of these two aunts' genealogies. Much has been made of how both the Queen's and his mother's families had to change their names (the House of Hanover to that of Windsor and that of Battenberg to Mountbatten) to cope with the

anti-German propaganda of the First World War. But no one has offered any insights as to how the Royal Family might have dealt with two ethnic strains which, if they had not been who they were, would certainly have caused them to be ostracized from those circles that wielded political power.

If we play along with the protocols by which this echelon of society is governed, Prince Phillip's choice of best man at his wedding to the Queen, could be explained by the fact that as head of the house of Mountbatten, David, 3rd Marquis of Milford Haven, was his only option. Since the 2nd Marquis was already deceased, David, according to the rules of this game, had to be recognized head of the entire Mountbatten family, even if his uncle Louis had precedence over him at court due to the powerful position he occupied as Viceroy of India. Phillip's choice, however, was probably based on the simple reason that since he and David were, for at least a part of their adolescent years raised together, David was as much of a brother Phillip ever knew. Nevertheless, because of all the throat clearing the press had done at his aunt and uncle's wedding, and because of the scrutiny the members of his own wedding to the future Queen of England would be subjected to, I cannot help but suspect that Prince Phillip's decision was also a socio-political one. The very idea of the Mountbattens leaving themselves that wide open as targets to whatever racial slurs were possible during the early fifties, had to have been carefully calculated.

Considering the fact that Pushkin was well aware of the kind of impact his literary success could have on the institution of slavery in the new world, I think we can be fairly certain that, for the same racial reasoning, he would have been quite pleased to know that a branch of the British Royal Family would today be numbered among his descendants. As a 19th century man he probably regarded any European royal family member as some sort of genetic distillate of political world power that could trace its origins, even in a few rare instances, to the Roman Empire.

Finally, Pushkin would have found it humorously ironic that if only he had stressed his royal Ethiopian ancestry, he might have removed the stigma of 'morganatic' from the marriages of his daughter and his granddaughter. For after all, his great-grandfather was an Ethiopian prince. Furthermore, since the Ethiopian Royal House belonged to the dynasty founded by Menelik, the son of the Old Testament King Solomon and the Queen of Sheba, this wedding from a religious perspective could have been seen as a particularly propitious one for it introduced the blood line of the Messiah into the tightly intermarried royal gene pool of Europe.

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Interestingly enough, the Gannibal was not the first black noble family of Russia. Because the name itself, "abach" means Abyssinian, the princely house of the Abachidze has long been known to be Ethiopian in origin. With the rise of Paata to political prominence in the early 17th century, they intermarried with and became lineal ancestors of the royal houses of Imerithia and Georgia of the Caucasus.

The Arapov also claim that they derived their name from the word, "arap" or arab, the Russian for Negro. Beginning in 1613, they have filled military posts as generals and such court positions as a governor and a member of the Ministry of Agriculture.

Another family that tradition and legend have traced back to Africa is that of the Axakov. They apparently came to Moscow in the entourage of Prince Danila Alexandrovitch of Souzdal, 1251-1303.

An even earlier black immigrant was Chimon Afrkanovich who arrived in Russia at the beginning of the XI century and entered the service of the Grand Duke Iaroslav Vladimirovich of Kiev. A number of his descendants who carried the name, Isleniev, held high ranking positions in the army. Petr Alexeevitch, for example, was aide de camp to Catherine the Great. | 2796|2002-07-01 22:44:28|Mace Windu|On the Image of the Blackamoor on European Heraldry I|

#### SIGILLUM SECRETUM

(Secret Seal)

On the image of the Blackamoor in European Heraldry  
(a preliminary proposal for an iconographical study)  
by  
Mario de Valdes y Cocom

Considering the deep roots of Christianity in the cultural experience of the African American community, it is only natural that even in the most cursory of discussions on Black history, the hope always is raised of discovering Christ as a man of colour. Moreover, in this global village of television and transatlantic travel, the standard Euro-centric portrayal of Christ is both anomalous and anachronistic, particularly in these racially sensitized times.

It might therefore prove a great source of spiritual strength and psychological affirmation for those of us of African descent if a relatively unknown and forgotten medieval European tradition regarding the image of the black was reconstructed for all to see and share.

What I am referring to are the coat of arms of the blackamoor which proliferated in both the private and civic European escutcheons (coat of arms) throughout the 13th, 14th and 15th centuries.

Due likely to the tradition attached to Sardinia's arms, these insignia have been all too facilely explained as the grizzly prize of some crusader conquest. The four African heads each displayed in one of the four quarters created by the cross on the shield are referred to by an early motto associated with this island's crest as 'trophea.' The traditional explanation is they represent the four Moorish emirs who were defeated by a king of Aragon sometime in the 11th century. (The possibility of a more probable approach to these insignia will be raised further on.) Such an interpretation would, of course, be more than welcome today, especially in the face of establishment attempts to portray as white the Islamic power that was able to withstand three successive waves of European invasions.

And, a common corollary to this negative view was the African figure became a symbol of evil, universal or personal, that had to be subjugated or vanquished. Given the economic/political positions of those with the right to bear arms, the hold that heraldry has had on the imagination of the West has been a very powerful one and this particular perception of the blackamoor as a symbol of the negative has undoubtedly played an enormous part in the propagation of racism.

### The Imagery of St. Maurice

Modern specialists in the science of heraldry suspect, however, that this blazon (coat of arms) of the blackamoor is instead the very opposite of a negative symbol. In the last decade or two it has been pointed out that the moor's head quite possibly could have referred to St. Maurice, the black patron saint of the Holy Roman Empire from the beginning of the 10th century.

Because of his name and native land, St. Maurice had been portrayed as black ever since the 12th century. The insignia of the black head, in a great many instances, was probably meant to represent this soldier saint since a majority of the arms awarded were knightly or military. With 6,666 of his African compatriots, St. Maurice had chosen martyrdom rather than deny his allegiance to his Lord and Saviour, thereby creating for the Christian world an image of the Church Militant that was as impressive numerically as it was colourwise.

Here, no doubt, is a major reason why St. Maurice would become the champion of the old Roman church and an opposition symbol to the growing

influence of Luther and Calvin. The fact that he was of the same race as the Ethiopian baptized by St. Philip in Acts of the Apostles was undoubtedly an important element to his significance as well. Since this figure from the New Testament was read as a personification of the Gentile world in its entirety, the complexion of St. Maurice and his Theban Legion (the number of which signified an infinite contingent) was also understood as a representation of the Church's universality - a dogmatic ideal no longer tolerated by the Reformation's nationalism. Furthermore, it cannot be coincidental that the most powerful of the German princes to remain within the Catholic fold, the archbishop Albrecht von Brandenburg, not only dedicated practically all the major institutions under his jurisdiction to St. Maurice but in what is today one of the most important paintings of the Renaissance, had himself portrayed in Sacred Conversation with him. Even more blatant was the action taken by Emanuel Philibert, Duke of Savoy. In 1572 he organized the order of St. Maurice. The papal promulgation published at its institution declared quite unequivocally that the sole purpose for this knighthood was to combat of the Reformation. The order still exist exists although it has now combined with the Order of St. Lazarus. The white trefoiled cross of the combined order belongs to the former.

The particular symbol of St. Maurice's blackness that must have most antagonized the Protestant faction, however, was the one regarding the mystery of Papal authority. Scholars have been able to show, for example, that in the theological debates of this period, even the abstract adjectives, black and white, were defiantly acknowledged by apologists of both stripes to represent the Church and the Reformers respectively.

#### Prester John

In addition to St. Maurice, there is also another figure connected to the blackamoor coat of arms. It is the semi-mythical Negus (emperor) of Ethiopia, Prester John. To Otto von Freising an Imperial Hohenstauffen Prince Bishop of the 12th century who was tired and torn by the endless struggle between Church and State, this black man who was both priest and king and ruled a land of peace and plenty at the edge of the world became the personification of the ideal state. To this day the arms of the see of Freising is the bust of a crowned blackamoor.

Because of their ethnic and geographic origins, it is likely that St. Maurice and his Theban Legion became associated with Prester John as the ideal soldiers for the ideal state. It should be pointed out, furthermore, that, heraldically, since he was the only monarch who could claim the 'Sang Real' or the 'Royal Blood' of Christ because of his descent from Solomon, Prester John was the only individual deemed worthy

of the right to bear as arms the image of the Crucifix. Even the earring traditionally worn by the blackamoor is a reference to this sacred privilege.

### The Golden Ring in the Blackamoor's Ear

To understand how these two objects are related to each other--the earring and the image of the Crucifix--we must refer back to the Old Testament. In the Book of Leviticus can be found an ordinance describing the ritual ear piercing of any slave who chooses to continue in his master's service after being granted his freedom. Since one of the most important of all Ethiopian royal titles was "Slave of the Cross," the golden ring in the blackamoor's ear was probably meant to be interpreted as a deeply devotional and--considering the belief in the Bible as the Word of God--a highly rhetorical symbol.

### Ethiopia and the Holy Grail

Due also to the age-old belief that the Ark of the Covenant had been hidden in Ethiopia, the great epics of the Arthurian cycle transformed the Ethiopian emperor into the founder of the Grail dynasty and the ancestor, nine generations later, of the only knight of the Round Table who would achieve the Quest, Sir Galahad. It would appear that the long-standing confusion over whether the Holy Grail was a cup or a stone was a deliberate one. Considering the opportunity afforded by these Ethiopian traditions, medieval writers were able to theologically fuse together the symbols of both the Old and the New Testament: the Tablet of the Law and the Chalice.

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/ssecretum1.html>

| 2797|2002-07-01 22:46:30|Mace Windu|On the Image of the Blackamoor on European Heraldry II|

### SIGILLUM SECRETUM

#### Part II Divine Darkness

In the middle of the 14th century, one of the most profound examples of the symbol of the blackamoor can be seen in the use of this image to represent Christ. It is clear from the documentation we have for the city of Lauingen in Germany, for example, that at about this time, the city's seal with the head of Christ wearing a crown of thorns is transformed to the head of a blackamoor wearing a golden crown. That the latter insignia is meant to represent the former is quite obvious from the accompanying inscriptions. One of the earlier ones read: "Sigillum civium de Lougingin" (seal of the city of Lauingen), while a later version clearly explains itself as the "Sigillum secretum civitatis palatinae Lavgingen (secret seal of the palatinate city of Lauingen)."



A German heraldic scholar writing before World War II offered two other reasons for a similar coats of arms. He pointed out that Ethiop (sun burnt) the black was a sun sign and therefore a symbol of divinity that could alternately be used for the Son of God or the Son of Man. He also pointed out that from what we know of the cult of the Black Madonna, the blazon of the blackamoor queen was a reference to Mary, the Queen of Heaven or her prefiguration as the Queen of Sheba and that the male versions of these insignia were therefore references to her Son.

The discovery of this particular seal was especially surprising to me since I had taken for granted that it was either another reference to Prester John or, even more likely, to Balthazar, the black Wise man of the Epiphany who has, iconographically, almost always been treated as a king. Because his gift of myrrh prophesied not only Our Lord's death but, most importantly, His Resurrection and the proof, therefore, of His divinity, the awe Balthazar's blackness inspired must have had a powerful impression on the science of heraldry. A coat of Arms that is apparently derived from the same theological source as that of the city of Lavingen belongs to the Cruse or Cross family of France. Since cockle shells are so liturgically associated with the sacrament of baptism, their number here probably signifies the three nails of the Crucifixion while the women, in all likelihood, are representations of Mary and the Queen of Sheba.

### The Arms of King Balthazar

No more graphic a demonstration of the African figure as a symbol of the sun is to be found than in the arms ascribed to King Balthazar. Initially this had posed a problem for me since the ethnic background of this Wise Man, to my mind, was simply not enough of a reason for this heraldic device. It was not until coming upon an early text describing his coat of arms as that of the sun that I at last realized what the blackamoor on Balthazar's livery signified. Since King Melchior bore a field of stars and King Kaspar, the moon, it is fairly obvious that as an allusion, no doubt, to the celestial phenomenon which had guided them to Bethlehem, the original arms of the Magi had been the sun, the moon and the stars. I do not think it would be unreasonable to suppose that for whatever theological line of reasoning, the heraldic insignia of both Balthazar and the city of Lauingen had been changed at the same point in history.

### Blackness as an Allusion to God

Perhaps even more remarkable, especially from our perspective today, is evidence which would suggest that in the language of heraldry, the blackamoor could be an allusion to God Himself. The most obvious of these examples are to be found in the arms of the city of Coburg, the Kob family of Nuremberg and the Pucci of Florence. Since these three names are derived from that of Jacob (Coburg=Jacoburg, Kob=Jakob, Pucci=Jacopucci), the clue is to be found in the Book of Genesis. Very much along the lines of the old Hebrew injunction against uttering the Holy Name, it was the second century theologian, Dionysius the Aereopagite, who first alluded to God as, "The Divine Darkness".

In the passage relating the changing of his name to that of Israel, Jacob discovers that the dark spirit he has wrestled with all night long is none other than God in the impenetrable image of His infinite Self. The fact that the name, James, is nothing other than a variant of Jacob, might well provide us with the significance for the arms of Sardinia I described earlier since it is to the Aragonese king, James I, that their use can first be traced.

### Blackness as Wisdom

One of the most dramatic and, certainly, most graphic uses of blackness as wisdom can be seen in the portrayal of the Good Thief from a number of 15th century Flemish masterpieces depicting the Crucifixion. For the ability to recognize his Saviour's spiritual supremacy beneath the harsh reality of the Cross, St. Dismas is not only painted as an African, he is painted blindfolded as well. The blindfold on certain blackamoor coat of arms, therefore, is not a mistakenly placed headband or torse, the standard headpiece of this specific symbol when a crown is not called for. This blazon is, instead, an exhortation or, more precisely, a divine demand that we not only respond to the weakest and most helpless of our neighbours as we would Our Lord but, like St. Dismas, that we do so even while in the death throes of our own personal crucifixions. Interestingly enough, a number of early theologians writing on this subject, have attributed to the Black Wise Man's colour the same kind of reasoning from which St. Dismas would derive his doubly dark imagery; his ability to recognize the Messiah in a lowly manger.

The social gospel so strikingly symbolized by this example of the blackamoor blazon is also, interestingly enough, quite implicit in even its most negative use-- that of the vanquished infidel. From what is known regarding the popularity of the Charlemagnian epics during the latter middle ages, we can assume that this image was, in all probability, associated with Marsile, the black heathen king who, as the enemy of all Christendom, was Charlemagne's paramount opponent. Offered

baptism at his defeat, Marsile had instead chosen death rather than accept a faith whose adherents he scornfully mocked and condemned for their immoral and reprehensible treatment of the poor. An image that was so scathing a reminder of a community's responsibility to its less fortunate could, therefore, have only been perceived as a positive one.

The relationship of the black image to the concept of justice was nowhere more politically utilized than with the Holy Roman emperors of the Hohenstauffern dynasty. Indeed, it would appear that the sable blazon of the imperial eagle and that of the moor's head were meant to be perceived as synonymous. The simple headbands worn by both are, as a matter of fact, identical and, interestingly enough, nothing less, despite the simplicity of the design, than the imperial diadem' of ancient Rome. Also interesting is the fantastic coat of arms attributed to Ethiopia by the heralds of the middle ages. For like the bicephalic bird of the Holy Roman Empire, Ethiopia bore a 'v' shaped emblem with a blackamoor's head 'torsed' at the end of each arm.

This parallelism between both sets of heads can, of course, be explained by the "rex / sacerdos" argument which occupied the very centre of the political stage during this particular period of history. To both the Pope who preached the imperial nature of his sanctified position and the emperor, Frederick II, who believed in the priestliness of his own power, the figure of the African priest king, Prester John, became an almost magical icon politically. If we can interpret the double-headed eagle represented the claims of both the church and the state, it would be quite logical to surmise that the reason why Ethiopia's arms were conceived as double-headed is due to the belief already mentioned that the Negus (emperor) exercised the prerogatives of both priest and king.

As Joseph Campbell has pointed out, it was to this African figure that European literature first attributed the very concept of popular justice. Indeed, while the Church showed off his famous letter of introduction and circulated copies of it to the Christian world, rumors in Frederick's own lifetime made him an intimate friend of this semi-mythical king. According to popular belief, for instance, Prester John had presented him with armor made of asbestos, the elixir of youth, a ring of invisibility and, most precious of all, the philosopher's stone.

Because they are described in the 'Tristram und Isolde' cycles, the arms of Sir Palamedes, the Moorish prince who becomes a knight of the Round Table, have received a certain amount of scholarly attention. Chequered in black and white, this highly contrasting design would appear to be nothing more than perhaps the most abstract icon of those dualities already pointed to, such as God and Jacob (Jacquelado is the word for

checkered in Spanish), or Church and State. Instead of his coat armour, it is the body of Sir Fierfitz Angevin, the black knight from Eschenbach's 'Parzival' that is patterned in a piebald motif. The fact that the poet likens Fierfitz's skin to a parchment with writing is what expands this symbol to its most encompassing parameters.

To the Greeks, Pallamedes, the mythological figure from whom Sir Tristram's Moorish companion derives his name, was commemorated as the inventor of writing, counting, weighing and measuring and the games of the chessboard. Since his name translates as 'Ancient Wisdom', it has been suggested that all dualistic tensions were intended to be nuanced; from the most simple 'yes or no', 'O or I' to the most sophisticated of Parmenides' models regarding 'The I and the Thou' or 'The One and the Many'. Obviously playing with the same kind of bifurcated symbolism as the Hohenstauffern eagle or the two headed branch of Ethiopia, the writer of the prose Tristram recounts that of all the knights of the Round Table, Sir Pallamedes was the only one who wore two swords. Whether as a reference to Pallamedes' name or the political wisdom Prester John stood for, or, perhaps, as a conflation of both, it is interesting that the blackamoor's head was one of the earliest watermarks in the history of paper making. Examples collected date from about 1380 to 1460.

Another possible reason for the imagery of Sir Pallamedes could well have been a rather ironic geo-political one. During the dark ages the culture of the Roman empire had, for the most part, been fairly obliterated. During the Crusades, western intellectuals became all too aware that it was their adversaries they would have to turn to for any advance in their educational systems since the moslem world had become the reservoir of classical Greco Roman learning. Due to the Saracen sages with which Frederick II surrounded himself, for example, Sicily developed into one of the most important intellectual centers of Europe, spreading the scholarship that had been derived from Arab translations. His court was so Islamic in its splendor that not only in the Midde East but throughout Europe he was referred to as 'Sultan.'

Since the Fatimid dynasty of Egypt during the 11th and 12th centuries had been of Sudanese extraction, and because their armed forces during this period had been augmented by a compliment of fifty thousand black troops a year, it should not be too difficult to understand how the image of the African had come to be associated, like Sir Pallamedes, with "ancient wisdom."

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SIGILLUM SECRETUM

Part III Sable

Besides this possible reference to Prester John, another reason for the black blazon of the imperial eagle is to be found in the rules and regulations governing the use of 'metals' and 'tinctures' in coat armour.

Following the classical Greek analysis of light and colour, black and white were considered the two primaries since the interplay between light and dark is what was held to produce the spectrum. Furthermore, white, or more accurately, light, was not defined as a colour or 'tincture' but as the gold or the silver which, to this day, are still the only options for the term 'metal' in the language of heraldry. Black, therefore, was considered the most important of colours, ranking above the red, blue and green standardly referred to as 'tinctures'.

Thirteenth century texts explaining the imperial insignia go even further. Because of medieval conceptions of the absorption of light by darkness, the writers theorized that within the color black was contained all the light or the white it had displaced.

This is obviously the reason why when the ruby is substituted for red or 'gules' and the emerald for green or 'vert' according to the traditions of gemmological blazonry, it is nothing other than the diamond that stands for 'sable'. In all probability, it is also this line of reasoning that contributed to the cult of the Black Madonna. For, having borne the Light of Creation within her very womb, the devotion to the Mother of God as the (coal) black Queen of Heaven is a superb example of how this law of physics was at one time interpreted.

According to the early heralds, the black eagle on a field of gold translated quite literally to, "As God is in Heaven so is the Emperor on Earth". The colour of its outspread wings was explicitly said to symbolize the embodiment or the materialization of light. Furthermore, since it was also held that the dark, by its interaction with the light is what produced the spectrum, the colour black apparently came to represent the intermediary position a divine rights monarch maintained between his God and his people. If the eagle, therefore, was the zoomorphic symbol of these ideas, the blackamoor in Hohenstauffern Europe could only have been interpreted as their anthropomorphic equivalent. Indeed, there is another explanation for the imperial eagle's blackness that bears this out. As the most powerful of birds flying so close to the sun, it, like the Ethiop, was regarded as a solar symbol.

Perhaps because it is so recent and therefore so comparatively easier to interpret, one of the more exciting examples of the blackamoor as a

symbol of the Redeemer is the one to be found in an insignia designed by Pope Pius VII in the early part of the last century. Commonly referred to as the Moretto, it was awarded to the Princes of the Academy of St. Luke, a class of nobles created exclusively for artists by the Holy See in recognition of their life's work and contributions to the field. It is in the age old tradition that St. Luke once painted a portrait of the Infant Jesus where the key to the symbolism of this Papal decoration can be found. The fact that St. Luke is also an evangelist, is evidence enough that at least, allegorically, he had succeeded in the challenge which, as a true artist, he would, of course, have had to confront--that of conveying in his painting the divine reality incarnate in the form of a human child. As clearly then as the Moretto or, in English, the Little Moor is a metaphor for the incarnate God St. Luke portrayed, so too is the implied challenge to the artist: to portray for the world the Divinity nascent in it.

It is this last example in particular which leads me to think that the blackamoor figured candelabra dating back a century or two earlier was meant to be seen in this light. Instead of another embarrassing icon like the lawn jockey or the Aunt Jemima cookie jar--those examples of main stream Americana which many of us find so embarrassing--this classic European 'object d'art' was probably intended either as an injunction or a blessing. And, from what I have already pointed out regarding the imagery of St. Maurice, perhaps the most negative significance they might have had is that they were also intended as Counter-Reformation propaganda.

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What I hope I have, at least, succeeded in providing here is the outline for a study which, even though based on so arcane and romantically European a tradition as heraldry, could nevertheless prove a great deal more revolutionary than any of the more 'politically correct' approaches to black history undertaken thus far.

For if this was the visual language that once articulated or signified the most important of the spiritual, cultural and political aspirations of the West, it would not be too difficult to imagine the kind of impact such a primer or catechism of positive black symbolism could have today on those whose self imagery has been so consistently and so systematically destroyed by the racism of our more recent past.

Today, one of the few vestiges that remain of this medieval mysticism can be found in the colour of the robes we wear at graduation--that right of passage by which society declares us to be 'educated'--and the robes of those who make decisions regarding our legal affairs. Although

clerical garb might be interpreted as the rejection of worldly comforts and benefits, it is, therefore, a mark of the wearer's more profound pursuit as well. And, as every woman knows, it is the secret of the little black basic which can add immeasurably to her air of sophistication.

Mario Valdes

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/ssecretum3.html>  
| 2799|2002-07-01 22:53:36|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
Greek women through the ages: Minoan, Cycladic, Mycenaean, Classical,  
Modern

Anthropologists commonly believe that the Hellenes belonged principally to the Mediterranean(a) race. This was the view shared by Sergi [1] and Ripley [2]. Buxton in [3] shares this general view, although he observes that brachycephals(b) were a part of the Greek population from the beginning and that the Greeks were a mix of Alpine (c) and Mediterranean people from a "comparatively early date". The American anthropologist Coon in [4] agrees when he asserts that the Greeks are an Alpine/Mediterranean mix, with a weak Nordic(d) component, being "remarkably similar" to their ancient ancestors. The most complete study of Greek skeletal material from Neolithic to modern times was carried out by American anthropologist J. Lawrence Angel [6] who found that in the early age racial variability in Greece was 7% above average, indicating that the Greeks had multiple origins within the Europic racial family. Angel noted that from the earliest times to the present "racial continuity in Greece is striking". The most extensive study of modern Greeks has been carried by the Greek anthropologist Aris N. Poulianos [10,11]. His main conclusion are that both Greeks and their neighboring populations are basically a mixture of Aegeans (a Mediterranean type local to the area) and Epirotics (Dinarics(e)/Alpines) and are descended from the ancient inhabitants of the lands in which they live.

Examples of Greek types: "Mediterranean": Isocrates, a 4th c. BC Athenian orator, narrow-faced and fine-featured; "Alpine": Plato, a 4th c. BC Athenian philosopher, broad-faced and robust; "Dinaric": Epicurus, a 4th c. BC Athenian philosopher, long-faced and long-nosed

In a more recent study of the problem of Race, John R. Baker in [5] says that later studies do "not appear to have disproved" the views of Sergi and Ripley. In another passage, Baker discusses the origin of blondism and says "It is often supposed that blondness is an

indication of Nordid ancestry. Taken by itself, it is nothing of the kind". Hence, it can be safely assumed that the existence of blonde individuals in the Classical world does not require an explanation of Northern ancestry, as German anthropologist Hans Guenther [15] and the Nordicist school presumed. This view was shared by Buxton in [3] where he states "In regard to the Achaeans we have shown that there appears to be no good ground for suspecting the presence of Nordics". Carleton Coon [14] also cautions against ascribing blonde elements in Mediterranean populations to "some invasion of Goths or Scyths, or the miscegenation of Crusaders", noting that "one of the characteristics of the Mediterranean race is a minority tendency to blondism". The Alpine race (prevalent in Central Europe) has an even greater occurrence of blondism. Hence, it is most likely that the minority blonde element in Greece is not necessarily associated with historical migrations. It is also true that the introduction of northern strains to the Greek population in various times from pre-history to recent times may have introduced more blonde elements.

It is sometimes mentioned that ancient literature provides evidence for the significant existence of Nordics in ancient Hellas. It does nothing of the kind. There are numerous references to brunettes in ancient mythology and literature, e.g., the Muses, Poseidon, Alcmena, Theseus, Zeus, Dionysos and Odysseus are described as possessing either dark hair or dark eyes. Hercules, the Greeks' favorite hero is described as dark [melanan], hook-nosed [grupon] by Dicaerchus (Clement of Alexandria, "Protreptic to the Greeks" 2.30.7). The Greek poetess Sappho (an aristocrat from the isle of Lesbos in the 7th c. BC) reveals that both she and her mother were "dark". Some personages (e.g., Theseus and Dionysos) are portrayed in Greek literature sometimes as blond (Euripides) and sometimes as brunette (Hesiod), indicating that there was not a uniform belief about their pigmentation.

Greek Men: Greek from Tinos, circa 1911; Greek sculpture of "Diadoumenos", circa 430BC.

A certain measure of naivete can excuse claims of the alleged bloneness of the ancient Greeks. Sometimes, the common-sense explanation of literary descriptions is conveniently discounted, and a generalization from sporadic references to blondes in ancient literature is performed without much thought. As an example, Orestes' hair is described as fair, in Sophocles' *Electra*. This is a dramatic device aiding Electra's recognition of her brother's tomb from a lock



of his hair. Clearly, if Orestes was depicted as brunet, the common Greek color, the identification of his tomb would be problematic. Similarly, Demeter, the goddess of the corn is described as xanthe and so is Apollo, the god of light and the sun.

There are all but four mortals in the Iliad who are described as blonde. From this scanty evidence, the generalization "the Achaeans were blonde" is arrived. Does the absence of descriptions of brunets signify that there were no brunets in the southernmost extremity of Europe in Mycenaean times? Clearly, such a thesis overlooks the common use of color terms as distinctive attributes of their possessors. It is more reasonable to think that Menelaos and Achilles are described as blonde, while hundreds of other heroes are not as indicative that these two possessed a trait which was otherwise uncommon, i.e., light pigmentation of hair.

Greek Gods: Apollo (Athenian kylix, 480-470BC); Zeus (Olympia, 470BC); Demeter (3rd c. BC)

Greek art furnishes important information about the racial type of the ancient Hellenes. Coon in [4] observed that the beauty ideal of a straight nose and a lithe body was borrowed from Minoan Crete which was undisputably peopled by Mediterraneans [5,11]. Statues sometimes show traces of pigmentation; this includes different pigment types and is not uniform, representing the different hair colors among Greeks. Buxton in [3] records an interesting fact observed by Sergi [1], Deniker [2] and the Greek anthropologist Klon Stephanos. A quote from Ripley (p.410) "these ideal heads [of the statues] are distinctly brachycephalic". Importantly, various populations in modern Hellas who are known (for historical and linguistic reasons) to represent a relatively pure Hellenic type, the Sphakiots and Maniates are also brachycephalic.

The German art historian, Winckelmann [16] discusses extensively the Greek beauty ideal. The low forehead, luxurious curly hair, straight nose in continuity to the nose, large eyes and ovoid faces described by the author are typical of Southern Europe, contrasting with the small eyes, high forehead, angular features and straight hair typical of more northern climes. Winkelman observes the similarity of modern Greeks, particularly from the islands to the classical forms, relating in particular that the Greek women of Chios are the "most beautiful of the human race".

Greek pottery cannot be used directly for determining pigmentation,

because most of it is bi-chromatic. It is interesting though, that in the more realistic red-figure vases, the hair is almost always painted black, creating a great contrast with the body which is white. In white background lekythoi, realistic colors are used. Extreme blondness, typical of Nordic individuals is almost completely absent while numerous examples have hair that is black or a dark brown. Reddish brown is also present. Martin F. Kilmer, in [7: p.131, n.4] in discussing an Etruscan vase showing a blond woman says that this is "not a common Greek feature". Thus, while examples of blonde hair in Greek art are not unknown (e.g., the Blonde Ephebe of the Acropolis), they are not common.

Examples from Greek Art: An Athenian woman; A Greek man from Tarentum; A Greek woman from Paestum; A Greek man from Paestum

The Greek authors themselves never made a direct statement concerning their own racial type. It was however recognized that the Greeks were darker than the northern people whose paleness and blondness is contrasted in numerous authors with the swarthiness of the Egyptians and Ethiopians. The Hellenes believed that they represented the Golden Mean in terms of appearance. It is safe to assume that they were generally darker than Northern Europeans and lighter than Egyptians. Even the Thracians to their north are usually depicted in Greek pottery with "the same dark hair and the same facial features as the Greeks" [9: p. 370], although in some cases they are depicted as fair as well. This agrees with Poulanos' [10] pronouncement that the Thracians like the modern Bulgarians belonged mainly to the Aegean anthropological type.

In a very interesting part of his Histories (4.108-109), Herodotus describes a Scythian tribe, the Budini as "ruddy", or "red-haired" *purron* and "blue/grey-eyed" *glaukoi*. In their land, exists a city, Gelon, inhabited by the Geloni. While the Budini are nomads, the Geloni are farmers, speak a language that is half-Greek and half-Scythian and worship Greek gods. According to Herodotus, they are Greek colonists who left their sea ports to live inland among the Budini. Interestingly, Herodotus states that the Geloni are unlike the fair Budini in "neither form and coloring" [*ouden ten ideen homoioi oude to chroma*].

It is sometimes maintained that the Greek citizens were of a different physical type than their slaves. This is inaccurate. Greek slaves were either of Greek origin or from neighboring lands. Some slaves from more distant lands probably existed as well, both

relatively fairer (Scythians) and darker (Syrians). But on the whole, in Classical Athens at the height of its power, citizens were indistinguishable physically from metics and slaves, according to the Old Oligarch's "Constitution of the Athenians" (written between 446-424BC) [8]:

If the law permitted a free man to strike a slave or freedman, he would often find that he had mistaken an Athenian for a slave and struck him, for, so far as clothing and general appearance are concerned, the common people [ho demos] look just the same as the slaves and metics.

Examples from Mycenaean Greek Art: Chariot scene; Female figure

A similar argument suggests that the "original" Greeks were fair, but they mixed with the darker inhabitants of Greece. The first people known to be Greek were the Mycenaeans. In Mycenaean art, all people are drawn with brunette pigmentation. Moreover, the burials at the Royal Graves of Mycenae, c. 1600BC [12] show a variety of stature and head form representing multiple subracial types. Thus, it is safe to assume that from earliest times, the Greek aristocracy didn't belong to a particular physical type. The burials at Lerna [13] from the 3rd millennium onwards may represent a fusion of Greek and non-Greek speakers. Likewise, single tombs or clan tombs contain multiple racial types, discrediting the notion of a racially distinct aristocratic caste.

Aristotle in his *Physics* defines graying as the process by which hair turns from dark to grey, furnishing some evidence that the Hellenes had usually a dark hair color. The author of *Aristotelis Physiognomica* claims that both excessive paleness and excessive swarthinness are indicative of cowardice. Aristotle in the *Eudemian Ethics* mentions that "some men are blue eyed (glaukoi) and others black eyed (melanommatoi) because a particular part of them is of a particular quality" without assigning any moral superiority on either of the types. In the same passage, he continues that the blue-eyed man (glaukos) does not see clearly, an error which illustrates that he did not believe in a superiority of blue-eyed individuals. The author of Aristotle's *On Colours* mentions that infants are born with light-colored hair but their hair turns to black as they grow up. Hence, unlike Nordics who retain (to some degree) the paedomorphic trait of blondness, Hellenes appear to possess mostly dark hair in adult life.

Greek Women: Girl from Ipati, Greece, circa 1930; Head of a female Lapith from the scene of the Battle of the Centaurs on the temple of Zeus at Olympia (Photos by Nelly's, Benaki Museum).

Plato, in the Republic mentions that statues' eyes should be painted black so that they will have the appearance of eyes, and not some exotic color. He continues that by painting eyes in proportion (i.e., black) and all other parts of the body in proportion, then the result is "beautiful". Hence, it will appear that Plato did not find any fault with dark eyes, he believed them to be beautiful and proposed that statues be painted naturally, i.e., with black eyes.

In the Republic, Plato presents direct evidence that blondness might be admired for its beauty, but "dark" [melanas] men are of manly aspect:

One, because his nose is tip tilted, you will praise as piquant, the beak of another you pronounce right royal, the intermediate type you say strikes the harmonious mean, the swarthy are of manly aspect, the white are children of the gods divinely fair, and as for honey hued, do you suppose the very word is anything but the euphemistic invention of some lover who can feel no distaste for sallowness when it accompanies the blooming time of youth?

From this passage it is clear that Plato (who was an Athenian aristocrat and belonged one of the more conservative Athenian families) once again iterates the doctrine of the Mean: The most beautiful ones are the possessors of straight noses (neither concave nor convex) and the possessors of honey-colored skin, neither pale nor swarthy. Incidentally, the type he seems to prefer is indeed the Greek type par excellence, and the most common type in modern Hellas as well.

#### Endnotes

- (a) The Mediterranean type is characterized by dark hair and eyes, skin that tans easily, a long skull, a relatively narrow face and nose and a lean body build. This type is believed to be associated with the creators of the first civilizations in the Fertile Crescent of the Near East. It admits to many subtypes, due to its wide geographical range, from the Atlantic Ocean to the borders of India.
- (b) Brachycephalic is used to denote people with broad, rather than long skulls. Its opposite is Dolichocephalic, while the intermediate is called Mesocephalic.
- (c) The Alpine type is frequent in much of Central Europe and is

found throughout the European continent. Alpines have broad skulls, brown hair and eyes that are sometimes dark, sometimes light. Their face tends to be broad, and their body build more stocky than Mediterraneans.

(d) The Nordic type is common in Northern Europe. It is similar to the Mediterranean type in appearance, but has blonde straight hair, light eyes and a usually narrower face. The inhabitants of Sweden and Holland are usually Nordic.

(e) The Dinaric type has a long face, long beaky nose and a short skull. It is thus, brachycephalic, but differs from the Alpine type in its facial form and also in its body build which is tall and lean.

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Ancient Ghana

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/4chapter1.shtml>

## GEOGRAPHY

Despite its name, the old Empire of Ghana is not geographically, ethnically, or in any other way, related to modern Ghana. It lies about four hundred miles north west of modern Ghana. Ancient Ghana encompassed what is now modern Northern Senegal and Southern Mauritania.

## ORIGINS

Nobody is sure when Ghana came into being. But some time at the beginning of the first millennium AD, it is thought that a number of clans of the Soninke people, (in modern Senegal) came together under a leader with semi-divine status, called Dinga Cisse.

There are different accounts of who he was, but all reports emphasise that he was an outsider who came from afar. It is likely that this federation of Soninke was formed possibly in response to the attacks of nomadic raiders, who were in turn, suffering from drought, and seeking new territory. Further west was the state of Takrur in the Senegal valley. It was linked to the north via a coastal route leading to Morocco via Sijilmasa.

## GOLD

What is clear, is that the Empire derived power and wealth from gold. And the introduction of the camel in the Trans-Saharan trade boosted the amount of goods that could be transported.

Most of our knowledge of Ghana comes from Arab writers. Al-Hamdani, for example, describes Ghana as having the richest gold mines on earth. These were situated at Bambuk, on the upper Senegal River. The Soninke also sold slaves, salt and copper, in exchange for textiles, beads and finished goods. The capital of Kumbi Saleh became the focus of all trade, with a systematic form of taxation. Later Audaghost was another commercial centre.

## ROYALTY GORGEOUSLY ATTIRED

"The King adorns himself like a woman wearing necklaces round his neck and bracelets on his forearms and he puts on a high cap decorated with gold and wrapped in a turban of fine cotton. He holds an audience in a domed pavilion around which stand ten horses covered with gold-embroidered materials?and on his right, are the sons of the vassal kings of his country, wearing splendid garments and their hair plaited with gold.

At the door of the pavilion are dogs of excellent pedigree. Round their necks they wear collars of gold and silver, studded with a number of balls of the same metals."

10th century geographer Al-Bakri, quoted in Corpus of Early Arabic Sources for West African History.

## SACRIFICE

The wealth of Ghana is also explained mythically through the story of Bida, the black snake. This snake demanded an annual sacrifice in return for guaranteeing prosperity in the kingdom. Every year a virgin was offered up, until one year, the fiancé of the intended victim, (his name was Mamadou Sarolle) rescued her. Cheated of his sacrifice, Bida took his revenge on the region. A terrible drought took hold of Ghana and gold mining fell into decline.

Archaeologists have found evidence that confirms elements of the story, showing that until the 12th century, sheep and cows, as well goats, were abundant in the region. But after that only the tougher, more drought resistant goats were common.

## TRADE

The route taken by traders of the Maghreb to Ghana would have started in North Africa in Tahert, sweeping down through Sijilimasa in Southern Morocco. From there the trail went south and inland, roughly running parallel with the coast. Then it curved round to the south east through Awdaghust, finally ending up in Kumbi Saleh - the royal town of Ghana.

## ISLAM

Inevitably traders brought Islam with them. Initially, the Islamic community at Kumbi Saleh remained a separate community some distance away from the king's palace. It had its own mosques and schools. But, the king retained his traditional beliefs. He drew on the book-keeping and literary skills of Muslim scholars to help run the administration of the territory. The state of Takrur to the west had already adopted Islam as its official religion and evolved ever closer trading ties with North Africa.

## MUSLIMS IN ANCIENT GHANA

"The city of Ghana consists of two towns situated on a plain. One of these towns, which is inhabited by Muslims, is large and possesses twelve mosques in one of which they assemble for the Friday prayer. There are salaried imams and muezzins, as well as jurists and scholars. The king's town is six miles distant from this one?"

The king has a palace and a number of domed dwellings all surrounded with an enclosure like a city wall. Around the king's town are domed buildings and groves and thickets where the sorcerers of these people, men in charge of the religious cult, live. In them too are their idols and the tombs of their kings."

Taken from an account by geographer Al-Bakri.

## DECLINE

There were a number of reasons for Ghana's decline. The King lost his trading monopoly. At the same time drought was beginning to have a long term effect on the land and its ability to sustain cattle and cultivation. But the Empire of Ghana was also under pressure from outside forces.

There is an Arab tradition that the Almoravid Muslims came down from the North and invaded Ghana. Another interpretation is that this Almoravid influence was gradual and did not involve any sort of military take-over.

In the 11th and 12th century new gold fields began to be mined at Bure (modern Guinea) out of the commercial reach of Ghana and new trade routes were opening up further east. Ghana became the target of attacks by the Sosso ruler Sumanguru. Out of this conflict, the Malinke emerged in 1235 under a new dynamic ruler, Sundiata Keita. Soon Ghana was totally eclipsed by the Mali Empire of Sundiata.

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Mali

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/4chapter3.shtml>

## ORIGINS

"Mali guards its secrets jealously. There are things which the uninitiated will never know, for the griots, their depositories, will never betray them."

Oral history, recited by Malian djeli (or oral historian) Mamadou Kouyate.

Mali emerged against the back-drop of a declining of Ghana under the dynamic leadership of Sundiata of the Keita clan. But the region he took over had a past rich in trade and powerful rulers.

## JENNE



There was also the city of Jenne-Jeno (ancient Jenne), which archaeologists have now established was first settled in 200 BC, and only began losing its pre-eminence in the 12th century. Between whiles, it was a vital crossroads in the north-south trade. Recent excavations reveal high levels of craftsmanship in pottery, iron-work and jewellery making. This suggests the people of Jenne imported iron ore, stone grinders and beads.

## SUNDIATA THE HERO

"He was a lad full of strength; his arms had the strength of ten and his biceps inspired fear in his companions. He had already that authoritative way of speaking which belongs to those who are destined to command."

## SOUMAORO THE VILLAIN

"Since his accession to the throne of Sosso, he had defeated nine kings whose heads served him as objects in his macabre chamber. Their skins served as seats and he cut his footwear from human skin."

Taken from The Epic of Old Mali, recited by the griot (oral historian) Djeli Mamadou Kouyate, edited by D. T. Niane.

## CONSOLIDATION

Sundiata Keita rose to power by defeating the king of the Sosso - Soumaoro (Sumanguru), known as the Sorcerer King, in 1235. He then brought all the Mandinke clans rulers (or Mansas) under his leadership, declaring himself overall Mansa. He took Timbuktu from the Tuareg, transforming it into a substantial city, a focus for trade and scholarship.

A significant portion of the wealth of the Empire derived from the Bure goldfields. The first capital, Niani, was built close to this mining area.

Mali at its largest was 2,000 kilometres wide. It extended from the coast of West Africa, both above the Senegal River and below the Gambia River, taking in old Ghana, and reaching south east to Gao and north east to Tadmekka.

## LAND

Gold was not its only mainstay. Mali also acquired control over the salt trade. The capital of Niani was situated on the agriculturally rich floodplain of upper Niger, with good grazing land further north. A class

of professional traders emerged in Mali. Some were of Mandinka origin, others were Bambara, Soninke and later Dyula. Gold dust and agricultural produce was exported north. In the 14th century, cowrie shells were established as a form of currency for trading and taxation purposes.

## ZENITH

Mali reached its peak in the 14th century. Three rulers stand out in this period. The first one, Abubakar II, goes down in history as the king who wanted to cross the Atlantic Ocean.

## MALI DISCOVERS AMERICA?

"So Abubakar equipped 200 ships filled with men and the same number equipped with gold, water, and provisions, enough to last them for years?they departed and a long time passed before anyone came back. Then one ship returned and we asked the captain what news they brought.

He said, 'Yes, Oh Sultan, we travelled for a long time until there appeared in the open sea a river with a powerful current?the other ships went on ahead, but when they reached that place, they did not return and no more was seen of them?As for me, I went about at once and did not enter the river.'

The Sultan got ready 2,000 ships, 1,000 for himself and the men whom he took with him, and 1,000 for water and provisions. He left me to deputise for him and embarked on the Atlantic Ocean with his men. That was the last we saw of him and all those who were with him.

And so, I became king in my own right."  
Mansa Musa, talking to Syrian scholar Al-Umari.

Abubakar II's successor, Mansa Musa (1312-1337) was immortalised in the descriptions of Arab writers, when he made his magnificent pilgrimage to Mecca in 1324.

## MANSA MUSA'S PILGRIMAGE TO MECCA

"It is said that he brought with him 14,000 slave girls for his personal service. The members of his entourage proceeded to buy Turkish and Ethiopia slave girls, singing girls and garments, so that the rate of the gold dinar fell by six dirhams. Having presented his gift he set off with the caravan."

Cairo born historian al-Maqrizi.

Mansa Musa also spent his wealth to more permanent effect. He

commissioned the design and construction of a number of stunning buildings, for example, the building of the mosques at Gao and Jenne. At Niani he was responsible for the construction of a fantastic cupola for holding an audience in. Timbuktu became a place of great learning with young men linked to Fez in the north.

The other famous Malian ruler was Mansa Suleiman. Less is known of him. The historian Ibn Khaldun describes the considerable gifts he assembled for a Sultan in the north. But Ibn Battuta criticises his meanness.

#### IBN BATTUTA TAKES ON MANSA SULEIMAN

On arriving in Mali, Ibn Battuta does not mince his words.

"He is a miserly king, not much giving is to be expected from him. It happened that I stayed this period and did not see him because of my sickness?"

Finally Mansa Suleiman sends Ibn Battuta a gift, but it is definitely not up to Ibn Battuta's standards.

"Behold - three circular pieces of bread, a piece of beef fried in gharti, and a calabash of sour milk. When I saw them, I laughed and wondered a lot?"

So he complains.

"I stood before the sultan and said to him, 'I have indeed travelled in the lands of the world. I have met their kings. I have been in your country four months and you have given me no hospitality and not given me anything. What shall I say about you before the Sultans?'"

And that does the trick. Mansa Suleiman claims that he had not even realised Ibn Battuta was in town and hastily makes amends for the previous omissions in hospitality.

"Then the Sultan ordered a house for me in which I stayed and he fixed an allowance for me? He was gracious to me at my departure, to the extent of giving me one hundred mitqals of gold."

#### RELIGION

The court of Mali converted to Islam after Sundiata. As in Ghana, Muslim scribes played an important role in government and administration. But traditional religion persisted. Arab historians make much of the Islamic influence in Mali, whereas oral historians place little emphasis on Islam in their histories.

## GOLD

The relationship between the Mansas of Mali and the people who worked on the gold fields is worth noting. The rulers received taxes from the miners in the form of gold, but they never exercised direct control over the mining process. At one point, the miners stopped working when the Mansas tried to convert them to Islam.

## A HISTORIAN COMPARES ANCIENT MALI TO ANCIENT GHANA

"To some aspect they look the same, the gold, the way they made trade. But to the opposite of Ghana, I think Mali was really able to have more territory beyond some of the area Ghana went to, like Taghaza, the salt gulf, that was all part of the empire of Mali.

So territorial position was one of the greatest differences between Ghana and Mali. And also, the kind of ties Mali was able to make with peoples outside of Africa, is one of the great differences between the two empires?Mali was much much more international than Ghana was." Tereba Togola, Head of Archaeology at the Institute of Human Sciences, Bamako. He is responsible for all archaeological research in Mali.

## DECLINE OF MALI

A combination of weak and ineffective rulers and increasingly aggressive raids by Mossi neighbours and Tuareg Berbers gradually reduced the power of Mali. In the east, Gao began its ascendancy while remaining part of the Mali Empire.

In the early 1400's, Tuareg launched a number of successful raids on Timbuktu. They did not disrupt scholastic life or commercial activity, but fatally undermined the government by appropriating taxes for themselves.

Meanwhile Gao had become the capital of the burgeoning Songhay Empire which, by 1500, had totally eclipsed Mali. But the idea of Mali regaining its former splendour and glory, remained strong in the minds of many Mandinka for generations to come.

## SALIF KEITA

One of the most internationally famous Malians today is musician Salif Keita. He is the descendant of Mansa Sundiata, born into a noble but poor family. His decision to become a musician was very much frowned upon by his family, since music was the province of a lower caste, the djelis.

| 2802|2002-07-01 23:03:11|trogodyta|Re: Racial Types of Paleolithic Egyptians|

Now I know you are mad.

This is untrue. This is another case of Trickology, white supremacists have spent considerable time inventing terms to deny the African origin of people because it provides many westerners with a feel good history. Feel good history just makes you feel good. It has nothing to do with truth.

We don't need a history we're living that thing black dream about civilisation. African cannot compete with Europe-why? Why does Africans starve/ Why did they not participate at all in European inventions in the Age of Discovery?

Instead you seek lands which have no black people and nothing at all to do with Black Africans. Nothing. It is obvious you covet what Europe has because you know Africa does not yield the fruits which you so earnestly envy in other civilisation. Instead you have to plunder your way creating fables hoping that no one will realize how much a half-wit you really are. You are insane. You do not invite genetics or nothing. You claim Europe wasn't occupied by Europeans until the Indo-European invasion? hahahahaha. Do you know what an Indo-European even is? Do you know what a Basque is? How about Western Europeans? You have no scientific evidence to support your absurd fantasy nor supplement your low-self esteem about being black. You have no place beyond the Sahara desert.

Baltic Prehistory

Marisa Hougardy

June 2001

By definition, the period before recorded history is prehistory. However, groups of different areas identify the margins of prehistory differently. To the Baltics, prehistory could be the time before the natives recorded history, which is around the early 16th century, or it could include the time before others recorded information about the Baltics and its inhabitants. All this stated, how does one differentiate between the prehistory of the Baltics, meaning the territory along the Baltic Sea coast, and the group of inhabitants? Knowingly aware of these confusions with the definition of prehistory in the Baltics, to choose a particular time period and limit prehistory to only that interval is difficult; however, as discussing "Baltic prehistory," one must limit the time period to

that of before anyone recorded information regarding the Baltic area, including its inhabitants in each subsequent period. Therefore, prehistory in the Baltics begins around 10,000 BC, when the last ice sheets retreated, and continues to the Iron Age around the 5th century AD, when others began to write about the Baltic.

Divisions in prehistory revolve around climatic changes, as well as the changes occurred when a new group of peoples and their culture is introduced in a particular territory. To describe Baltic prehistory, it is best to begin with the Paleolithic period, which lasts, roughly, from 10,000 ? 6800 BC. However, the best evidence describing the oldest cultures living in the Baltic lands is evidenced from the Mesolithic period, which lasts from c. 6800-4500 BC. By describing each culture in chronological order from the Paleolithic through the Neolithic (4500-2000 BC), one can grasp the changes from simple to complex cultures and understand the evolution of processes in the Baltic.

#### Baltic lands prior to inhabitants and the earliest signs of man

Prior to the arrival of the first peoples in the Baltic, the entire Baltic area was covered by an enormous ice cap, which receded from c. 15,000 BC to the Post-Glacial around 6,800 BC. Much of the Baltic territory and Russia was freed from ice during the second stage of the retreat called the Gotiglacial at about 15,000-8,300 BC. The retreat of the ice cap created floral changes, which introduced tundra and cold steppe forms and small patches of birch and pine forests into the area. Some dominant faunal types inhabiting these areas were mammoth, rhinoceros, reindeer, marmot, beaver and musk shrew (Gimbutas 9).

Before the ice age, an early hominid *Homo erectus* lived in Europe. Following *Homo erectus*, the typically ice-age neandertals inhabited the area from 70,000 ? 30,000 BC. However, before the end of the ice age around 30,000 BC in Europe, the early Neandertal co-existed simultaneously with the Cro-Magnon human, which came in from Asia (Krmí 52). It is these earliest remains of the Cro-Magnon in the Baltic that archaeologists associate with the first humans in the area.

#### First cultures in the Baltic

##### REINDEER-HUNTER CULTURE (10,000 ? 7,000 BC)

The end of the ice age, approximately 10,000 BC, is seen as the first period of development of Indo-European society in the Baltic area

(Karmi□). During the early stages in the retreat of the last ice sheets, around 10,000-8,000 BC in the area southeast of the Baltic Sea, a reindeer-hunter culture arose (Gimbutas 11). These "reindeer hunters" followed herds of reindeer northward, as herds always stayed near the edge of the receding inland ice, and arrived in East Baltic around 7000 BC. Having already lived in central and western Europe during the early Stone Age, these original Europeans, the Cr?-Magnon men, already possessed an advanced and multifaceted culture (Uustalu 13). The remains of humans of this period were like the Cro-Magnon men and, more importantly, the first people in the Baltic.

Because of the milder climate and the abundance of animals in the forests, hunters no longer followed reindeer, and subsequently remained in the Baltic, where they turned fishermen in order to provide an alternative food source to hunting. However, during this Sub-Arctic climatic period the reindeer was still the dominant animal, as many deposits of grooved reindeer antlers from this period have been found (Gimbutas 25). Moreover, the Late Glacial period introduced a new type of flint technology known as Swiderian, which previously existed between the Oder and upper Volga. This type of flint, characterized by tanged point and elongated scrapers, continued in the Baltic for a prolonged amount of time "as thousands of flints discovered without association in Baltic resemble Swiderian type" (Gimbutas 27-28, fig. 2).

However, no indisputably related physical remains have been found that could be associated with the "reindeer hunters," but a skull accidentally discovered in Kebeliai, western Lithuania, may belong to this period. "This upper part of the skull was massive, dolichocephalic, with strong proclivity of the forehead, prominent and massive brow ridges and a narrow forehead. The traits suffice to show that the Kebeliai man was sapiens, but had Neanderthaloid elements, in other words, was a Neanderthal-sapiens hybrid" (Gimbutas 28). Thus, the excavator associates the dates of this "reindeer hunter" culture on stratigraphic position, assuming that the oldest time limit of the Kebeliai man may reach the Mesolithic (c. 6800-4500). "From this we can deduce that the Kebeliai skull probably belongs to the period between the last glaciation and the Baltic-Boreal culture" (Gimbutas 28).

#### BALTIC FOREST CULTURE ? remnants of the reindeer hunters

When the iceage climate became more temperate around 7500 BC, in the place of reindeer horses arrived. In this Boreal period (6800-5600 BC) that followed, a relatively uniform culture of hunters and fishers extended from the western Baltic to southwestern Finland

(Gimbutas 11). Hunters and fishers living in small groups on the banks of streams and lakes remained in the Baltic to hunt elk, the most predominant faunal type (Vasks 15). These hunters and fishers of a identified as a forest culture is known by two names: the Maglemose culture of the western Baltic area and the Kunda culture of the eastern Baltic area (Gimbutas 30).

Exemplary of the Maglemose type is the most ancient burial site in the East Baltic found at Zvejnieki in Latvia near the Burtnieks lake, and dates to around 6300 BC (Vasks 15). From the massivity of the bones, it can be concluded that this human was like that of the Scandinavian type, which belongs with the Maglemose and Ertebeles cultures (Vasks 15). Early and Middle Mesolithic types of bone objects of the Kunda type show influence of the Arensburg-Swidrian culture, but, however, also evidenced new motifs in bone objects that attest to the arrival of new inhabitants (Vasks 17).

This community of "fishermen-hunters" near the lake by Kunda evidences the first traces of human life in Estonia. Their stone age equipment of bone and stone tools dates back to 6500 BC, and it is reasonable to assume that the culture lasted up through 4500 BC until some sort of sudden catastrophe dried up the lake. Noteworthy is that this Stone Age equipment resembles contemporary Stone Age tools found in other areas of the Baltic -- "a fact which leads us to the conclusion that the first inhabitants of Estonia probably immigrated from the south" (Uustalu 15). As for archaeological evidence, the only skull of the Kunda type was found in southern Lithuania and is associated with the site material containing bone harpoons, points with flint inserts. This period continued on in hunting-fishing tradition, yet introduced new fishing implements including harpoons, bone points, and fish-hooks (Gimbutas 31; Vasks 16). Moreover, traces of seal hunting indicate that these Boreal hunters in Estonia journeyed to the sea in autumn and spring, since seals approach the coast only at these seasons (Gimbutas 31).

Subsequently, this community of "fishermen-hunters" flourished from around 5600 BC and lasted until about 3400 BC. This period also included a change in climate to warmer -- the atlantic climatic period. The number of oak trees quadrupled, and a new tool complex including spears was introduced (Vasks 19).

COMB-LIKE CERAMICS ? Finno-Ugric arrival?

Ceramics arrived in the Baltic in the middle 5th millenium BC, around 4500 BC. Many of the pots were decorated with small comb-like teeth or small indented like ornamenting (Vasks 22). The second half of the



4th millenia BC, from 3400-2300 BC, the climate turned subboreal and a new people entered the Baltic in massive numbers. They were the comb-ceramics pottery tribe, are described by their pottery of comb-like pressing decoration. "The bearers of this `comb-ceramics' culture most likely belonged to the Finno-Ugric race" (Uustalu, 15), and, moreover, the techniques they brought in did not originate in the Baltic, but rather were migrated in (Balodis 39). Exemplary of this culture were the types found at Narva (Vasks 23). Moreover, based on archaeological finds, there is no direct link between those previous inhabitants and those, who arrived around the mid-5th century BC; distinct anthropological differences existed. "This suggests that around the mid-5th century BC there was a new migration of people into Latvia, people who were characterized by the metisized anthropological type" (Denisova).

During the period of 5000-3000 BC the main source of livelihood included still food-gathering, but at the same time, hunters and fishers became acquainted with the refinement of stone tools and the manufacture of pottery, having been influenced by the diffusion of a food-producing economy from the Danube area (Gimbutas 11). This central European culture of farmers and breeders of domestic animals belong to the Danubian I culture of the early 3rd millenium BC. They presumably converted the northern hunters and fishers to agriculture, from which the people of the southern Baltic area evolved a Neolithic culture of their own (Gimbutas 12).

#### DANUBIAN (3500-1700 BC)

##### Stroked Pottery Group

From the period of 3000-1300 BC much Stone Age equipment including hunting and fishing gear and comb-design pottery have been found in Estonia. The first group of Danubian settlement includes the Stroked Pottery Group, whose settlements and graves are characterized by stroke-ornamented pottery, which succeeded the phase of linear pottery and are assumed to belong to the Danubian I survivors. In northeastern central Europe, stroked pottery does not appear in large quantity (Gimbutas 115).

"Globular Amphora culture" -- new people, kurgan elements

Co-existing, and in some cases competing, with previous inhabitants, the Globular Amphora culture spread over the Baltic territory, introducing new burial and religious rites, small rectangular houses, cord impressions and patterns of hanging triangles on pottery, domesticated horses, and fortified hill-top sites. Elements such as

the aforementioned are related with one culture, since such characteristics do not migrate separately. However, "the influence of the local culture is an important factor if the culture of the newcomers is not higher, but lower or of a similar level. This is seen in the example of the development of the Globular Amphora" (Gimbutas 151). Therefore, the Globular Amphora culture, adapting themselves to the local environment, were new people, introducing the rudiments of the so-called "corded" pottery culture of the 1800-1700 BC, and continued to incorporate forms of the Globular Amphora complex.

#### BATTLE-AXE CULTURE -- New people (2000 BC)

Following the Globular Amphora complex in the central and southern Baltic area were the corded pottery and battle-axe complex peoples, who settled in the area extending northward from either the north coast of the Baltic sea or northeastward to central Russia. The most significant feature of this new culture is pottery, which is a common archaeological discovery, and differs greatly from the comb- and pit-marked pottery of the northeastern European hunters and fishers. Distinct characteristics designating this new group of people include burial rites, changes in pottery (fig. 3), and the appearance of boat-shaped stone axes. For example, "cist-graves were disappearing and instead dead were laid on a stone or clay pavement. Globular amphorae proper with high necks and stamped ornamentation were replaced by forms with narrow necks and small handles" (Gimbutas 153). Boat-axes of stone with a drooping blade called "battle axes" appeared, and are thought to be linked with the religious pattern of these peoples, as the "battle-axes" actually are "cult-axes" and are often linked with the notion of a sky deity (Gimbutas 153).

In the eastern Baltic lands the battle-axe complex prospered around 1500 BC and introduced a new economy. The main source of livelihood of this period is thought to include agriculture, due to finds of wheat grains and flint sickles; clay whorls evidence a production of textiles. Evidence of cattle-rearing, has been found from tombs of this period, which contain bones of cattle and sheep. "It is probable that the immigrants responsible for this new culture also introduced some elementary agriculture into this country, although there is no certain proof of this" (Uustalu 16).

This battle-axe culture is now linked with groups around the upper Volga as well, because the East Baltic groups display the same type of burial rites, axes, and pottery of the new system and religion. Therefore these Battle-Axe peoples, and the subsequent cultural change in northeastern Europe, although similar to the Globular

Amphora Survival complex, is explained best as the arrival of a new people, since the archaeological data from the period 2000-1800 BC evidences a change that can be explained by the migration and co-existence of cultural groups (Uustalu 16). As Gimbutas puts it: "It is hard to believe that the stock-breeding and peasant culture in central Russia could have been created by local hunters and fishers who had acquired domesticated animals from some farming community" (Gimbutas 166).

This change in European culture could only have been caused by a migration of people voyaging through the east-west corridor of the open steppes. It is assumed from the archaeological data that this migration was accomplished by the Kurgan people, whose origin most likely is beyond the Black and Caspian seas. "In the course of possibly less than one hundred years the people of southeastern origin occupied an enormous territory in northern Europe (Gimbutas 169). "Their arrival has been connected, by some archaeologists, with the Indo-European migration. This would seem to explain the fact that the older comb-ceramics culture continues to exist side by side with the new elements until, in the end, it assimilates the features of the boat-axe (battle-axe) culture" (Uustalu 16). Besides that, different physical types of people arrived ? being more tall-statured with smaller skulls.

#### BRONZE AGE (1300 BC ? 500 AD)

Following the arrival of the first bronze articles, which appeared in the Baltic about 1300 BC, the period is acknowledged as the Bronze Age, which denotes a time rather than a culture. Characteristic of the Bronze Age in Estonia and of other areas of the Baltic is the Gorodistche culture, a society of hill-forts placed on good agricultural lands and trade routes (on large rivers like the Volga, Dvina, Emagjogi) and is evidenced beginning around 1000 BC (Uustalu 17). This culture is thought to have originated with Finnish tribes, as they encompassed an area from the Urals to the Baltic.

Moreover, the Bronze Age in Estonia not indicated a change in burial customs. Previously dead were buried without visible mark on the ground, however, at the end of the Bronze Age, the dead were laid on the ground in a stone-slab cist and covered with a cairn, or were cremated, a practice which spread to the northern Baltic. Cremation in Estonia soon became the norm, although the burials never completely ended (Uustalu 17).

From the period of 1300-1100 BC the southern Baltic territory was populated by the Balts, who inhabited a square area: Gdansk harbor-

Ventspils-Daugavpils-50 km north of Warsaw (Dunsdorfs 10). We know that Balts inhabited these territories from the modern day Baltic river names that have been kept intact in places, where Balts no longer live. In Smolensk is a tributary Mea, which has its own tributary properly called Laukesa. It is generally accepted that the density of Baltic names shows that the Balts either reached or left more sparsely populated areas. "Water names communicate that the ancestors of the Latvians and the Lithuanians occupied the upper Dnieper region until as late as the first millennium AD and the first centuries of the second millennium AD" (Bojtar 55). This means that the numbers of water names in current Latvian and Lithuanian areas developed after the end of the first millennium AD, and also hold that there's no reason to date these names back prior to the first millennium BC.

## GAPS AND QUESTIONS IN BALTIC PREHISTORY

The preceding information including solid data based on archaeological finds, and interpretations based on placename evidence and geological evidence describes at best prehistory in the Baltic. However, there are gaps in all history, and, likewise, that is the case in prehistory as well. Burial of corpses occurred only twice during the prehistory of the Baltic ? in the Neolithic era and in the last part of the Bronze Age. Moreover, some analyses of cultures are based on very few solid finds archaeologically. Bojtar cites J. Graudonis emphasizing that "we have no anthropological finds from the territories of Latvia between 1500 BC and the first century AD" (Bojtar 47). In reading this piece, one must take into heart that there are and always will be gaps in prehistory, and through more excavating, can a more clear representation of the past be discovered and unveiled.

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Has interesting information about sealing, which I may want to use in my paper.

Journal of Indo-European Studies  
[http://www.dla.utexas.edu/depts/lrc/jies/jies\\_index/authors.html](http://www.dla.utexas.edu/depts/lrc/jies/jies_index/authors.html)

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| 2803|2002-07-01 23:03:54|Mace Windu|Songay|  
Songhay

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/4chapter4.shtml>

## ORIGINS

The wealth and power of Songhay can be traced back to the Sorko fishermen who were skilled canoeists, living along the Niger, south east of Gao. By the 9th century they were part of a state known as Songhay. They began to develop trading relations with Muslim traders in Gao, which then became a part of Songhay.

During the 14th century Songhay fell within the orbit of the Empire of Mali, but the rulers of Mali never managed to collect taxes from the people of Gao.

## RISE

In the fifteenth century Songhay rose to pre-eminence under Sonni Ali the Great, while Mali fell into a decline. His military forces consisted of a cavalry of expert horsemen, and fleets of canoes. He was a great military leader, with a keen understanding of tactics on land and water. He had the added advantage of being regarded as a leader with magical powers.

Songhay oral history portrays him as a conquering hero. Sonni Ali the Great expanded the territory of Songhay considerably, so that it stretched across the Niger valley, west to Senegal and east to Agades (modern Niger). He remained attached to the traditional rites of his mother's birthplace, Sokoto. He captured Timbuktu from the Tuareg and disrupted the tradition of scholarship. His lack of respect for Islam gets him a bad press from Arab chroniclers who portray him as ruthless and oppressive.

## ZENITH

After Sonni Ali's death one of his generals, Mohammed Ture, seized power in 1493. He was a devout Muslim of Soninke origin, who established the Askiya dynasty. Continuing the expansion of Songhay that Sonni Ali had started, he brought Songhay to the height of its power.

In contrast to his predecessor, all his actions were informed by his commitment to Islam. His raids against the Mossi took on a religious dimension. These jihads (Holy Wars) were a success on the military front; but although defeated, the Mossi still refused to convert to Islam.

## HIGH PROFILE

Mohammed Ture Askiya promoted Songhay in the Muslim world. He went to Mecca. He visited the Caliph of Egypt, who in turn made him Caliph of the whole of Sudan. Sudan was a loose term for a large area in sub-Saharan Africa usually embracing Mali, Chad, north west Nigeria, and Niger. In government matters, he took the advice of three distinguished jurists, or qadis. Generally the government of the Askiya dynasty was more centralised than that of the Mansas of Mali.

## TRADITION AND TRADE



Some aspects of traditional religion were preserved, including the sacred drum, the sacred fire, and the old types of costume and hairstyle. As in Mali, there was a privileged caste of craftsmen, and slave labour played an important role in agriculture. Trade improved under Mohammed Ture Askiya, with gold, kola nuts and slaves being the main export. Textiles, horses, salt and luxury goods were the main imports. In 1510 and 1513, The Spanish Moroccan writer and traveller Leo Africanus visited Gao, the capital of Songhay. He was amazed at the wealth of the ruling class:

"The houses there are very poor, except for those of the king and his courtiers. The merchants are exceedingly rich and large numbers of Negroes continually come here to buy cloth brought from Barbarie (Morocco) and Europe?"

Here there is a certain place where slaves are sold, especially on those days when the merchants are assembled. And a young slave of fifteen years of age is sold for six ducats, and children are also sold. The king of this region has a certain private palace where he maintains a great number of concubines and slaves."

Leo Africanus's visit to Timbuktu causes him to remark on the intellectual and professional classes.

"Here there are many doctors, judges, priests and other learned men, that are well maintained at the king's cost. Various manuscripts and written books are brought here out of Barbarie and sold for more money than any other merchandise.

The coin of Timbuktu is of gold without any stamp or superscription, but in matters of small value, they use certain shells brought here from Persia, four hundred of which are worth a ducat and six pieces of their own gold coin, each of which weighs two-thirds of an ounce."

## FALL OF SONGHAY

In the late 16th century Songhay slid into civil war. Echoing the fates of Ghana, Mali and Kanem. The wealth and power of Songhay was also undermined by environmental change, causing droughts and diseases. But Songhay might have survived all this. The decisive factor in its downfall was the determination of the Moroccans to control the sub-Saharan gold trade.

In 1591 the Moroccan army invaded. The Songhay were caught unawares and were defeated by the superior fire power of the Moroccan army. Morocco

won the war but lost the peace. The Sultans of Morocco eventually lost interest. The Moroccan garrison stayed but took to freelance looting and pillaging. The old empire split up, with the Bambara kingdom of Segou emerging as an important new force.

## WOMEN PRAISE SINGERS OF SONGHAY

"In the early days of the Songhay empire there were no griots (praise singers). When the rulers returned from war, their own wives used to sing their praises. They used to massage the bodies of their husbands, saying 'My husband, you're really brave and tired. You must rest, I'm your wife....'

One day the wives had the idea of accompanying their praises with a music instrument. One wife had the idea of making a small instrument. So she went to get a calabash and a goat's skin. She covered the calabash with the skin and she started to play the instrument. Little by little she learned how to play. From then on she told her husband she would sing his praises with this instrument."

| 2804|2002-07-01 23:06:37|Mace Windu|Kanem|  
Kanem

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/4chapter2.shtml>

Kanem was situated north east of Lake Chad. Its early origins are thought to lie in the 7th century with the settlement of the Zaghawa people. In the early 11th century, the Kanuri-speaking Sefawa dynasty was established, displacing the Zaghawa.

There appears to have been a corresponding shift in lifestyle from being entirely nomadic to combining a pastoralist way of life with agricultural cultivation. The state became more centralised; a place called Njimi was thought to be its capital. Nobody knows its exact location.

## ISLAM AND TRADE

Kanem converted to Islam under the ruler Hu or Hawwa (1067-71). There is some speculation that this ruler might have been a woman. But the faith was not widely embraced until the 13th century. Certainly, Muslim traders would have played a role in bringing Islam to Kanem.

The wealth of Kanem derived from the ability of its rulers to control trade in the region. Their main exports were ostrich feathers, slaves and ivory. Their exports were crucial to their power and ability to dominate their neighbour. They rode horses, which they imported from the

north.

## GIFTS

In addition to trade, there seems to have been a good deal of formal exchanges of presents between the kings of Kanem and the sultans of the north. Most memorably, a giraffe was presented by the king of Kanem and Bornu to the Hafsid Sultan al-Mustansir of Tunis in the 13th century.

## HEIGHT OF POWER

Kanem reached the height of its power under the long rule of Mai Dunama Dibalami (1210-1248). His cavalry numbered over 40,000. But over the next hundred years, a combination of overgrazing, dynastic uncertainties and attacks from neighbours led the rulers of Kanem to move to Bornu, which had previously paid tribute to Kanem. At this point, the state is sometimes referred to as Kanem-Borno.

## KANEM-BORNO

The move to Bornu brought new trading partners in the form of the Hausas, (based in what is now northern Nigeria) and closer contact with the Muslim world. Bornu became a centre of learning and scholarship.

In the latter part of the sixteenth century, the army of Bornu was modernised and expanded. Firearms (still relatively new in Europe) were imported from North Africa and Turkish mercenaries were recruited. The decline of Bornu in the 18th century is not at all well documented. However, it appears to have been gradual and in the main peaceful.

There are a number of descriptions of Kanem-Borno by Arab writers. Several allude, confusingly, to it being near the Nile. In fact, the Nile is over 1,000 miles east of Lake Chad where Kanem was situated.

[Click here](#) to listen to the Emir of Zazzau in Zaria, northern Nigeria, talking about his office. Followed by a song, performed by court musicians, reminding the Emir of his distinguished ancestry

## KANEM: THROUGH THE EYES OF VARIOUS ARAB AND GREEK WRITERS

### IDOLATRY

"The inhabitants of Kanem are idolatrous Sudan. It is said that there exists in those parts a clan descended from the Umayyads, who took refuge there when they were persecuted by Abbasids. They dress in the fashion of the Arabs and follow their customs."

The Spanish muslim scholar Al-Bakri.

#### BEDOUIN KING

"The King is a wandering Bedouin. When he sits on his throne, his subjects make obeisance to him and fall on their faces. His armies, including cavalry, infantry, and porters, number 100,000. Between Aljama and Yalamlam there dwell a great many unbelievers?the king of Kanem has five minor kings under his sway. His horses are small. Kanem is a vast region through which the blessed Nile flows."

14th century Egyptian historian Al-Maqrizi.

#### POET FROM AFAR

"Kanem ?is part of the land of the Berbers in the farthest west in the land of the Sudan. Some say that the Kanem are a people of the Sudan. At the present day there is a poet at Marrakesh in Maghrib known as al-Kanimi (the one from Kanem) whose excellent work is attested to, but I have never heard any of his poetry nor learnt his proper name."

12th century Greek bookseller and scholar Yaqut. Born in Greece, he was sold into slavery to a Syrian merchant. He was later freed and travelled widely.

#### GARDEN CITY

"Njimi is the capital of the land of Kanem. There resides the sultan of Kanem, well known for his religious warfare. He is a descendant of Sayf b. Dhi Yazan. On a level with Njimi, he possesses a town with gardens and a pleasure ground. It is on the west bank of the Nile which comes to Egypt and is 40 miles from Njimi. There are fruits there which do not resemble our fruits, as well as pomegranates, peaches and sugar cane."

13th century Syrian politician and scholar Abu 'l-Fida, quoting Ibn Sa'id.

#### ARROGANT AND FEEBLE

"Their soldiers wear the mouth muffler. Their king despite the feebleness of his authority and the poverty of his soul, who has an inconceivable arrogance; despite the weakness of his troops and the small resources of this country, he touches with his banner the clouds in the sky. He is veiled from his people. None sees him save at the two festivals, when he is seen at dawn and in the afternoon. During the rest of the year nobody, not even the commander-in-chief speaks to him, except from behind a screen."

14th century Syrian scholar Al-Umari, a specialist on Mali.

| 2805|2002-07-01 23:09:51|Mace Windu|The Hausa States|

## Hausa States

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/4chapter5.shtml>

There are a number of theories and stories connected with the Hausa people, who today live in northern Nigeria, parts of Ghana, Niger and Togo. Some centre on the idea of migration.

### LAKE CHAD

For example, there is a theory that all the Hausas once lived by Lake Chad, but had to move west when the lake shrank. Certainly, oral and musical traditions connect Kanem-Borno (by Lake Chad) with the Hausas.

There's also a shared Islamic history. The Hausa skill in horse riding is also thought to come from Kanem-Borno. And finally there is music. The musicians of the court of the present Emir of Zazzau in Zaria say their instruments derive from Bornu.

### NORTH CONNECTION

Another theory identifies the Hausas as originally desert people, living in the Sahara. The connection goes even further north; the palace at Daura contains a sword, which people believe, came from the Pharaohs.

### ETHIOPIAN CONNECTION

The Dan Masanin of Kano, Maitama Sule, is a historian and leading figure in the Kano Emirate. He believes there is a connection, spanning the continent, linking the Hausas and the people of Ethiopia. He cites as evidence, linguistic similarities, and a shared worship of the sun, prior to Islam and Christianity arriving.

### BAGHDAD ROYALTY

Many other Hausas subscribe to the view that they had a common Arab ancestor whose descendants founded the Hausa city-states. According to this, the King of Baghdad's son, Bayajidda or Abuyazidu, quarrelled with his father, left Baghdad and ended up in the state of Daura (directly north of Kano in present day northern Nigeria). There, the people were terrorised and deprived of water by a snake which lived in a well.

### GRATITUDE

Bayajidda gained the gratitude of the king of Daura by killing the snake. In return the king gave his daughter's hand in marriage.

Bayajidda and his wife had a son, Bawo, who married and in turn had six sons who then became rulers of Kano, Zazzau (Zaria), Gobir, Katsina, Rano and Daura; a seventh state Biram is added to the list. These are the Hausa Bakwai, the seven Hausa states.

There is also an extension to this story, which can be seen as a way of explaining a number of other states, which fell under Hausa influence, while retaining some of their own customs. This story tells of Bawo having a further seven sons by his concubine. These became rulers of the Banza Bakwai, or seven 'illegitimate' Hausa states: Zamfara, Kebbik, Nupe, Gwari, Yauri, Yoruba and Kororofa.

## ENCLOSED

There is a general consensus that Hausa city-states were founded some time between the end of the 900s and the beginning of the 13th century. It is thought they emerged out of a number of small communities, typically surrounded by stockades, enclosing not only houses but also agricultural lands.

Eventually these various communities grouped together to form larger groups, which in turn acquired the size and status of city-states. The custom of creating a fortified surrounding wall was maintained. These city walls can still be seen today.

## TENSION

Initially there seemed to be harmony between the states and a good deal of trade. Each city-state had its own speciality. For Kano it was leatherwork and weaving (later dyeing), for Zazzau it was slaves. Slave labour was used to maintain city walls and grow food. In time, the city-states began to fight with each other. Internally, their rulers and administration became corrupt.

## JIHAD

By the 18th century a number of jihads were being launched by Fulbe. (The Fulbe are nomadic people who today travel through much of northern West Africa.) These were mounted from the states of Futa Jalon and Futa Toro.

This set the scene for the son of a Fulbe teacher, Usman dan Fodio from Gobir, to launch a much more far-reaching jihad among the city-states. One of his initial goals was to convert Fulani pastoralists who had so far resisted Islam. But his jihad challenged the old Hausa aristocracy. The region was ripe for reform and the peasants had long felt badly used

by their rulers.

### SETTING A BAD EXAMPLE

"One of the ways of their government is succession to the emirate by hereditary right and by force to the exclusion of consultation?whomsoever they wish to kill or exile or violate his honour or devour his wealth, they do so in pursuit of their loss without any right in the Sharia.

One of the ways of their government is their imposing on the people monies not laid down by the Sharia being those which they call Jangali (cattle tax) and Kudinsala (annual gifts to rulers).

Therefore do not follow their way in their government and do not imitate them, not even in the titles of their kings."

Shehu Usman dan Fodio's denunciation of the Hausa emirates.

### SOKOTO

Uprisings sprung up in Katsina, Kano, Kebbi, Zamfara, Zaria and finally Gobir. The old Hausa aristocracy fell and Usman dan Fodio established a caliphate at Sokoto in 1809, which had authority over all the city-states.

He retired to a religious life and his son Mohammed Bello took up the reigns of government. By the time Mohammed Bello died in 1837, the empire of caliphate of Sokoto had a population of ten million.

### 14TH CENTURY QUEEN AMINA OF ZAZZAU

"Queen Amina was one of the great queens or traditional rulers in the northern state. The origin of Zaria or Zazzau started seventy miles from here and then the father of Queen Amina moved to establish ancient Zaria city. When the father died, she succeeded him and became the first and the last queen and during her time she waged many wars to extend Emirate and succeeded in many of these.

Unfortunately she died down south. Wherever she conquered, she used to order people to build a wall around the town or city, so we still maintain what we call 'the walls of Amina.'"

Is it true she never married or had any offspring? I've also heard that she had many lovers but that as soon as she had one lover she moved to another town and killed him so he didn't spread her secrets?

"This is what we are not sure about. The only thing we know is that she did not marry. But as far as picking a boyfriend, I don't know about that. Some people say this but I don't know if it is true. Our history is scanty there."

The Emir of Zazzau in Zaria, in conversation with BBC 'Story of Africa' producer Bola Olufunwa, in his Palace.

| 2806|2002-07-01 23:10:51|a.manansala@attbi.com|Re: YAP+ Frequencies|

- > YAP+ is present in all populations and only serves to reinforce
- > the "Out of Africa" hypothesis. Other than that, it does not serve as
- > a genetic marker of Sub-Saharan ancestry. This can be noted because
- > YAP+ in Europeans varies and is not concentrated on Southern
- > Europeans (like you wish). Instead it exists in Hungarians, Finns,
- > Romanians etc. Also in Northern Spain where they have a strong Celtic
- > population. There is an absence of Sub-Saharan markers in the Iberian
- > peninsula despite there being moderate amounts of YAP+.
- >

You obviously were ignorant of frequencies of YAP+ in Africa and are now scrambling about to learn as much as you can.

There is no such thing as "Negroid" or "Caucasoid" markers.

YAP+ in Europe is universally seen as coming from Africa. It has its highest frequencies in West Africa.

You just change your arguments as you go along. At first frequencies are important, then when you find out they don't fit your position, they are suddenly not important.

There is ample evidence of movement of African Blacks into West Asia which probably accounts both for the presence of YAP+ and Afro-Asiatic languages.

Note that YAP+ is not connected with the base Indo-European population. Only 7 percent of Europeans in the study were YAP+, again the highest concentrations are in southern Europe near Africa.

Regards,



Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2807|2002-07-01 23:12:20|Mace Windu|Great Zimbabwe|

Great Zimbabwe

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/10chapter1.shtml>

## ENDURING LEGACY

The monument of Great Zimbabwe is the most famous stone building in southern Africa. Located over 150 miles from Harare, it stands 1,100 km above sea level on the Harare Plateau in the Shashe-Limpopo basin. It is thought to have been built over a long period, beginning in 1200 and ending in 1450.

## WHO WERE THEY?

Not everyone agrees who the rulers of Great Zimbabwe were; but there is evidence that they were the Karanga, a branch of the Shona-speaking people. The pottery the Karanga make is very similar to that found in Great Zimbabwe.

There is also a theory that the people of Great Zimbabwe may be descended from a community which lived on the site of Leopards Kopje, less than a hundred miles away from Great Zimbabwe, near present day Bulawayo. The remains of a prosperous iron age society, dependent for its wealth on cattle, have been discovered there.

## AFRICAN ORIGINS DENIED

"When African nationalists were demanding independence in the 1960s, the Smith regime actually sanctioned historians to write a fake history on the origins of Great Zimbabwe, denying its African origins.

This was not different from the accounts of the late nineteenth century and early twentieth century antiquarians, which linked Great Zimbabwe with Phoenicia, with Saban Arabs, with the Egyptians and the rest of the near East. We would call that, in the scholarly world, 'antiquarian revisionism' - trying to use old values to support a wrong cause altogether. "

Dr. Innocent Pikirayi, lecturer in history and archaeology, University of Zimbabwe.

## SCOPE

In terms of political power and cultural influence, the archaeological evidence indicates Great Zimbabwe covered a huge area between the Limpopo River and the Zambezi River, spilling out into Mozambique and Botswana, as well as the Transvaal area of northern South Africa.

## BUILDING

The Great Zimbabwe monument is built out of granite which is the parent rock of the region - i.e. it predominates locally. The building method used was dry-stone walling, demanding a high level of masonry expertise. Some of the site is built round natural rock formations. The actual structure comprises a huge enclosing wall some 20 metres high.

Inside there are concentric passageways, along with a number of enclosures. One of these is thought to be a royal enclosure. Large quantities of gold and ceremonial battle axes, along with other objects have been found there.

There is also what is thought to be a gold workshop, and a shrine which is still regarded as sacred today.

## WEALTH

The wealth of Great Zimbabwe lay in cattle production and gold. There are a number of mines to the west of Great Zimbabwe, about 40 kilometres away. One theory is that the rulers of Great Zimbabwe did not have direct control over the gold mines, but rather managed the trade in it, buying up huge quantities in exchange for cattle.

The evidence suggests that Great Zimbabwe was at the centre of an international commercial system, which on the continent of Africa, encompassed settlements on the East African Coast such as Kilwa, Malindi and Mogadishu. But this trade network also extended to towns in the Gulf, in western parts of India, and even went as far as China.

## DECLINE

There are several theories about the decline of Great Zimbabwe. One is environmental: that a combination of overgrazing and drought caused the soil on the Zimbabwe Plateau to become exhausted. It is estimated that between 5,000 to 30,000 people lived on and around the site. A decline in land productivity would easily have led to famine.

The other explanation is that the people of Great Zimbabwe had to move in order to maximise their exploitation of the gold trade network. By

1500 the site of Great Zimbabwe was abandoned. Its people had moved in two directions: North to establish the Mutapa state and South to establish the Torwa state.

## AFTER GREAT ZIMBABWE

"The Mutapa rulers continued the tradition of building structures in stone, similar to Great Zimbabwe, although considerably smaller in size. The Torwa state was established in south west Zimbabwe around the same time as Mutapa. The capital of the Torwa state was Khami.

The Torwa were defeated during the 1640's in a civil war. From this period onwards we begin to hear about the Changamire Rozvi. They built their elaborate capital at Danangombe, in the middle part of Zimbabwe. This state was brought to an end by the Nguni during the 1830's, but before that the Rozvi had already broken up into several smaller groups.

The Nambya established themselves near Victoria Falls, and their capital was probably Bumbuzi. The other Rozvi groups dispersed over most of the Zimbabwe Plateau.

The most notable group of them all established its authority on the Venda people in the Zoutpansberg mountains in South Africa. Their capital was at Dzata."

Dr. Innocent Pikarayi, lecturer at University of Zimbabwe  
| 2808|2002-07-01 23:15:16|trogodyta|Re: YAP+ Frequencies|

The original YAP+ haplotype is old enough so that it accumulated other mutations which split the haplotype into different branches. The specific branch of YAP+ most common in sub-Saharan Africa (over 50%) is virtually nonexistent among native Europeans. The YAP+ type most frequent in North Africans also found its way into Europe, Middle East and sub-Saharan Africa.

To illustrate this, imagine (as, in fact, once did happen) that many years ago the Y chromosome of a particular man acquired the YAP insert; we call him YAP+. That man had one or more sons, sons who carried the YAP+ insert on their Y chromosomes. In turn, at least one of the man's sons (a grandson of the original YAP+) had one or more of his own sons... and so the process continued with the number of male offspring increasing until there were many men who had Y chromosomes with YAP+. Imagine further that in one such descendant (as, once again, did in fact happen), an A at one particular place on the Y chromosome was exchanged for a G and that the man in whom this took place also gave rise to an unbroken line of male descendants. There were now individuals in the population with the haplotype YAP+A

and others with YAP+G, as well as those without the YAP insert whom we might designate as YAP-A. One of the Y chromosome microsatellites (DYS19) is found in various lengths (alleles) called 11, 12, 13, 14, etc. Thus, the haplotype of a man descended from the individual in whom A was mis-copied to G (who was, in turn, a descendant of the man in whom the YAP+ was inserted), and who has a DYS19 polymorphism of length 14, is described as YAP+ sY81(G) DYS19(14). Haplotypes can be used to construct trees describing the evolutionary history of the Y chromosome; in such evolutionary trees, UEPs provide the trunk and branches, and microsatellites the twigs.

The YAP+ insert was dated to 141,000 years before present, with a 95 percent confidence interval of 29,000 years to 340,000 years. In a different study published in the same issue of Nature, Whitfield et al. in Cambridge interpreted data from sequencing 18,300 bases obtained from five ethnically diverse humans and a chimpanzee to give an MRCA time of between 37,000 and 49,000 years before present; in other words, those five men had a common great, great....great-grandfather some 40,000 or 50,000 years ago.

It can't be correlated with black ancestry according to this study:

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11236865&dopt=Abstract)

cmd=Retrieve&db=PubMed&list\_uids=11236865&dopt=Abstract

| 2809|2002-07-01 23:16:01|a.manansala@attbi.com|Re: Racial Types of Paleolithic Egyptians|

- >
- > Again you are wrong. The Cro Magnon people spread from North Africa
- > to Europe not in the opposite direction. The people of Europe around
- > 40,000 BC were Grimaldi people. It is obvious from their art that
- > these people were Blacks-Negroids etc.
- >> This point has been excellently argued by Anta Diop in his many
- > publications.
- >
- >

I think there is ample evidence of the migration of Black people into Europe.

Most of the skeletons connected with the European megaliths are "Negroid" or "Negritoid."

The southern Europeans have the darker features, longer heads, etc. because of their proximity to Africa.

In the same sense, Eastern and Central Europeans have the rounder heads, broader faces, wider cheekbones, etc. that are similar to Asian people.

This is because Europeans are a highly mixed people and have been so for a long time.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2810|2002-07-01 23:21:38|trogodyta|Re: Racial Types of Paleolithic Egyptians|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> >

> > Again you are wrong. The Cro Magnon people spread from North

Africa

> > to Europe not in the opposite direction. The people of Europe

around

> > 40,000 BC were Grimaldi people. It is obvious from their art that

> > these people were Blacks-Negroids etc.

> > > This point has been excellently argued by Anta Diop in his many

> > publications.

> >

> >

>

*I think there is ample evidence of the migration of*

*> Black people into Europe.*

When? There is absolutely none. No anthropology, no genetics and more importantly, no black people.

Most of the skeletons connected with the European megaliths are "Negroid" or "Negritoid."

Big mistake. They are Atlanto-Mediterraneans and they still exist in Western Europe. None have any Sub-Saharan DNA or Negroid features. These are my ancestors Negro, now you are on my territory.

The southern Europeans have the darker features, longer heads, etc. because of their proximity to Africa.

Very wrong. Southern Europeans are Mesocephalic and have no Sub-Saharan ancestry. The reason they are darker is because of their proximity to the equator. There are plenty of British who look Southern European. Again my ancestors, Negro.

In the same sense, Eastern and Central Europeans have the rounder heads, broader faces, wider cheekbones, etc. that are similar to Asian people.

Again no Dna will support your wet dream. Sorry.

>

This is because Europeans are a highly mixed people and  
> have been so for a long time.

The most homogenous group in the world. And none of us have anything to do with Negroes like you.

I bet you feel really let down now, huh?

>

| 2811|2002-07-01 23:23:28|Mace Windu|The Nile Valley, Egypt and Nubia|  
The Nile Valley, Egypt and Nubia

[http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index\\_section3.shtml](http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index_section3.shtml)

## Early Settlers

As far back in time as archaeological evidence can take us we know that man has been living in the Nile Valley. Artifacts from the early Stone Age, particularly pebble tools, have been found from Sudan to Egypt.

It is likely that settlement took place over thousands of years perhaps moving north from the Rift Valley of Eastern Africa, the so-called 'Cradle of Humankind', where it is widely believed that human life began.

## CLIMACTIC CHANGE

From the end of the Neolithic Age, around 3,300 to 2,400 BC, the now-arid regions of Northwest Africa and the Sahara were wet enough to allow cattle rearing and agriculture. In this period people did not need to rely upon the Nile.

But climate change meant that the Sahara became drier and many people

moved themselves and their livestock eastwards to the Nile Valley, joining societies who were already exploiting the resources of the river.

By about 3,000 years BC the fertile sediments left by the annual flooding of the Nile left a long strip of arable land supporting an estimated 1.8 million people. The key populations appear to have been around Aswan in southern Egypt, and the region just south of the Nile Delta, which is now the site of modern Cairo.

Differing groups of people settled at various points along the valley and this pattern may have given rise to the territorial divisions or 'nomes' which formed the later political structure of Egypt.

Although there may have been competition among the people of the Nile to secure land, it is believed that the early settlers would have lived a relatively prosperous life.

"The population was very much smaller compared to today and therefore there was a lot of wealth in Egypt. Food was no problem and I think it was a very opulent kind of landscape.

You had a lot of grapes, dates, figs, cucumbers, tomatoes, tamarisk trees?all sorts of vegetation. There was a lot of fishing and fowling and we know they had crops like barley and wheat?and also bee honey."

Fayza Haikal, Professor of Egyptology, American University, Cairo.

## The People

For many years now there has been a debate about whether the ancient peoples of the Nile Valley were 'black' or 'white'. Much Western scholarship, particularly in the early twentieth century, refused to accept that black peoples could have built such a great civilisation.

In 1930 for example, Charles Seligman (1873-1940), an English ethnologist who wrote a book titled 'The Races of Africa' said that the ancient civilisation of Egypt was created by a race he called 'Hamites', who he regarded as coming from Asia.

Some African historians, including the Professor of Anthropology at the University of Nairobi, Simiyu Wandibba, believe that European writers developed such theories to discredit Africa and make it easier for the continent to be colonised.

"In the nineteenth and early twentieth centuries there were theories that Africa was inhabited much later than Asia and that the people

occupying Africa today were the result of waves of migration from western Asia, the Middle East and the Far East.

I want to say that this is not true. But if you want to rule a people, you don't want to give them credit."  
Professor Simiyu Wandibba, University of Nairobi.

One of the main academic proponents of the view that the ancient Egyptian civilisation was founded by black Africans was the Senegalese historian Cheikh Anta Diop.

"Ancient Egypt was a Negro civilisation. The history of Black Africa will remain suspended in the air and cannot be written correctly until African historians dare to connect it with the history of Egypt. The African historian who evades the problem of Egypt is neither modest nor objective nor unruffled. He is ignorant, cowardly and neurotic. The ancient Egyptians were Negroes. The moral fruit of their civilisation is to be counted among the assets of the Black world."  
Cheikh Anta Diop, taken from *The African Origin of Civilisation*.

In his two major works *Nations Negres et Culture* and *Anteriorite des Civilizations Negres* he profoundly influenced thinking about Africa around the world.

Cheikh Anta Diop argues that:

As humankind began in East Africa it was likely that people were black skinned.

People populated other continents by moving either through the Sahara or the Nile Valley.

In the period before the start of the great Egyptian dynasties the whole of the Nile river basin was taken over by these negroid peoples.

To support his theory, Diop cited the writings of several Greek and Latin writers who had described the ancient Egyptians.

The Greek historian Herodotus, for example, described the Colchians of the Black Sea shores as "Egyptians by race" and pointed out they had "black skins and kinky hair."

Apollodorus, the Greek philosopher, described Egypt as "the country of the black-footed ones" and the Latin historian Ammianus Marcellinus said "the men of Egypt are mostly brown or black with a skinny desiccated look."



Diop also argued that the Egyptians themselves described their race as black and that there were close affinities between the ancient Egyptian tongue and the languages of Africa.

The issue of the peopling of Egypt came to a head in 1974 when UNESCO hosted a conference in Cairo aimed at discussing the latest research.

The symposium provoked ferocious debate and many of Diop's theories were strongly challenged, however, the meeting concluded with the following statement, "the overall results?will be very differently assessed by the various participants."

The closing statement also pointed out that not all participants had prepared for the conference as painstakingly as Professor Diop or his academic ally Theophile Obenga of the Democratic Republic of Congo.

The argument still remains largely unresolved to the extent that UNESCO's General History of Africa is somewhat cautious in its final analysis of the issue.

"It is more than probable that the African strain, black or light, is preponderant in the Ancient Egyptian, but in the present state of our knowledge it is impossible to say more."

The issue was given more impetus with the publication in 1987 of Martin Bernal's *Black Athena* in which he argued that Classical civilisation had its roots deep in Afroasiatic cultures which had been systematically suppressed for mainly racist reasons.

## Egypt

The Nile is without doubt the source of one of the most extraordinary and long lasting of civilisations, bequeathing an almost immeasurable legacy to Africa and the world.

The formation of Egypt as a unified state came when the regions known as Upper and Lower Egypt were united. According to tradition, the first ruler was Menes or Narmer who began the first of thirty ruling dynasties.

It was to take hundreds of years of consolidation before political stability was actually achieved. The Kings of the first two dynasties, or the archaic period, were mainly concerned with conquest and it was not until the Third dynasty of King Zoser that Egypt was secure as a united kingdom.

## DIVINE RULE

The rulers of Ancient Egypt, known as Pharaohs, were regarded as gods on earth. They were also the embodiment of public service and responsible for national security and the well-being of their people.

The ancient Egyptians had no single religious system but worshipped a wide range of deities. The most important ones were Ra, the sun god, from whom Egyptian kings claimed descent, and Osiris, king of the dead. In addition, there were numerous other gods who were worshipped in specific localities or temples.

There was an important belief in reincarnation - life after death - and the ancient Egyptians regarded burial rites as of supreme importance. It was believed that by doing good deeds in the first life, the deceased would be assured a place in eternal paradise.

The bodies of the wealthy were embalmed and mummified so they would stay in good condition before being put in a tomb, which was then filled with food and offerings that might be needed in the next life.

It was believed that once the body arrived in the Kingdom of the Dead, the ka, or double of the earthly person, would be judged by Osiris and was either condemned to torture or sent to a heavenly realm.

## PEASANTS AND SCRIBES

The Pharaoh, as King, was at the top of a rigid hierarchy. Below him were the priests of the temples and a vast army of officials including literate and wealthy scribes and civil servants.

At the bottom of the hierarchy were the vast mass of the people - peasants who lived along the Nile in small mud huts, growing cereals, vegetables and fruit and caring for goats and cattle.

The relationship between the administrators and the peasants appears to have been largely based on economic exploitation.

Most years, the flooding of the Nile left the surrounding soil fertile enough for the farmers to harvest a large surplus. They were not allowed to keep it. Instead the civil servants would put the surplus in huge government stores.

Officials also monitored the rise and fall in the levels of the Nile in order to calculate the amount of tax the peasantry was expected to pay

in a given year.

There was little chance of avoiding the officials. Egypt was divided into forty districts, each with its own governor. As every part of the kingdom could be reached by boat on the Nile, there were few hiding places.

## TEMPLES AND PYRAMIDS

Many of Egypt's most important building projects were also inspired by spiritual beliefs, with temples and shrines built to a range of important gods.

The Old Kingdom was the great age of pyramid building and this period saw the construction of the Great Pyramids of Giza built as a burial chamber for Cheops or Khufu.

It used to be thought that pyramids were built by slave labour. Greek historian Herodotus, writing in the fifth century, believed 100,000 men were forced to take part in the construction.

"In the building of the Great Pyramid, King Cheops brought the people to utter misery, for he compelled all the Egyptians to work for him. The stones were quarried in the Arabian mountains and dragged to the Nile. They were carried across the river in boats and then dragged up the slope to the site of the pyramid?

the people worked in gangs of 100,000 men, each gang for three months?" Herodotus of Halicarnassus, Greek Historian.

But such theories are challenged by modern Egyptologists, including Zahir Hawass, Director of the Pyramids in Cairo, who has carried out extensive excavations over many years.

He believes fewer than 25 thousand labourers were involved and that far from being slaves they were peasants who were well cared for and proud to take part in a 'national project', out of love and respect for their Pharaoh and his divine authority.

"The myth of slavery is very good for everyone?it looks good for movies. In reality slavery can build huge buildings but can never produce something like this civilisation. If you look at every inscription and every scene in a tomb it shows love?it shows the idea of a national project.

Ancient Egypt had a system called family support?every household in the

north and the south used to participate in building the pyramid instead of paying tax. The pyramid was a national project for the whole nation."

Zahir Hawass, Director of the Pyramids.

The construction of such buildings showed the Egyptians had an outstanding grasp of the principles of astronomy, mathematics and geometry - we can only marvel at these today.

By the New Kingdom period, pyramid building had largely been abandoned and the Pharaohs were instead building stone tombs in the Valley of the Kings, in southern Egypt.

The tombs were filled with golden treasures, priceless jewelry and lavishly decorated pottery and artifacts. The discovery of the tomb of the young Pharaoh Tutankamun in 1920 gave the public an extraordinary insight into the fabulous wealth of the ancient kings.

## HIEROGLYPHICS

Among the many achievements of the Egyptians was the development of one of the oldest forms of writing in the world, hieroglyphics.

This was a system of pictorial images, each of which represented a sound or meaning, which could either be inscribed in stone or written on papyrus- an ancient form of paper made from dried reed pulp.

Hieroglyphics were used for administrative purposes, such as recording crop yields or the level of the Nile but also for inscribing prayers around temples and tombs and recording the feats and lineages of ruling families.

## Nubia

When discussing the civilisations of the Nile Valley, many histories focus almost exclusively on the role of Egypt.

But this approach ignores the emergence further south on the Nile of the kingdom known to the Egyptians as Kush, in the region called Nubia - the area now covered by southern Egypt and Northern Sudan.

The relationship between Egypt and Kush was a complex one, which changed depending on the political and economic climate of the time.

"Nubia was the meeting place of the Mediterranean and African civilisation. The relationship between Egypt and upper Nubia was

completely different from time to time and period to period. If the Egyptian king's power is widespread it catches everything under its control and Nubia comes under Egyptian authority, but if it is weak, then upper Nubia is ruled by itself."

Osama Abdel Meguid, Director of the Nubian Museum in Aswan.

## KERMA AND NAPATA

The Kushites were first based in Kerma, and then at Napata - both towns in what is now northern Sudan.

Kerma was an advanced society and archaeological evidence shows that ceramics were being produced by 8,000 BC - earlier than in Egypt. By about 1700 BC, the town had grown into a town of 10,000 people with a complex hierarchical society.

Egypt could not ignore its southern neighbour although its interest was predominantly economic. Nubia was rich with minerals such as stones needed for the building of temples and tombs, and gold, needed for jewelry. Indeed Kush was one of the major gold producers of the ancient world.

At one stage Nubia, was occupied by Egypt for about 500 years and then the tables turned. From around 850 BC, the Egyptian state fell into such decline that what became known as the twenty-fifth dynasty rose in Nubia, with authority over all of Egypt.

This dynasty based at Napata was known as the 'Ethiopian' dynasty. Although it was heavily influenced by Egyptian culture and religion, it was in many ways the first great African power.

"They dealt like Egyptians, they dressed like Egyptians, but they were still proud of their black faces."

Osama Abdel Meguid, Director of the Nubian Museum in Aswan.

In 713 BC King Shabaka came to power in Kush and brought the Nile Valley as far as the Delta under his control. The name of one of his successors, King Taharqa, is found on inscriptions throughout the Valley.

## MOVING TO MEROE

The dynasty ended following a military defeat at the hands of the Assyrians and in about 600 BC the capital of the Kushite kingdom was moved from Napata to Meroe, further south along the Nile.

This, symbolically, was a move closer to black Africa, and the kingdom that grew up around Meroe was one that very much reflected African influences. The Meroites have been given much less historical attention than the Egyptians but in many ways it was a kingdom that rivaled Egypt in material wealth and distinctive cultural development.

"From the graves and from the images painted on tombs we can see that people looked much more African than Mediterranean. The jewelry is really of an African nature - like anklets, bracelets, ear studs and earrings - and you can still find the style of the jewelry used by the Meroites on tribes of the savannah belt south of Khartoum."  
Dr Salah el-Din Muhammed Ahmed, Director of Fieldwork at the National Museum in Khartoum.

Meroe was a complex, advanced and politically stable society. It relied on elected kingship with elaborate coronation ceremonies in which the Queen mother played an important role. Excavations of the large ancient city have revealed palaces, royal baths and temples.

## EXPANDING KINGDOMS

Meroe's wealth was partly based on trade and commerce, particularly after the Second Century when the camel was introduced to Africa and there was a flourishing of caravan routes across the continent. Its position gave Meroe strategic access to trading outlets on the Red Sea. Pottery, jewelry and woven cloth were all produced to a high standard of craftsmanship.

The kingdom also had the resources needed for the smelting of iron: ore, water from the Nile and wood from acacia trees to make charcoal. Iron gave the Meroites spears, arrows axes and hoes, allowing them to develop a mixed farming economy to exploit to the full the tropical summer rainfall.

Although influenced by the Egyptian state gods, such as Amun, Meroe developed its own forms of religious worship. The most important regional deity was the Lion God, Apedemek - often portrayed with a lion's head on a human body.

As Meroe became more distanced from Egypt, so too was the Egyptian language replaced as the spoken language of the court. Instead a Meroitic alphabet and script were introduced, which to this day researchers have been unable to decipher.

The Kingdom of Meroe began to fade as a power by the first or second century AD, sapped by war with Roman Egypt and the decline of its

traditional industries. The iron industry had used up huge quantities of charcoal leading to deforestation and the land began to lose its fertility.

In around 350 AD, an army led by Ezana, King of the growing kingdom of Axum in what is now Ethiopia, invaded Meroe - but by then Meroites had already dispersed, replaced by a people described by the Axumites as Noba.

| 2812|2002-07-01 23:23:31|a.manansala@attbi.com|Re: The Blurred Racial Lines of Famous Families: Alexander Pushkin|

- > The Blurred Racial Lines of Famous Families
- > PBS.org
- > Frontline
- >

In addition to the African lines in European royalty there is also a strong Mongolic contribution.

All European royalty has connection with the ancient Magyars, who were of Mongolic stock, through Stephen IV.

It was through his wife that all European royalty has Kuman stock, which is another Altaic bloodline.

Then, there is the contribution from the descendents of Genghis Khan, which may reach all the way to the British royal family (along with Pushkin's).

There may also have been earlier Hunnic and Avar contribution. And an enormous amount of admixture in the Byzantine lines.

Regards,  
Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2813|2002-07-01 23:29:21|trogodyta|Re: Racial Types of Paleolithic Egyptians|  
These are your ancestors.

<http://www.saintmarys.edu/~rjensen/congoid.GIF>

<http://colophon.corbis.com/CorbisImage/compwm/10827924/LT002470.jpg>

These are mine.

<http://www.stonepages.com/scotland/photos/stennesshi.jpg>

<http://www.infofans.com/images/fondsecran/800x600/zetajones/zetajones03.jpg>

[http://www.saluteoffresi.it/Tempo\\_libero/Presentazione\\_vips/vips/Almudena\\_Fernandez\\_02.jpg](http://www.saluteoffresi.it/Tempo_libero/Presentazione_vips/vips/Almudena_Fernandez_02.jpg)

| 2814|2002-07-01 23:29:47|a.manansala@attbi.com|Re: YAP+ Frequencies|

- > The original YAP+ haplotype is old enough so that it accumulated
- > other mutations which split the haplotype into different branches.
- > The specific branch of YAP+ most common in sub-Saharan Africa (over
- > 50%) is virtually nonexistent among native Europeans.

But it is derived from the same YAP+ ancestor. It simply is a newer haplotype.

- > The YAP+ insert was dated to 141,000 years before present, with a 95
- > percent confidence interval of 29,000 years to 340,000 years. In a
- > different study published in the same issue of Nature, Whitfield et
- > al. in Cambridge interpreted data from sequencing 18,300 bases
- > obtained from five ethnically diverse humans and a chimpanzee to give
- > an MRCA time of between 37,000 and 49,000 years before present; in
- > other words, those five men had a common great, great....great-
- > grandfather some 40,000 or 50,000 years ago.
- >

This is meaningless. It is the time of migration that counts.

The original Out of Africa migration was clearly YAP-.

The YAP+ haplotype 4 migrations that came out of Africa were much later and mainly affected southern Europe and West Asia.

The YAP+ markers can be combined with HLA alleles, hemoglobin markers, craniofacial morphology, etc.



to show a clear Black African contribution to Europe genes.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2815|2002-07-01 23:32:15|Mace Windu|DNA Shows Black Genes in Every 100th White Briton|

An year old but relevant article when we speak of Europe's very "blurred" racial lines and human migration patterns. I have heard of black soldiers brought to guard Hadrian's wall who may have been in the Roman forces. Romans weren't exactly the best believers in some common notion of white supremacy brotherhood, declaring anyone with blonde hair too fit to make a slave and regarding most of Europe north of themselves as inhabited by wild savages. Anyone have any further information on what this professor Bryan Sykes is speaking on---with regards to blacks among Roman forces?

DG

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May 20 2001

DNA reveals black genes in white Britons  
Jonathan Leake, Science Editor

ONE in every 100 "white" Britons is directly descended from an African or Asian, a new study has found. The study, which looked at the DNA of 10,000 people, found that many who believed their ancestry to be completely British were actually far more diverse.

Bryan Sykes, professor of human genetics at Oxford University, believes the DNA originates in Africans brought to Britain as soldiers and slaves by the Romans.

Among those whom Sykes found with a strong selection of African genes were a dairy farmer from Somerset whose British ancestry can be traced back hundreds of years.

Many other discoveries cannot be so easily explained. Sykes found that a primary school teacher in Edinburgh had Polynesian DNA that could only have originated from tribes in the south Pacific, even though her family could trace its British ancestry for at least 200 years.

Sykes believes such discoveries show that long migrations and consequent mixing of populations have always been a feature of humanity, making talk about racial purity meaningless.

He said: "This makes nonsense of any biological basis for racial classification. We are all a complex mixture and, at the same time, we are all related."

Similar analyses on black Britons have helped them to establish the links to their past that were destroyed when their ancestors were captured by slave traders.

Jendayi Serwah, of Bristol, came to Britain from Jamaica and was unable to trace her ancestry more than a few generations. Gene tests showed that she was almost certainly descended from members of the Kenyan Kikuyu tribe.

Other recent research has further undermined claims that Britain, or groups within it, could be racially unmixed. It showed that almost everybody of native European descent could trace their ancestry back to one of seven women who lived between 45,000 and 10,000 years ago.

Sykes is part of a project to create a genetic map of the British Isles, including Ireland. Early results suggest that, despite each group's claims to distinct origins, Protestants and Catholics in Northern Ireland were once members of the same tribe, some of whose members emigrated to southwest Scotland in about 800AD.

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| 2816|2002-07-01 23:35:27|trogodyta|Re: YAP+ Frequencies|  
The YAP+ haplotype 4 migrations that came out of Africa were much later and mainly affected southern Europe and West Asia.

Not at all. You really are desperate to associate with anything that isn't black huh? These people are white and Caucasoid. You're Negroid. Nothing to do with you. Now I have spent time and time again with you. Lets seem some genetics to support what you are saying. Haplotype 4 is NOT Sub-saharan African ANs YAP+ has many mutations

and the Sub-Saharan one is absent in Europe. I.e Non-Existant!  
There's really no other way to get you to accept reality here. Black people do not have a place in Europe. I am really sorry.

>

The YAP+ markers can be combined with HLA alleles, hemoglobin markers, craniofacial morphology, etc. to show a clear Black African contribution to Europe genes.

No they can't as all the genetic studies I have posted already refute you. What the hell is wrong with you? Need we go around in circles. You are a Negro with no place in Europe. Why not turn to Africa? You have absolutely no proof except your own pitiful fucked Afrocentric manner. Get your big black Negroid nose out of Europe-you do not belong here!

| 2817|2002-07-01 23:38:25|trogodyta|Which proves the original Western European was white!|  
And it was African or Asian. Why the hell do you Negroes need Europe so much huh? You have nothing to do with Europe. We enslaved you remember and shipped you off. We kidnapped you, we degraded you. Our civilization is because we raped you. Enough of this pathetic Negro-self concept.

You will never be part of Europe. To put it in perspective- 99% of modern day Britons are pure! Duh!

| 2818|2002-07-01 23:39:59|mansu\_musa|megaliths in the congo called the african stone hendge |  
<http://www.edunetconnect.com/cat/timemachine/4000wa.html>

| 2819|2002-07-01 23:43:43|Mace Windu|Which proves the original Western European was white!|

Hey Mr. Hess...Ley...Goebbels...or whatever  
it is your call yourself...research was done  
by a white man...one the precious members of  
ya' master race.

Take up ya' rant with him. :)

And didn't u claim Frank Snowden was one of  
your favorite authors?

Snowden, Frank M. Blacks in antiquity; Ethiopians in the  
Greco-Roman experience. Cambridge: Belknap Press of  
Harvard University Press, 1970.

Pure Europe. Ha ha. Dream on. :)

DG

-----  
The white supremacist said:

> And it was African or Asian. Why the hell do you Negroes need Europe  
> so much huh? You have nothing to do with Europe. We enslaved you  
> remember and shipped you off. We kidnapped you, we degraded you. Our  
> civilization is because we raped you. Enough of this pathetic Negro-  
> self concept.

>

> You will never be part of Europe. To put it in perspective- 99% of  
> modern day Britons are pure! Duh!

>

| 2820|2002-07-01 23:47:19|trogodyta|Re: Which proves the original Western European was white!|

|First of all, it is Miss to you. Secondly, I do not believe in the fallacy of a pure race. However, you cannot get a more further apart group genetically than an African(black) and a European. It is not my fault that you all feel left out. Black people are not part of Europe and I defy anyone to produce a genetic study(legitimate) which claims other wise. Go on then, Im waiting!

Ethnic group Genetic  
Distance

Belgians 0 Center

Dutch 12 Core Group

Swiss 14 Core Group

Germans 15 Core Group

English 15 Core Group

Austrian 16 Core Group

Danish 21 Core Group

Norwegian 24 Core Group

Italians 30 Core Group

Portuguese 31 Core Group

French 32 Core Group

Swedish 34 Core Group

Poles 40 First Ring

Spanish 42 First Ring

Czech 43 First Ring

Yugoslavian 50 First Ring

Russians 51 First Ring

Hungarians 52 First Ring

Scots 59 First Ring

Fins 63 First Ring

Irish 75 Second Ring

Iceland 78 Second Ring

Greeks 103 Second Ring  
Basques 107 Second Ring  
Iranians 197 Periphery  
Sardinians 256 Periphery  
Lapps 333 Exception  
| 2821|2002-07-01 23:53:06|trogodyta|Not even any black genes in Sicily|  
American Journal of Human Biology  
Volume 13, Issue 5, 2001.

Mitochondrial DNA sequence analysis in Sicily

G. Vona, M.E. Ghiani, C.M. Calò. Vacca, M. Memmola L. Varesi

Department of Experimental Biology, Section of Anthropological  
Sciences, University of Cagliari, Monserrato, Italy.

In work carried out with restriction enzymes on mtDNA in a sample of  
Sicilians, Semino et al. (1989) indicated the presence (4.4%) of the  
African complex HpaI-3/AvaII-3 (40% in Senegal and in the Bantu of  
South Africa). The authors hypothesized a migration of genes from  
Africa to Sicily, estimated at about 10%, which was introduced into  
the Sicilian gene pool by Black slaves brought by the Phoenicians and  
the Romans and/or by Arab migrations. Results at the mtDNA sequencing  
level, however, show no Black African influence in the Sicilian  
population.

| 2822|2002-07-01 23:54:45|Mace Windu|Re: Which proves the original Western European was  
white!|

Whoever said any of these articles  
I sent out by Professor Sykes has anything  
to do with blacks wanting to be part of Europe?  
Where exactly was any of that stated? According  
to hominid evolutionary theory Eva Baun, all Europeans  
are actually part of Africa. Just 80,000 years ago  
all those markers would have been right  
next to each other somewhere in Southeastern  
Africa.

ROTFL.

Next time read what's in the article and stop  
listening to the voices of Hess and Goebbels  
rattling around in ya' head. You are pure comedy. LOL

DG

---

> |First of all, it is Miss to you. Secondly, I do not believe in the  
> fallacy of a pure race. However, you cannot get a more further apart  
> group genetically than an African(black) and a European. It is not my  
> fault that you all feel left out. Black people are not part of Europe  
> and I defy anyone to produce a genetic study(legitimate) which claims  
> other wise. Go on then, Im waiting!

>

> Ethnic group Genetic

> Distance

>

> Belgians 0 Center

> Dutch 12 Core Group

> Swiss 14 Core Group

> Germans 15 Core Group

> English 15 Core Group

> Austrian 16 Core Group

> Danish 21 Core Group

> Norwegian 24 Core Group

> Italians 30 Core Group

> Portuguese 31 Core Group

> French 32 Core Group

> Swedish 34 Core Group

> Poles 40 First Ring

> Spanish 42 First Ring

> Czech 43 First Ring

> Yugoslavian 50 First Ring

> Russians 51 First Ring

> Hungarians 52 First Ring

> Scots 59 First Ring

>

> Fins 63 First Ring

> Irish 75 Second Ring

> Iceland 78 Second Ring

> Greeks 103 Second Ring

> Basques 107 Second Ring

> Iranians 197 Periphery

> Sardinians 256 Periphery

> Lapps 333 Exception

>

| 2823|2002-07-01 23:56:43|trogodyta|Haplotype 4 is ABSENT in Africans|

[http://www26.brinkster.com/archived/calc/haplo\\_data.asp?](http://www26.brinkster.com/archived/calc/haplo_data.asp?dbname=AfricanYchromHT)

dbname=AfricanYchromHT

[http://www26.brinkster.com/archived/calc/haplo\\_data.asp?dbname=ychroms](http://www26.brinkster.com/archived/calc/haplo_data.asp?dbname=ychroms)

| 2824|2002-07-02 00:01:14|trogodyta|Re: Which proves the original Western European was white!|

Whoever said any of these articles I sent out by Professor Sykes has anything to do with blacks wanting to be part of Europe?

Why the hell post it then? And subsequently get upset when I remind you that none of you anything to do with Europeans? WHY did that upset you?

Where exactly was any of that stated?

Just check out your gurus Winters and Mansula.

According to hominid evolutionary theory Eva Baun, all Europeans are actually part of Africa. Just 80,000 years ago all those markers would have been right next to each other somewhere in Southeastern Africa.

>

> ROTFL.

And you think 80,000 years ago the Negroid roamed the earth?

Next time read what's in the article and stop listening to the voices of Hess and Goebbels rattling around in ya' head. You are pure comedy. LOL

>

No, I'm in here reading how pathetic you all are attempting to affiliate yourselves with me, even when all evidence points to the contrary. In truth, there is no bigger gap than a European and African.

>

>

| 2825|2002-07-02 00:04:29|a.manansala@attbi.com|Re: Haplotype 4 is PRESENT in Africans|  
You obviously have not done the research and are just researching as you are going along.

Many people who are veterans of these types of discussions years ago can see how obviously you are unfamiliar with the material.

Start by reading:

Hammer et al.

The geographic distribution of human Y chromosome variation.

Genetics. 1997 Mar;145(3):787-805.

It's so clearly obvious that YAP+ in Europe is derived from migration that ultimately originates in tropical Africa.

Also, haplotype 5 is descendend directly from haplotype 4.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> [http://www26.brinkster.com/archived/calc/haplo\\_data.asp?](http://www26.brinkster.com/archived/calc/haplo_data.asp?dbname=AfricanYchromHT)

> dbname=AfricanYchromHT

>

> [http://www26.brinkster.com/archived/calc/haplo\\_data.asp?dbname=ychroms](http://www26.brinkster.com/archived/calc/haplo_data.asp?dbname=ychroms)

>

>

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>

>

| 2826|2002-07-02 00:13:42|Mace Windu|Re: Which proves the original Western European was white!|

Why "the hell" did I post the articles?

Who died and left and you Fuhrer?

I posted the articles because I felt like it...because it coincides with what this forum is about. You dont' see me coming and knocking Mein Kampf outta your hand. So don't ask me again "why the hell" I post what I do. Your name ain't Botha, and this ain't Pretoria.

So calm down...get all over excited and next



thing you know you'll be rolling tanks into Poland...

DG

-----  
Eva Baun the self-described "cave dweller" declared:

> Why the hell post it then? And subsequently get upset when I remind  
> you that none of you anything to do with Europeans? WHY did that  
> upset you?

>  
>

| 2827|2002-07-02 00:20:04|Mace Windu|Study: Europeans came from few hundred Africans|  
Study: Europeans came from few hundred Africans

April 20, 2001

EDINBURGH, Scotland (AP) -- Modern Europeans, and maybe populations in other parts of the world, are descended from no more than a few hundred Africans who left their homeland as recently as 25,000 years ago, new research suggests.

The findings, reported at the start of a conference of the Human Genome Organization, the international collaboration researching the genetic makeup of the human race, provide the first estimate of how many people founded Europe.

They are also a blow to the theory that modern humans evolved simultaneously in Africa, Europe and Asia from multiple early humans.

"I think this certainly rules that out, at least in respect to Europe," said study leader Eric Lander, director of the Whitehead Institute/Massachusetts Institute of Technology Center for Genome Research. "We're not sure whether this was just the founding of Europe or whether, in fact, this small bottleneck represents all the people leaving Africa."

<http://www.cnn.com/2001/TECH/science/04/20/human.origins.ap/index.htm>

| 2828|2002-07-02 00:34:15|mansu\_musa|1,000 year civilization in nigeria unearthed |  
[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_353000/353462.stm](http://news.bbc.co.uk/hi/english/world/africa/newsid_353000/353462.stm)

eredo is over 1,000 years old in the heart of nigeria  
eredo ditch shifted more dirt than ofra's dyke in europe  
shifted more dirth than the size of the pyramids

benin ifya in benin is second largest fortification and one of the largest earthenworks built by any person

namortunga in kenya built as a astronomical calender 300 bc they have the most accurate calender out of any stone age culture

megaliths in the republic of congo larger than the ones in europe, and probably older

nabta is over 6,5000 years old that is older than malta newgrange carmac and anything in europe

| 2829|2002-07-02 00:41:46|Derrick, Alexander|Re: Which proves the original Western European was white!|

Greetings,

Do you bother to read entire documents? Or did you simply run a search for caucasoid and cut and paste information that suited your position or fancy?

" Seventy-seven Ethiopians were investigated for mtDNA and Y chromosomespecific variations, in order to (1) define the different maternal and paternal components of the Ethiopian gene pool, (2) infer the origins of these maternal and paternal lineages and estimate their relative contributions, and (3) obtain information about ancient populations living in Ethiopia. .... Results from these markers led to the hypothesis that the Ethiopian population (1) experienced Caucasoid gene flow mainly through males, (2) contains African components ascribable to Bantu migrations and to an in situ differentiation process from an ancestral African gene pool, and (3) exhibits some Y-chromosome affinities with the Tsumkwe San (a very ancient African group). Our finding of a high (20%) frequency of the "Asian" DdeI10394AluI10397 (++) mtDNA haplotype in Ethiopia is discussed in terms of the "out of Africa" model. "

"In contrast to the situation for Bantu speakers, it has been proposed that both Khoisan and Ethiopians share some Caucasoid features, which were acquired at very different times (20,000 or more years ago for Khoisan and beginning as recently as 3,000 years ago for Ethiopians)"

" Considering both paternal and maternal lineages, only 5.4% of the mtDNAs can be classified as Caucasoid (table 3), whereas 25.4% of the Ethiopian Y chromosomes have a clear Caucasoid origin (12f28 kb; table 6). .... However, our data suggest that Caucasoid gene flow into the Ethiopian gene pool occurred predominantly through males."

"The results of this study are another good example of how Y-chromosome and mtDNA polymorphisms can give distinct but complementary information reflecting the different male/female behavior in the history and social

habits of a population"

"Indeed, Ethiopians do not seem to result only from a simple combination of protoNiger-Congo and Middle Eastern genes. Their African component cannot be completely explained by that of present-day Niger-Congo speakers, and it is quite different from that of the Khoisan. Thus, a portion of the current Ethiopian gene pool may be the product of in situ differentiation from an ancestral gene pool. "

Middle Eastern caucasoid gene flow is present in +/- 25% of the sampled population in that study. The genetic, and historic evidence suggest that there was a migration from the Middle East(not europe) within the last 3,000 years.

The Dynastic Egyptian culture is over 5,000 years old. Dynastic Egyptian culture bears strong resemblance and influence to aboriginal Ethiopian cultures.

Clearly the ethiopian population 3,000+ years ago was an admixture of khosian, proto-congo-niger, and aboriginal african population as indicated by the mtDNA and y-chromosome polymorphism study you posted. NOT EUROPEAN, AND NOT MIDDLE EASTERN, HENCE NOT CAUCASOID.

The ancient culture of the Ethiopians is the fruit of aboriginal africans. The exotic features of the Ethiopians are atleast 75% aboriginal african.

The continued introduction of a caucasoid element possibly explains ancient ethiopia's cultural decline. :(

The date of caucasian entry into Ethiopia is "proposed" based upon euro-centric history models. Caucasoid genes presence might be more recent. Cavalli-Sforza LL, Menozzi P, Piazza A (1994) The history and geography of human genes. Princeton University Press.

My study of Ethiopians, Somalis, and Sudanese still illustrates the variety of Africa(aboriginal or mutate), and not a dark skinned Caucasoid in Africa. A racial theory that is supposed by a 50.1% caucasoid + 49.9% non-caucasoid gene structure?

Good night

A.Derrick

| 2830|2002-07-02 00:47:38|mansu\_musa|Re: Which proves the original Western European was white!|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Greetings,

>

> Do you bother to read entire documents? Or did you simply run a

search for

> caucasoid and cut and paste information that suited your position

or fancy?

>

> " Seventy-seven Ethiopians were investigated for mtDNA and Y

> chromosomespecific variations, in order to (1) define the different

maternal

> and paternal components of the Ethiopian gene pool, (2) infer the

origins of

> these maternal and paternal lineages and estimate their relative

> contributions, and (3) obtain information about ancient populations

living

> in Ethiopia. .... Results from these markers led to the hypothesis

that the

> Ethiopian population (1) experienced Caucasoid gene flow mainly

through

> males, (2) contains African components ascribable to Bantu

migrations and to

> an in situ differentiation process from an ancestral African gene

pool, and

> (3) exhibits some Y-chromosome affinities with the Tsumkwe San (a

very

> ancient African group). Our finding of a high (20%) frequency of

the "Asian"

> DdeI10394AluI10397 (++) mtDNA haplotype in Ethiopia is discussed in

terms of

> the "out of Africa" model. "

>

> "In contrast to the situation for Bantu speakers, it has been

proposed that

> both Khoisan and Ethiopians share some Caucasoid features, which

were

> acquired at very different times (20,000 or more years ago for

Khoisan and

> beginning as recently as 3,000 years ago for Ethiopians)"

>

> " Considering both paternal and maternal lineages, only 5.4% of

the mtDNAs

> can be classified as Caucasoid (table 3), whereas 25.4% of the

Ethiopian Y

> chromosomes have a clear Caucasoid origin (12f28 kb; table 6). ....

> However, our data suggest that Caucasoid gene flow into the

Ethiopian gene

> pool occurred predominantly through males."

>

> "The results of this study are another good example of how Y-

chromosome and

> mtDNA polymorphisms can give distinct but complementary information

> reflecting the different male/female behavior in the history and

social

> habits of a population"

>

> "Indeed, Ethiopians do not seem to result only from a simple

combination of

> protoNiger-Congo and Middle Eastern genes. Their African component

cannot be

> completely explained by that of present-day Niger-Congo speakers,

and it is

> quite different from that of the Khoisan. Thus, a portion of the

current

> Ethiopian gene pool may be the product of in situ differentiation

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> ancestral gene pool. "

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>

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> by the mtDNA and y-chromosome polymorphism study you posted. NOT

EUROPEAN,

> AND NOT MIDDLE EASTERN, HENCE NOT CAUCASOID.

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africans.

> The exotic features of the Ethiopians are atleast 75% aboriginal

african.

>

> The continued introduction of a caucasoid element possibly explains

ancient

> ethiopia's cultural decline. :(

>

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> euro-centric history models. Caucasoid genes presence might be

more recent.

> Cavalli-Sforza LL, Menozzi P, Piazza A (1994) The history and

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> human genes. Princeton University Press.

>

> My study of Ethiopians, Somalis, and Sudanese still illustrates

the variety

> of Africa(aboriginal or mutate), and not a dark skinned Caucasoid

in Africa.

> A racial theory that is supposed by a 50.1% caucasoid + 49.9% non-

caucasoid

> gene structure?

>

> Good night

> A.Derrick

there is an ethiopian scholar that frequents this board.maybe we should ask him about this. i have seen many theories about the origins of the ethiopians. many studies claim that geez script came from the sabeans. from what i understand geez have been proven by many linguists as a native language. sabeans script is much different. there is another theory that suggests that sabeans originated in ethiopian and further spread out.

| 2831|2002-07-02 00:53:17|mansu\_musa|Re: Not even any black genes in Sicily|

--- In Ta\_Seti@y..., "trogodyta" wrote:

> American Journal of Human Biology

> Volume 13, Issue 5, 2001.

>

> Mitochondrial DNA sequence analysis in Sicily

>

> G. Vona, M.E. Ghiani, C.M. Calò, Vacca, M. Memmola, L. Varesi

>

> Department of Experimental Biology, Section of Anthropological

> Sciences, University of Cagliari, Monserrato, Italy.

>

> In work carried out with restriction enzymes on mtDNA in a sample

of

> Sicilians, Semino et al. (1989) indicated the presence (4.4%) of

the

> African complex HpaI-3/AvaII-3 (40% in Senegal and in the Bantu of  
> South Africa). The authors hypothesized a migration of genes from  
> Africa to Sicily, estimated at about 10%, which was introduced into  
> the Sicilian gene pool by Black slaves brought by the Phoenicians

and

> the Romans and/or by Arab migrations. Results at the mtDNA

sequencing

> level, however, show no Black African influence in the Sicilian

> population.

| 2832|2002-07-02 01:47:21|mansu\_musa|picture of moorish nobels |  
[http://www.pbm.com/~lindahl/cantigas/images/libro\\_2.gif](http://www.pbm.com/~lindahl/cantigas/images/libro_2.gif)

moorish nobels

| 2833|2002-07-02 02:07:16|mansu\_musa|garamantes the other african civilization and yes they  
were black |

TIBBU, or TEBU ('Men of Tu,' i.e. "of the rocks"), a nomad negro-Berber race of the eastern Sahara, their territory being conterminous westward with that of the Tuareg Berbers. Roughly, their domain is some 200,000 sq. m. Their westernmost settlements are the oases of Agram, Kawar and Jebado, their northernmost the district of Gatron (Qatron) within the Fezzan frontier, while south and south-east they merge gradually in the negroid populations of Kanem, Bornu (Chad basin), Wadai and north-west Darfur. But the bulk of the nation is concentrated in the region of Tibesti or Tu, hence their name. There are two main divisions?the northern Teda, or less negroid Tibbu, and the southern Daza, or more negroid Tibbu. Somewhat more distantly connected with the same family are the Baele of the eastern and south-eastern oases and the Zoghawa (Zaghwa) of Darfur. The Tibbu are variously estimated as numbering from 60,000 to 100,000, but their districts are so little known that these figures are not to be relied on.

The Tibbu are usually identified with the Garamantes of Herodotus (iv. 183), whose capital was Garama (Idrisi's Germa) in Phazania (Fezzan), and of whom Ptolemy already spoke doubtfully as Ethiopians (Negroes?): "Ovrwv <math>\diamond</math> K

The same transitional stages are observed in the Tibbu forms of speech, which constitute a wide-spread linguistic family, whose most archaic and purest branch is the Tedaga of Tibesti (Nachtigal).

Through the southern Dazaga the Tedaga merges in the more highly developed and more recent Kanem, Bornu (Kanuri), Ennedi (Baele) and Darfur (Zoghawa) dialects, which, owing to the absence of grammatical gender and some other structural features, are usually classed as negro languages. But a negro tongue could not have arisen among the



people of Hamitic speech of the Tibesti uplands, and the explanation of this linguistic difficulty is obviously the same as that of the physical puzzle. The negro affinities of the southern members of the group have arisen through assimilation with the original and now partly displaced negro idioms of central Sudan. There remains the final difficulty that Tedaga itself has nothing in common with the Berber or any Hamitic tongue. If, therefore, it is neither Hamitic nor negro, the only two stock languages recognized by Lepsius in Africa, how is it to be placed? Lepsius's generalization, inconsistent as it is with the conditions occurring in other parts of the continent, must be rejected. Room having thus been found for other linguistic families, the Tedaga of Tibesti may be explained as an independent evolution from a primeval Tibbu-Berber germ, analogous to other linguistic evolutions in other isolated or inaccessible highland regions, such as the Caucasus, the Pyrenees and the Anahuac table-land. The common germ has long since perished, or can no longer be detected, and the Tibbu and Berber languages stand side by side as fundamentally distinct, while the two races remain physically one. The Tibbu are therefore a Berber people, who in their secluded homes have had time to evolve an independent form of speech, which southwards has become largely assimilated to the Sudanese negro dialects.

Lying on the tract of the great caravan route between Fezzan and Lake Chad, the Tibbu have always been a predatory race, levying blackmail on the convoys passing through their territory, maintaining inter-tribal feuds and carrying on constant

1 See Vater, *Mithradates*, ii. p. 45 of Berlin ed. 1812, and Nachtigal, *Sahara und Sudan* (1881), ii. 189.

2 "Ursprünglich ein Negervolk," Lepsius, *Nubische Grammatik* (Einleitung) (Berlin, 1880).

3 The original inhabitants of the Kufara (Kufra) oases were Teda, some of whom survive in a settlement south of Jebel Nari. Since the beginning of the 18th century they have been replaced elsewhere in Kufara by the Zwiya Arabs from the Leshkerreh oases.

Another lost city found in Sahara

July 17, 2000 08:14 CDT

Another lost, ancient empire has been discovered in the Sahara Desert. The Independent of London said archaeologists located the 1500-year-old empire of the Garamantes this summer, spread over a 70,000-square-mile area.

The discovery is important for several reasons. For one, it's one of the oldest civilizations to be unearthed. For another, the evidence found in the Sahara paints a new, revised picture of the Garamantes people. And archaeologists discovered that the Garamantes were highly ingenious in adapting to the arid environment in which they lived.

The team from Universities of Leicester, Newcastle and Reading said the discovery in the Sahara is "revealing how this long-forgotten Saharan people made the desert bloom, built impressive cities and controlled an empire of 70,000 square miles."

Most scholars had concluded that the Garamantes civilization was barbaric, limited to one small settlement and scattered, nomadic encampments.

But the researchers, led by David Mattingly, an archaeologist at Leicester, found the Garamantes "had at least three big cities and 20 other important settlements in the middle of the world's largest desert."

Despite an average rainfall of a mere half-inch each year, the Garamantes successfully cultivated their settlements. The British field team identified a 3,000-mile network of underground irrigation canals connected to natural fossil water supplies. The underground aquifer dates to 40,000 years ago when rain was prevalent in the region.

With the subterranean canals, food production rose and the population expanded, so by 500 BC the Garamantes were able to create their first towns and to start expanding their area of political control.

The archaeological research, funded by the British Academy and the Leverhulme Trust, shows that by around 100 BC they had become a major political force, and they remained a 50,000-strong state until easily accessible fossil water supplies ran out.

The Garamantian civilization reached its peak in the second and third centuries AD, when the new archaeological evidence suggests it became one of the Roman Empire's main trading partners.

Archaeologists believe large quantities of African gold, ivory, salt, semi-precious stones and slaves were supplied to the empire via the Garamantian kingdom.

"When the groundwater level fell below that of the underground canal complex, the irrigation system simply dried up, and the Garamantes had to dig hundreds of wells to reach the lowered water table. This water crisis, as well as a reduction in trade caused by the lesser volume of slavery in the Mediterranean and the decline of the Roman Empire, seems to have reduced the power of the Garamantian civilization by the sixth century AD. By the end of the following century, the kingdom had come under Islamic domination," said The Independent.

But the civilization left its mark on history.

"Our research is revealing that, with human ingenuity and against all the odds, the people of the world's largest desert were able to create a prosperous and successful civilization in one of the driest and hottest wildernesses on earth. The Romans liked to think of the Garamantes as simple barbarians. The new archaeological evidence is now putting the record straight and showing they were brilliant

farmers, resourceful engineers and enterprising merchants who produced a remarkable civilization," said Mattingly.  
Staff Writer Sally Suddock

the garamantes had irrigation systems cities towns right in the middle of the sahara desert

garmantes are related to a negriod people called the tibbu  
no other berber group produced a unique civlization independent of roman influence  
numidia was nothing but a carbon copy of carthage  
garmantes also developed a four wheeled cart and irrigation system

they traded gold from sub sahara africa to the romans

| 2834|2002-07-02 05:36:25|Clyde Winters|Re: Racial Types of Paleolithic Egyptians|  
At 06:03 AM 7/2/02 -0000, trogodyta wrote:

>  
> Now I know you are mad.  
>  
> This is untrue. This is another case of Trickalogy, white supremists  
> have spent considerable time inventinbg terms to deny the African  
> origin of people because it provides many westerners with a feel good  
> history. Feel good history just makes you feel good. It has nothing  
> to do with truth.  
>  
>  
> We don't need a history we're living that thing black dream about  
> civilisation. African cannot compete with Europe-why? Why does  
> Africans starve/ Why did they not participate at all in European  
> inventions in the Age of Discovery?  
>  
> Instead you seek lands which have no black people and nothing at all  
> to do with Black Africans. Nothing. It is obvious you covet what  
> Europe has because you know Africa does not yield the fruits which  
> you so earnestly envy in other civilisation. Instead you have to  
> plunder your way creating fables hoping that no one will realize how  
> much a half-wit you really are. You are insane. You do not invite  
> genetics or nothing. You claim Europe wasn't occupied by Europeans  
> until the Indo-European invasion? hahahahaha. Do you know what an  
> Indo-European even is? Do you know what a Basque is? How about  
> Western Europeans? You have no scientific evidence to support your  
> absurd fantasy nor supplement you low-self esteem about being black.  
> You have no place beyond the Sahara desert.

Hi

You're the one living in a fantasy. Since the invention of the cotton gin, whites have used our inventiveness to make themselves rich. Many of the inventions touted by America, were invented or perfected by African Americans. It was Louis T. Lattimore who made the light bulb work, and Granville T. Woods, who made the Telephone work properly. Through the history of the European he has been the imitator. He has searched the world in search of inventions, medicines and etc, and then simply stole the article made it look pretty and sold it as their own.

It is known secret that the major centers of medical breakthrough in the Western world have come from Universities with strong Egyptology departments. This results from the fact that at these Universities doctors took knowledge learned from the Egyptians and spread it around the world as their own.

Africans starve today because their leaders, who have been educated in the West know nothing about their own history. These leaders more interested in greed, than nationalism, would rather collect foreign aid than create their own culture; while the countries that do seek to enrich African civilization like Zimbabwe, are persecuted by the West who fear a strong African nation. This is proven by the fact that until recently, resistance fighters in Mozambique and Angola were supported by reactionary forces in the U.S.

Granted, the European controlled many slave forts for centuries along the African coast, but they did not take over much of Africa until after the 1890's, and by 1965, many African states were being freed from colonialism.

You know nothing about the history of America. Without African Americans this country would be nothing, we made most of the important inventions in this country check the record. You are full of white supremacist ideas but you don't even know the history of your own country.

a luta continua/ the struggle continues

C.A. Winters

| 2835|2002-07-02 06:30:15|Kenneth King|Re: Hollywood/Media and Egypt (was A mature way...)|

Paul,

I am an ASCAC member. ASCAC is working on a multi-volume series titled the African World History Project. The first volume is out, the second volume will be released very soon I believe. However I don't know if there's been any discussion about doing something online.

Nnamdi

--- [Bradenqp@aol.com](mailto:Bradenqp@aol.com) wrote:

> In a message dated 6/28/2002 6:45:54 PM Eastern  
> Daylight Time,  
> [a.manansala@attbi.com](mailto:a.manansala@attbi.com) writes:  
>  
>  
>> I wonder how many people would like to join an  
>> organization formed for such a purpose and working  
>  
>> together with the Encyclopaedia Africana?  
>>  
>> That would include, I suppose, paying membership  
> dues  
>> and maybe eventually forming an audited  
> non-profit.  
>>  
>  
> My guess is that an organization such as ASCAC might  
> be able to coordinate  
> something like this. Isn't ray Winbush an ASCAC  
> member? I would think This  
> would be the sort of thing ASCAC was created for. If  
> such a venture failed to  
> work out a direct relationship with those putting  
> together the Encyclopedia,  
> it could still set up a separate Internet venture  
> and aid the Encyclopedia  
> project indirectly.  
>  
> I'd certainly send a check to such a foundation for  
> Web projects if it came  
> into being.  
>  
>  
> Paul Braden  
>

---

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<http://taxes.yahoo.com/>

| 2836|2002-07-02 08:08:19|a.manansala@attbi.com|African genes in Sicily and Southern Italy|

Check out the abstracts below.

Regards,

Paul Kekai Manansala

Hum Genet 1992 Jul;89(5):553-6

Alpha I/65 hereditary elliptocytosis in southern Italy:  
evidence for an African origin.

del Giudice EM, Ducluzeau MT, Alloisio N, Wilmotte R,  
Delaunay J, Perrotta S, Cutillo S, Iolascon A.

alpha I/65 Hereditary elliptocytosis (HE) is due to the duplication of TTG codon 154 (leucine) of alpha-spectrin and is associated with a constant haplotype. It was encountered exclusively in African and American Blacks, and in North Africans. We assumed that it diffused from the Benin-Togo area to Northern Africa. We now report two South Italian families with alpha I/65 HE. The phenotype fully conformed to previous descriptions. The mode of transmission was dominant; however, the manifestations were more pronounced when the common, low expression level alpha V/41 allele occurred in trans to the alpha I/65 allele, also conforming to previous records. The mutation underlying alpha I/65 HE turned out to be, again, the duplication of TTG codon 154 and the associated haplotype was the same as that encountered previously (+-+; XbaI, PvuII, MspI). Thus, the alpha I/65 allele found in Italy must have been introduced from North Africa across the Sicilian channel and would ultimately have originated from the Benin-Togo area. It would witness the same migratory stream as that followed by the Benin type haemoglobin S allele, which is also present in Southern Italy.

Am J Hematol 1992 Jan;39(1):5-8

Molecular characterization of hemoglobin C in Sicily.

Travi M, Cremonesi L, Primignani P, Di Benedetto S, Testa R, Schiliro G, Ferrari M.

Analysis of polymorphisms of the beta-globin gene cluster was performed on 12 families and on one unrelated individual of Sicilian origin who carried hemoglobin C (Hb C). Two different haplotypes were found in association with beta c Sicilian alleles, corresponding to haplotypes I and II previously described in American blacks. In our population, the more frequent one (haplotype I) was linked to the lack of a polymorphic HpaI site 3' to the beta gene (13.0-kb fragment), similarly to haplotype I in blacks, while the less frequent one was linked to a 7.0-kb HpaI fragment attributable to a site that had never been previously described in linkage with beta c alleles. In Italy, these two haplotypes have been found in rare cases in association with beta A alleles. These findings provide new insights into the origin of Hb C present in Sicily, suggesting that (1) the beta c mutation detected in Sicily derived from African black chromosomes and does not represent a new mutation; and (2) Hb C may have originated either by multiple mutational events on separate chromosomes or by mutation in the HpaI site 3' to the beta gene in a pre-existing beta c chromosome.

Ann Hum Genet 1989 May;53 ( Pt 2):193-202

Mitochondrial DNA polymorphisms in Italy. III. Population data from Sicily: a possible quantitation of maternal African ancestry.

Semino O, Torroni A, Scozzari R, Brega A, De Benedictis G, Santachiara Benerecetti AS.

mtDNA polymorphisms were studied in a sample of 90 individuals of the Sicilian population using six restriction enzymes: HpaI, BamHI, HaeII, MspI, AvaII and HincII. (1) Three new patterns, for MspI, AvaII and HincII, have been detected. (2) At least two different mutations were found to account for both the AvaII morph 3 and the AvaII morph 9 as in many other

Caucasian groups so far examined. (3) Seventeen types were found; of these six are new. The frequency (54.5%) of type 1-2 (2.1.1.1.1.2) is lower than in the rest of Italy whereas those of type 6-2 (2.1.2.1.1.2) (10.0%) and type 18-2 (2.3.1.4.9\*.2) (12.2%) lie at the upper level of the Italian range. The 18-derivative, type 57-2 (2.3.1.4.13\*.2), which is consistently found in all Italian samples, is present also among Sicilians with an incidence of 2.2%. (4) Of particular interest is that the HpaI-3/AvaII-3 complex, which is unique to groups of African ancestry, was found in Sicily at a frequency of 4.4%. For the first time an estimate of the amount of gene flow from Blacks to the Sicilian gene pool could be obtained.

Am J Hematol 1992 Jan;39(1):5-8

Molecular characterization of hemoglobin C in Sicily.

Travi M, Cremonesi L, Primignani P, Di Benedetto S, Testa R, Schiliro G, Ferrari M.

Analysis of polymorphisms of the beta-globin gene cluster was performed on 12 families and on one unrelated individual of Sicilian origin who carried hemoglobin C (Hb C). Two different haplotypes were found in association with beta c Sicilian alleles, corresponding to haplotypes I and II previously described in American blacks. In our population, the more frequent one (haplotype I) was linked to the lack of a polymorphic HpaI site 3' to the beta gene (13.0-kb fragment), similarly to haplotype I in blacks, while the less frequent one was linked to a 7.0-kb HpaI fragment attributable to a site that had never been previously described in linkage with beta c alleles. In Italy, these two haplotypes have been found in rare cases in association with beta A alleles. These findings provide new insights into the origin of Hb C present in Sicily, suggesting that (1) the beta c mutation detected in Sicily derived from African black chromosomes and does not represent a new mutation; and (2) Hb C may have originated either by multiple mutational events on separate chromosomes or by mutation in the HpaI site 3' to the beta gene in a pre-existing beta c chromosome.



Acta Haematol 1978;60(6):350-7

Blood group phenotypes and the origin of sickle cell hemoglobin in Sicilians.

Sandler SG, Schiliro G, Russo A, Musumeci S, Rachmilewitz EA.

As an approach to investigating the origin of sickle cell hemoglobin (hemoglobin S) in white persons of Sicilian ancestry, two groups of native Sicilians were tested for blood group evidence of African admixture. Among 100 unrelated Sicilians, the phenotypes cDe(Rho) and Fy(a-b-), and the antigens V(hrv) and Jsa, which are considered to be African genetic markers, were detected in 12 individuals. Among 64 individuals from 21 families with at least one known hemoglobin S carrier, African blood group markers were detected in 7 (11%). These findings indicate that hemoglobin S is only one of multiple African genes present in contemporary Sicilian populations. The occurrence of hemoglobin S in white persons of Sicilian ancestry is considered to be a manifestation of the continuing dissemination of the original African mutation.

J Med Genet 1980 Feb;17(1):34-8

Sickle cell disease in Sicily.

Roth EF Jr, Schiliro G, Russo A, Musumeci S, Rachmilewitz E, Neske V, Nagel R.

The chemical and physical properties of haemoglobin S derived from homozygotes for this haemoglobin in Sicily were examined, as well as some erythrocytic characteristics. Sicilian Hb S was identical to that found in USA black patients in electrophoretic mobility on both starch and citrate agar media, solubility, mechanical precipitation rate of oxyhaemoglobins, and minimum gelling concentration, as well as by peptide mapping and amino-acid analysis of all beta-chain peptides. Taken together with the presence in Sicily of

African blood group markers and certain historical considerations, it seems clear that the source of Hb S in Sicily is Africa. While the clinical severity in nine Sicilian children did not seem remarkably different from the disease in the USA, the most severe and fatal complications were not seen. Mean Hb F Was 10.5% and 2,3-diphosphoglycerate (2,3-DPG) values were higher in Sicilian homozygotes than in black USA counterparts (21.79  $\mu\text{mol/g Hb}$  vs 15.16). Red cell AT values were also slightly higher in Sicilian patients. The presence of concomitant thalassaemia was excluded by both family studies and globin chain synthetic ratios. In conclusion, haemoglobin S in Sicilian homozygotes is identical to Hb S found in USA blacks. Although the severity of the disease seems quite similar in both groups of patients, other erythrocytic properties were found to be different. Whether these factors influence severity remains to be elucidated.

Cataldo F, Sammarco P, Trippiedi MA, Lo Gioco P, Albeggiani A, Maggio A. Related Articles

Evidence of Negro origin of HbC in Sicily. *Haematologica*. 1987 Jan-Feb;72(1):95-6.

Hemoglobin 1989;13(1):45-65 Related Articles, Books, LinkOut

A search for anomalies in the zeta, alpha, beta, and gamma globin gene arrangements in normal black, Italian, Turkish, and Spanish newborns.

Fei YJ, Kutlar F, Harris HF 2nd, Wilson MM, Milana A, Sciacca P, Schiliro G, Masala B, Manca L, Altay C, et al.

Department of Cell and Molecular Biology, Medical College of Georgia, Augusta 30912-2100.

Globin gene mapping analyses of DNA from numerous Black babies, and from newborns from Sardinia, Sicily,

Turkey, and Spain have identified the following: A high incidence of alpha-thalassemia-2 heterozygotes among Black babies with less than 1% Hb Bart's at birth and a high incidence of alpha-thalassemia-2 among Sardinians, but not among Sicilian, Turkish, and Spanish babies. A relatively high incidence of zeta-thalassemia was present among Black babies only, while triplicated zeta was seen in four of the five populations. Two Black babies were each found to have a different theta 1 deletion; two Sardinian babies had a newly discovered approximately 2.5 kb deletion between zeta and psi zeta; four babies had the rare Bgl II polymorphism between psi zeta and psi alpha; and one Black baby lacked the Eco RI site 3' to zeta. Quantitation of the zeta chain by reversed phase high performance liquid chromatography showed that two-thirds of the babies with four alpha genes (alpha alpha/alpha alpha) had levels between 0.1 and 1.0%, while nearly 90% of the babies with -alpha/alpha alpha had similar levels (averaging 0.2% for alpha alpha/alpha alpha; 0.35% for -alpha/alpha alpha; 0.75% for -alpha/-alpha). Additional data indicated that the occurrence and level of zeta are related to the level of beta, i.e. the gestational age. The presence of a zeta triplication did not affect the level of zeta in cord blood. The extensive search for gamma-globin gene anomalies resulted in the discovery of a chromosome with five gamma genes. gamma-Thalassemia was rare in all populations, while the -G gamma-G gamma- gene arrangement was mainly observed among Black babies; this arrangement is primarily responsible for high G gamma levels in cord blood samples. The strong correlation between the presence or absence of a C----T mutation at position -158 (measured in Xmn I digests) and the level of G gamma was confirmed for adult blood samples. A search for possible anomalies in the -delta-beta- region through gene mapping with Eco RV gave negative results except for the discovery of a polymorphic site 5' to delta in one of the 371 Black babies tested.

| 2837|2002-07-02 08:25:20|cristofori whitakara|Re: Which proves the original Western European was white!|

There's a book by Daniel E. Harmon called Sudan: 1880 to the present: crossroads of a continent in conflict with an introductory essay by Richard E. leakey in which he writes in quote under the subtitle Africa's Gift To The World "africans were the first to settle in asia central asia and the far east..." now evidence has been given by Mr. Winters' articles about the Black presence in

China. Now these are two different writers, one black, one white saying the same thing...so pal ROTFL at that and stop being so childish when you dont agree with a persons posts...refute it with sources and evidence instead of empty rhetoric about how you are laughing.

*trogodyta* wrote:

Whoever said any of these articles I sent out by Professor Sykes has anything to do with blacks wanting to be part of Europe?

Why the hell post it then? And subsequently get upset when I remind you that none of you anything to do with Europeans? WHY did that upset you?

Where exactly was any of that stated?

Just check out your gurus Winters and Mansula.

Accordingto hominid evolutionary theory Eva Baun, all Europeans are actually part of Africa. Just 80,000 years agoall those markers would have been rightnext to each other somewhere in Southeastern Africa.

>

> ROTFL.

And you think 80,000 years ago the Negroid roamed the earth?

Next time read what's in the article and stop listening to the voices of Hess and Goebbels rattling around in ya' head. You are pure comedy. LOL

>

No, Im in here reading how pathetic you all are attempting to affiliate yourselves with me, even when all evidence points to the contrary. In truth, there is no bigger gap than a European and African.

>

>

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| 2838|2002-07-02 08:37:57|Mace Windu|Egyptian Immortality in Washington DC|  
EGYPTIAN IMMORTALITY IN WASHINGTON

A new exhibition begins its five-year tour  
of North America at the National Gallery of Art

BY MARK ROSE

This past week saw the opening of The Quest for Immortality: Treasures of Ancient Egypt at the National Gallery of Art in Washington, D.C. His Excellency M. Nabil Fahmy, the Egyptian ambassador to the United States, hit all the right diplomatic notes at the opening: the antiquities of Egypt are "ultimately the heritage of mankind as a whole" and this exhibition will be "a bridge between Egyptians and Americans." (On the practical side, he admitted that another objective was to encourage tourism.) Seconding the ambassador, in printed letters, were presidents Bush and Mubarak.

Preceded by Tutankhamun and Rameses the Great, this is the third major exhibition sent from Cairo to North America. Like its predecessors, it is very much an ambassador of Egypt, designed both to bring ancient Egyptian culture to a wide audience and to lure some of that audience into traveling to Egypt, a country that depends in large part on tourism money to fund its museums and archaeological endeavors.

The Quest for Immortality is in Washington through October 14, then tours the United States and Canada for the next five years, ending in December 2007. On display are 115 objects from the Cairo and Luxor museums and from the sites of Tanis and Deir el-Bahri. The exhibition explores the Egyptian belief in, and search for, eternal life, focusing on the New Kingdom (1550-1069 B.C.) through the end of the Late Period (664-332 B.C.). It is based on five thematic sections--Journey to the Afterworld, The New Kingdom, The Royal Tomb, Tombs of Nobles, and The Realm of the Gods--while a sixth section focuses on the burial chamber of Thutmose III. Credited with the idea for the exhibition is the

University of Basel's Erik Hornung, who began his career 50 years ago, translating an Egyptian funerary text known as the Amduat (see below). Egyptologist Betsy Bryan of The Johns Hopkins University, was called in to curate the show. They jointly edited the 256 page catalogue, which is well illustrated with 190 color photographs.

Among the exhibition highlights are an eight-foot-long wooden boat model from the tomb of the pharaoh Amenhotep II (1427-1400 B.C.), jewelry from 21st and 22nd Dynasty royal tombs at Tanis, and the painted and gilded canopic chest of Queen Nedjmet (ca. 1087-1080 B.C.) of the late 20th Dynasty surmounted by figure of Anubis. The hallmark piece is a 26th Dynasty (664-525 B.C.) sculpture of the god Osiris resurrecting. The god is depicted on his stomach, raising his head, which is crowned with an electrum and gold headdress. A personal favorite of both curator Betsy Bryan and Zahi Hawass, director of Egypt's Supreme Council of Antiquities, is a lapis and gold figurine of Maat, the goddess of truth and cosmic order, which dates from 800-700 B.C. My own choice is a brightly painted box made for the funeral of Djed-Maat-iesankh, which would have held the ushebti figures who would have done her chores in the afterworld. The box (from 1069-715 B.C.) shows a watchful god Anubis in jackal form on one side, the deceased woman rowing herself across the sky in a papyrus boat on the other.

The largest piece in the exhibition is actually a modern creation--an exact replica of the 50-by-29 foot burial chamber of Thutmose III (1479-1425 B.C.). Its walls, like those of the original in the Valley of the Kings, are covered with the ancient text known as Amduat, "What is in the Netherworld." Primarily intended for royalty, this funerary text is a guidebook that describes the trip through the Netherworld a deceased ruler would make in the company of Re, the sun god. The dusk-to-dawn journey represents death and rebirth. The first hours are spent sailing through a land of plenty on an afterlife equivalent of the Nile. Then, the river dries up and the sun god is beset by enemies and obstacles, overcoming them only with the aid of other gods. At dawn, the sun is reborn and rises and the pharaoh is reborn into the afterlife.

The replica burial chamber was made by Factum Arte, a company based in Madrid and London that specializes in digital production of works for artists, museums, and conservators. The chamber has an aluminum framework on which are more than 100 wood panels, each covered with layers of linen cloth and gesso onto which computer-generated images of the tomb's decoration were ink-jetted using pigment.

Visitors can rent a headset for the audio tour (by Bryan and David O'Connor of the Institute of Fine Arts, New York University) or buy the catalogue or video (based on the exhibition but with on-site footage of

Karnak, the Valley of the Kings, and other sites). There is a free brochure and, also free, a 12-page "family guide" that highlights some of the objects and tells visitors what to look for, from individual hieroglyphs that crop up time and again (like the scarab beetle, kheper) to the false beard on the sphinx of Thutmose III. The back three pages of the guide include activities children can do at home, such as writing their name in hieroglyphs. On the web, at [www.nga.gov/exhibitions/egyptinfo.htm](http://www.nga.gov/exhibitions/egyptinfo.htm), there's a virtual tour of the exhibition, as well as downloadable and printable versions of the exhibition brochure and family guide. Check the website for current information on dates and venues for The Quest for Immortality before you make plans to see it.

-

| 2839|2002-07-02 13:00:05|Thomas Mountain|Re: Rashidi's Claims|  
Rashidi calls himself African Centered, at least on all the videos that I produced of him, including Egypt; Child of Africa, Blacks in the Pacific, Dalit; Black Untouchables.

> From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Date: Mon, 01 Jul 2002 16:52:52 -0500  
> To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Subject: [Ta\_Seti] Rashidi's Claims  
>  
> are u sure he's saying that?  
>  
> agree or not agree with Rashidi,  
> I have always thought he was calling  
> Africoid types in Asia "black"---not saying  
> places like Cambodia or the Indus region  
> were founded by modern African blacks,  
> but rather that some or many of the peoples  
> in these regions bear or bore phenotypes analagous  
> with black Africans (like New Guineans,  
> Fijians, etc.). This is not the same as saying  
> Africans founded Fiji or New Guinea---not  
> modern Africans anyway. I have always thought  
> Rashidi was speaking of people like Melanasiens,  
> Negritos, Negrillos, Oceanics etc. (as they are  
> referred to by westerners) who are in fact found  
> in places like India, China, Southeast Asia, etc.  
>  
> Not saying there aren't some things in the African centered  
> crowd that I do not find ludicrous. And I'm sure, knowing  
> myself, I probably disagree with a few points of Rashidi. I

> just perhaps saw his points differently.  
>  
> In the Indus region I figure he was talking about Dravidians  
> (not Africans) who he considers as blacks. Some of them  
> seem to consider themselves as such as well (though a  
> minority). And in Cambodia I thought he was talking  
> about Melanasian and other types that would intermix  
> with Mongloid types---not that Cambodia, past or present,  
> is "black" African. To what degree all this happened  
> is debatable. And I always thought, right or wrong, Rashidi  
> was championing for a greater involvement of Asian Africoid  
> types in those regions' histories.  
>  
> Also, I am uncertain Rashidi calls himself an "Afrocentric."  
>  
>  
> DG  
>  
> -----  
>  
> mansa musa said:  
>  
>> yeah but he thinks the indus valley was founded by black people.  
>  
>> he also thinks that cambodians also black. like i said he has done  
>> some good work, but for the most part he still has some bogus theories  
>> like the web site racial myths.

>  
>  
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>  
>  
> | 2840|2002-07-02 13:03:35|Manu Ampim|Philippe Rushton and his crew|

Paul, excellent post. As you already know, these proud racist "scientists" are political activists that have no serious scholarly credibility outside of their make-believe world of white superiority. Anyone who cites sources such as Philippe Rushton is not serious and has no credibility outside of the insane world of white racial myths and dogma.

There are 7 principle methods that propagandists use to misrepresent and falsify information, and these "scientists" and their political followers make full use of each of these devices. I just completed teaching a "7 Step Primary Research Methods Course," and in the last unit of the course I covered with the students how to identify each of these 7 methods. A number of the students stated that this was their favorite unit, because it gave them the additional tools to dismantle bogus arguments.

Advancing the work,



> An article on the scientists still proud to be racists.

>

> Regards,

> Paul Kekai Manansala

>

href="http://home.attbi.com/~a.manansala/afro.htm">http://home.attbi.com/~a.manansala/afro.htm

>

> ---

> Mail&Guardian, Friday, October

18, 1996

>

> The scientists who are proud to be  
racists

>

>

> Race scientists say intelligence is  
built into

> our genes - should we believe them? Gary

>

Younge reports from London

>

>

> CHRISTOPHER BRAND

(pictured left) is proud to

> be a racist. Not a mad, bad racist who  
sticks lit

> fireworks through Asian people's letterboxes, or a

>

violent nutter who attacks black people on

> the streets with broken

bottles. Brand is a

> "scientific racist". He does not think black people  
are

> less intelligent than whites. He knows it.

>

>

To prove what he believes is a basic and irrefutable

> truth,

Brand recently wrote a book, The g Factor,

> General Intelligence

and Its Implications, and backed

> up his assertions with graphs,

charts and matrices. The

> New York publishers, John Wiley &

Sons, hailed it as

> "a well argued, critical review" written by a  
man "well

> known for his contributions to research and debate  
on

> intelligence and personality".

>

> Then

things started to go horribly wrong. In an  
> interview  
> with  
a British newspaper, Brand, a lecturer at  
> Edinburgh  
>  
University, expanded his views on race and went on to  
> claim  
that single mothers should be encouraged to mate  
> with higher-IQ  
males in order to widen the gene pool of  
> their offspring.  
>  
> The publishers withdrew the book. "The management  
>  
does not want to support these views by disseminating  
> them,  
or be associated with a book that makes  
> assertions we find  
repellent," a representative said.  
>  
> Shortly afterwards,  
students voted to have Brand  
> removed from his teaching  
responsibilities. The next  
> day, Edinburgh University's principal,  
Sir Stewart  
> Sutherland, said he found Brand's views "false  
and  
> obnoxious".  
>  
> Brand is down but by no  
means out. For in the small but  
> vocal academic world of race  
scientists - those who  
> believe there is a genetic link between  
race and  
> intelligence - on both sides of the Atlantic, his  
> recent  
> experience serves as a sado-masochistic  
initiation  
> ceremony, a rite of passage for those who have  
>  
mastered the art of creating the controversy of which  
> they  
then claim to be the victims.  
>  
> They are a close-knit  
group who follow each others'  
> work avidly, phone each other at  
home regularly and  
> express a chorus of well-orchestrated disgust  
in the  
> national press each time one of them is lambasted  
for

> putting an academic spin on tired racist myths.  
>  
> "The mythology of martyrdom among race scientists is  
>  
so strong that it is highly unlikely they would not be  
> aware  
of what the likely consequences of their theories  
> would provoke,"  
says Marek Kohn, author of The Race  
> Gallery: The Return of Racial  
Science.  
>  
> Most hardline is Roger Pearson, born in Britain  
but  
> living in the United States. He argues that Nordic  
>  
people  
> are the highest form of life nature has produced and  
> has  
> set out a vision of a "supergeneration", a  
genetically  
> engineered master race. In 1982, Pearson received  
a  
> letter of congratulation from then US president Ronald  
>  
Reagan for his contribution to the conservative cause.  
>  
Pearson has taught at several colleges and  
> universities  
in  
> the US, and has a track record in ultra-right  
>  
politics. In  
> 1957, he founded the Northern League to foster  
"the  
> interests, friendship and solidarity of Teutonic  
>  
nations".  
> He publishes the Mankind Quarterly, a journal  
which  
> Kohn describes as "a refuge for race scientists who  
>  
could not accept the Unesco [United Nations  
> Educational,  
Science and Cultural Organisation]  
> anti-race order".  
>  
> Then comes the emeritus professor of psychology,  
>  
Richard Lynn, who recently retired from the University  
> of  
Ulster, in Northern Ireland. Like Brand, Lynn  
> describes himself as  
scientific racist. "If we are  
> talking  
> about people who

believe there are genetic differences  
> between the races, then I am  
definitely a scientific  
> racist." He has collated evidence from IQ  
tests  
> conducted in Africa which suggests half the black  
>  
population of the continent is mentally retarded.  
>  
>  
Occupying the middle ground is Jean Philippe Rushton,  
> a  
professor of psychology at the University of Western  
> Ontario,  
Canada, who, according to Kohn, "would  
> never describe himself as a  
racist". Among other  
> things,  
> Rushton believes black  
people's brains are smaller than  
> those of other races, leaving  
them less intelligent but  
> more highly sexed and aggressive.  
>  
> Rushton is reported to have paid 150 participants -  
50  
> black, 50 white, 50 Asian - to answer questions on  
>  
penis size. His conclusion? "It's a trade-off: more  
> brain  
>  
or more penis. You can't have everything."  
>  
> Rushton  
expanded his brand of race science in a book  
> called Race,  
Evolution and Behaviour, which Arthur  
> Jensen, psychologist at the  
University of California,  
> Berkeley, lauded as "brilliant".  
>  
> Jensen is described as the "high priest" of race  
> scientists  
> and has not always believed there is a genetic  
> difference  
> in intelligence. "Blacks' low-average IQ is  
due to  
> environmental rather than genetic factors," he wrote  
in  
> 1967.  
>  
> Two years later, in the Harvard  
Educational Review,  
> he changed his mind and created a storm that  
is still  
> raging. "Between half and three-fourths of the

average  
> IQ differences between American negroes and whites  
is  
> attributable to genetic factors," he said.  
>  
>  
It was "the most explosive article in the history of  
>  
American psychology, triggering one of the most bitter  
> and  
scientific controversies since Darwin, and  
> catapulting him from  
relative obscurity to national  
> prominence", according to William H  
Tucker, author of  
> The Science and Politics of Racial Research.  
>  
> Jensen says: "The reaction was incredible, and  
mostly  
> hostile. I had to have bodyguards and was  
constantly  
> threatened. It just shows how things have changed.  
You  
> can talk about these things now and nobody bats an  
>  
eyelid."  
>  
> That is not quite true.  
>  
When Charles Murray  
> (pictured right) and the  
>  
late Richard Herrnstein  
> released their book, The  
>  
Bell Curve, two years  
> ago, Murray was  
> branded  
by the New  
> York Times as "the most  
> dangerous man  
in  
> America". The book  
> claimed that while the  
>  
great majority of blacks  
> might lead socially useful  
>  
lives, they are  
> biologically inferior in intelligence to  
whites.  
>  
> The Bell Curve disclosed little that Jensen had  
not  
> said  
> 25 years before, but packaged it in a more

palatable

> form at a time when the US was obsessed with the race

> issue. It sold 400 000 copies, and race scientists

>

believe

> it gave their cause an enormous boost.

>

>

The central tenet all race scientists share is that

> the IQ

of

> black people is 15 points lower than white people, and

>

that this cannot be explained away by societal

> factors -

>

"it is in their genes". So, in what they

> call "matching

for

> socio-economic status", a university-educated black is

>

still 15 IQ points down on a university-educated

> white.

>

> "Almost the full Afro-American deficit could be

>

detected in children as young as three years, born to

> black

mothers who were themselves college-educated,

> married and had no

pregnancy complications or health

> problems," writes Brand in The g

Factor.

>

> Most also adhere to an ethnic league table

of

> intelligence, which Lynn terms the "Oriental,

>

Caucasian,

> Negro gradient. Orientals have a fractionally higher

IQ

> than Caucasians, who in turn have a far higher IQ than

>

blacks."

>

> Ask Brand if he really believes all this

and he will

> let out

> a loud laugh. "I don't believe you

are asking me that

> question," he says. "You won't find any

scientist of

> any

> repute who has said anything different

since the turn

> of  
> the century."  
>  
>  
Actually, psychologists of great repute are lining up  
> to  
>  
rubbish these theories.  
>  
> Says Professor Steven  
Rose, a leading neuroscientist  
> and director of the Brain and  
Behaviour Research group  
> of the Open University: "We have been  
over all this  
> ground a very considerable time ago, along with  
the  
> question of whether IQ measures anything at all.  
>  
Whether IQ tests are anything to do with intelligence,  
>  
rather than silly number games, depends on the theory  
> that  
there is any underlying factor which they  
> call 'g', or  
>  
crystallised intelligence that can be measured."  
>  
>  
Rose believes developments in scientific theory have  
> made  
these views redundant: "Biologists have long since  
> discarded the  
concept of races. The genetic differences  
> within any given  
socially defined 'race' are greater  
> than  
> between  
different 'races'."  
>  
> (-- Mail&Guardian Friday,  
October 18, 1996)  
>  
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>  
>  
>

i have talked to modern japanes people at work and i have asked them about the Ainu. I was told that yes they are black in the snse that they have dark skin (brownish) and curly hair. It is also interesting to note (linguist help me with this one): Canada = Inuit, USA = Ani, Caribbean = taino, and africa = anu/ani.

**Mace Windu** wrote:

ah. now you're in my area. :)

I too had problems with the black Samuuri bit, even with the saying "for a samuuri to be brave he must have a bit of black blood..." That just has never been good enough information for me. However I truly have never studied the entire topic indepth. But I know he is speaking of Sakanouye Tamuramaro. And it wasn't Rashidi's claim originally, but one made by a Dr. Alexander Chamberlain (1865-1914). Ideas of blacks in early Japan aren't Rashidi's origin, but were part of early anthropologists like Neil Gordon Munro, Roland Dixon and more. Even the late Leopold Senghor of Senegal bought into such ideas.

Blacks in Japan isn't a far-fetched idea, as all types of Melanasiens and other Africoids pop up in various parts of Asia and the South seas. If they could get to Fiji, they could get to Japan. HOWEVER, I personally have never found any information to convince me that ideas of blacks in early Japan are credible---even if I believe it is possible. Thus I do not repeat such things and certainly shy away from ideas of black samauri. I think more information is needed (at least for me) before such claims can be called sound.

I've never spoken with Rashidi on this directly. But when I asked him once about his claims that the Ainu of Japan were black (something I didn't buy), he said he had backed away from such assertions as well---again not something he originated but had repeated from other sources. I think this is one of the drawbacks of doing secondary research. The Ainu are still however claimed by white anthropologists, some of them mainstream, as being "Caucasian"---though I don't buy that either and contend they are just a variation of Mongloid Asians.

As for the Shang Dynasty being black, I thought that was James Brunson making that claim (at least for black Shang dynasty members). I thought Rashidi was speaking of blacks who lived in the region at the time, not of actual Shang



royal  
figures. But I could be wrong---been a long time since I  
looked  
over "African Presence in Early Asia."

An regarding blacks in Northern Europe, well...the Vikings  
in  
their epics speak of running into blacks (probably black-a-  
moors)  
on ships. So again, not improbable---though I tackle every  
specific claim to see if the evidence stacks up.

But I understand what you're speaking of now. There  
are some claims by scholars of all types that I often am  
skeptical about (the Multiregional theory of hominid  
evolution  
being a key example, and notions of neanderthal-sapeins  
hybrids).  
Point is, I guess one has to have skepticism in whatever is  
read  
and challenge those making the claims to better present  
their  
evidence.

When I talk about blacks in Asia, I usually am careful to  
say Africoid rather than African---with a specific  
statement  
as to where I contend these blacks came from, not linking  
them to modern day Africans culturally or genetically.  
Furthermore  
I point out regions where they may have existed, but within  
reason and perspective. I am probably more apt to talk  
about  
Africoid types in medieval Funan \*along\* with Mongloid  
types,  
rather than make it "racially/phenotypically" homogenous. I  
don't necessarily think because there were blacks in a  
certain  
region, that this meant the population was majority black  
or  
that such figures were in leadership positions.

Rashidi has a yahoo site if I'm not mistaken. You might  
want  
to bring up some of your critiques to him, which I agree  
are  
valid when they are specific. Who knows, maybe he has some  
new answers or even perhaps revisions to his ideas.

DG

-----  
-----

mansa\_musa said:

> yeah, but what about the claims like of the black samurai.  
he claims  
> that there was black presence in places like northern  
Europe, but  
> like I said he makes some good points, but then also piles  
on bogus  
> claims. he also claims the Shang dynasty was black

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| 2842|2002-07-02 13:27:40|Mace Windu|Did African Explorers Civilize Ancient Europe? An Interview with Ri|

I have always found Poe's ideas of Greco-African contact interesting, in light of his conservative political stances. Does anyone know where I can find some academic reviews of this work---something objective?

DG

-----  
Did African Explorers Civilize Ancient Europe? An Interview with Richard Poe

by Hisham Aidi

Ancient Egypt has long held tremendous fascination and symbolism for African Americans as a source of identification and pride. Ancient Egyptian imagery appears in African American popular culture and religion, and narratives of ancient Egyptian grandeur and glory hold a special resonance for many African Americans. On any given day on Harlem's bustling 125th Street, for example, one might encounter a religious group called the Islamic Hebrew Nubians who don "Pharaonic" robes and turbans and preach to pedestrians about the lost tribes of

Egypt, while young African Americans shop for clothing at Nefertiti Fashions or marvel at the artifacts displayed in a store called Yaiqab's Treasures of Egypt.

Although many African Americans seem to take Egypt's African heritage for granted, scholars have long debated the origins of ancient Egyptian culture and society. Confronted with the archaeological remains of an obviously impressive and advanced ancient culture in Africa, many 19th century European scholars insisted that Egyptian civilization must have originated in Europe or the Near East. This idea has been challenged by many subsequent researchers, perhaps most influentially by Martin Bernal, whose *Black Athena: The Afroasiatic Roots of Classical Civilization*, Vol. 1 (Rutgers University Press, 1989) triggered numerous debates. Bernal not only rejected the idea that ancient Egypt was a poor cousin to ancient Greece, as had often been proposed, he argued that in fact, Greek civilization was massively indebted to African and Asian influences, primarily to the Egyptians and Phoenicians. Recently, Bernal's thesis has received strong support from unlikely quarters, from conservative political commentator Richard Poe.

In *Black Spark, White Fire: Did African Explorers Civilize Ancient Europe?* (Prima Publishing, 1999), Poe, an award-winning author, follows historical and archaeological clues from southern Egypt as far north as ancient Colchis, the modern nation of Georgia. He demonstrates that the ancient Egyptians were a seafaring people, who traveled as far as southern Russia and colonized parts of southern Europe, including Greece. Poe scrutinizes the words of the ancient Greek historian Herodotus (450 BC), who observed that the Colchians looked like the Egyptians (he described them as "melagchroes," which means "black-skinned," and "onlotriches," which means "woolly-haired") and, like them, practiced circumcision. Poe discusses archeological evidence including Colchian linen, which, like Egyptian linen, was woven on "a vertical two-beam loom, whose distinctive pyramid-shaped weights have been found in abundance in Georgian archaeological sites."

In light of such evidence, Poe asks, "If the Egyptians would sail 250 miles to buy pine wood in Byblos, and 900 miles to obtain gold, incense, and exotic beads of Ethiopia, why would they not have sailed 560 miles to Greece in whose markets all the riches of Europe could be found? Scholars have never provided a satisfactory answer to this question." Poe draws our attention to astonishing evidence of an Egyptian presence in ancient Greece, including the Pyramid of Amphion.

Towards the latter part of his 500-page book, Poe addresses another explosive topic: the race of the ancient Egyptians. "Were the Egyptians black?" Poe asks, echoing a question long debated by scholars. The

answer to this question, Poe argues, depends on what standard or definition of blackness is adopted; if the "one-drop rule" commonly used in the US is used, then most Egyptians would have qualified as black, he argues. He states emphatically, however, that the ancient Egyptians were "biologically African," and musters cultural, archaeological, and scientific evidence to demonstrate that the original Egyptians evolved in Africa, not, as had been argued by some scholars, in the Near East or Mediterranean. Poe also highlights Egyptian customs which came from regions further south, including the Egyptian habit of mummifying the dead, ancestor worship, circumcision, and clapping and wearing animal masks during religious rites. "The evidence is strong -- and stronger all the time -- that large portions of Egyptian culture can indeed be traced to the heart of Africa," Poe writes.

Finally, Poe argues that since white Americans often tend to lay claim to ancient Greece, African Americans should have every right to identify with ancient Egypt, offering a powerful rebuttal of conservative and liberal attacks on Afrocentrism. Prof. Molefi Asante of Temple University, one of Afrocentrism's key theorists, has described Poe's book as "Brilliant...a classic volume." I recently spoke to Richard Poe by phone in New York City.

Q: Black Spark, White Fire is an intriguing, powerfully argued book, but one of the things that made it particularly interesting to me, and which readers may not know, is that you're a self-proclaimed conservative. Is that right?

A: I am a conservative. I'm a libertarian -- I believe that government is best which governs least.

Q: How has Black Spark, White Fire been received by the public in general, and the African American community in particular?

A: As Martin Bernal says, there are different phases of reaction to a controversial idea. The first step is: ignore. The major media, the New York Times Book Review and other major publications, have ignored the book, which is noteworthy because I had some glowing academic reviews. The book was warmly received in the black community, for which I am very grateful. However, I envisioned the book for an audience far beyond the black community, reaching a white audience.

The book is designed to convince the most skeptical European-American. As a conservative, I know people who are virulently opposed to these ideas. The book is trying to defuse and disarm the critics but it's not getting mass media publicity.

Q: The main criticism leveled at Bernal's argument, which can also be said of your book, is that you both rely heavily on myth and legend, for example, in your use of Herodotus.

A: That is a bogus criticism. Neither Bernal nor I rely on legends. We use legends as a line of inquiry to corroborative evidence. British anthropologist Arthur Evans discovered the Palace of Minos in the same way. He was led in part by the legends and folk beliefs of the Cretan people. Heinrich Schliemann's discovery of Troy was guided by Homer.

Q: Your discussion of the Pyramid of Amphion in Greece is fascinating - why haven't the pyramids of Greece received more attention from Afrocentrists or scholars of other persuasions?

A: The Greek archaeologist Theodore Spyropoulos showed us around one pyramid. It occupies a commanding position overlooking the plain of Argos, where many legends took place. On the highway outside Argos, a sign says, "The Pyramid of Elenizo," but no explanation is given. They say it's a mystery who built it. The site itself, unlike others, is overgrown with grass. Spyropoulos thinks the pyramid is being deliberately ignored for political reasons. Greeks don't like the idea of others having built their civilization. There's a "we did everything" attitude, a knee-jerk nationalism, not so much racism.

While excavating in a pyramidal structure near Thebes, Spyropoulos found areas underground, subterranean tunnels and channels, which he felt were tombs. He thought he could find belongings and royal treasures but he was prevented from proceeding. This was the 1970s, a dictatorship was in power, and he was ordered to leave Thebes. Most Afrocentrists are not even aware of the Greek pyramids. I give credit to Bernal who mentions them in *Black Athena II*. There is a book out in Greek called *The Pyramids of Greece*. I haven't read the book, but I'm told it is skeptical and downplays Egyptian influence.

Q: You say there's a double standard at work when white critics of Afrocentrism say it's wrong for black Americans to identify with ancient Egypt. As you write, "an Anglo-Saxon descended from wild Germanic tribes could legitimately take pride in his cultural inheritance -- however distant and tenuous -- from ancient Greece. But a black African must not take pride in ancient Egypt." Can you elaborate on this point?

The standard talking point of people who attack Afrocentrism is, "I'm Scottish, I don't claim a Greek civilization." That's a lie. Speaking as a European American myself, the European Americans who say they don't think of themselves as European, as not considering Europe as their heritage, are lying through their teeth. Every white European American

has a claim to every European civilization.

In the introduction to *Black Spark, White Fire*, I say I'm proud of European culture. I say that in my opinion, *The Iliad* and *The Odyssey* are the two greatest works of literature. I don't set out to beat up on either of the two cultures [European and African]. Any person who does not have self-respect, respect for their own heritage, cannot respect others.

Q: You address the question of whether the Egyptians were "black," and you conclude that whether the ancient Egyptians were "black" depends on how you define black. But you make a strong case that the Egyptians were "biologically African." Can you discuss this distinction?

A: Africa is a distinct entity. Historically there has been limited access to the continent. People on the African continent are genetically distinct. The fact that people look different -- that there is a gradation in skin color and hair fuzziness the more north you get - is less important than the evidence provided by Shomarka Keita [a bio-anthropologist at Howard University] that Egyptians evolved in Africa, and have more in common with other Africans than with non-Africans from Asia or Europe.

Sickle cell anemia, thought to be limited to Africa, comes up in southern Europe. Cases have come up in Greece and Italy. So are North Africans more like Europeans or are Europeans more like North Africans? Europe was peopled by Africans, who have been seafaring since the Stone Age. So, of course, it all comes down to one's definition of blackness and that's where anti-Afrocentric arguments become problematic.

Loring C. Brace is often cited as someone who's proven that the ancient Egyptians weren't black. He measures skulls and runs craniological evidence through computers, and concludes that sub-Saharan Africans are black, and Egyptians are in a group more similar to Europeans -- but he also considered Nubians and Somalis more like Europeans. And yet the evidence is there to be seen. Many modern Egyptians, many of them descendants of ancient Egyptians, look black. Why measure skulls and use a computer for this conclusion? Ethiopians and Somalis have been described as Caucasoid before; there is a double standard here, too.

Scholars cannot have more than one definition of blackness - the one-drop rule for the US, and for Africa the 19th century standard of the "true Negro" of the original black race with the darkest of complexions and the most Negroid of features. In the 19th century, people in Africa without the most pronounced Negro features were not considered black. The Somalis were considered Hamitic. The differences

you see in Africa were not caused by marriage with [non-African] outsiders -- Africans evolved that way. Do Somalis look more European with their features or do Europeans look more like Somalis?

Q: Would you call yourself an Afrocentrist?

A: I'm wary of the phrase "Afrocentrist," just as I'm wary of any political label. I wouldn't call myself an Afrocentrist. I'm not about being Afro-centered. I'm Euro-centered. My book is Eurocentric, it's about the colonization of Europe by Egyptians. Europe is the center of my intellectual world. But my book is sympathetic to Afrocentrism. And again, you don't have to beat up on another culture to be proud of your own. I'm proud to be Russian Jewish and Mexican American, and I have no problem with the idea that Africa colonized much of Europe

| 2843|2002-07-02 13:54:14|Derrick, Alexander|Re: Which proves the original Western European was white!|

I'd be interested in hearing an Ethiopian opinion.

As for the study that Troglodyte posted Ethiopia is the child of a proto-Niger Congo, bantu, and aboriginal african mother.

The study also notes that Caucasoid features in the Ethiopian population are postulated to be a result of Caucasoid influence. There is no evidence presented in that study to substantiate those claims, and the Asian **DdeH10394A/Iul10397(++)** mtDNA haplotype adds further substance to the "out of Africa" model. Lastly the Caucasoid presence is only discussed in terms of a possible recent middle eastern migrations into Ethiopia, and this gene flow is indicated via the y-chromosome. Arab or possibly afro-asiatic expansions are indicated in +/- 25% of sampled population.

Ethiopia is the daughter of African dust, not the Caucas mountain.

The study also proposes but does not substantiate that there is an ancient Caucasoid influence on the Khosian population.

Is there more recent data regarding this proposition?

B.A.Derrick

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Tuesday, July 02, 2002 12:48 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Which proves the original Western European was white!

there is an ethiopian scholar that frequents this board.maybe we should ask him about this. i have seen many theories about the origins of the ethiopians. many studies claim that geez script came from the sabeans. from what i understand geez have been proven by many linguist as a native language. sabeans script is much different. there is another theory that suggest that sabeans originated in ethiopian and further spread out.

| 2844|2002-07-02 13:59:39|mansu\_musa|Re: Philippe Rushton and his crew|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> Paul, excellent post. As you already know, these proud

racist "scientists" are political activists that have no serious scholarly credibility outside of their make-believe world of white superiority. Anyone who cites sources such as Philippe Rushton is not serious and has no credibility outside of the insane world of white racial myths and dogma.

>

> There are 7 principle methods that propagandists use to

misrepresent and falsify information, and these "scientists" and their political followers make full use of each of these devices. I just completed teaching a "7 Step Primary Research Methods Course," and in the last unit of the course I covered with the students how to identify each of these 7 methods. A number of the students stated that this was their favorite unit, because it gave them the additional tools to dismantle bogus arguments.

>

> Advancing the work,

>

>

> Prof. Manu Ampim

>

>

> -----

-----

>

>

>

>

>

>> An article on the scientists still proud to be racists.

>>

>> Regards,

>> Paul Kekai Manansala

>> <http://home.attbi.com/~a.manansala/afro.htm>

>>

>> ---

>> Mail&Guardian, Friday, October 18, 1996

>>

>> The scientists who are proud to be racists

>>

>>

>> Race scientists say intelligence is built into

>> our genes - should we believe them? Gary



> > Younge reports from London  
> >  
> >  
> > CHRISTOPHER BRAND (pictured left) is proud to  
> > be a racist. Not a mad, bad racist who sticks lit  
> > fireworks through Asian people's letterboxes, or a  
> > violent nutter who attacks black people on  
> > the streets with broken bottles. Brand is a  
> > "scientific racist". He does not think black people are  
> > less intelligent than whites. He knows it.  
> >  
> > To prove what he believes is a basic and irrefutable  
> > truth, Brand recently wrote a book, The g Factor,  
> > General Intelligence and Its Implications, and backed  
> > up his assertions with graphs, charts and matrices. The  
> > New York publishers, John Wiley & Sons, hailed it as  
> > "a well argued, critical review" written by a man "well  
> > known for his contributions to research and debate on  
> > intelligence and personality".  
> >  
> > Then things started to go horribly wrong. In an  
> > interview  
> > with a British newspaper, Brand, a lecturer at  
> > Edinburgh  
> > University, expanded his views on race and went on to  
> > claim that single mothers should be encouraged to mate  
> > with higher-IQ males in order to widen the gene pool of  
> > their offspring.  
> >  
> > The publishers withdrew the book. "The management  
> > does not want to support these views by disseminating  
> > them, or be associated with a book that makes  
> > assertions we find repellent," a representative said.  
> >  
> > Shortly afterwards, students voted to have Brand  
> > removed from his teaching responsibilities. The next  
> > day, Edinburgh University's principal, Sir Stewart  
> > Sutherland, said he found Brand's views "false and  
> > obnoxious".  
> >  
> > Brand is down but by no means out. For in the small but  
> > vocal academic world of race scientists - those who  
> > believe there is a genetic link between race and  
> > intelligence - on both sides of the Atlantic, his  
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> > experience serves as a sado-masochistic initiation

> > ceremony, a rite of passage for those who have  
> > mastered the art of creating the controversy of which  
> > they then claim to be the victims.  
> >  
> > They are a close-knit group who follow each others'  
> > work avidly, phone each other at home regularly and  
> > express a chorus of well-orchestrated disgust in the  
> > national press each time one of them is lambasted for  
> > putting an academic spin on tired racist myths.  
> >  
> > "The mythology of martyrdom among race scientists is  
> > so strong that it is highly unlikely they would not be  
> > aware of what the likely consequences of their theories  
> > would provoke," says Marek Kohn, author of The Race  
> > Gallery: The Return of Racial Science.  
> >  
> > Most hardline is Roger Pearson, born in Britain but  
> > living in the United States. He argues that Nordic  
> > people  
> > are the highest form of life nature has produced and  
> > has  
> > set out a vision of a "supergeneration", a genetically  
> > engineered master race. In 1982, Pearson received a  
> > letter of congratulation from then US president Ronald  
> > Reagan for his contribution to the conservative cause.  
> > Pearson has taught at several colleges and  
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> > the US, and has a track record in ultra-right  
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> > Kohn describes as "a refuge for race scientists who  
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> > Then comes the emeritus professor of psychology,  
> > Richard Lynn, who recently retired from the University  
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> > describes himself as scientific racist. "If we are  
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> > about people who believe there are genetic differences  
> > between the races, then I am definitely a scientific  
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> > conducted in Africa which suggests half the black  
> > population of the continent is mentally retarded.  
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> > Occupying the middle ground is Jean Philippe Rushton,  
> > a professor of psychology at the University of Western  
> > Ontario, Canada, who, according to Kohn, "would  
> > never describe himself as a racist". Among other  
> > things,  
> > Rushton believes black people's brains are smaller than  
> > those of other races, leaving them less intelligent but  
> > more highly sexed and aggressive.  
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> > Rushton is reported to have paid 150 participants - 50  
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> > penis size. His conclusion? "It's a trade-off: more  
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> > It was "the most explosive article in the history of  
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> > The Science and Politics of Racial Research.  
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> > Jensen says: "The reaction was incredible, and mostly  
> > hostile. I had to have bodyguards and was constantly

> > threatened. It just shows how things have changed. You  
> > can talk about these things now and nobody bats an  
> > eyelid."

> >

> > That is not quite true.

> > When Charles Murray

> > (pictured right) and the

> > late Richard Herrnstein

> > released their book, The

> > Bell Curve, two years

> > ago, Murray was

> > branded by the New

> > York Times as "the most

> > dangerous man in

> > America". The book

> > claimed that while the

> > great majority of blacks

> > might lead socially useful

> > lives, they are

> > biologically inferior in intelligence to whites.

> >

> > The Bell Curve disclosed little that Jensen had not

> > said

> > 25 years before, but packaged it in a more palatable

> > form at a time when the US was obsessed with the race

> > issue. It sold 400 000 copies, and race scientists

> > believe

> > it gave their cause an enormous boost.

> >

> > The central tenet all race scientists share is that

> > the IQ of

> > black people is 15 points lower than white people, and

> > that this cannot be explained away by societal

> > factors -

> > "it is in their genes". So, in what they

> > call "matching for

> > socio-economic status", a university-educated black is

> > still 15 IQ points down on a university-educated

> > white.

> >

> > "Almost the full Afro-American deficit could be

> > detected in children as young as three years, born to

> > black mothers who were themselves college-educated,

> > married and had no pregnancy complications or health

> > problems," writes Brand in The g Factor.

> >

> > Most also adhere to an ethnic league table of  
> > intelligence, which Lynn terms the "Oriental,  
> > Caucasian,  
> > Negro gradient. Orientals have a fractionally higher IQ  
> > than Caucasians, who in turn have a far higher IQ than  
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> > Ask Brand if he really believes all this and he will  
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> > a loud laugh. "I don't believe you are asking me that  
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> > Actually, psychologists of great repute are lining up  
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> > than  
> > between different 'races'."  
> >  
> > (-- Mail&Guardian Friday, October 18, 1996)  
> >  
> > To unsubscribe from this group, send an email to:  
> > Ta\_Seti-unsubscribe@y...  
> >  
> >  
> >

> > Your use of Yahoo! Groups is subject to

<http://docs.yahoo.com/info/terms/>

> >

> >

> >

they should have also included marc levin to that category. marc levin a racist jew who taught at new york city college believes that black people are more violent and have genes that makes them criminals.

he is also a big advocate for people like rushto, hamerstien, and others who play the racial intelligence game. there is a racist web site on the net called upstream that uses racist quotes from racist people and tries to pass people like dinesh dsouza as a political genius, which is also founded by olrin foundation.

| 2845|2002-07-02 14:02:33|kcam23063@aol.com|Re: Rashidi's Claims|

In the phrase about the samurai having black blood, why is it assumed that it means the blood of black people, and not the color of the blood? I don't think that every time the word, "black," is mentioned in any text, that it is always in reference to Black people.

As far as the Ainu, I was taught in elementary school only that they are a hirsute group (called the "hairy Ainu"). Subsequently, Europeans began stating the Ainu stemmed from an early Caucasoid tribe in Japan. I have only seen one hirsute Japanese in my lifetime.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/2/02 1:24:07 PM Pacific Daylight Time, boogie\_down\_black@yahoo.com writes:

i have talked to modern japanes people at work and i have asked them about the Ainu. I was told that yes they are black in the snse that they have dark skin (brownish) and curly hair. It is also interesting to note (linguist help me with this one): Canada = Inuit, USA = Ani, Caribbean = taino, and africa = anu/ani.  
**Mace Windu** wrote:

ah. now you're in my area. :)

I too had problems with the black Samuari bit, even with the saying "for a samuari to be brave he must have a bit of black blood..." That just has never been good enough information for me. However I truly have never studied the entire topic indepth. But I know he is speaking of Sakanouye Tamuramaro. And it wasn't Rashidi's claim originally, but one made by a Dr. Alexander Chamberlain (1865-1914). Ideas of blacks in early Japan aren't Rashidi's origin, but were part of early anthropologists like Neil Gordon Munro, Roland Dixon and more. Even the late Leopold Senghor of Senegal bought

into such ideas.

Blacks in Japan isn't a far-fetched idea, as all types of Melanasiatics and other Africoids pop up in various parts of Asia and the South seas. If they could get to Fiji, they could get to Japan. HOWEVER, I personally have never found any information to convince me that ideas of blacks in early Japan are credible---even if I believe it is possible. Thus I do not repeat such things and certainly shy away from ideas of black samurai. I think more information is needed (at least for me) before such claims can be called sound.

I've never spoken with Rashidi on this directly. But when I asked him once about his claims that the Ainu of Japan were black (something I didn't buy), he said he had backed away from such assertions as well---again not something he originated but had repeated from other sources. I think this is one of the drawbacks of doing secondary research. The Ainu are still however claimed by white anthropologists, some of them mainstream, as being "Caucasian"---though I don't buy that either and contend they are just a variation of Mongloid Asians.

As for the Shang Dynasty being black, I thought that was James Brunson making that claim (at least for black Shang dynasty members). I thought Rashidi was speaking of blacks who lived in the region at the time, not of actual Shang royal figures. But I could be wrong---been a long time since I looked over "African Presence in Early Asia."

As regarding blacks in Northern Europe, well...the Vikings in their epics speak of running into blacks (probably black-a-moors) on ships. So again, not improbable---though I tackle every specific claim to see if the evidence stacks up.

But I understand what you're speaking of now. There are some claims by scholars of all types that I often am skeptical about (the Multiregional theory of hominid evolution being a key example, and notions of neanderthal-sapiens hybrids). Point is, I guess one has to have skepticism in whatever is read and challenge those making the claims to better present their evidence.

When I talk about blacks in Asia, I usually am careful to say Africoid rather than African---with a specific statement as to where I contend these blacks came from, not linking them to modern day Africans culturally or genetically. Furthermore I point out regions where they may have existed, but within reason and perspective. I am probably more apt to talk about Africoid types in medieval Funan \*along\* with Mongloid types, rather than make it "racially/phenotypically" homogenous. I don't necessarily think because there were blacks in a certain region, that this meant the population was majority black or that such figures were in leadership positions.

Rashidi has a yahoo site if I'm not mistaken. You might want to bring up some of your critiques to him, which I agree are valid when they are specific. Who knows, maybe he has some new answers or even perhaps revisions to his ideas.

DG

-----

mansa\_musa said:

- > yeah, but what about the claims like of the black samurai. he claims
- > that there was black presence in places like northern Europe, but
- > like I said he makes some good points, but then also piles on bogus
- > claims. he also claims the Shang dynasty was black

| 2846|2002-07-02 14:02:39|Mace Windu|Re: Rashidi's Claims|  
Western mainstream academia has tossed the Ainu from one racial category to another. They have been deemed related to Australoids on the one hand and Caucasoids on the other.

I don't see the Africoid linkage with them--- at least by phenotype. I CERTAINLY don't agree with modern assertions that they are physically more similar to European peoples (the main reason cited is often their body hair). The idea is that they were Asian Caucasoids who intermixed with Mongloids. So they LOOK Mongloid Asian, but they're really white. Sound familiar? In essence it's an Asian Hamitic theory.

I know one theory that seems most plausible to me is that the phenotype deemed Mongloid is as diverse in variation as Africoid or Europoid. And thus the Ainu simply represent perhaps one of these versions of Mongloid, rather than being some long lost outpost of aboriginal whites.

Some photos of the Ainu:

[http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait\\_65.JPG](http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait_65.JPG)

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Ainu means "human."

There ARE Africoid types throughout Asia (from the Andaman Islanders to the Fijians). I just can't say the Ainu are included here.

DG

-----

boogie down said:

> i have talked to modern japanes people at work and i have asked them  
> about the  
> Ainu. I was told that yes they are black in the snse that they have  
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> help me with  
> this one): Canada = Inuit, USA = Ani, Caribbean = taino, and africa =  
> anu/ani.  
| 2847|2002-07-02 14:04:17|mansu\_musa|Re: Philippe Rushton and his crew|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "Manu Ampim" wrote:  
> > Paul, excellent post. As you already know, these proud  
> racist "scientists" are political activists that have no serious  
> scholarly credibility outside of their make-believe world of white  
> superiority. Anyone who cites sources such as Philippe Rushton is  
> not serious and has no credibility outside of the insane world of  
> white racial myths and dogma.  
> >  
> > There are 7 principle methods that propagandists use to  
> misrepresent and falsify information, and these "scientists" and  
> their political followers make full use of each of these devices.

I

> just completed teaching a "7 Step Primary Research Methods Course,"  
> and in the last unit of the course I covered with the students how

to

> identify each of these 7 methods. A number of the students stated  
> that this was their favorite unit, because it gave them the  
> additional tools to dismantle bogus arguments.  
> >  
> > Advancing the work,

>>  
>>  
>> Prof. Manu Ampim  
>>  
>>  
>> -----

--  
> -----  
>>  
>>  
>>  
>>  
>>  
>>  
>>> An article on the scientists still proud to be racists.  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala  
>>> <http://home.attbi.com/~a.manansala/afro.htm>  
>>>  
>>> ---  
>>> Mail&Guardian, Friday, October 18, 1996  
>>>  
>>> The scientists who are proud to be racists  
>>>  
>>>  
>>> Race scientists say intelligence is built into  
>>> our genes - should we believe them? Gary  
>>> Younge reports from London  
>>>  
>>>  
>>> CHRISTOPHER BRAND (pictured left) is proud to  
>>> be a racist. Not a mad, bad racist who sticks lit  
>>> fireworks through Asian people's letterboxes, or a  
>>> violent nutter who attacks black people on  
>>> the streets with broken bottles. Brand is a  
>>> "scientific racist". He does not think black people are  
>>> less intelligent than whites. He knows it.  
>>>  
>>> To prove what he believes is a basic and irrefutable  
>>> truth, Brand recently wrote a book, The g Factor,  
>>> General Intelligence and Its Implications, and backed  
>>> up his assertions with graphs, charts and matrices. The  
>>> New York publishers, John Wiley & Sons, hailed it as  
>>> "a well argued, critical review" written by a man "well  
>>> known for his contributions to research and debate on

>>> intelligence and personality".

>>>

>>> Then things started to go horribly wrong. In an interview with a British newspaper, Brand, a lecturer at Edinburgh University, expanded his views on race and went on to claim that single mothers should be encouraged to mate with higher-IQ males in order to widen the gene pool of their offspring.

>>>

>>> The publishers withdrew the book. "The management does not want to support these views by disseminating them, or be associated with a book that makes assertions we find repellent," a representative said.

>>>

>>> Shortly afterwards, students voted to have Brand removed from his teaching responsibilities. The next day, Edinburgh University's principal, Sir Stewart Sutherland, said he found Brand's views "false and obnoxious".

>>>

>>> Brand is down but by no means out. For in the small but vocal academic world of race scientists - those who believe there is a genetic link between race and intelligence - on both sides of the Atlantic, his recent experience serves as a sado-masochistic initiation ceremony, a rite of passage for those who have mastered the art of creating the controversy of which they then claim to be the victims.

>>>

>>> They are a close-knit group who follow each others' work avidly, phone each other at home regularly and express a chorus of well-orchestrated disgust in the national press each time one of them is lambasted for putting an academic spin on tired racist myths.

>>>

>>> "The mythology of martyrdom among race scientists is so strong that it is highly unlikely they would not be aware of what the likely consequences of their theories would provoke," says Marek Kohn, author of *The Race Gallery: The Return of Racial Science*.

>>>

>>> Most hardline is Roger Pearson, born in Britain but living in the United States. He argues that Nordic

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<http://www.ferris.edu/isar/homepage.htm>

check out this link

it documents academic racism

| 2848|2002-07-02 14:04:22|Derrick, Alexander|Re: Ethiopian is African (formerly some ridiculous troglodyte musli)

Ooops. Please excuse my sloppy genetics its been more than 10 years since I studied at university.

The population sampled had +/- 25% middle eastern(Caucasoid) gene frequency indicated on the y-chromosome.

Also the study seems biased and a little out of date. They intimate that the Ethiopian negroid element only arrived in the country as early as the 8th millennium B.C. This data comes from the [Encyclopedia Britannica, 1964.](#)

HOW ABOUT SOME RECENT AFRICAN BASED SOURCES?!?!?!?

No more drama!

B.A. Derrick

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Tuesday, July 02, 2002 1:54 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** RE: [Ta\_Seti] Re: Which proves the original Western European was white!

Arab or possibly afro-asiatic expansions are indicated in +/- 25% of sampled population.

| 2849|2002-07-02 14:09:16|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mace Windu wrote:

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- > the Ainu from one racial category to another. They
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- > And thus the Ainu simply represent perhaps one of
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>

>

[http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait\\_65.JPG](http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait_65.JPG)

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africa =

>> anu/ani.

i heard on message board that someone claimed the aniu talked about little black dwarves that lived in japan before them. i don't know how true this is. maybe there was a fridcoid negriot population before the aniu. by the way are the aniu related to the jomon culture in japan. whatever the aniou are the japanese don't like them and treat them terrible.

| 2850|2002-07-02 14:11:59|djahuti.geo|Re: Racial Perspectives [Turks]|  
"Population distributions of HG 9 and network 1.2 show that their occurrence in the surveyed area is not due to the spread of people from a single parental population but, rather, to a process punctuated by at least two phases."

The information you cite clearly suggests more than a single population for the proscribed region at its earliest date. As for the time of Central Asian influences, you should read up on the Huns who had been present well before the last millennium. With all the invasians and trade markets to have taken place in this area throughout the ages, it is simply sheer fantasy to entertain any notion of these people being less mixed than any others.

"I really don't understand the Afrocentric fascination with these lans  
> which do not concern you. You have no place in Europe or Asia Im  
> afraid to say. Why shun Africa rich black history for a few mere  
> morsels of Europe?"

Would that I could ask the revers question, but then, that would be rather redundant.

Djehuti Sundaka

--- In Ta\_Seti@y..., "trogodyta" wrote:

> > Please read what you have quoted and contemplate its implications  
> as  
> > far as the idea of "pure European Greeks" are concerned.  
>  
>  
> That is very easy. The study outlined the gene flow in the Turkish-  
> Greek which is the ORIGINAL Anatolia. These are from where many  
> Europeans came during the Neolithic. HG 9 and network 1.2 are  
> caucasoid markers, not Mongloid as they are Mediterranean Neolithic  
> genes. Now since any central Asian people didn't arrive until the  
> start of this millennium, by nomadic Turkmen groups from Central  
> Asia, then we know the Neoilthic is much earlier, by a few thousand  
> years. Anatolians is the name of the Caucasoid people who inhabited  
> modern day Turkey. The original name was Anatolia which of course

> became Turkey because of the Turkic language and groups. The impact  
> of these Central Asians on modern day Turkey is estimated at 30%. As  
> you can see, Turkey is predominantly Caucasoid.

>

> And I do not believe in the purity of races, but I can safely state  
> that Greeks are the closest a European gets to being just that! I  
> really don't understand the Afrocentric fascination with these lands  
> which do not concern you. You have no place in Europe or Asia I'm  
> afraid to say. Why shun Africa rich black history for a few mere  
> morsels of Europe?

>

>

> DNA diversity and population admixture in Anatolia.

>

> Di Benedetto G, Ergüven A, Stenico M, Castri L, Bertorelle G, Togan  
> I, Barbujani G.

>

> Dipartimento di Biologia, Università di Ferrara, I-44100 Ferrara,  
> Italy.

>

> The Turkic language was introduced in Anatolia at the start of this  
> millennium, by nomadic Turkmen groups from Central Asia. Whether  
that

> cultural transition also had significant population-genetics  
> consequences is not fully understood. Three nuclear microsatellite  
> loci, the hypervariable region I of the mitochondrial genome, six  
> microsatellite loci of the Y chromosome, and one Alu insertion (YAP)  
> were amplified and typed in 118 individuals from four populations of  
> Anatolia. For each locus, the number of chromosomes considered  
varied

> between 51-200. Genetic variation was large within samples, and much  
> less so between them. The contribution of Central Asian genes to the  
> current Anatolian gene pool was quantified using three different  
> methods, considering for comparison populations of Mediterranean  
> Europe, and Turkic-speaking populations of Central Asia. The most  
> reliable estimates suggest roughly 30% Central Asian admixture for  
> both mitochondrial and Y-chromosome loci. That (admittedly  
> approximate) figure is compatible both with a substantial  
immigration

> accompanying the arrival of the Turkmen armies (which is not  
> historically documented), and with continuous gene flow from Asia  
> into Anatolia, at a rate of 1% for 40 generations. Because a  
military

> invasion is expected to more deeply affect the male gene pool,  
> similar estimates of admixture for female- and male-transmitted  
> traits are easier to reconcile with continuous migratory contacts

> between Anatolia and its Asian neighbors, perhaps facilitated by the  
> disappearance of a linguistic barrier between them. Copyright 2001  
> Wiley-Liss, Inc.

>

> <http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?>

> cmd=Retrieve&db=PubMed&list\_uids=11385601&dopt=Abstract  
| 2851|2002-07-02 14:23:09|Mace Windu|Re: Rashidi's Claims|

My point exactly Karen. If there is some evidence that "black" here means more than just a symbolic reference and has some racial significance, I could put more value into it. Perhaps those who use this quote have more information upon it that I am not privy to.

But I think you have to realize that the idea of a black samurai is directly tied into the Ainu. Western scholars have been tossing them from race to race. It was inevitable that someone black would find these early white scholars ideas of the Ainu possibly being Australoid or Oceanic Africoids (though they have now been fully admitted to the Caucasoid racial category).

The idea that the Ainu were the first samurai is another contention first postulated by white scholars. In fact, none other than C. Loring Brace (mr. race man himself) contends that the Ainu are the ancestors of the revered Samurai.

My point is that there is a line of reasoning to the entire black samurai hypothesis. It wasn't just pulled out of the air. Now I may not agree with it (in fact, I don't). BUT I can see how others may have reached their conclusions. The link lies mainly with the Ainu and their racial ambiguity---at least as given by western scholars.

Surprisingly enough, Brace actually \*denies\* (as far as I have seen) that the Ainu have a Caucasian connection---though that is the most popular ideology. He must have reached his "CAUCASIAN QUOTA" when he whitened-up the entire Nilotic corridor. :) LOL

And yes, the Ainu are in fact considered the \*hairiest\* people in the world---thus not only more hairy than the average Japanese but even more hairy than the average Caucasian. Yet this is one of the key reasons some deem them white (along with their lighter skin and slightly higher nose ridge). My \*white\* physical anthro teacher in undergrad called such reasoning "stupid."

I tend to agree.

DG

-----  
kcamm said:

- > In the phrase about the samurai having black blood, why is it assumed
- > that it
- > means the blood of black people, and not the color of the blood? I
- > don't
- > think that every time the word, "black," is mentioned in any text,
- > that it is
- > always in reference to Black people.
- >
- > As far as the Ainu, I was taught in elementary school only that they
- > are a

- > hirsute group (called the "hairy Ainu"). Subsequently, Europeans
- > began
- > stating the Ainu stemmed from an early Caucasoid tribe in Japan. I
- > have only
- > seen one hirsute Japanese in my lifetime.

| 2852|2002-07-02 14:35:44|Manu Ampim|Philippe Rushton and his crew|

I am adding the link to the Primary Research Course

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

Prof. Manu A.

---

[Manu Ampim](#) wrote:

Paul, excellent post. As you already know, these proud racist "scientists" are political activists that have no serious scholarly credibility outside of their make-believe world of white superiority. Anyone who cites sources such as Philippe Rushton is not serious and has no credibility outside of the insane world of white racial myths and dogma. There are 7 principle methods that propagandists use to misrepresent and falsify information, and these "scientists" and their political followers make full use of each of these devices. I just completed teaching a "7 Step Primary Research Methods Course," and in the last unit of the course I covered with the students how to identify

each of these 7 methods. A number of the students stated that this was their favorite unit, because it gave them the additional tools to dismantle bogus arguments.

Advancing the work,

Prof.Manu Ampim

---

> An article on the scientists still proud to be racists.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

> ---

> Mail&Guardian, Friday, October 18, 1996

>

> The scientists who are proud to be racists

>

>

> Race scientists say intelligence is built into

> our genes - should we believe them? Gary

> Younge reports from London

>

>

> CHRISTOPHER BRAND (pictured left) is proud to

> be a racist. Not a mad, bad racist who sticks lit

> fireworks through Asian people's letterboxes, or a

> violent nutter who attacks black people on

> the streets with broken bottles. Brand is a

> "scientific racist". He does not think black people are

> less intelligent than whites. He knows it.

>

> To prove what he believes is a basic and irrefutable

> truth, Brand recently wrote a book, The g Factor,

> General Intelligence and Its Implications, and backed

> up his assertions with graphs, charts and matrices. The

> New York publishers, John Wiley & Sons, hailed it as

> "a well argued, critical review" written by a man "well

> known for his contributions to research and debate on

> intelligence and personality".

>

> Then things started to go horribly wrong. In an

> interview

> with a British newspaper, Brand, a lecturer at

> Edinburgh

> University, expanded his views on race and went on to

> claim that single mothers should be encouraged to mate

> with higher-IQ males in order to widen the gene pool of

> their offspring.

>

> The publishers withdrew the book. "The management

> does not want to support these views by disseminating

> them, or be associated with a book that makes

> assertions we find repellent," a representative said.

>

> Shortly afterwards, students voted to have Brand

> removed from his teaching responsibilities. The next

> day, Edinburgh University's principal, Sir Stewart  
> Sutherland, said he found Brand's views "false and  
> obnoxious".  
>  
> Brand is down but by no means out. For in the small but  
> vocal academic world of race scientists - those who  
> believe there is a genetic link between race and  
> intelligence - on both sides of the Atlantic, his  
> recent  
> experience serves as a sado-masochistic initiation  
> ceremony, a rite of passage for those who have  
> mastered the art of creating the controversy of which  
> they then claim to be the victims.  
>  
> They are a close-knit group who follow each others'  
> work avidly, phone each other at home regularly and  
> express a chorus of well-orchestrated disgust in the  
> national press each time one of them is lambasted for  
> putting an academic spin on tired racist myths.  
>  
> "The mythology of martyrdom among race scientists is  
> so strong that it is highly unlikely they would not be  
> aware of what the likely consequences of their theories  
> would provoke," says Marek Kohn, author of The Race  
> Gallery: The Return of Racial Science.  
>  
> Most hardline is Roger Pearson, born in Britain but  
> living in the United States. He argues that Nordic  
> people  
> are the highest form of life nature has produced and  
> has  
> set out a vision of a "supergeneration", a genetically  
> engineered master race. In 1982, Pearson received a  
> letter of congratulation from then US president Ronald  
> Reagan for his contribution to the conservative cause.  
> Pearson has taught at several colleges and  
> universities in  
> the US, and has a track record in ultra-right  
> politics. In  
> 1957, he founded the Northern League to foster "the  
> interests, friendship and solidarity of Teutonic  
> nations".  
> He publishes the Mankind Quarterly, a journal which  
> Kohn describes as "a refuge for race scientists who  
> could not accept the Unesco [United Nations  
> Educational, Science and Cultural Organisation]  
> anti-race order".  
>  
> Then comes the emeritus professor of psychology,  
> Richard Lynn, who recently retired from the University  
> of Ulster, in Northern Ireland. Like Brand, Lynn  
> describes himself as scientific racist. "If we are  
> talking  
> about people who believe there are genetic differences  
> between the races, then I am definitely a scientific  
> racist." He has collated evidence from IQ tests

> conducted in Africa which suggests half the black  
> population of the continent is mentally retarded.  
>  
> Occupying the middle ground is Jean Philippe Rushton,  
> a professor of psychology at the University of Western  
> Ontario, Canada, who, according to Kohn, "would  
> never describe himself as a racist". Among other  
> things,  
> Rushton believes black people's brains are smaller than  
> those of other races, leaving them less intelligent but  
> more highly sexed and aggressive.  
>  
> Rushton is reported to have paid 150 participants - 50  
> black, 50 white, 50 Asian - to answer questions on  
> penis size. His conclusion? "It's a trade-off: more  
> brain  
> or more penis. You can't have everything."  
>  
> Rushton expanded his brand of race science in a book  
> called Race, Evolution and Behaviour, which Arthur  
> Jensen, psychologist at the University of California,  
> Berkeley, lauded as "brilliant".  
>  
> Jensen is described as the "high priest" of race  
> scientists  
> and has not always believed there is a genetic  
> difference  
> in intelligence. "Blacks' low-average IQ is due to  
> environmental rather than genetic factors," he wrote in  
> 1967.  
>  
> Two years later, in the Harvard Educational Review,  
> he changed his mind and created a storm that is still  
> raging. "Between half and three-fourths of the average  
> IQ differences between American negroes and whites is  
> attributable to genetic factors," he said.  
>  
> It was "the most explosive article in the history of  
> American psychology, triggering one of the most bitter  
> and scientific controversies since Darwin, and  
> catapulting him from relative obscurity to national  
> prominence", according to William H Tucker, author of  
> The Science and Politics of Racial Research.  
>  
> Jensen says: "The reaction was incredible, and mostly  
> hostile. I had to have bodyguards and was constantly  
> threatened. It just shows how things have changed. You  
> can talk about these things now and nobody bats an  
> eyelid."  
>  
> That is not quite true.  
> When Charles Murray  
> (pictured right) and the  
> late Richard Herrnstein  
> released their book, The  
> Bell Curve, two years



> ago, Murray was  
> branded by the New  
> York Times as "the most  
> dangerous man in  
> America". The book  
> claimed that while the  
> great majority of blacks  
> might lead socially useful  
> lives, they are  
> biologically inferior in intelligence to whites.  
>  
> The Bell Curve disclosed little that Jensen had not  
> said  
> 25 years before, but packaged it in a more palatable  
> form at a time when the US was obsessed with the race  
> issue. It sold 400 000 copies, and race scientists  
> believe  
> it gave their cause an enormous boost.  
>  
> The central tenet all race scientists share is that  
> the IQ of  
> black people is 15 points lower than white people, and  
> that this cannot be explained away by societal  
> factors -  
> "it is in their genes". So, in what they  
> call "matching for  
> socio-economic status", a university-educated black is  
> still 15 IQ points down on a university-educated  
> white.  
>  
> "Almost the full Afro-American deficit could be  
> detected in children as young as three years, born to  
> black mothers who were themselves college-educated,  
> married and had no pregnancy complications or health  
> problems," writes Brand in The g Factor.  
>  
> Most also adhere to an ethnic league table of  
> intelligence, which Lynn terms the "Oriental,  
> Caucasian,  
> Negro gradient. Orientals have a fractionally higher IQ  
> than Caucasians, who in turn have a far higher IQ than  
> blacks."  
>  
> Ask Brand if he really believes all this and he will  
> let out  
> a loud laugh. "I don't believe you are asking me that  
> question," he says. "You won't find any scientist of  
> any  
> repute who has said anything different since the turn  
> of  
> the century."  
>  
> Actually, psychologists of great repute are lining up  
> to  
> rubbish these theories.  
>

> Says Professor Steven Rose, a leading neuroscientist  
> and director of the Brain and Behaviour Research group  
> of the Open University: "We have been over all this  
> ground a very considerable time ago, along with the  
> question of whether IQ measures anything at all.  
> Whether IQ tests are anything to do with intelligence,  
> rather than silly number games, depends on the theory  
> that there is any underlying factor which they  
> call 'g', or  
> crystallised intelligence that can be measured."  
>  
> Rose believes developments in scientific theory have  
> made these views redundant: "Biologists have long since  
> discarded the concept of races. The genetic differences  
> within any given socially defined 'race' are greater  
> than  
> between different 'races'."  
>  
> (-- Mail&Guardian Friday, October 18, 1996)  
>  
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| 2853|2002-07-02 14:47:45|Mace Windu|Re: Rashidi's Claims|

The Jomon are the larger group  
of which the Ainu are thought to  
be the surviving remnants.

PBS has an interesting site on the Ainu.

Origins of the Ainu

<http://www.pbs.org/wgbh/nova/hokkaido/ainu.html>

But they are very careful not to discuss  
anything regarding "Caucasians" or "Australoids"  
in regards to the Ainu. But glance in any encyclopedia,  
and you'll still find Eurocentric notions of a  
Caucasian origins of the Ainu.

Its regrettable white academia doesn't root out and hunt down its own fallacies as quickly as it tries to pounce on anything deemed "Afrocentric" or "African-centered."

As for black dwarves in Japan, indeed there are reports of a "Negrito" population that may have first inhabited Japan---probably akin to the Andaman Islanders. Here's a site by an ethnologist on it. Note it is dated 1904 however:

<http://www.bohol.ph/books/nz/nz.htm>

And yes, the Ainu are treated as lesser people by many Japanese (historically). It is why ideas of the Ainu being the first samurai are so controversial in Japan. The Ainu maintain a close political tie with Australian natives, as the two often link their struggle. Of interest is that many of them also believe they are linked to each other (indigenous Australians and the Ainu).

DG

-----  
mansa musa said:

> i heard on message board that someone claimed the aniu talked about  
> little black dwarves that lived in japan before them. i don't know  
> how true this is. maybe there was a fridcoid negriot population  
> before the aniu. by the way are the aniu related to the jomon culture  
> in japan. whatever the aniou are the japanese don't like them and  
> treat them terrible.

| 2854|2002-07-02 15:04:47|mansu\_musa|Re: Did African Explorers Civilize Ancient Europe?  
An Interview wit|

--- In Ta\_Seti@y..., Mace Windu wrote:

> I have always found Poe's ideas of Greco-African contact  
> interesting, in light of his conservative political stances. Does  
> anyone know where I can find some academic reviews of  
> this work---something objective?

>

>

> DG

>

> -----

-----

>

> Did African Explorers Civilize Ancient Europe? An Interview with

Richard

> Poe

>

> by Hisham Aidi

>

> Ancient Egypt has long held tremendous fascination and symbolism for

> African Americans as a source of identification and pride. Ancient

> Egyptian imagery appears in African American popular culture and

> religion, and narratives of ancient Egyptian grandeur and glory

hold a

> special resonance for many African Americans. On any given day on

> Harlem's bustling 125th Street, for example, one might encounter a

> religious group called the Islamic Hebrew Nubians who

don "Pharaonic"

> robes and turbans and preach to pedestrians about the lost tribes of

> Egypt, while young African Americans shop for clothing at Nefertiti

> Fashions or marvel at the artifacts displayed in a store called

Yaiqab's

> Treasures of Egypt.

>

> Although many African Americans seem to take Egypt's African

heritage

> for granted, scholars have long debated the origins of ancient

Egyptian

> culture and society. Confronted with the archaeological remains of

an

> obviously impressive and advanced ancient culture in Africa, many

19th

> century European scholars insisted that Egyptian civilization must

have

> originated in Europe or the Near East. This idea has been

challenged by

- > many subsequent researchers, perhaps most influentially by Martin
- > Bernal, whose *Black Athena: The Afroasiatic Roots of Classical*
- > *Civilization*, Vol. 1 (Rutgers University Press, 1989) triggered

numerous

- > debates. Bernal not only rejected the idea that ancient Egypt was a
- > poor cousin to ancient Greece, as had often been proposed, he argued
- > that in fact, Greek civilization was massively indebted to African

and

- > Asian influences, primarily to the Egyptians and Phoenicians.

Recently,

- > Bernal's thesis has received strong support from unlikely quarters,

from

- > conservative political commentator Richard Poe.
- >
- > In *Black Spark, White Fire: Did African Explorers Civilize Ancient*
- > *Europe?* (Prima Publishing, 1999), Poe, an award-winning author,

follows

- > historical and archaeological clues from southern Egypt as far

north as

- > ancient Colchis, the modern nation of Georgia. He demonstrates that

the

- > ancient Egyptians were a seafaring people, who traveled as far as
- > southern Russia and colonized parts of southern Europe, including
- > Greece. Poe scrutinizes the words of the ancient Greek historian
- > Herodotus (450 BC), who observed that the Colchians looked like the
- > Egyptians (he described them as "melagchroes," which means
- > "black-skinned," and "onlotriches," which means "woolly-haired")

and,

- > like them, practiced circumcision. Poe discusses archeological

evidence

- > including Colchian linen, which, like Egyptian linen, was woven

on "a

- > vertical two-beam loom, whose distinctive pyramid-shaped weights

have

> been found in abundance in Georgian archaeological sites."

>

> In light of such evidence, Poe asks, "If the Egyptians would sail

250

> miles to buy pine wood in Byblos, and 900 miles to obtain gold,

incense,

> and exotic beads of Ethiopia, why would they not have sailed 560

miles

> to Greece in whose markets all the riches of Europe could be found?

> Scholars have never provided a satisfactory answer to this

question."

> Poe draws our attention to astonishing evidence of an Egyptian

presence

> in ancient Greece, including the Pyramid of Amphion.

>

> Towards the latter part of his 500-page book, Poe addresses another

> explosive topic: the race of the ancient Egyptians. "Were the

Egyptians

> black?" Poe asks, echoing a question long debated by scholars. The

> answer to this question, Poe argues, depends on what standard or

> definition of blackness is adopted; if the "one-drop rule" commonly

used

> in the US is used, then most Egyptians would have qualified as

black, he

> argues. He states emphatically, however, that the ancient Egyptians

> were "biologically African," and musters cultural, archaeological,

and

> scientific evidence to demonstrate that the original Egyptians

evolved

> in Africa, not, as had been argued by some scholars, in the Near

East or

> Mediterranean. Poe also highlights Egyptian customs which came from

> regions further south, including the Egyptian habit of mummifying

the

> dead, ancestor worship, circumcision, and clapping and wearing

animal

> masks during religious rites. "The evidence is strong -- and

stronger

> all the time -- that large portions of Egyptian culture can indeed

be

> traced to the heart of Africa," Poe writes.

>

> Finally, Poe argues that since white Americans often tend to lay

claim

> to ancient Greece, African Americans should have every right to

identify

> with ancient Egypt, offering a powerful rebuttal of conservative and

> liberal attacks on Afrocentrism. Prof. Molefi Asante of Temple

> University, one of Afrocentrism's key theorists, has described Poe's

> book as "Brilliant...a classic volume." I recently spoke to

Richard Poe

> by phone in New York City.

>

> Q: Black Spark, White Fire is an intriguing, powerfully argued

book, but

> one of the things that made it particularly interesting to me, and

which

> readers may not know, is that you're a self-proclaimed

conservative. Is

> that right?

>

> A: I am a conservative. I'm a libertarian -- I believe that

government

> is best which governs least.

>

> Q: How has Black Spark, White Fire been received by the public in

> general, and the African American community in particular?

>

> A: As Martin Bernal says, there are different phases of reaction to

a

> controversial idea. The first step is: ignore. The major media,

the

> New York Times Book Review and other major publications, have

ignored

> the book, which is noteworthy because I had some glowing academic

> reviews. The book was warmly received in the black community, for

which

> I am very grateful. However, I envisioned the book for an audience

far

> beyond the black community, reaching a white audience.

>

> The book is designed to convince the most skeptical European-

American.

> As a conservative, I know people who are virulently opposed to these

> ideas. The book is trying to defuse and disarm the critics but

it's not

> getting mass media publicity.

>

> Q: The main criticism leveled at Bernal's argument, which can also

be

> said of your book, is that you both rely heavily on myth and

legend, for

> example, in your use of Herodotus.

>

> A: That is a bogus criticism. Neither Bernal nor I rely on

legends. We

> use legends as a line of inquiry to corroborative evidence. British

> anthropologist Arthur Evans discovered the Palace of Minos in the

same

> way. He was led in part by the legends and folk beliefs of the

Cretan

> people. Heinrich Schliemann's discovery of Troy was guided by Homer.

>



> Q: Your discussion of the Pyramid of Amphion in Greece is

fascinating -

> why haven't the pyramids of Greece received more attention from

> Afrocentrists or scholars of other persuasions?

>

> A: The Greek archaeologist Theodore Spyropoulos showed us around one

> pyramid. It occupies a commanding position overlooking the plain of

> Argos, where many legends took place. On the highway outside

Argos, a

> sign says, "The Pyramid of Elenizo," but no explanation is given.

They

> say it's a mystery who built it. The site itself, unlike others, is

> overgrown with grass. Spyropoulos thinks the pyramid is being

> deliberately ignored for political reasons. Greeks don't like the

idea

> of others having built their civilization. There's a "we did

everything"

> attitude, a knee-jerk nationalism, not so much racism.

>

> While excavating in a pyramidal structure near Thebes, Spyropoulos

found

> areas underground, subterranean tunnels and channels, which he felt

were

> tombs. He thought he could find belongings and royal treasures but

he

> was prevented from proceeding. This was the 1970s, a dictatorship

was

> in power, and he was ordered to leave Thebes. Most Afrocentrists

are not

> even aware of the Greek pyramids. I give credit to Bernal who

mentions

> them in Black Athena II. There is a book out in Greek called The

> Pyramids of Greece. I haven't read the book, but I'm told it is

> skeptical and downplays Egyptian influence.

>

> Q: You say there's a double standard at work when white critics of  
> Afrocentrism say it's wrong for black Americans to identify with

ancient

> Egypt. As you write, "an Anglo-Saxon descended from wild Germanic

tribes

> could legitimately take pride in his cultural inheritance -- however  
> distant and tenuous -- from ancient Greece. But a black African

must

> not take pride in ancient Egypt." Can you elaborate on this point?  
>  
> The standard talking point of people who attack Afrocentrism

is, "I'm

> Scottish, I don't claim a Greek civilization." That's a lie.

Speaking

> as a European American myself, the European Americans who say they

don't

> think of themselves as European, as not considering Europe as their  
> heritage, are lying through their teeth. Every white European

American

> has a claim to every European civilization.  
>  
> In the introduction to Black Spark, White Fire, I say I'm proud of  
> European culture. I say that in my opinion, The Iliad and The

Odyssey

> are the two greatest works of literature. I don't set out to beat

up on

> either of the two cultures [European and African]. Any person who

does

> not have self-respect, respect for their own heritage, cannot

respect

> others.

>

> Q: You address the question of whether the Egyptians were "black,"

and

> you conclude that whether the ancient Egyptians were "black"

depends on

> how you define black. But you make a strong case that the Egyptians

were

> "biologically African." Can you discuss this distinction?

>

> A: Africa is a distinct entity. Historically there has been limited

> access to the continent. People on the African continent are

> genetically distinct. The fact that people look different -- that

there

> is a gradation in skin color and hair fuzziness the more north you

get -

> is less important than the evidence provided by Shomarka Keita [a

> bio-anthropologist at Howard University] that Egyptians evolved in

> Africa, and have more in common with other Africans than with

> non-Africans from Asia or Europe.

>

> Sickle cell anemia, thought to be limited to Africa, comes up in

> southern Europe. Cases have come up in Greece and Italy. So are

North

> Africans more like Europeans or are Europeans more like North

Africans?

> Europe was peopled by Africans, who have been seafaring since the

Stone

> Age. So, of course, it all comes down to one's definition of

blackness

> and that's where anti-Afrocentric arguments become problematic.

>

> Loring C. Brace is often cited as someone who's proven that the

ancient

> Egyptians weren't black. He measures skulls and runs craniological

> evidence through computers, and concludes that sub-Saharan Africans

are

> black, and Egyptians are in a group more similar to Europeans --

but he

> also considered Nubians and Somalis more like Europeans. And yet

the

> evidence is there to be seen. Many modern Egyptians, many of them

> descendants of ancient Egyptians, look black. Why measure skulls

and use

> a computer for this conclusion? Ethiopians and Somalis have been

> described as Caucasoid before; there is a double standard here, too.

>

> Scholars cannot have more than one definition of blackness - the

> one-drop rule for the US, and for Africa the 19th century standard

of

> the "true Negro" of the original black race with the darkest of

> complexions and the most Negroid of features. In the 19th century,

> people in Africa without the most pronounced Negro features were not

> considered black. The Somalis were considered Hamitic. The

differences

> you see in Africa were not caused by marriage with [non-African]

> outsiders -- Africans evolved that way. Do Somalis look more

European

> with their features or do Europeans look more like Somalis?

>

> Q: Would you call yourself an Afrocentrist?

>

> A: I'm wary of the phrase "Afrocentrist," just as I'm wary of any

> political label. I wouldn't call myself an Afrocentrist. I'm not

about

> being Afro-centered. I'm Euro-centered. My book is Eurocentric,

it's

> about the colonization of Europe by Egyptians. Europe is the

center of

> my intellectual world. But my book is sympathetic to

Afrocentrism. And

> again, you don't have to beat up on another culture to be proud of

your

> own. I'm proud to be Russian Jewish and Mexican American, and I

have no

> problem with the idea that Africa colonized much of Europe

here is some evidence that say they could have. i have reserched it and i am curious. there is a small pockets of blacks that were isolated in russia, africana says they were slaves. the other web site says this is impossible due to their location. how much study has been done on these people i wonder. if anybody if an anthropologist i would pay top money to them to study these people. the black people of russia and i am not talking about african immigrants.

522-443, a Greek poet named Pindar described the Colchians, whom Jason and the Argonauts fought, as being "dark skinned". Then around 350 to 400 AD, Church father St. Jerome and Sophronius refered to Colchis as the "second Ethiopia" because of its black population.

[ This information taken from: Patrick T. English, Cushites, Colchians, and Khazars, Journal of Near Eastern Studies, vol 18, January - October 1959, p. 53. ]

Moreover, a black Colchian writer, historian, and ethnographer, Dmitri Gulia (1874-1960) asserted that his peoples heritage stemmed from Sesostris. He published a book called, History of Abkhazia, which shows that the black Colchian people of Southern Russia were really an Abyssinian people of Egypt. he proves this by putting together a vast array of Abkhazian words that matched that of ancient Egypt.

1912, a Russian naturalist by the name of V.P. Vradii found a small colony of Black people in the area of Batumi, which is on the southwestern coast of Georgia in Southern Russia. Vradii noticed that they were quite black in skin color and had very African features, while others were mixed with black and Russian. Vradii published a book about the Black tribe called, Kavkaz. After the publishing of his book, reports of other Black populations around the Black Sea began to flood local media. As other scholars began to travel the land, here in modern times, they too began reporting tribes of Black populations.

[http://www.kcn.ru/tat\\_en/university/ahern/493/mod1.htm](http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm) information on the black russians

But it is undoubtedly a fact that the Colchians are of Egyptian descent. I noticed this myself before I heard anyone else mention it...My own idea on the subject was based first on the fact that they have black skins and woolly hair...and secondly, and more especially, on the fact that the Colchians, the Egyptians and the Ethiopians are the only races which from ancient times have practised circumcision." Herodotus, The History, II, 104 .

Colchis is modern day Russia, located in now the former Soviet republic of Georgia. It is off the shores of the black sea under the prominent stare of the Caucasus mountains. In other words, it is located in Russia near the Caucas mountains. The strange thing about this subject is that Herodotus, known as the father of history, noted that a tribe of Black people were living in Southern Russia in ancient times, near the Caucas mountains. Strange right? Well, not entirely. The neat clue in this story is that the group of people were Black with woolly hair. According to Herodotus, the fact that they were Black was because they were Egyptians, thus giving away the color of the Egyptians in ancient times, before the many conquests the land had suffered.

How did Black Egyptians get to Southern Russia? According to Herodotus, a conquering pharaoh by the name of Senwosret [the Greeks called him Sesostris] conquered most Asia and Asia minor. According to Egyptians priests, interviewed by Herodotus, Sesostris marched through Syria ,Turkey, Colchis, southern Russia, Romania, Bulgaria, and the eastern part of Greece. In Colchis he had left a colony [probably to establish a trade route, because of the rich natural resources of that area. Incidentally Colchis, years later, became a very prosperous trade port].

"In this way he traversed the whole continent of Asia, whence he passed on into Europe, and made himself master of Synthia [ a white, blonde hair-blue eyed area of people] and of Thrace, beyond which countries I do not think that his army extended its march...Returning to Egypt from Thrace [eastern Greece], he came, on his way, to the banks of the river Phasis. here I cannot say with any certainty what took place. Either he of his own accord detached a body of troops from his main army and left them to colonise the country, or else a certain number of his soldiers, wearied with their long wanderings, deserted, and established themselves on the banks of this stream."

Herodotus, The History, II, 103-104

"I asked some questions both in Colchis and in Egypt, and found that the Colchians remembered the Egyptians more distinctly than the Egyptians remembered them. The Egyptians did, however, say that they thought the original Colchians were men from Sesostris's army." Herodotus, The History, II, 104.

Region located along the eastern coast of the Black Sea south of Caucasus (area 8) .

Colchis is the place where Jason and the Argonauts went to conquer the Golden Fleece. It is the birthplace of queen Medea , the sorceress daughter of Phryx, the king of the place, who became Jason's wife.

In his Histories, II, 103-105 <<<http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1>>, Herodotus suggests that Colchis was conquered by an Egyptian Pharaoh named Sesostrius (either Sesostrius I or Sesostrius III, of the XIIth dynasty, who lived in the XIXth century B. C.) and that the people of Colchis were the descendants of Egyptians who stayed there at the time, but modern history has no knowledge of such an expedition by any Egyptian pharaoh, though black communities are known to have existed in the area.

<<http://plato-dialogues.org/tools/loc/colchis.htm>>

CIII. He marched over the country doing this until he had crossed over from Asia <vor?

type=phrase&alts=0&group=typecat&lookup=Asia&collection=Perseus:collection:Greco-Roman> to Europe <vor?

type=phrase&alts=0&group=typecat&lookup=Europe&collection=Perseus:collection:Greco-Roman> and defeated the Scythians <vor?

type=phrase&alts=0&group=typecat&lookup=Scythians&collection=Perseus:collection:Greco-Roman> and Thracians <vor?

type=phrase&alts=0&group=typecat&lookup=Thracians&collection=Perseus:collection:Greco-Roman>. Thus far and no farther, I think, the

Egyptian army went; for the pillars can be seen standing in their country, but in none beyond it. [2] From there, he turned around and went back home; and when he came to the Phasis <vor?

type=phrase&alts=0&group=typecat&lookup=Phasis&collection=Perseus:collection:Greco-Roman> river, that King, Sesostrius <vor?

type=phrase&alts=0&group=typecat&lookup=Sesostrius&collection=Perseus:collection:Greco-Roman>, may have detached some part of his army and

left it there to live in the country (for I cannot speak with exact knowledge), or it may be that some of his soldiers grew weary of his wanderings, and stayed by the Phasis <vor?

type=phrase&alts=0&group=typecat&lookup=Phasis&collection=Perseus:collection:Greco-Roman>.

## THOSE ANCIENT GREEK PYRAMIDS

That's right. Greek pyramids! On Greek soil, at Hellenikon and Ligourio west of Athens in the Argolid region, are two limestone pyramids that are stylistically very much like those at Giza near Cairo. The big difference is size; the Greek pyramids are only the size of a large room compared to the Great Pyramid's height (with

capstone) of almost 500 feet.

When excavations were made around the Greek pyramids in the early 1900s, pottery fragments from the Fourth Century B.C. were found, and it was presumed that the pyramids were also constructed then; that is, about the time of Alexander the Great. Recent dating of crystals from internal surfaces of the limestone blocks using thermoluminescence puts the construction times back two millennia. The Hellenikon pyramid dates to 2730 B.C.; the Ligourio, to 2260 B.C. This means that the Greek pyramids were built in roughly the same time frame as the Egyptian pyramids.

Why would the ancient Greeks want to build miniature pyramids? The classical scholar Pausanias wrote in the Second Century A.D. that the Hellenikon pyramid was a cenotaph for the dead fallen in a fratricidal battle 4,000 years ago. Nobody believed his story until now.

(Hammond, Norman; "Did the Early Greeks Simply Copy the Pyramids of Egypt?" London Times, August 1, 1997. Cr. A.C.A. Silk. Also: Barnett, Adrian; "Written in Stone," New Scientist, p. 11, October 4, 1997.)

While the traditional accounts are at times contradictory and do not prove that Africans actually colonized Greece, archeology has provided supporting evidence such as the pyramids in Greece, all built before 2400 B.C. The pyramid of Amphion, excavated by Greek archeologist Theodore Spyropoulos in 1971, contained 4 gold pendants shaped like lilies and topped with papyroid forms -- a typical Egyptian motif. This pyramid towered more than 100 feet. The vaulted passageway inside contained staircases, niches, and a complex floor plan of branching tunnels that Spyropoulos found "quite similar" to the layout of Egyptian tombs. Potsherds from the tomb were dated in the Early Helladic II period (2900-2400) -- a time during which Greece was not believed to have possessed the technology for such a project.<sup>13</sup>

| 2855|2002-07-02 16:48:35|mansu\_musa|Tomb unearthed in Pyramids Plateau |  
Tomb unearthed in Pyramids Plateau

A tomb dating back to the era of king Mycerinus, the builder of the third Pyramid and one of the kings of the 4th dynasty (2600 years BC), was unearthed, said Minister of Culture and Chairman of the Supreme Council of Antiquities (SCA) Farouq Hosni.

In statements Monday, Hosni said the find was made during a SCA mission's work on a project to rejuvenate the archaeological area south of uphill road leading to the pyramid group of king Chphren to prepare it for visit.

He added the southern area includes several tombs discovered by Egyptian archaeologist Selim Hassan in mid 1920's.

SCA Secretary-General Zahi Hawas said the tomb belongs to senior



craftsman Mer-nsut and is composed of two burial wells and a corridor to place the statue of the tomb inhabitant.

A black granite statue of Mer-nsut in the squatting position and wearing a wig and clad in a white gown was also found, said Hawas.

The SCA Secretary-General said the find was made in the area that hosts several tombs of kings' Chephren and mycerinus' wives and offspring as well as those of state officials and their wives.

Another 60-centimetres-high limestone statue that dates back to king Mycerinus' era was unearthed during a cleaning of a burial well in one of the tombs close to the working area but no inscriptions showing the identity of the statue were found, said Hawas.

The Culture Minister decided to put the two unearthed statues on display in the Egyptian museum in Cairo during its centennial anniversary next December, he said.

<http://www.uk.sis.gov.eg/online/html7/o020722f.htm>

| 2856|2002-07-02 16:59:04|a.manansala@attbi.com|Re: Rashidi's Claims|

- > The Jomon are the larger group
- > of which the Ainu are thought to
- > be the surviving remnants.
- >
- > PBS has an interesting site on the Ainu.
- >
- > Origins of the Ainu
- > <http://www.pbs.org/wgbh/nova/hokkaido/ainu.html>
- >
- > But they are very careful not to discuss
- > anything regarding "Caucasians" or "Australoids"
- > in regards to the Ainu. But glance in any encyclopedia,
- > and you'll still find Eurocentric notions of a
- > Caucasian origins of the Ainu.
- >

DG, practically every major group of people in the world has been tagged as "Caucasoid" at one time or another when if served the propaganda. Even the Bantu have been labeled as caucasoid "Hamites."

The Ainu, though, are maybe one of the "biggies" in the great game of non-white anthropological whites.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2857|2002-07-02 17:44:57|Bradenqp@aol.com|Re: Hollywood/Media and Egypt (was A mature way...)|

In a message dated 7/2/2002 9:31:10 AM Eastern Daylight Time, nnamdi79@yahoo.com writes:

Paul,  
I am an ASCAC member. ASCAC is working on a multi-volume series titled the African World History Project. The first volume is out, the second volume will be released very soon I believe. However I don't know if there's been any discussion about doing something online.

Hi Nnamdi,

Thanks for the response.

It'll be interesting to have the opinions of others on this list, but it is my humble opinion that an organized, coordinated Internet project of some sort by the core Afrocentric community is crucial to the development of the Afrocentric field specifically and to African history in general. The Web is the most significant media revolution of recent times and I don't think any major new force in the world of ideas can afford to fail to exploit it properly. In fact, I must say that we African descended people in general have failed to properly exploit this medium to the degree we should have by now in the struggle for freedom. As the cutting edge in Black thought, I'm rather surprised the Afrocentric community has not been on the forefront of correcting this serious oversight.

The advantages of the Internet over other media are self evident. In a field such as African Centered thought, the pluses of having a well researched, well documented, well constructed resource online for those seeking historical and other information are numerous. I would go as far as suggesting that had there been such an online resource available, a project such as Henry Louis Gates' Wonders of the African World would have been dead-on-arrival in most scholarly circles.

Yes, a hardcopy Afrocentric Encyclopedia is needed and ASCAC is to be commended for continuing the effort to bring it into being. But there is considerable time lag in the completion of this enterprise - for understandable reasons. In the interim - and even after it is published, something else is needed. Furthermore, the print version of this encyclopedia will not reach certain important people due to issues of cost, promotion and simply geography. In parts of Africa, for example, I would suggest that learning institutions will have some difficulty acquiring copies of these volumes.

One of the interesting developments of the World Conference Against racism held in Durban was the degree to which it became apparent that too many continental Africans as well as certain diasporic Africans are out of touch with Afrocentric ideas. These include members of governments, NGOs, academics and activists of good will. Even an Afrocentric encyclopedia will be out of reach of many of these people when it is finally published. The advantage of an online resource is that it can be at the fingertip of anyone with a computer, Internet access, and a will to investigate. One can send a link to it to a teacher or film producer or lawyer or newspaper editor in Nairobi or Dakar .....or London or Chicago, for that matter. It puts information immediately at the fingertips of whomever you please to send it to. This is Power!

It also, in my opinion, further legitimizes the field of African centered thinking and to create a demand for the works of the very scholars who may be required to volunteer their time for such a project.

If done right; with many images as well as extras such as 'send an Afrocentric ecard' functions; 'email this page to a friend' functions; 'put our banner on your site' directives, perhaps even a discussion board function, I do believe such a resource could become one of the most significant sites on the Web and a

household name in very short order.

The other advantage of an online resource is that it can be edited in short order as time goes by. New information can be added; errors can be corrected and it can develop organically into whatever the community needs. Over time, various, well meaning professionals can contribute articles, photographs, documents, ideas, information, etc. which should be of great value. The print version will have limitations as changes can only mostly be made from edition to edition, with all sorts of possible constraints due to funding problems.

I also believe that advertising such a site (in print media, for example) can be done at very low cost. If the site is what I'm sure it could be, certain Black media could be convinced to devote advertising time and space for free as their contribution to the Cause.

What such a site also does is that it makes unnecessary having to re-argue points that we won ages ago, particularly with people such as the George Wills and the Dinesh D'Souzas and the Mary Lefkowitzs of the world. Just send a link to them or to a reporter covering their arguments and watch them have to shut up. Yes, I realize it won't shut all their arguments up, but it will help considerably. It will also help to take away the idea -promoted in the mainstream media- that the Afrocentric movement is some sort of lunatic fringe of people who don't know any better and aren't real scholars.

Perhaps ASCAC should seriously consider a project of this sort.

I would really be interested in the opinions of others on this list on this issue.

Peace,  
Paul Braden

| 2858|2002-07-02 19:27:02|aitana23|Just another troglodyte...|  
I would love to think that "trogodyta" is just another MISS voicing individual opinions on an intellectual website. That is far from the case. As others have noticed, trogodyta has crept into this website, using the tool of "pure science" to refute themes presented in this group. All of this seems to be just another continuation of racist efforts to prove the latent inferiority of Africans, those of African descent, or any and all contributive efforts of the aforementioned groups. If I remember correctly, this type of science was first used in cranial studies of Africans around the turn of the century, to provide a scientific justification for claims of African inferiority and continuing racial bias. MISS' numerous posts arguing against almost everything posted here seem to be a mission, spurred on by the desperate need to counteract the apparent dangers that the truth of these posts and subsequent discussions create.

Think about it, why is trogodyta so active, so vehement? From what I have seen, every third post or so in this group is yet another refutation formed by the racist notions of this MISS. Where MISS does not spout inflamed, racist opinion, MISS scours the Web for ANYTHING to support her views. Unfortunately, because racism has become institutionalized throughout the world, she is successful. The United States won't even regard slavery as a crime against

humanity, although the recent World Conference on Racism, which the U.S. refused to send a decent delegation to, did so.

Could it be because the posts in this group are dangerous to the notions of white supremacy, which only became "fact" to justify the economically profitable slave trade? It seems that whenever someone (anyone) decides to add to current scholarship on those seen as "white" with new, intriguing perspective, the response is something along the lines of "hmmm, interesting, never-thought-of-that-before, lets' see if this is the case with further study", etc. When someone (anyone) adds to the scholarship on those of African descent, usually as a refutation of long-standing racist assumption, what's the response? 1. Ignore if possible; 2. If ignorance not possible, refute immediately with fear..er...a book! (or in trogodyta's case, a gazillion posts). Look at the firestorm created by the works Martin Bernal, or Ivan Van Sertima. Furthering Caucasian scholarship provides room for reflection and is embraced. African scholarship that presents alternatives? NOOOOOOOO! IMPOSSIBLE! NOT TRUE! ARRRRGGGGHHHHH! NEVER! NOT BY THE HAIR OF MY CHINNY CHIN CHIN! LET ME MAKE IT MY MISSION IN LIFE TO STAMP OUT ANY AFRICAN GENIUS/CONTRIBUTION!

My little diatribe is not meant to sound preachy, nor is it meant for the objective members of this group. We all know what trogodyta represents, and how ridiculous the MISS' assertions are. However, I am sick of how every time someone tries to present a fuller, more substantial, balanced version of history, here comes running one thousand racists (at least!) to attempt to whitewash everything, seemingly at the expense of rest, food, and sunshine. I say sunshine because trogodyta and her crew probably spend every waking hour combing the Web and various publications, searching for every website/group to pour racism into. For crying out loud, this group centers around African Diaspora research, and is not a Hate Whiteys Unite.

I am only 27, and as such do not claim to be an expert on life. However, I would ask everyone here to be mindful of trogodyta's presence, and foreseeable 20,000 posts. The MISS is here to try to derail the group, and represents not just "one man's opinion", but current racist thought that has found a new home on the web. Her claims and "research" are not credible in the least, but are far too dangerous to be laughed off, or to be ignored because the MISS is "just so stupid". I despise giving any importance to MISS, but she is, as an example of why the continuation of this group, and similar websites, are so important. I enjoy being a member of this group, for it presents scholarship and thought that definitely is not

endorsed by mainstream America, Europe, etc.

Let's all celebrate what this group is, and what it presents.

Trogodyta is one person, a person who represents racist theory needed to justify slavery, and further than that, all inequity suffered by persons of African descent. What better way to be racist, EXCUSE ME, I mean "scientific", than by going to the source, and acting like the only people with African ancestry are sub-Saharan Africans or African-Americans, or that Italians/Sicilians are white, or that Egyptians are Mediterranean Caucasoid! Let's go on...no blacks in Russia, Herodotus is the "father of lies", no genetic similarity between Europeans and Africans. Please, trogodyta. For pete's sake, they came from the same place. Good 'ol Lucy is found in Kenya; Leakey and others studying the human genome (mostly Caucasian by the way) propose that ALL HUMANS disperse throughout the ENTIRE WORLD from one place, AFRICA. The Moorish presence continued into the upper regions of Europe well after the fourteenth century, causing poor Queen Elizabeth I great dismay. Are all of these Caucasian scholars and scientists race traitors, Trogodyta? N----- lovers? Or do they possess an objective knowledge of science that you apparently do not have, (or don't want to have)?

Actually, now that I think about it, maybe it is good that trogodyta and her insecurities are part of this group. It allows the members and guests of this group, WHO ARE NOT RACIST, the ability to sharpen the sword, as it were. To combat ever increasing, insidious racism, one has to be continuously vigilant. Thank you, trogodyta, for making it clear the importance of Ta Seti.

Nadja (expecting more, whiny posts of MISS trogodyta)

P.S. To trogodyta's crew, how about this: the first humans develop in Africa, eventually spread to Europe/Asia, etc., wait until they "whiten up" so completely as to lose all African ancestry (which is impossible), then start creating civilization from the north on down, while the Africans who stay behind in Africa throw spears around and sit on their hands, on the shores, and wait for the slave ships? Or how about this? Richard Leakey time travels back to Lucy's day, finds her in Europe, realizes this won't support his hypothesis of an African beginning, takes her to Kenya, kills her, then time travels forward to the 1960s, and viola! The African origin of civilization! Or how about this??? Egypt is a stone's throw away from Kemet, Nubia, etc., but all inhabitants suprisingly look like Liz Taylor. Even though they possess the knowledge of building sea-

faring boats, models of which have been found in many a tomb, they don't use those boats to travel the small distance from northern African to Sicily, etc. Amazing. How about the Moors?? Conquering most of Europe for over seven centuries, but not going anywhere near Italy, even though it's closer to Northern Africa than England. Damn those Afrocentric world atlases! The nerve of their creators, acting like Sicily/Italy is two feet from Africa! The artists who painted the portraits of Pushkin, Allesandro de Medici, Guilia de Medici, Queen Charlotte of England, Dumas, etc. ran out of flesh tones in their paint palette, had to get the work done, and so used brown-toned paint from necessity.

Makes about as much sense as you do. Your friends over at Racial Myths miss you. You're spending too much time over here. Sorry I do not share your point of view. I guess I'm just too damn stubborn.  
| 2859|2002-07-02 21:50:53|arumese|Re: Which proves the original Western European was white!|

Hey Trogladyte! Here's a thought! Why don't you guys change your website name from "Racial Myths" to 'Racist Myths?' Ironically, "Racist Myths" is perfectly descriptive of the non-sense you all are entertaining in your group discussions. How about it? I can set you guys up with a brand new official mission statement. How about this one:

"Racist Myths"  
(Formerly known as "Racial Myths")  
Our Mission Statement

"The mission of this website is to stamp out the notion of racial equality wherever it chooses to raise its ugly head. The primary goal of its members is to eliminate all potential progress of non-Aryan peoples while striving to ruin their sense of belonging, self respect, higher purpose, and significance in history -- and if allowed, bring about their total distruction. For only then shall we truely realize our right to feel superior under the fleeting banner of Arayanism. Only then will we experience a sense of wholeness in a world where we have failed miserably as human beings."

How about it Trog? Then you all can put your signatures on it.

Hial Freakin Hitler!

Arumese

--- In Ta\_Seti@y..., "trogodyta" wrote:

- >
- > Whoever said any of these articles I sent out by Professor Sykes has
- > anything to do with blacks wanting to be part of Europe?
- >
- > Why the hell post it then? And subsequently get upset when I remind
- > you that none of you anything to do with Europeans? WHY did that
- > upset you?
- >
- > Where exactly was any of that stated?
- >
- > Just check out your gurus Winters and Mansula.
- >
- >
- > Accordingto hominid evolutionary theory Eva Baun, all Europeans
- > are actually part of Africa. Just 80,000 years agoall those markers
- > would have been righnext to each other somewhere in Southeastern
- > Africa.
- >>
- >> ROTFL.
- >
- > And you think 80,000 years ago the Negroid roamed the earth?
- >
- >
- > Next time read what's in the article and stop listening to the voices
- > of Hess and Goebbels rattling around in ya' head. You are pure
- > comedy. LOL
- >>
- > No, Im in here reading how pathetic you all are attempting to
- > affiliate yourselves with me, even when all evidence points to the
- > contrary. In truth, there is no bigger gap than a European and
- > African.

>>

>>

| 2860|2002-07-03 02:13:18|Manu Ampim|A Note on "Scientific" Methodology|

Aitana,

{I changed the subject from "Just another troglodyte" }

Well stated. I concur with your post that the mad "science" spewed out over the past day gives us an excellent opportunity to appreciate the value of the Ta-Seti forum, and to sharpen our academic sword against a racist agenda that is designed to falsify the history of the world. The "gazillion posts" that you have noted are an example of the basic modus operandi of white supremacists. These irrational people operate with a high level of FEAR and this seems to be a major source of their incredible energy level. The eminent psychiatrist, Dr. Frances Cress Welsing has made an important contribution towards understanding the avid racists and their mad obsession to maintain "white racial purity" at all costs. The extreme level of fear and insane conduct of the racists are almost incomprehensible to the majority of people of color.

One other point concerning energy level. The great thinker and activist Dr. Martin L. King, Jr. made an important observation when he noted on a number of occasions that "the people of ill will are far more

energized than those of good will."Thus, Dr. King challenged the people of "good will" to raise their energy level to match that of their opponents.

You are also correct in noting the low level "research" methodology of finding \*anything\* on the internet to make a bogus claim, as well as ignoring vast bodies of definitive evidence. One of the most important weapons against bogus "science" and "scholarship" is to utilize a rigorous primary research methodology. The "gazillion posts" give us a good opportunity to assess the numerous methodological flaws and contradictions. It is often a good exercise to give students current texts to analyze the various research flaws and fantasies. In other words, to appreciate the standards of primary research methods, students need to also be exposed to the poor quality second-hand and third-hand nonsense.

Lastly, the work of Diop has been mentioned several times in recent posts, and it should be noted that the most powerful aspect of his work is the \*rigor\* of his approach. One example is his work on the Africoid identity of the ancient people in Kemet (ancient Egypt). To demonstrate the black identity of the builders of Kemetian civilization, Diop brought forth an 11 category methodological framework from the \*primary sources\* to prove their identity. His method is the power of his work, and which allowed him to triumph against his opponents. Through the power of his methodology, Dr. Diop almost single-handedly forced academic racists and misguided Egyptologists to reverse their conclusions and/or silently abandon erroneous theories about ancient Africa culture and history. In fact, during our many long hours in the library, Dr. Theophile Obenga (Dr. Diop's protégé) and I often discuss the need for Black scholars to raise the level of their work to primary research, and abandon the secondhand approach and the never-ending redundant lecture events.

Advancing the work,

Prof. Manu A.

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

"aitana23" <[nadiaorton@yahoo.com](mailto:nadiaorton@yahoo.com)> wrote:

> I would love to think that "trogodyta" is just another MISS voicing  
> individual opinions on an intellectual website. That is far from  
the  
> case. As others have noticed, trogodyta has crept into this  
website,  
> using the tool of "pure science" to refute themes presented in  
this  
> group. All of this seems to be just another continuation of racist  
> efforts to prove the latent inferiority of Africans, those of African  
> descent, or any and all contributive efforts of the aforementioned  
> groups. If I remember correctly, this type of science was first  
used  
> in cranial studies of Africans around the turn of the century, to  
> provide a scientific justification for claims of African inferiority  
> and continuing racial bias. MISS' numerous posts arguing against  
> almost everything posted here seem to be a mission, spurred on by the  
> desperate need to counteract the apparent dangers that the truth of  
> these posts and subsequent discussions create.  
>  
> Think  
about it, why is trogodyta so active, so vehement? From what I  
>  
have seen, every third post or so in this group is yet another  
>  
refutation formed by the racist notions of this MISS. Where MISS  
> does  
not spout inflamed, racist opinion, MISS scours the Web for  
> ANYTHING to  
support her views. Unfortunately, because racism has



> become  
institutionalized throughout the world, she is successful.

> The  
United States won't even regard slavery as a crime against  
> humanity,  
although the recent World Conference on Racism, which the  
> U.S. refused  
to send a decent delegation to, did so.

>  
> Could it be because the  
posts in this group are dangerous to the  
> notions of white supremacy,  
which only became "fact" to justify the  
> economically profitable slave  
trade? It seems that whenever someone  
> (anyone) decides to add to  
current scholarship on those seen  
> as "white" with new, intriguing  
perspective, the response is  
> something along the lines of "hmmm,  
interesting, never-thought-of-  
> that-before, lets' see if this is the  
case with further study", etc.

> When someone (anyone) adds to the  
scholarship on those of African  
> descent, usually as a refutation of  
long-standing racist assumption,  
> what's the response? 1. Ignore  
if possible; 2. If ignorance not  
> possible, refute immediately  
with fear..er...a book! (or in  
> trogodyta's case, a gazillion  
posts). Look at the firestorm created  
> by the works Martin  
Bernal, or Ivan Van Sertima. Furthering  
> Caucasian scholarship  
provides room for reflection and is embraced.  
> African scholarship  
that presents alternatives? NOOOOOOOO!  
> IMPOSSIBLE! NOT  
TRUE! ARRRRRGGGGHHHHH! NEVER! NOT BY THE HAIR OF MY  
> CHINNY  
CHIN CHIN! LET ME MAKE IT MY MISSION IN LIFE TO STAMP OUT ANY  
>  
AFRICAN GENIUS/CONTRIBUTION!

>  
> My little diatribe is  
not meant to sound preachy, nor is it meant for  
> the objective members  
of this group. We all know what trogodyta  
> represents, and how  
ridiculous the MISS' assertions are. However, I  
> am sick of how  
every time someone tries to present a fuller, more  
> substantial, balanced  
version of history, here comes running one

> thousand racists (at least!)  
to attempt to whitewash everything,  
> seemingly at the expense of rest,  
food, and sunshine. I say sunshine  
> because togodyta and her crew  
probably spend every waking hour  
> combing the Web and various  
publications, searching for every  
> website/group to pour racism  
into. For crying out loud, this group  
> centers around African  
Diaspora research, and is not a Hate Whiteys  
> Unite.  
>  
> I  
am only 27, and as such do not claim to be an expert on life.  
>  
However, I would ask everyone here to be mindful of togodyta's  
>  
presence, and foreseeable 20,000 posts. The MISS is here to try to  
> derail the group, and represents not just "one man's opinion", but  
> current racist thought that has found a new home on the web. Her  
> claims and "research" are not credible in the least, but are far too  
> dangerous to be laughed off, or to be ignored because the MISS  
>  
is "just so stupid". I despise giving any importance to MISS, but  
>  
she is, as an example of why the continuation of this group, and  
>  
similar websites, are so important. I enjoy being a member of this  
> group, for it presents scholarship and thought that definitely is not  
> endorsed by mainstream America, Europe, etc.  
>  
> Let's all  
celebrate what this group is, and what it presents.  
> Trogodyta is  
one person, a person who represents racist theory needed  
> to justify  
slavery, and further than that, all inequity suffered by  
> persons of  
African descent. What better way to be racist, EXCUSE  
> ME, I  
mean "scientific", than by going to the source, and acting  
> like the  
only people with African ancestry are sub-Saharan Africans  
> or  
African-Americans, or that Italians/Sicilians are white, or that  
>  
Egyptians are Mediterranean Caucasoid! Let's go on...no blacks in  
>  
Russia, Herodotus is the "father of lies", no genetic similarity  
>  
between Europeans and Africans. Please, togodyta. For pete's sake,  
> they came from the same place. Good 'ol Lucy is found in Kenya;  
> Leakey and others studying the human genome (mostly Caucasian by

> the way) propose that ALL  
 > HUMANS disperse throughout the  
 ENTIRE WORLD from one place, AFRICA.  
 > The Moorish presence  
 continued into the upper regions of Europe well  
 > after the fourteenth  
 century, causing poor Queen Elizabeth I great  
 > dismay. Are all of  
 these Caucasian scholars and scientists race  
 > traitors,  
 >  
 Trogodyta? N----- lovers? Or do they possess an objective knowledge  
 > of science that you apparently do not have, (or don't want to  
 have)?  
 >  
 > Actually, now that I think about it, maybe it is good  
 that trogodyta  
 > and her insecurities are part of this group. It  
 allows the members  
 > and guests of this group, WHO ARE NOT RACIST, the  
 ability to sharpen  
 > the sword, as it were. To combat ever  
 increasing, insidious racism,  
 > one has to be continuously  
 vigilant. Thank you, trogodyta, for  
 > making it clear the  
 importance of Ta Seti.  
 >  
 > Nadja (expecting more, whiny posts of  
 MISS trogodyta)  
 >  
 > P.S. To trogodyta's crew, how about  
 this: the first humans develop  
 > in Africa, eventually spread to  
 Europe/Asia, etc., wait until  
 > they "whiten up" so completely as to lose  
 all African ancestry (which  
 > is impossible), then  
 > start  
 creating civilization from the north on down, while the  
 > Africans who  
 stay behind in Africa throw spears around and sit on  
 > their hands, on  
 the shores, and wait for the slave ships? Or how  
 > about  
 this? Richard Leakey time travels back to Lucy's day, finds  
 > her  
 in Europe, realizes this won't support his hypothesis of an  
 > African  
 beginning, takes her to Kenya, kills her, then time travels  
 > forward to  
 the 1960s, and viola! The African origin of  
 > civilization!  
 Or how about this??? Egypt is a stone's throw away  
 > from Kemet,  
 Nubia, etc., but all inhabitants suprisingly look like

> Liz  
Taylor. Even though they possess the knowledge of building sea-  
>  
faring boats, models of  
> which have been found in many a tomb, they  
don't use those boats to  
> travel the small distance from northern  
African to Sicily, etc.  
> Amazing. How about the Moors??  
Conquering most of Europe for over  
> seven centuries, but not going  
anywhere near Italy, even though it's  
> closer to Northern Africa than  
England. Damn those Afrocentric world  
> atlases! The nerve of  
their creators, acting like Sicily/Italy is  
> two feet from Africa!  
The artists who  
> painted the portraits of Pushkin, Allesandro de Medici,  
Guilia de  
> Medici, Queen Charlotte of England, Dumas, etc. ran out of  
flesh  
> tones in their paint palette, had to get the work done, and so  
used  
> brown-toned paint from necessity.  
>  
> Makes  
about as much sense as you do. Your friends over at Racial  
> Myths  
miss you. You're spending too much time over here. Sorry I do  
> not share your point of view. I guess I'm just too damn  
stubborn.  
>  
>  
> To unsubscribe from this group, send an  
email to:  
>  
href="mailto:Ta\_Seti-unsubscribe@yahoogroups.com">Ta\_Seti-unsubscribe@yahoogroups.com  
>  
>  
>  
> Your use of Yahoo! Groups is  
subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
>  
| 2862|2002-07-03 08:01:00|Djehuti Sundaka|Mother Of Eternal Life|  
[http://www.news.com.au/common/story\\_page/0,4057,4628809%255E13780,00.html](http://www.news.com.au/common/story_page/0,4057,4628809%255E13780,00.html)

Egyptian queen a feminist say experts

03Jul02

AN Egyptian queen fought 4,000 years ago for equal political

rights with men and was granted the supreme honour of receiving a pharaonic burial, a French archaeological team announced today.

The texts found engraved in the pyramid of Queen Ankhenespepi II were meant to allow her become immortal, a privilege until then restricted to the pharaohs, said the team in a resume of its latest research campaign in the ancient Saqqara cemetery complex, 20 kilometres south of Cairo.

"An exceptional funerary complex was built for this powerful woman, and pyramid texts were engraved in the tomb chamber to open the road of eternity before her," wrote the mission led by Audran Labrousse.

"The dignity of the monument is until this day unique" for an Egyptian queen, "which induces the possibility that she received a near-kingly burial," it added.

Pyramid texts are prayers and magic formulas engraved in hieroglyphics on the walls of the compartment containing the sarcophagus, meant to help the pharaoh rise from the dead and become part of the eternal world of the gods.

In the pyramid of Ankhenespepi II, the text addresses the queen, telling her to "stand up, remove the earth and shake the dust away, get ready for the voyage ... you will not die, your name will remain."

The discovery of the texts in the remains of the queen's pyramid was announced two years ago, but the indications published at the time said they were prayers for the immortality of the pharaohs, not her own.

Ankhenespepi II married two kings, Pepi I and his successor Merenre, and then ruled for many years as regent for her son, Pepi II, who was only six years old when he ascended the throne.

Because she ruled like a king, she claimed the right to immortality, implementing a pharaonic version of equal rights and duties.

Her pyramid was not more than 15 metres high, but she had an impressive funerary temple at the entrance.

The lintel of the gate's temple, unearthed in 1997, is a 17-tonne block of granite engraved with an inscription that starts with her title, "Mother of the King of Upper and Lower Egypt."

The importance of Ankhenespepi II is also attested in a

40-centimetre statue representing her with Pepi II as a child on her lap, kept in New York's Brooklyn Museum of Art.

According to Manetho, an Egyptian historian of the third century BC, Pepi II ruled 94 years, the longest reign in history.

But Pepi II was also the last pharaoh of the Old Kingdom, a glorious period spanning four centuries (circa 2600 to 2200 BC) that ended in the chaos of a rebellion during which royal tombs were desecrated and pillaged.

Historians agree that a series of bad harvests and waning central authority were the main reasons behind the collapse of the Old Kingdom.

But Labrousse told reporters here that Ankhenespepi's quest for immortality broke a major pillar of pharaonic spiritual power and might have produced religious and social upheaval that also contributed to the revolt.

"What she did allowed all the Egyptians to claim in turn eternal life," the French archaeologist explained. He expected the upcoming round of excavations and research in Saqqara "to shed more light on this period of mutations."

Ancient Egypt had only a handful of female rulers, the best known of whom was the pharaoh Hatshepsut, who lived in the 15th century BC.

| 2863|2002-07-03 08:07:09|Djehuti Sundaka|Can The Sphinx Keep Its Feet Dry?|  
[http://www.eurekalert.org/pub\\_releases/2002-07/uoc--cts070202.php](http://www.eurekalert.org/pub_releases/2002-07/uoc--cts070202.php)  
Can the sphinx keep its feet dry?

The monuments of ancient Egypt may have stood for thousands of years in the desert sands, but now they face a new threat -- from rising groundwater.

Ayman Ahmed of the University of Sohag, Egypt, is working with Graham Fogg, professor of hydrology at the University of California, Davis, to study the problem and find ways to solve it.

Preliminary findings by Ahmed and Fogg indicate that farming, urbanization and residential housing near the temples are causing water tables to rise. When the water table rises, the groundwater comes closer to the foundations, columns and walls of

the antiquities, causing structural damage. Water and salts weaken the sandstone structures.

"Probably the most dangerous factors affecting the pharaonic monuments are urbanization and agricultural development," Ahmed said. Damage to the monuments has worsened in the years since completion of the Aswan dam, allowing year-round irrigation of crops instead of seasonal flooding, said Fogg.

Ahmed and Fogg are using data from sites including the temples at Luxor and Karnak to build a computer model of how groundwater moves under the monuments. They hope to find ways to prevent or reduce the damage.

Ahmed approached Fogg's group after concluding that UC Davis had one of the strongest hydrology programs in the world.

"It's a fascinating problem," said Fogg.

| 2864|2002-07-03 08:20:19|Mickel Hendrix|Re: Racial Types of Paleolithic Egyptians| Hotep,

What's so funny about your presenting photos of your ancestors, as you say, is that you present one of upright standing stones, as though it is literally a snapshot of your ancestors, whom, I assume were Caucasians. And what's even more stupid is that you present photos of Afruikans who are still living, as opposed to the ancestors of modern Afruikan people! In essence, you're really not worth responding to, but...

P.E.A.C.E. Proper Education Always Corrects Errors!

--- trogodyta <[trogodyta@yahoo.com](mailto:trogodyta@yahoo.com)> wrote:

>

> These are your ancestors.

>

>

> <http://www.saintmarys.edu/~rjensen/congoid.GIF>

>

>

<http://colophon.corbis.com/CorbisImage/compwm/10827924/LT002470.jpg>

>

>

>

> These are mine.

>

>

<http://www.stonepages.com/scotland/photos/stennesshi.jpg>

>

>

<http://www.infofans.com/images/fondsecran/800x600/zetajones/zetajones0>

> 3.jpg

>

>

[http://www.saluteoffresi.it/Tempo\\_libero/Presentazione\\_vips/vips/Almud](http://www.saluteoffresi.it/Tempo_libero/Presentazione_vips/vips/Almud)

> ena\_Fernandez\_02.jpg

>

>

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| 2865|2002-07-03 08:24:04|pinatubo.geo|Re: A Note on "Scientific" Methodology|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> Aitana,

>

>

> One other point concerning energy level. The great thinker and

activist Dr. Martin L. King, Jr. made an important observation when he noted on a number of occasions that "the people of ill will are far more energized than those of good will." Thus, Dr. King challenged the people of "good will" to raise their energy level to match that of their opponents.

>



Amum. Apathy and lack of drive and determination among people of "good will" is allowing racism to make a "comeback." We need to remember that it wasn't that long ago that people were segregated in the United States, and it's been less than a decade since apartheid fell in South Africa.

The people of "ill will" are still out there and they are very active, even tireless. We have to match their game.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2866|2002-07-03 08:29:12|Mickel Hendrix|Re: DNA Shows Black Genes in Every 100th White Briton|

Hotep,

A good source for the overstanding of ancient Briton is David Mac Ritchie's 2 Vol. "Ancient and Modern Britons."

P.E.A.C.E. Progress....

--- Mace Windu <[dgl4@swt.edu](mailto:dgl4@swt.edu)> wrote:

- > An year old but relevant article when we speak
- > of Europe's very "blurred" racial lines and
- > human migration patterns. I have heard of black
- > soldiers brought to guard Hadrian's wall who
- > may have been in the Roman forces. Romans
- > weren't exactly the best believers in some common
- > notion of white supremacy brotherhood,
- > declaring anyone with blonde hair too fit to make
- > a slave and regarding most of Europe north of
- > themselves as inhabited by wild savages. Anyone
- > have any futher information on what this professor
- > Bryan
- > Sykes is speaking on---wiht regards to blacks among
- > Roman forces?
- >
- >
- > DG
- >
- >
- >

-----

>  
> May 20 2001  
>  
> DNA reveals black genes in white Britons  
> Jonathan Leake, Science Editor  
>  
> ONE in every 100 "white" Britons is directly  
> descended from an  
> African or Asian, a new study has found. The study,  
> which  
> looked at the DNA of 10,000 people, found that many  
> who  
> believed their ancestry to be completely British  
> were actually  
> far more diverse.  
>  
> Bryan Sykes, professor of human genetics at Oxford  
> University, believes the DNA originates in Africans  
> brought to  
> Britain as soldiers and slaves by the Romans.  
>  
> Among those whom Sykes found with a strong selection  
> of  
> African genes were a dairy farmer from Somerset  
> whose British  
> ancestry can be traced back hundreds of years.  
>  
> Many other discoveries cannot be so easily  
> explained. Sykes  
> found that a primary school teacher in Edinburgh had  
> Polynesian DNA that could only have originated from  
> tribes in  
> the south Pacific, even though her family could  
> trace its British  
> ancestry for at least 200 years.  
>  
> Sykes believes such discoveries show that long  
> migrations and  
> consequent mixing of populations have always been a  
> feature  
> of humanity, making talk about racial purity  
> meaningless.  
>  
> He said: "This makes nonsense of any biological  
> basis for  
> racial classification. We are all a complex mixture

> and, at the  
> same time, we are all related."  
>  
> Similar analyses on black Britons have helped them  
> to  
> establish the links to their past that were  
> destroyed when their  
> ancestors were captured by slave traders.  
>  
> Jendayi Serwah, of Bristol, came to Britain from  
> Jamaica and  
> was unable to trace her ancestry more than a few  
> generations.  
> Gene tests showed that she was almost certainly  
> descended  
> from members of the Kenyan Kikuyu tribe.  
>  
> Other recent research has further undermined claims  
> that  
> Britain, or groups within it, could be racially  
> unmixed. It showed  
> that almost everybody of native European descent  
> could trace  
> their ancestry back to one of seven women who lived  
> between  
> 45,000 and 10,000 years ago.  
>  
> Sykes is part of a project to create a genetic map  
> of the British  
> Isles, including Ireland. Early results suggest  
> that, despite  
> each group's claims to distinct origins, Protestants  
> and  
> Catholics in Northern Ireland were once members of  
> the same  
> tribe, some of whose members emigrated to southwest  
> Scotland in about 800AD.  
>  
> Copyright 2001 Times Newspapers Ltd.  
>  
>  
>  
>

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| 2870|2002-07-03 10:33:55|Mickel Hendrix|Re: Rashidi's Claims|  
Hotep,

One thing that "black" people have to keep in mind, when discussing the ancient civilizations-aboriginal peoples of Asia, is the definition of the term "black." Too often, we get caught up into the Eurocentric definition of the term "black," which has either led "black" people astray or has simply blinded them, when ancient history is the topic.

Were we to take a good glance at the Bantu people, who are known to have the same epicanthic feature of the eye as so-called Chinese people, would we consider them as "black?" Were we to shave their hair, and place them in the middle of China, would we consider them as "Chinese, since they have so-called Mongoloid features?" Or would it take for them to have straight black hair to be considered as such?

In the art works of the Shang people, we can find portraits of individuals who, clearly, are depicted with wide noses and thick lips, features which would be labeled Negroid by Eurocentric scholarship, and then "black" people would soon follow suit. It is quite interesting that such features is prevalent in Shang artwork, and the Shang people not give considerable attention to themselves in their own artwork.

Research will show that the Shang were not the same as the so-called modern Chinese, who, in this case, are simply pale to light-skinned people, who possess so-called Chinese eyes. In the same Shang artwork, we will encounter so-called Chinese eyes, or what can be considered as such. So, in essence, the Shang, apart from their so-called Mongolian features, must have been a dark-skinned people, like the remnants of aboriginal Chinese, who can be found in southern China.

Thus, the question remains. Were the Shang people

black? From the Eurocentric point of view, the Shang would not be considered "black," because they didn't resemble "black" people, in the sense of Afrikaners-n-Amerikkans. Yet, the aboriginal people of China, as presently represented by the dark-skinned natives of southern China, who, by the way, are referred to as the you-group, as opposed to the pale to light-skinned dictating we-group, have, in some cases, skin complexions that are darker than Afrikaners-n-Amerikkka. Should not they be considered as "black?" Or are we going to continue letting Eurocentric standards define what's "black" and what's not "black?"

As for the origin of the Sumerians, whether they were "black" or not, it is little to wonder as to why they referred to themselves as the "blackheads. A comparative method will prove that the Sumerians possessed the same basic cultural complex as did the ancient Kemites. Anyone interested in discovering such a thing for themselves can encounter the analogy in the work by Gaston Maspero, titled "Dawn Of Civilization: Egypt And Chaldea."

In his studies of the Kemite and Sumerian pantheon, E. Wallis Budge reported that the great gods of both nations were identical, and hypothesized that they must have derived their gods from a third and older source.

In research I've conducted for a book that I'm in the process completing, I discovered a great many analogies myself. One example is that the Sumerian god known as Ninurta is the god of the weapon. In the Kemetic language, there is the term Nurta, which signifies a mythological weapon.

Another example surrounds the Sumerian deity known as Ea or Enki, the god of the water, who was known to the later Assyrians as Oannes, the half man half fish, who emerged from the waters of the Persian Gulf and taught the natives of Babylonia the arts and sciences. Scholars familiar with the legendary figure report that the story indicates that the Sumerians must have first entered Babylonia from the south, which is where the oldest of their remains have been found in ancient

cities that were much nearer the Persian Gulf than what they are at present.

Now, if we look closely at the Sumerian name Ea and the Assyrian Oannes, we find interesting analogies with more Kemetic terms. In the Kemetic language, Ua signifies the captain of the boat, the One, as in the One Supreme God. An was the name of the ancient Kemetic city known to the Greeks as Heliopolis, and the On of the Bible, meaning the city of the sun, and one of whose hieroglyphic signs is a fish, and a type of mythological fish. An also signifies a teacher, scribe, priest. Furthermore, An is the name of Ausar, the god of the heaven as is recorded in the so-called Book of the Dead. And did not the Sumerians have a deity known as An or Anu who was the god of heaven? Plus, the name Anu is applied to the aboriginal people of ancient Kemet!

In conjunction, there is the Hebrew word Dagon, which signifies fish, and the Dogon tribe of Mali, West Afruika, who use the fish as a symbol in their hieroglyphic artwork. And this is only a smidgeon of it all, which can prove the Sumerians were "black," independent of white supremacist Eurocentric ideologies.

Moreover, there are the studies done by the anthropologist Penniman, who examined Sumerian skulls. He concluded that they contained the typical Afruikan feature known as prognathism, let alone being long-headed with wide nasal sockets. Others such as Dixon, Husing, and Quatrefages have referred to the earliest or aboriginal people of Babylonia or Mesopotamia as Negritos, being related to the pre-dynastic people of ancient Kemet. What are we to make of their anthropological studies?

Lastly, it is apparent that Van Sertima, whose works I possess and deem authoritative as a "black" scholar, has gotten himself caught up in the Eurocentric usage of terms to classify "black" peoples into various so-called races, which is designed to create and maintain confusion. Therefore, he going to make comments such as those you've cited.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

- > No. I've never bought the idea that the
- > Sumerians were black. Again, I'm not certain
- > really if Rashidi is saying this exactly or if
- > others
- > are. In one of the books edited by he and
- > Van Sertima, it clearly states (and I think it
- > is Sertima speaking) that finding evidence of
- > blacks \*among\* the Sumerians and making the
- > Sumerians "black" are two different things.
- >
- > Van Sertima makes the point that finding oceanic
- > blacks among the ancient Chinese does not make
- > the ancient Chinese black, it just shows there were
- > a few blacks in a sea of Chinese. He says the same
- > of his own work on blacks in Mesoamerica, stating
- > that any pre-Columbian black population would only
- > be a minority among a group of indigenous Meso-
- > american peoples. I think at times it is important
- > to note when someone is saying there are blacks
- > \*present\* in a region, and others who may be trying
- > to make them the majority. Most of the places I have
- > seen Rashidi look for blacks are certainly not
- > improbable.
- > He even has a documented list in one of this works
- > of
- > modern pockets where these blacks can still be
- > found. I
- > think the main issue becomes what the ROLE of these
- > blacks were. Did they exist on the periphery or were
- > they sometimes part of the larger culture?
- >
- > And again we are sometimes talking about two
- > different
- > groups of blacks here. If we're talking about some
- > blacks
- > in ancient Sumeria or Arabia, we're probably talking
- > about
- > ancient migration from Eastern Africa---something
- > that was
- > probably quite frequent, either forced or voluntary.
- > And this
- > would have been by Africans in the past 8,000 years

> or so.  
>  
> However when speaking of regions like China or  
> Southeast  
> Asia, we're \*mostly\* talking about Melanasi-  
> other  
> Asian Africoids--- humans who have been in the  
> region since  
> prehistoric times following waves of humanoids (or  
> one wave  
> if you take the recent mtDNA Eve theory) out of  
> Africa since  
> 80,000 years ago. So any African migrants that may  
> or may  
> not be in the Caucaus region are often wholly  
> different from  
> phenotypically Africoid/black types found in  
> ancient/modern  
> China, Southeast Asia, Fiji, etc.  
>  
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> DG  
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-----  
>  
> mansa\_musa said:  
>  
> > rashidi also claims the sumerians were black, and  
> i doubt they were.  
> > i don't think they were white either, but i don't  
> believe they were  
> > black.  
>  
>  
>  
>

---

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| 2871|2002-07-03 10:56:35|mansu\_musa|Re: Racial Types of Paleolithic Egyptians|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> What's so funny about your presenting photos of your  
> ancestors, as you say, is that you present one of  
> upright standing stones, as though it is literally a  
> snapshot of your ancestors, whom, I assume were  
> Caucasians. And what's even more stupid is that you  
> present photos of Afruikans who are still living, as  
> opposed to the ancestors of modern Afruikan people! In  
> essence, you're really not worth responding to, but...

>

> P.E.A.C.E. Proper Education Always Corrects Errors!

>

> --- trogodyta wrote:

>>

>> These are your ancestors.

>>

>>

>> <http://www.saintmarys.edu/~rjensen/congoid.GIF>

>>

>>

>> <http://colophon.corbis.com/CorbisImage/compwm/10827924/LT002470.jpg>

>>

>>

>>

>> These are mine.

>>

>>

>> <http://www.stonepages.com/scotland/photos/stennesshi.jpg>

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<http://www.infofans.com/images/fondsecran/800x600/zetajones/zetajones0>

>> 3.jpg

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[http://www.saluteoffresi.it/Tempo\\_libero/Presentazione\\_vips/vips/Almud](http://www.saluteoffresi.it/Tempo_libero/Presentazione_vips/vips/Almud)

>> ena\_Fernandez\_02.jpg

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she is from the racial myths site ptah. you ever heard of it. they still divided people up in sub races and use the term congoid, which was an invented term.

there is no such thing as a congoid

| 2872|2002-07-03 11:04:46|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> One thing that "black" people have to keep in mind,

> when discussing the ancient civilizations-aboriginal

> peoples of Asia, is the definition of the term

> "black." Too often, we get caught up into the

> Eurocentric definition of the term "black," which has

> either led "black" people astray or has simply blinded

> them, when ancient history is the topic.

>

> Were we to take a good glance at the Bantu people, who

> are known to have the same epicanthic feature of the

> eye as so-called Chinese people, would we consider

> them as "black?" Were we to shave their hair, and

> place them in the middle of China, would we consider

> them as "Chinese, since they have so-called Mongoloid

> features?" Or would it take for them to have straight

> black hair to be considered as such?

>

> In the art works of the Shang people, we can find

> portraits of individuals who, clearly, are depicted

> with wide noses and thick lips, features which would

> be labeled Negroid by Eurocentric scholarship, and

> then "black" people would soon follow suit. It is

> quite interesting that such features are prevalent in

> Shang artwork, and the Shang people not give

> considerable attention to themselves in their own

> artwork.

>

> Research will show that the Shang were not the same as

> the so-called modern Chinese, who, in this case, are

> simply pale to light-skinned people, who possess

> so-called Chinese eyes. In the same Shang artwork, we

> will encounter so-called Chinese eyes, or what can be  
> considered as such. So, in essence, the Shang, apart  
> from their so-called Mongolian features, must have  
> been a dark-skinned people, like the remnants of  
> aboriginal Chinese, who can be found in southern  
> China.

>

> Thus, the question remains. Were the Shang people  
> black? From the Eurocentric point of view, the Shang  
> would not be considered "black," because they didn't  
> resemble "black" people, in the sense of  
> Afrikaners-n-Amerikkans. Yet, the aboriginal people of  
> China, as presently represented by the dark-skinned  
> natives of southern China, who, by the way, are  
> referred to as the you-group, as opposed to the pale  
> to light-skinned dictating we-group, have, in some  
> cases, skin complexions that are darker than  
> Afrikaners-n-Amerikkans. Should not they be considered  
> as "black?" Or are we going to continue letting  
> Eurocentric standards define what's "black" and what's  
> not "black?"

>

> As for the origin of the Sumerians, whether they were  
> "black" or not, it is little to wonder as to why they  
> referred to themselves as the "blackheads. A  
> comparative method will prove that the Sumerians  
> possessed the same basic cultural complex as did the  
> ancient Kemites. Anyone interested in discovering such  
> a thing for themselves can encounter the analogy in  
> the work by Gaston Maspero, titled "Dawn Of  
> Civilization: Egypt And Chaldea."

>

> In his studies of the Kemite and Sumerian pantheon, E.  
> Wallis Budge reported that the great gods of both  
> nations were identical, and hypothesized that they  
> must have derived their gods from a third and older  
> source.

>

> In research I've conducted for a book that I'm in the  
> process completing, I discovered a great many  
> analogies myself. One example is that the Sumerian god  
> known as Ninurta is the god of the weapon. In the  
> Kemetic language, there is the term Nurta, which  
> signifies a mythological weapon.

>

> Another example surrounds the Sumerian deity known as

> Ea or Enki, the god of the water, who was known to the  
> later Assyrians as Oannes, the half man half fish, who  
> emerged from the waters of the Persian Gulf and taught  
> the natives of Babylonia the arts and sciences.

> Scholars familiar with the legendary figure report  
> that the story indicates that the Sumerians must have  
> first entered Babylonia from the south, which is where  
> the oldest of their remains have been found in ancient  
> cities that were much nearer the Persian Gulf than  
> what they are at present.

>

> Now, if we look closely at the Sumerian name Ea and  
> the Assyrian Oannes, we find interesting analogies  
> with more Kemetic terms. In the Kemetic language, Ua  
> signifies the captain of the boat, the One, as in the  
> One Supreme God. An was the name of the ancient  
> Kemetic city known to the Greeks as Heliopolis, and  
> the On of the Bible, meaning the city of the sun, and  
> one of whose hieroglyphic signs is a fish, and a type  
> of mythological fish. An also signifies a teacher,  
> scribe, priest. Furthermore, An is the name of Ausar,  
> the god of the heaven as is recorded in the so-called  
> Book of the Dead. And did not the Sumerians have a  
> deity known as An or Anu who was the god of heaven?  
> Plus, the name Anu is applied to the aboriginal people  
> of ancient Kemet!

>

> In conjunction, there is the Hebrew word Dagon, which  
> signifies fish, and the Dogon tribe of Mali, West  
> Afruika, who use the fish as a symbol in their  
> hieroglyphic artwork. And this is only a smidgeon of  
> it all, which can prove the Sumerians were "black,"  
> independent of white supremacist Eurocentric  
> ideologies.

>

> Moreover, there are the studies done by the  
> anthropologist Penniman, who examined Sumerian skulls.  
> He concluded that they contained the typical Afruikan  
> feature known as prognathism, let alone being  
> long-headed with wide nasal sockets. Others such as  
> Dixon, Husing, and Quatrefages have referred to the  
> earliest or aboriginal people of Babylonia or  
> Mesopotamia as Negritos, being related to the  
> pre-dynastic people of ancient Kemet. What are we to  
> make of their anthropological studies?

>

> Lastly, it is apparent that Van Sertima, whose works I  
 > possess and deem authoritative as a "black" scholar,  
 > has gotten himself caught up in the Eurocentric usage  
 > of terms to classify "black" peoples into various  
 > so-called races, which is designed to create and  
 > maintain confusion. Therefore, he going to make  
 > comments such as those you've cited.  
 >  
 > P.E.A.C.E. Progress Everytime Afruikans Cultivate  
 > Enlightenment!  
 >  
 > --- Mace Windu wrote:  
 > > No. I've never bought the idea that the  
 > > Sumerians were black. Again, I'm not certain  
 > > really if Rashidi is saying this exactly or if  
 > > others  
 > > are. In one of the books edited by he and  
 > > Van Sertima, it clearly states (and I think it  
 > > is Sertima speaking) that finding evidence of  
 > > blacks \*among\* the Sumerians and making the  
 > > Sumerians "black" are two different things.  
 > >  
 > > Van Sertima makes the point that finding oceanic  
 > > blacks among the ancient Chinese does not make  
 > > the ancient Chinese black, it just shows there were  
 > > a few blacks in a sea of Chinese. He says the same  
 > > of his own work on blacks in Mesoamerica, stating  
 > > that any pre-Columbian black population would only  
 > > be a minority among a group of indigenous Meso-  
 > > american peoples. I think at times it is important  
 > > to note when someone is saying there are blacks  
 > > \*present\* in a region, and others who may be trying  
 > > to make them the majority. Most of the places I have  
 > > seen Rashidi look for blacks are certainly not  
 > > improbable.  
 > > He even has a documented list in one of this works  
 > > of  
 > > modern pockets where these blacks can still be  
 > > found. I  
 > > think the main issue becomes what the ROLE of these  
 > > blacks were. Did they exist on the periphery or were  
 > > they sometimes part of the larger culture?  
 > >  
 > > And again we are sometimes talking about two  
 > > different  
 > > groups of blacks here. If we're talking about some

> > blacks  
> > in ancient Sumeria or Arabia, we're probably talking  
> > about  
> > ancient migration from Eastern Africa---something  
> > that was  
> > probably quite frequent, either forced or voluntary.  
> > And this  
> > would have been by Africans in the past 8,000 years  
> > or so.  
> >  
> > However when speaking of regions like China or  
> > Southeast  
> > Asia, we're \*mostly\* talking about Melanasi-ans and  
> > other  
> > Asian Africoids--- humans who have been in the  
> > region since  
> > prehistoric times following waves of humanoids (or  
> > one wave  
> > if you take the recent mtDNA Eve theory) out of  
> > Africa since  
> > 80,000 years ago. So any African migrants that may  
> > or may  
> > not be in the Caucasus region are often wholly  
> > different from  
> > phenotypically Africoid/black types found in  
> > ancient/modern  
> > China, Southeast Asia, Fiji, etc.  
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> >  
> > mansa\_musa said:  
> >  
> > > rashidi also claims the sumerians were black, and  
> > i doubt they were.  
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> > believe they were  
> > > black.  
> >  
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one question ptah, was the land of magan that the sumerians refer to really egypt. i have heard that magan was what is present day oman where a civilization called dilmun existed. who exactly lived in magan that gilgamesh in his epic referred to. budge in his book mentions that egypt might have been considered magan. but where exactly was it.

| 2873|2002-07-03 11:14:19|a.manansala@attbi.com|Re: Racial Types of Paleolithic Egyptians|

> --- In Ta\_Seti@y..., Mickel Hendrix wrote:

>

> she is from the racial myths site ptah. you ever heard of it. they  
> still divided people up in sub races and use the term congoid, which  
> was an invented term.

> there is no such thing as a congoid

>

>

Alberto,

You seem familiar with these sites. Is the racial myths board the main stomping grounds for these Hamitic theory types?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2874|2002-07-03 11:17:12|mansu\_musa|Re: Racial Types of Paleolithic Egyptians|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> > --- In Ta\_Seti@y..., Mickel Hendrix

wrote:

> >

> > she is from the racial myths site ptah. you ever heard of it.

they

> > still divided people up in sub races and use the term

congoid, which

> > was an invented term.

> > there is no such thing as a congoid

> >

> >

>

> Alberto,

>

> You seem familiar with these sites. Is the racial myths

> board the main stomping grounds for these Hamitic theory

> types?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

yes, the people on the board even think the hausa and fulani are hamities. they also discount the studies of shomaka keita and i can see why. yes, the racial myths board is the main stomping ground for racist people who propose the hamitic myth, and various other wild theories.

| 2875|2002-07-03 11:42:32[Derrick, Alexander]| A present for Trog.

### **Blacks in Egypt**

Fr  ric Falkenburger compiled and analyzed skull measurements from 1,787 Ancient Egyptian male skulls and divided them into four main groups giving the following results:

36% negroid

33% mediterranean

11% cro-magnoid

20% of individuals not falling in any of these groups but related to either cro-magnoids or negroids (more east Africans????)

Our presence in Egypt is not negligible. Egypt is an African culture, which practiced all cultural traits found in Africa (pyramid building included). Please refer to my older posts. Racist like yourself are inclined to categorize the 33% Mediterranean as Caucasoid, but this could very well be the more black east Africans. Which you later refer to as black or Caucasoid depending on your temper and ill founded arguments.

---

### **Negroid Skulls in Greece**

In my own skeletal samples from Greece I note apparent negroid nose and mouth traits in two of fourteen Early Neolithic (sixth millennium B.C.), only two or three more among 364 from fifth to second millennium B.C., one among 113 Early Iron Age, one or two among 233 Classic and Hellenistic skeletons, **but four clear Negroids** (all from one area of Early Christian Corinth) among ninety-five Roman period, two among eighty-five Medieval, and of course ten among fifty-two Turkish period Greeks, yet none among 202 of Romantic (nineteenth century) date.



Hmmm... Somehow we ventured out of the Jungles.

---

### The Dufuna Dugout - Africa's Oldest Boat

by Peter Breunig

In 1987 the find of a fully preserved boat was made at the site of Dufuna, between Potiskum and Gashua on the Komadugu Gana. The boat is stratified 5 m below clays and sands whose alternating sequence is evidence of deposition in standing and flowing water. The radiocarbon dates for the boat are: 7264 ± 55 bp (KN-4683) and 7670 ± 110 bp (KI-3587) (uncalibrated). This makes it the oldest known boat in Africa and one of the oldest in the world. Excavation is scheduled for April 1998. The conservation will be done in a museum recently built in Damaturu.

Africans were not limited to the jungles like you would like to believe. The source of the Blue and White Nile is the ancestral and totemic home of the Nilotic Africans, as the ancient negro hieroglyphic script substantiates.

You would like to confine "true" or "extreme" Africans south of the Sahara. NOT TRUE.

---

### Allele (FY-NULL\*1) Frequencies of the Autosomal PSAs Analyzed

Source: Am. J. Hum. Genet., 63:1839-1851, Table 4

#### Africans Frequency

Nigeria-1 0.000

Nigeria-2 0.000

Central African Republic 0.000

**African average 0.000 (0%)**

#### Europeans Frequency

England 1.000

Ireland 1.000

Germany 1.000

**European average 1.000 (100%)**

#### African Americans Frequency Admixture

Maywood, Ill. 0.185 18.5%

Detroit 0.133 13.3%

New York 0.210 21.0%

Philadelphia-1 0.149 14.9%

Philadelphia-2 0.160 16.0%

Pittsburgh 0.217 21.7%

Baltimore 0.141 14.1%

Charleston, S.C. 0.112 11.2%

New Orleans 0.200 20.0%

Houston 0.188 18.8%

Jamaicans 0.065 6.50%

### Overall European Genetic Contribution to African American and Jamaican Populations Analyzed

Source: Am. J. Hum. Genet., 63:1839-1851, Table 8

<u>Population</u>	<u>Admixture</u>	<u>Margin of error</u>
<b>Non-Southern</b>		
Detroit	16.3%	2.7
Maywood, Ill.	18.8%	1.4
New York	19.8%	2.1
Philadelphia-1	12.7%	1.5

Philadelphia-2	13.8%	1.9
Pittsburgh	20.2%	1.6
Baltimore	15.5%	2.6
Oakland	21.9%	n/a

### **Southern**

Charleston, S.C. 11.6% 1.3  
 Claxton, Ga. 13.6% 5.1  
 Sapelo Island, Ga. 06.8% 5.5  
 James Island, S.C. 15.3% n/a  
 New Orleans 22.5% 1.6  
 Houston 16.9% 1.5  
 Jamaica 06.8% 1.3

---

You erroneously tried to state that Ethiopians and East Africans are Caucasoid. You came to this evil and erroneous conclusion by mis-reading a scientific document which concluded that there is a negligible Asian DdeI10394AluI10397(++)mtDNA haplotype in Ethiopia. This gene flow is a form of reverse expansionism "and is discussed in terms of the 'out of Africa' model." Please read entire documents.

Take note of the similar amount of European/Caucasoid gene present in African Americans.  
 \*Note this genetic mutation comes mainly from White men who could not keep their small penis in the pants during slavery days.  
 Middle Eastern genes were re-introduced into the Ethiopian population *via* foreign males. Understand that the mother of Ethiopian and all east african civilization is a Black woman.

African Americas still retain a west african phenotype. Ethiopians, Sudanese, Somalis, Ancient Egyptians are a "authentic" African variety, and what little admixture has taken place has not changed their essence.

Africans can and will absorb your recessive genes.

I actually agree with you. Blacks should not look for history in Europe that is not there. But don't try and show your face in Africa where it equally does not belong. You will get a wicked sun burn.

| 2876|2002-07-03 13:06:57|Mace Windu|Re: Rashidi's Claims|

M. Hendrix said:

- > Hotep,
- >
- > One thing that "black" people have to keep in mind,
- > when discussing the ancient civilizations-aboriginal
- > peoples of Asia, is the definition of the term
- > "black." Too often, we get caught up into the
- > Eurocentric definition of the term "black," which has
- > either led "black" people astray or has simply blinded
- > them, when ancient history is the topic.

I don't think black people are blinded by this term.

I for instance differentiate with what I call African blacks (people from the continent in the historic era, even those in the

diaspora---both ancient and modern) and Africoid blacks (humans from the prehistoric diaspora who have similar phenotypes to historical/modern Africans). I use the term "black" interchangeably with both. The term "black" after all is a modern identity marker (in its global application).

>

> Were we to take a good glance at the Bantu people, who  
> are known to have the same epicanthic feature of the  
> eye as so-called Chinese people, would we consider  
> them as "black?" Were we to shave their hair, and  
> place them in the middle of China, would we consider  
> them as "Chinese, since they have so-called Mongoloid  
> features?" Or would it take for them to have straight  
> black hair to be considered as such?

I think there are enough other phenotypic differences between many Bantu peoples and Mongoloid Asians to ever mistake the two--- even were we to shave their heads and such. There are more Southern Asians, who may reflect intermixture with Melanians or the retention of a more Africoid phenotypes since there pre-historic migration from the African continent, who might better work into your analogy. But even then, I don't think the two would be mistaken for each other. It is even easy to tell the difference (if you know them) between a black man from New Guinea and African blacks. We don't all look alike after all.

>

> In the art works of the Shang people, we can find  
> portraits of individuals who, clearly, are depicted  
> with wide noses and thick lips, features which would  
> be labeled Negroid by Eurocentric scholarship, and  
> then "black" people would soon follow suit. It is  
> quite interesting that such features are prevalent in  
> Shang artwork, and the Shang people not give  
> considerable attention to themselves in their own  
> artwork.

I have seen some of the Shang artwork labeled Africoid. Some of it is very obvious.

<http://www.geocities.com/CollegePark/Classroom/9912/shang.jpg>

Yet there are other pieces of art that don't really say anything to me racially/phenotypically speaking.

[http://www.artgallery.nsw.gov.au/images/user/media\\_21\\_main.jpg](http://www.artgallery.nsw.gov.au/images/user/media_21_main.jpg)

I don't see the same Africoid Asian from this peice I see in the one up top.

Mind you, I'm not disputing blacks were in the region. There are skulls in

Southern China that show evidence of the Oceanic black type (as it seems is depicted in this vessel). And so when I see the words "black dwarfs" I can tie it into these diminutive statured Asian Africoids. One of the things I ask for when I see the word "black" is some corroborating evidence that there is more at work here than symbology. I ask the same thing of the term "white" or any other color that can at \*times\* be given a racial cast. I've seen the linguistic connections made, but that has never won a battle to me without some corroborating evidence.

>

> Research will show that the Shang were not the same as  
> the so-called modern Chinese, who, in this case, are  
> simply pale to light-skinned people, who possess  
> so-called Chinese eyes. In the same Shang artwork, we  
> will encounter so-called Chinese eyes, or what can be  
> considered as such. So, in essence, the Shang, apart  
> from their so-called Mongolian features, must have  
> been a dark-skinned people, like the remnants of  
> aboriginal Chinese, who can be found in southern  
> China.

The Shang were in southern China, true.

The Shang in some of their artwork show Africoid types, true.

The Shang show Mongloid non-Africoid types in their artwork, true.

The Shang show artwork of types that have no distinct racial placement, true.

There were Asian Africoid types in southern China, true.

Asian Africoids and Mongloid Asians may share similar epicanthic eyefolds, true.

But none of this leads me to arrive at your conclusions.

These different factoids, for me anyway, do not add up to the Shang dynasty being comprised of a predominant black people.

I have read some of Dr. Winters works on the "black bird" and association with the Shang. However I couldn't find anything

to convince me that "black bird" was distinctly tied to Africoid Asians. I see the reasoning behind the premise, I just can't concur---unless there is some corroborating evidence to be shared?

>

> Thus, the question remains. Were the Shang people  
> black? From the Eurocentric point of view, the Shang  
> would not be considered "black," because they didn't  
> resemble "black" people, in the sense of  
> Afrikkans-n-Amerikkans. Yet, the aboriginal people of  
> China, as presently represented by the dark-skinned  
> natives of southern China, who, by the way, are  
> referred to as the you-group, as opposed to the pale  
> to light-skinned dictating we-group, have, in some  
> cases, skin complexions that are darker than  
> Afrikkans-n-Amerikkka. Should not they be considered  
> as "black?" Or are we going to continue letting  
> Eurocentric standards define what's "black" and what's  
> not "black?"

Okay. I understand the need to politicize everything, but let's just stick to the history/anthro at the moment. Just because one disagrees with a contention does not mean they are "Eurocentric" or the like. I think one thing this forum has shown is that all African-centered types do NOT necessarily have one thought pattern on many issues. We debate amongst each other as much as we debate the white supremacists. I think that's a strength. If we all agreed with everything the other wrote, I'd put up a red flag as well.

I don't deny that Africoid Asians can be called "black." In fact many of them do (as in the "black pride" parades in Australia). The war to exterminate the natives of Tasmania was called "The Black War." If they can be black when they're being massacred, they can be black when they were there in ancient history.

That being said, can someone tell me what was the dominance of Africoid Asian types in ancient southern China was during the Shang period or immediately prior (i.e., the Xia)? Chinese archaeologist Kwang-chih Chang talks about "Oceanic Negroid" types in the region by way of skull finds, but what percentage of remains from the period is he speaking of? Are we talking about a predominant group or a smaller one? I'm \*sincerely\* asking this question. No need to berate me or label me a Eurocentric. I'm asking for more evidence to better help me see your point of view.

On another matter, I've read some of Dr. Winters link of Chinese to Manding. Its all interesting and I welcome the research. But my trouble is reconciling that West African Manding speakers migrated all the way to China. For them to found Chinese languages, we would have to be talking about not one but large groupings. In my mind it seems far-fetched. So I ask Dr. Winters, M. Hendrix or anyone else who agrees with this contention to help me out here. When exactly are these W. Africans supposed to have migrated into China? Is there some evidence somewhere of any such migration pattern? Again, I'm \*sincerely\* asking this.

>

> As for the origin of the Sumerians, whether they were  
> "black" or not, it is little to wonder as to why they  
> referred to themselves as the "blackheads."

Well as pointed out up top and as alluded to by Karen with the samurai "black blood" bit, I'd like to see more evidence. If the only evidence for Egypt being predominantly black was the contestable meaning of Kemet, I'd not buy it either. Thankfully there is ALOT of other corroborating evidence. So the "blackheaded" phrase is interesting. It caught my eye when I first read of it in numerous works. But it didn't convince me of anything. I've seen alot of Sumerian artwork:

Late Sumerian

<http://www.georgeortiz.com/IMAGES/CATALOG/v010.jpg>

Proto Sumerian

<http://www.georgeortiz.com/IMAGES/CATALOG/v002.jpg>

Early Dynastic

<http://www.georgeortiz.com/IMAGES/CATALOG/v006.jpg>

Early Dynastic

<http://www.georgeortiz.com/IMAGES/CATALOG/v005.jpg>

None of it looks very Africoid.

I've seen the seated Gudea figure often called black:

[http://www.metmuseum.org/toah/images/h2/h2\\_59.2.jpg](http://www.metmuseum.org/toah/images/h2/h2_59.2.jpg)

some larger ones:

[http://www.bible-history.com/ancient\\_art/seated\\_gudea\\_lagash.html](http://www.bible-history.com/ancient_art/seated_gudea_lagash.html)

Another statue from the same period, possibly the son of King Gudea:

[http://www.hp.uab.edu/image\\_archive/ue/statue02-th.jpg](http://www.hp.uab.edu/image_archive/ue/statue02-th.jpg)

I've tried VERY hard to see the Africoid features in this figure---even taking into account the possibility of his head peice as coffieture (sp).. Yet I can't say I see a black person in this figure---not even as much as an East African Bedja.

About the one figure I have seen that I can give a partial Africoid cast to is the "sphinx" of Naram-Sin, grandson of Sargon II. But he's an Akkadian if I remember my Mesopotamian history correctly. And its only the flattish nature of his nose, as opposed to that of his ancestors like Sargon, that give me room for pause. Still, he seems an anamoly and the evidence is still inconclusive on him.

Here are ten small heads from the region, about third millineum BC:

<http://www.georgeortiz.com/IMAGES/CATALOG/v012.jpg>

I can maybe say about two of them can be questionable Africoids. Yet there's really nothing to say that they actually are. As I said, I'd like to see more evidence---at least akin to what we present when we are talking about Egypt or Nubia.

- > A comparative method will prove that the Sumerians
- > possessed the same basic cultural complex as did the
- > ancient Kemites. Anyone interested in discovering such
- > a thing for themselves can encounter the analogy in
- > the work by Gaston Maspero, titled "Dawn Of
- > Civilization: Egypt And Chaldea."

I've actually thumbed through this book. And I've seen his work quoted often. One thing however, this book was written in 1896! I'm not saying old sources can't be used, but I often criticize those in the African-centered grouping who rely on antiquated books as their primary source. Nothing wrong with referencing it if the info is valid, but I'm certain more has been written and done on the region since

the past century.

As for comparison between Sumerian culture and that of the Egyptians---okay. I don't doubt they exist. They were right next door to each other. And there are some things that are just related by humanity. But there were differences between Sumeria and Egypt as well weren't there? They were not identical cultures in their ideological outlook or even their founding (divine kingship vs. monetary reasonings).

>

> In his studies of the Kemite and Sumerian pantheon, E. Wallis Budge reported that the great gods of both nations were identical, and hypothesized that they must have derived their gods from a third and older source.

Can you show which of these gods were so similar? Were there no gods that were different? And what is this third and older source supposed to be?

>

> In research I've conducted for a book that I'm in the process completing, I discovered a great many analogies myself. One example is that the Sumerian god known as Ninurta is the god of the weapon. In the Kemetic language, there is the term Nurta, which signifies a mythological weapon.

Okay. But does this imply an intrinsic relationship of culture? There are numerous words in the Greek lexicon that came from Egypt. Yet as influenced as Greece may have been by Egyptian culture, Greek culture (as it existed through its numerous non-unified city states) still had a lot of differences (if simply in interpretation). And the fact that the Greeks have Egyptian words doesn't make the Greeks Africoid Egyptians. Similarly, word matches in the Kemetic and Sumerian languages can be a product of diffusion or mere similarity. My point is again, when I hear of assertions of Sumerians being black and such I look for evidence comparable to what I have regarding Egypt and Nubia. It's not that I can't be convinced, I'm just asking for more "meat" so to speak. :)



And wouldn't Sumerian be under the heading of Afro-Asiatic languages? Even though they are in different branches, couldn't the similarity come from there if not simply along trade routes?

>

> Another example surrounds the Sumerian deity known as  
> Ea or Enki, the god of the water, who was known to the  
> later Assyrians as Oannes, the half man half fish, who  
> emerged from the waters of the Persian Gulf and taught  
> the natives of Babylonia the arts and sciences.  
> Scholars familiar with the legendary figure report  
> that the story indicates that the Sumerians must have  
> first entered Babylonia from the south, which is where  
> the oldest of their remains have been found in ancient  
> cities that were much nearer the Persian Gulf than  
> what they are at present.

okay. I'll read on to see how this relates...

>

> Now, if we look closely at the Sumerian name Ea and  
> the Assyrian Oannes, we find interesting analogies  
> with more Kemetic terms. In the Kemetic language, Ua  
> signifies the captain of the boat, the One, as in the  
> One Supreme God. An was the name of the ancient  
> Kemetic city known to the Greeks as Heliopolis, and  
> the On of the Bible, meaning the city of the sun, and  
> one of whose hieroglyphic signs is a fish, and a type  
> of mythological fish. An also signifies a teacher,  
> scribe, priest. Furthermore, An is the name of Ausar,  
> the god of the heaven as is recorded in the so-called  
> Book of the Dead. And did not the Sumerians have a  
> deity known as An or Anu who was the god of heaven?  
> Plus, the name Anu is applied to the aboriginal people  
> of ancient Kemet!

okay. I've seen this before (I believe in Diop spoke of the term Anu). But again, see what I wrote before about these claims of relationships.

>

> In conjunction, there is the Hebrew word Dagon, which  
> signifies fish, and the Dogon tribe of Mali, West  
> Africa, who use the fish as a symbol in their  
> hieroglyphic artwork. And this is only a smidgeon of

- > it all, which can prove the Sumerians were "black,"
- > independent of white supremacist Eurocentric
- > ideologies.

okay. I guess I'll have to read your book. I haven't been convinced---and I sure don't consider myself Eurocentric. I guess its a matter of what one deems substantial evidence. If the linguistic arguments matched artwork evidence, migration patterns and other things I could possibly follow your conclusion.

- >
- > Moreover, there are the studies done by the
- > anthropologist Penniman, who examined Sumerian skulls.
- > He concluded that they contained the typical Afruikan
- > feature known as prognathism, let alone being
- > long-headed with wide nasal sockets. Others such as
- > Dixon, Husing, and Quatrefages have referred to the
- > earliest or aboriginal people of Babylonia or
- > Mesopotamia as Negritos, being related to the
- > pre-dynastic people of ancient Kemet. What are we to
- > make of their anthropological studies?

Well now I'm seeing some corroborating evidence. I do know of some of these. In 1928 the Field Museum and Oxford University conducted extensive joint excavations in northern Sumer. They found that 8 of the earliest crania from the region were "hyperdolichocephalic" or "long-headed" types. They regarded these crania as "Eurafrican," and linked them to types found in the "desert west of the Nile in Paleolithic times." There's hints at Africa definitely written into these findings. Yet I wish these sources were a bit more modern.

And I have the same questions as with China. So are these crania typical of most of the finds? And are they dating to a period of Sumeria proper or proto-Sumeria? Do they carry on to Sumeria and later into Babylon, etc.? More over, \*where\* are they in the artwork? I don't negate these finds at all. But I'd like to see a more coherent linking of all these things. Right now they all seem like interesting but only loosely strung together bits of evidence.

I don't deny there were blacks in the region. I'm not one who buys into landlocked Africans incapable of travel. Heck here's one in much later Mesopotamia (8th-7th Century).

[http://www.bible-history.com/ancient\\_art/nubian\\_with\\_animals\\_and\\_skins.html](http://www.bible-history.com/ancient_art/nubian_with_animals_and_skins.html)

It says he's a Nubian. I'm not certain if they deduce this by some writing listing him as such or some distinct styling---as he could also easily be an Egyptian. I know you will find Egyptians and Nubians in Western Asia especially after the Hyksos invasion.

I have definitely seen Egyptian/Nilotic motifs in Phoenician art: I have a picture of the Phoenician diety Baal in Upper Egyptian conical crown and the demeanor of a pharaoh. I can find blacks throughout the Levant and nearby regions of that period, no doubt because of the strong influence a vengeful Egypt was exerting at the time. Even Nubia would later play an intricate game of political maneuvering with Western Asian states (backing rebellions, etc), hoping to limit the Neo-Assyrian threat. The Napatans had an ancient CIA I guess. :) LOL

At any rate, I can see finding blacks in Western Asia during this period quite often and sensibly so. I can see finding blacks in very ancient proto-Mesopotamia and even during the various kingdoms of the region. But I ask what their numbers were in relation to the rest of the population and their overall roles. I consider myself open-minded about such things. I just need to see the evidence.

> Lastly, it is apparent that Van Sertima, whose works I  
> possess and deem authoritative as a "black" scholar,

LOL I'm sure he'll be happy to have your certification and support. :)

>

> has gotten himself caught up in the Eurocentric usage  
> of terms to classify "black" peoples into various  
> so-called races, which is designed to create and  
> maintain confusion. Therefore, he going to make  
> comments such as those you've cited.

I think your opinion is a bit off-center. Van Sertima has also edited works like Africans in Early Asia and spoken of blacks in Sumeria. He readily speaks of "blacks" in China and numerous other regions. He writes entire works where he very vigorously attacks notions of black "Hamites" and "Eurafricans." So I don't think he's caught up in any Eurocentric usage or understanding of the term "black." I do think however that he tries to be careful about what he makes

claims upon. And in that respect, I am much the same way.

In respect,

DG

| 2877|2002-07-03 13:23:38|Mace Windu|The Day the Africans Saved the Jews: Nubian Taharka and Jerusalem|

The title is misleading as heck....so

I changed it.

Islam was some 1,000 years away  
to coming into existence.  
but an interesting article...despite about  
a dozen inaccuracies...

-----  
The day the Muslims saved the Jews

Well, they weren't Jews and Muslims yet: It was 701 BC. But if Montreal journalist Henry Aubin is correct, Nubians from Sudan did protect Jerusalem from siege and, perhaps, save the Hebrew people from extinction -- a chapter of the past that racism, he argues, has helped erase. The Globe's MICHAEL POSNER reports

By MICHAEL POSNER

Saturday, June 29, 2002 ? Print Edition, Page F6

<http://www.globeandmail.com>

MONTREAL -- The name Taharqa is not the sort that's likely to pop up over the sushi table at swish cocktail parties, or while you're guzzling beer on the dock at the cottage. In fact, it's a safe bet that if you asked 100 randomly selected people to identify him, 100 people would just stare at you blankly.

Which, if Henry Aubin is right, may be one of the great injustices of history -- because, but for Taharqa, the entire course of Western civilization would have been radically different. There would have been no Judaism and, therefore, no Christianity and no Islam.

Who, then, was Taharqa? And why is his name so obscured in the fog of history?

The answers are laid out provocatively in a new book, *The Rescue of Jerusalem: The Alliance Between Hebrews and Africans in 701 BC*. In it,

Mr. Aubin, a journalist with the Montreal Gazette, explains how and why Taharqa -- a prince of the Nubians or Kushites (reigning over territory we today identify with Muslim northern Sudan) and the future Pharaoh of Egypt's 25th Dynasty -- conquered the powerful armies of Sennacherib, the warrior king of Assyria, which were laying siege to Jerusalem.

The events of 701 BC are recorded three times in the Bible, a repetition, Mr. Aubin maintains, that underscores their historical centrality to the city of Zion and to the origins of Judaism. They are also chronicled in works by Herodotus, and in the annals assembled by the Assyrians themselves.

But if the Assyrian retreat is widely accepted, most modern scholarship has denigrated the role of Taharqa. Some experts insist it was disease, not the attacking Kushites, that forced the Assyrians to hie back to Nineveh. Others believe the Judaites bought themselves grace by offering serious tribute to Sennacherib.

And the Bible itself attributes the death of 185,000 Assyrians outside Jerusalem's walls to divine providence, the result of a visit by an angel of the Lord.

But in a carefully reasoned work that will likely engender fierce academic debate, Mr. Aubin first deconstructs the alternate theories, and then contends that the Lord's angel was actually a teenaged black African.

Moreover, he argues persuasively that modern history's refusal to acknowledge this conquest owes much to our legacy of 19th-century colonialism, and the covert (and often overt) racism that often accompanied it.

Certainly, if the Assyrian attack on Jerusalem had prevailed, the fate of its estimated 30,000 Judean residents would not have been in doubt. Two decades earlier, the strongholds of Israel's 10 northern tribes had already been laid waste by the Assyrians, their populations ruthlessly decimated and the remnant dispersed. Almost certainly, the same fate awaited the Hebrews.

"This becomes the Deliverance of Judah, second only to the Exodus as a moment of divine providence," wrote distinguished Queen's University scholar Donald Harman Akenson, reviewing Mr. Aubin's book for *The Globe*. "It is a massive moment because, if ancient Judah had followed ancient Israel into non-existence, the development of the Yahweh cult into monotheism would not have occurred."

"Think of what that would mean!" said University of Chicago scholar William McNeill, a National Book Award winner. "For without Judaism, both Christianity and Islam become inconceivable. And without these faiths, the world as we know it becomes unrecognizable."

But wait one minute: An alliance between Hebrews and Africans? Isn't it received wisdom that blacks and Jews have been adversaries for eons? Isn't that the incessant message delivered by the likes of Louis Farakhan and other voices of black militancy?

It is precisely this shibboleth that Mr. Aubin is determined to shatter. In fact, he maintains, the alliance was not confined to military support; it was ideological as well.

When he began the book, Mr. Aubin was simply looking for a story that might inspire Nick, his adopted son of African descent, then nine years old. The heroic tales of King Arthur, Charlemagne and other white Europeans that he had told his older son did not speak to Nick. It was while he was rummaging through libraries that he found a two-sentence reference to the expedition of 701.

Before long, he was embarked on a research project that would span 10 years, working nights and weekends on his dining-room table.

A "cascade of epiphanies" ensued, Mr. Aubin said in a recent interview. The first was, "Gee, there really were blacks who were masters of Egypt for the better part of a century. They were competent, and they were strong artistically and militarily, and they did beat back the Assyrians."

Mr. Aubin is at first glance an unlikely candidate for a book of biblical scholarship. He is 59 years old, a modest and mild-mannered, Harvard-educated, New Jersey-born naturalized Canadian. His mother is French, and that was his first language; his father, a professor of English at Rutgers, was descended from Huguenots.

Mr. Aubin came to Montreal for the first time 30 years ago to write about Vietnam-era draft dodgers, and fell in love with the city. He's been with the Gazette as an investigative reporter and editorial board member ever since. His only previous book traced the infusion of European money that rebuilt downtown Montreal over the past 30 years.

It was about seven years into his research that Mr. Aubin came across the work of Archibald Henry Sayce, the gifted 19th-century cleric, scholar, archaeologist, historian and linguist (he could write passably in 20 ancient and modern languages). Mr. Sayce translated Mesopotamian

annals, deciphered Armenian cuneiform, documented the existence of Hittite culture in Anatolia, and spent 17 winters working in the Nile Valley.

Not incidentally, he also appears to have been a racist, arguing that blacks had simpler, less convoluted brains than whites, and that Taharqa and other Kushite kings were actually Egyptians, who were part of the white race. Later, in writing of Britain's contemporary involvement in the region, Mr. Sayce writes that General Kitchener's defeat of the Sudanese rebels restored Sudan "to the civilized world."

The views of many German, French, Belgian and other European academics, whose countries were deeply involved in the scramble for African resources, were not appreciably different. In fact, the disparagement of the Taharqa mission specifically, and of black African achievement in general, seems to coincide with the colonial exercise. No such views were popular in Europe before the 19th century, Mr. Aubin discovered; indeed, the contrary is true.

It is this aspect of Mr. Aubin's book that appeals particularly to McGill University archeologist Bruce Trigger. "It goes against the negative stereotypes about Egypt that are deeply imbedded in western civilization, that it's a place of idolatry and military incompetence."

Isn't it surprising that a conventional, workaday journalist with no formal training in the field should produce a groundbreaking work of biblical scholarship? "I know colleagues who think it's strange," concedes Prof. Trigger, who wrote his own doctoral thesis on lower Nubia. And when Mr. Aubin first asked him to read a draft of the manuscript, his first thought was, "Oh boy, what am I getting in for?"

"In our world," he adds, "it's assumed you can't write if you don't have your PhD, but every once in a while someone comes along to prove it's not true -- people who refuse to let their amateur status stand in the way of producing good and careful work."

Prof. Trigger's endorsement is not isolated. The dust jacket contains salutary blurbs from the University of Chicago's Prof. McNeill and Cambridge University's Ronald Clements. Prof. Akenson's own review was glowing, but at the same time, he says he doubts the thesis will win much welcome, either in the temples of worship or in the academy.

The former will be unwilling to trumpet the notion that "the Judaeo-Christian tradition was saved from extinction by a bunch of blacks from the Upper Nile." The latter are unlikely to accept his central implication that "an entire century of scholarship was dead

wrong on one of the turning points in Western history."

But Mr. Aubin isn't fazed. And he's not finished. He's already planning another book on the Kushites, this time documenting their intellectual influence on Western civilization. That, too, he says, has not received either the attention or the credit it deserves.

| 2878|2002-07-03 13:24:45|a.manansala@attbi.com|Re: Rashidi's Claims|  
DG wrote:

> > Moreover, there are the studies done by the  
> > anthropologist Penniman, who examined Sumerian skulls.  
> > He concluded that they contained the typical Afrikan  
> > feature known as prognathism, let alone being  
> > long-headed with wide nasal sockets. Others such as  
> > Dixon, Husing, and Quatrefages have referred to the  
> > earliest or aboriginal people of Babylonia or  
> > Mesopotamia as Negritos, being related to the  
> > pre-dynastic people of ancient Kemet. What are we to  
> > make of their anthropological studies?  
>  
> Well now I'm seeing some corroborating evidence. I do know  
> of some of these. In 1928 the Field Museum and Oxford University  
> conducted extensive joint excavations in northern Sumer.  
> They found that 8 of the earliest crania from the region were  
> "hyperdolichocephalic" or "long-headed" types. They regarded  
> these crania as "Eurafrican," and linked them to types found  
> in the "desert west of the Nile in Paleolithic times." There's hints  
> at Africa definitely written into these findings. Yet I wish these  
> sources were a bit more modern.  
>

Buxton and Rice used the terms "Australoid" and "Austrian"  
to describe the majority of 26 Sumerian crania they studied.

Penniman also uses the term "Austrian" but substitutes  
"Eurafrican" for "Australoid." Again, these two types made  
up the majority of the Sumerian skulls studied.

Both were strongly prognathous and broad-noses, with  
long-heads. The Australoid type differed from the Austrian  
in a few ways particularly in having less developed  
browridges.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>



| 2879|2002-07-03 13:27:39|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mace Windu wrote:

> M. Hendrix said:

>

>> Hotep,

>>

>> One thing that "black" people have to keep in mind,

>> when discussing the ancient civilizations-aboriginal

>> peoples of Asia, is the definition of the term

>> "black." Too often, we get caught up into the

>> Eurocentric definition of the term "black," which has

>> either led "black" people astray or has simply blinded

>> them, when ancient history is the topic.

>

> I don't think black people are blinded by this term.

> I for instance differentiate with what I call African blacks (people

> from the continent in the historic era, even those in the

> diaspora---both ancient and modern) and Africoid blacks

> (humans from the prehistoric diaspora who have similar

> phenotypes to historical/modern Africans). I use the term

> "black" interchangeably with both. The term "black" after

> all is a modern identity marker (in its global application).

>

>>

>> Were we to take a good glance at the Bantu people, who

>> are known to have the same epicanthic feature of the

>> eye as so-called Chinese people, would we consider

>> them as "black?" Were we to shave their hair, and

>> place them in the middle of China, would we consider

>> them as "Chinese, since they have so-called Mongoloid

>> features?" Or would it take for them to have straight

>> black hair to be considered as such?

>

> I think there are enough other phenotypic differences between

> many Bantu peoples and Mongloid Asians to ever mistake the two---

> even were we to shave their heads and such. There are more

> Southern Asians, who may reflect intermixture with Melanians

> or the retention of a more Africoid phenotypes since there

> pre-historic migration from the African continent, who might

> better work into your analogy. But even then, I don't think the

> two would be mistaken for each other. It is even easy to tell

> the difference (if you know them) between a black man from New

> Guinea and African blacks. We don't all look alike after all.

>

>>

>> In the art works of the Shang people, we can find

> > portraits of individuals who, clearly, are depicted  
> > with wide noses and thick lips, features which would  
> > be labeled Negroid by Eurocentric scholarship, and  
> > then "black" people would soon follow suit. It is  
> > quite interesting that such features is prevalent in  
> > Shang artwork, and the Shang people not give  
> > considerable attention to themselves in their own  
> > artwork.  
>  
> I have seen some of the Shang artwork labeled Africoid.  
> Some of it is very obvious.  
>  
> <http://www.geocities.com/CollegePark/Classroom/9912/shang.jpg>  
>  
> Yet there are other peices of art that dont' really say  
> anything to me racially/phenotypically speaking.  
>  
> [http://www.artgallery.nsw.gov.au/images/user/media\\_21\\_main.jpg](http://www.artgallery.nsw.gov.au/images/user/media_21_main.jpg)  
>  
> I don't see the same Africoid Asian from this peice I see in the  
> one up top.  
>  
> Mind you, I'm not disputing blacks were in the region. There are

skulls

> in  
> Southern China that show evidence of the Oceanic black type  
> (as it seems is depcited in this vessel). And so when I see the  
> words "black dwarfs" I can tie it into these dimunitive statured  
> Asian Africoids. One of the things I ask for when I see the  
> word "black" is some corroborating evidence that there is more  
> at work here than symbology. I ask the same thing of the term  
> "white" or any other color that can at \*times\* be given a racial  
> cast. I've seen the linguistic connections made, but that has never  
> won a battle to me without some corroborating evidence.  
>  
> >  
> > Research will show that the Shang were not the same as  
> > the so-called modern Chinese, who, in this case, are  
> > simply pale to light-skinned people, who possess  
> > so-called Chinese eyes. In the same Shang artwork, we  
> > will encounter so-called Chinese eyes, or what can be  
> > considered as such. So, in essence, the Shang, apart  
> > from their so-called Mongolian features, must have  
> > been a dark-skinned people, like the remnants of  
> > aboriginal Chinese, who can be found in southern

- > > China.
- >
- > The Shang were in southern China, true.
- > The Shang in some of their artwork show Africoid types, true.
- > The Shang show Mongloid non-Africoid types in their artwork, true.
- > The Shang show artwork of types that have no distinct racial

placement,

- > true.
- > There were Asian Africoid types in southern China, true.
- > Asian Africoids and Mongloid Asians may share similar
- > epicanthic eyefolds, true.
- >
- > But none of this leads me to arrive at your conclusions.
- > These different factoids, for me anyway, do not add up to
- > the Shang dynasty being comprised of a predominant black
- > people.
- >
- > I have read some of Dr. Winters works on the "black bird"
- > and association with the Shang. However I couldn't find anything
- > to convince me that "black bird" was distinctly tied to Africoid
- > Asians. I see the reasoning behind the premise, I just can't
- > concur---unless there is some corroborating evidence to be shared?
- >
- > >
- > > Thus, the question remains. Were the Shang people
- > > black? From the Eurocentric point of view, the Shang
- > > would not be considered "black," because they didn't
- > > resemble "black" people, in the sense of
- > > Afrikkans-n-Amerikkans. Yet, the aboriginal people of
- > > China, as presently represented by the dark-skinned
- > > natives of southern China, who, by the way, are
- > > referred to as the you-group, as opposed to the pale
- > > to light-skinned dictating we-group, have, in some
- > > cases, skin complexions that are darker than
- > > Afrikkans-n-Amerikkka. Should not they be considered
- > > as "black?" Or are we going to continue letting
- > > Eurocentric standards define what's "black" and what's
- > > not "black?"
- >
- > Okay. I understand the need to politicize everything, but
- > let's just stick to the history/anthro at the moment. Just because
- > one disagrees with a contention does not mean they are "Eurocentric"
- > or the like. I think one thing this forum has shown is that all
- > African-centered types do NOT necessarily have one thought
- > pattern on many issues. We debate amongst each other as

> much as we debate the white supremacists. I think that's a  
> strength. If we all agreed with everything the other wrote, I'd  
> put up a red flag as well.

>

> I don't deny that Africoid Asians can be called "black." In  
> fact many of them do (as in the "black pride" parades in Australia).  
> The war to exterminate the natives of Tasmania was called "The  
> Black War." If they can be black when they're being massacred,  
> they can be black when they were there in ancient history.

>

> That being said, can someone tell me what was the dominance  
> of Africoid Asian types in ancient southern China was during the  
> Shang period or immediately prior (i.e., the Xia)? Chinese  
> archaeologist Kwang-chih Chang talks about "Oceanic Negroid"  
> types in the region by way of skull finds, but what percentage  
> of remains from the period is he speaking of? Are we talking  
> about a predominant group or a smaller one? I'm \*sincerely\*  
> asking this question. No need to berate me or label me a  
> Eurocentric. I'm asking for more evidence to better help me  
> see your point of view.

>

> On another matter, I've read some of Dr. Winters link of  
> Chinese to Manding. Its all interesting and I welcome the  
> research. But my trouble is reconciling that West African  
> Manding speakers migrated all the way to China. For them  
> to found Chinese languages, we would have to be talking  
> about not one but large groupings. In my mind it seems  
> far-fetched. So I ask Dr. Winters, M. Hendrix or anyone  
> else who agrees with this contention to help me out here.  
> When exactly are these W. Africans supposed to have  
> migrated into China? Is there some evidence somewhere  
> of any such migration pattern? Again, I'm \*sincerely\* asking  
> this.

>

>>

>> As for the origin of the Sumerians, whether they were  
>> "black" or not, it is little to wonder as to why they  
>> referred to themselves as the "blackheads."

>

> Well as pointed out up top and as alluded to by Karen  
> with the samurai "black blood" bit, I'd like to see more  
> evidence. If the only evidence for Egypt being predominantly  
> black was the contestable meaning of Kemet, I'd not buy  
> it either. Thankfully there is ALOT of other corroborating  
> evidence. So the "blackheaded" phrase is interesting  
> It caught my eye when I first read of it in numerous works. But

> it didn't convince me of anything. I've seen alot of Sumerian  
> artwork:  
>  
> Late Sumerian  
> <http://www.georgeortiz.com/IMAGES/CATALOG/v010.jpg>  
>  
> Proto Sumerian  
> <http://www.georgeortiz.com/IMAGES/CATALOG/v002.jpg>  
>  
> Early Dynastic  
> <http://www.georgeortiz.com/IMAGES/CATALOG/v006.jpg>  
>  
> Early Dynastic  
> <http://www.georgeortiz.com/IMAGES/CATALOG/v005.jpg>  
>  
> None of it looks very Africoid.  
>  
> I've seen the seated Gudea figure often called black:  
>  
> [http://www.metmuseum.org/toah/images/h2/h2\\_59.2.jpg](http://www.metmuseum.org/toah/images/h2/h2_59.2.jpg)  
>  
> some larger ones:  
>  
> [http://www.bible-history.com/ancient\\_art/seated\\_gudea\\_lagash.html](http://www.bible-history.com/ancient_art/seated_gudea_lagash.html)  
>  
> Another statue from the same period, possibly the son of King Gudea:  
>  
> [http://www.hp.uab.edu/image\\_archive/ue/statue02-th.jpg](http://www.hp.uab.edu/image_archive/ue/statue02-th.jpg)  
>  
> I've tried VERY hard to see the Africoid features in this  
> figure---even taking into account the possibility of his head  
> peice as coffieture (sp).. Yet I can't say I see a black  
> person in this figure---not even as much as an East African Bedja.  
>  
> About the one figure I have seen that I can give a partial  
> Africoid cast to is the "sphinx" of Naram-Sin, grandson of  
> Sargon II. But he's an Akkadian if I remember my Mespotamian  
> history correctly. And its only the flattish nature of his nose,  
> as opposed to that of his ancestors like Sargon, that give me  
> room for pause. Still, he seems an anamoly and the evidence  
> is still inconclusive on him.  
>  
> Here are ten small heads from the region, about third millineum  
> BC:  
>  
> <http://www.georgeortiz.com/IMAGES/CATALOG/v012.jpg>

>  
> I can maybe say about two of them can be questionable Africoids.  
> Yet there's really nothing to say that they actually are. As I said,  
> I'd like to see more evidence---at least akin to what we present  
> when we are talking about Egypt or Nubia.

>  
>> A comparative method will prove that the Sumerians  
>> possessed the same basic cultural complex as did the  
>> ancient Kemites. Anyone interested in discovering such  
>> a thing for themselves can encounter the analogy in  
>> the work by Gaston Maspero, titled "Dawn Of  
>> Civilization: Egypt And Chaldea."

>  
> I've actually thumbed through this book. And I've seen  
> his work quoted often. One thing however, this book was  
> written in 1896! I'm not saying old sources can't be used,  
> but I often criticize those in the African-centered grouping  
> who rely on antiquated books as their primary source.  
> Nothing wrong with referencing it if the info is valid, but I'm  
> certain more has been written and done on the region since  
> the past century.

>  
> As for comparison between Sumerian culture and that  
> of the Egyptians---okay. I don't doubt they exist. They  
> were right next door to each other. And there are some  
> things that are just related by humanity. But there were  
> differences between Sumeria and Egypt as well weren't  
> there? They were not identical cultures in their ideological  
> outlook or even their founding (divine kingship vs. monetary  
> reasonings).

>  
>>  
>> In his studies of the Kemite and Sumerian pantheon, E.  
>> Wallis Budge reported that the great gods of both  
>> nations were identical, and hypothesized that they  
>> must have derived their gods from a third and older  
>> source.

>  
> Can you show which of these gods were so similar?  
> Were there no gods that were different? And what is this  
> third and older source supposed to be?

>  
>>  
>> In research I've conducted for a book that I'm in the  
>> process completing, I discovered a great many  
>> analogies myself. One example is that the Sumerian god

> > known as Ninurta is the god of the weapon. In the  
> > Kemetic language, there is the term Nurta, which  
> > signifies a mythological weapon.

>

> Okay. But does this imply an intrinsic relationship of culture?

> There are numerous words in the Greek lexicon that came  
> from Egypt. Yet as influenced as Greece may have been  
> by Egyptian culture, Greek culture (as it existed through  
> its numerous non-unified city states) still had alot of  
> differences (if simply in interpretation). And the fact that  
> the Greeks have Egyptian words doesn't make the  
> Greeks Africoid Egyptians. Similarly, word matches  
> in the Kemetic and Sumerian languages can be a product  
> of diffusion or mere similarity. My point is again, when  
> I hear of assertions of Sumerians being black and such  
> I look for evidence comparable to what I have regarding  
> Egypt and Nubia. Its not that I can't be convinced, I'm  
> just asking for more "meat" so to speak. :)

>

> And wouldn't Sumerian be under the heading of Afro-Asiatic  
> languages? Even though they are in different branches, couldn't  
> the similiarity come from there if not simply along trade routes?

>

> >

> > Another example surrounds the Sumerian deity known as  
> > Ea or Enki, the god of the water, who was known to the  
> > later Assyrians as Oannes, the half man half fish, who  
> > emerged from the waters of the Persian Gulf and taught  
> > the natives of Babylonia the arts and sciences.

> > Scholars familiar with the legendary figure report  
> > that the story indicates that the Sumerians must have  
> > first entered Babylonia from the south, which is where  
> > the oldest of their remains have been found in ancient  
> > cities that were much nearer the Persian Gulf than  
> > what they are at present.

>

> okay. I'll read on to see how this relates...

>

> >

> > Now, if we look closely at the Sumerian name Ea and  
> > the Assyrian Oannes, we find interesting analogies  
> > with more Kemitic terms. In the Kemetic language, Ua  
> > signifies the captain of the boat, the One, as in the  
> > One Supreme God. An was the name of the ancient  
> > Kemetic city known to the Greeks as Heliopolis, and  
> > the On of the Bible, meaning the city of the sun, and

> > one of whose hieroglyphic signs is a fish, and a type  
 > > of mythological fish. An also signifies a teacher,  
 > > scribe, priest. Furthermore, An is the name of Ausar,  
 > > the god of the heaven as is recorded in the so-called  
 > > Book of the Dead. And did not the Sumerians have a  
 > > deity known as An or Anu who was the god of heaven?  
 > > Plus, the name Anu is applied to the aboriginal people  
 > > of ancient Kemet!  
 >  
 > okay. I've seen this before (I believe in Diop spoke of  
 > the term Anu). But again, see what I wrote before about  
 > these claims of relationships.  
 >  
 > >  
 > > In conjunction, there is the Hebrew word Dagon, which  
 > > signifies fish, and the Dogon tribe of Mali, West  
 > > Afruika, who use the fish as a symbol in their  
 > > hieroglyphic artwork. And this is only a smidgeon of  
 > > it all, which can prove the Sumerians were "black,"  
 > > independent of white supremacist Eurocentric  
 > > ideologies.  
 >  
 > okay. I guess I'll have to read your book. I haven't been  
 > convinced---and I sure don't consider myself Eurocentric.  
 > I guess its a matter of what one deems substantial evidence.  
 > If the linguistic arguments matched artwork evidence,  
 > migration patterns and other things I could possibly follow  
 > your conclusion.  
 >  
 > >  
 > > Moreover, there are the studies done by the  
 > > anthropologist Penniman, who examined Sumerian skulls.  
 > > He concluded that they contained the typical Afruikan  
 > > feature known as prognathism, let alone being  
 > > long-headed with wide nasal sockets. Others such as  
 > > Dixon, Husing, and Quatrefages have referred to the  
 > > earliest or aboriginal people of Babylonia or  
 > > Mesopotamia as Negritos, being related to the  
 > > pre-dynastic people of ancient Kemet. What are we to  
 > > make of their anthropological studies?  
 >  
 > Well now I'm seeing some corroborating evidence. I do know  
 > of some of these. In 1928 the Field Museum and Oxford University  
 > conducted extensive joint excavations in northern Sumer.  
 > They found that 8 of the earliest crania from the region were  
 > "hyperdolichocephalic" or "long-headed" types. They regarded



> these crania as "Eurafrican," and linked them to types found  
> in the "desert west of the Nile in Paleolithic times." There's hints  
> at Africa definitely written into these findings. Yet I wish these  
> sources were a bit more modern.

>  
> And I have the same questions as with China. So are these  
> crania typical of most of the finds? And are they dating to  
> a period of Sumeria proper or proto-Sumeria? Do they carry  
> on to Sumeria and later into Babylon, etc.? More over,  
> \*where\* are they in the artwork? I don't negate these finds  
> at all. But I'd like to see a more coherent linking of all these  
> things. Right now they all seem like interesting but only loosely  
> strung together bits of evidence.

>  
> I don't deny there were blacks in the region. I'm not one  
> who buys into landlocked Africans incapable of travel. Heck  
> here's one in much later Mesopotamia (8th-7th Century).

>  
> [\[history.com/ancient\\\_art/nubian\\\_with\\\_animals\\\_and\\\_skins.html\]\(http://www.bible-history.com/ancient\_art/nubian\_with\_animals\_and\_skins.html\)](http://www.bible-</a></p></div><div data-bbox=)

>  
> It says he's a Nubian. I'm not certain if they deduce this by  
> some writing listing him as such or some distinct styling---as  
> he could also easily be an Egyptian. I know you will find Egyptians  
> and Nubians in Western Asia especially after the Hyksos invasion.

>  
> I have definitely seen Egyptian/Nilotic motifs in Phoenician art:  
> I have a picture of the Phoenician diety Baal in Upper Egyptian  
> conical crown and the demeanor of a pharaoh. I can find blacks  
> throughout the Levant and nearby regions of that period, no doubt  
> because of the strong influence a vengeful Egypt was exerting at  
> the time. Even Nubia would later play an intricate game of political  
> maneuvering with Western Asian states (backing rebellions, etc),  
> hoping to limit the Neo-Assyrian threat. The Napatans had an ancient  
> CIA I guess. :) LOL

>  
> At any rate, I can see finding blacks in Western Asia during this  
> period quite often and sensibly so. I can see finding blacks in very  
> ancient proto-Mesopotamia and even during the various kingdoms  
> of the region. But I ask what their numbers were in relation to the  
> rest of the population and their overall roles. I consider myself  
> open-minded about such things. I just need to see the evidence.

>  
>> Lastly, it is apparent that Van Sertima, whose works I  
>> possess and deem authoritative as a "black" scholar,

>  
 > LOL I'm sure he'll be happy to have your certification and  
 support. :)  
 >  
 > >  
 > > has gotten himself caught up in the Eurocentric usage  
 > > of terms to classify "black" peoples into various  
 > > so-called races, which is designed to create and  
 > > maintain confusion. Therefore, he going to make  
 > > comments such as those you've cited.  
 >  
 > I think your opinion is a bit off-center. Van Sertima has  
 > also edited works like Africans in Early Asia and spoken of  
 > blacks in Sumeria. He readily speaks of "blacks" in China  
 > and numerous other regions. He writes entire works where  
 > he very vigorously attacks notions of black "Hamites" and  
 > "Eurafricans." So I don't think he's caught up in any Eurocentric  
 > usage or understanding of the term "black." I do think  
 > however that he tries to be careful about what he makes  
 > claims upon. And in that respect, I am much the same way.  
 >  
 > In respect,  
 >  
 > DG

i am not sure on this one, but they used nubian archers in babylonian  
 armies. for all we know nubians, egyptians and many other people could  
 have lived in this region. my main focus is egypt, not  
 babylonia, shang, anatolia, or anywhere else. i am interested in  
 establishing egyptian culture as apart of africa, and to debunk  
 erroneous scholarship that has placed egypt out of africa.  
 i have read books so racist they claimed the negroid sculpture  
 found in mesoamerica was phoenician slaves. the main corparate of alot  
 of this racist ideology in history is those reader digest books. you  
 know those cheap time life books that show so called blacks in meso  
 america as phoenician slaves.  
 i pretty much point to all egyptian sculpture and most of them look  
 african. egyptian culture is african to the core, and it has nothing  
 in common with other cultures in the levant, or other areas of the  
 world.  
 marc please read my post about the first farmers in the fertile  
 crescent the iraw which do look african, and they migrated from  
 mesopotamia into tanzania.

| 2880|2002-07-03 13:36:27|a.manansala@attbi.com|Re: Rashidi's Claims|

> --- In Ta\_Seti@y..., Mace Windu wrote:  
>  
> marc please read my post about the first farmers in the fertile  
> crescent the iraqw which do look african, and they migrated from  
> mesopotamia into tanzania.  
>

From Mesopotamia into Tanzania? Sounds like something  
Nostracists might have come up with. Could you post  
your ref again?

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 2881|2002-07-03 14:06:51|mansu\_musa|Re: Rashidi's Claims|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
> > --- In Ta\_Seti@y..., Mace Windu wrote:  
> >  
> > marc please read my post about the first farmers in the fertile  
> > crescent the iraqw which do look african, and they migrated from  
> > mesopotamia into tanzania.  
> >  
> >  
> > From Mesopotamia into Tanzania? Sounds like something  
> > Nostracists might have come up with. Could you post  
> > your ref again?  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>

<http://freespace.virgin.net/andy.carling/frameset.html>

they are the iraqw tribe a cushitic tribe that lives around tanzania  
they don't look white to me. obviously if they lived around the  
fertile crescent there had to be some african populations already  
there

| 2882|2002-07-03 15:18:17|a.manansala@attbi.com|Fwd: Egyptian Queen fought for equal  
rights|  
[http://www.smh.com.au/articles/2002/07/03/1025667009445.](http://www.smh.com.au/articles/2002/07/03/1025667009445.html)  
html

Queen fought for equal rights  
July 4 2002

French archaeologists have reinterpreted the  
hieroglyphics in a pyramid.

An Egyptian queen who fought 4000 years ago for equal  
political rights with men was granted the supreme  
honour of a pharaonic burial, French archaeologists  
said yesterday.

Texts found engraved in the pyramid of Queen  
Ankhenespepi II were meant to let her become immortal,  
a privilege until then restricted to the pharaohs, the  
archaeologists said in a review of their latest  
research in the ancient Saqqara cemetery complex, 20  
kilometres south of Cairo.

"An exceptional funerary complex was built for this  
powerful woman, and pyramid texts were engraved in the  
tomb chamber to open the road of eternity before her,"  
they wrote.

"The dignity of the monument is until this day unique"  
for an Egyptian queen, "which induces the possibility  
that she received a near-kingly burial".

Pyramid texts are prayers and magic formulas engraved  
in hieroglyphics on the walls of the compartment  
containing the sarcophagus, meant to help the pharaoh  
rise from the dead and become part of the eternal world  
of the gods.

advertisement

advertisement

In the pyramid of Ankhenespepi II, the text addresses  
the queen, telling her to "stand up, remove the earth  
and shake the dust away, get ready for the voyage ...  
you will not die, your name will remain".

The discovery of the texts in the remains of the queen's pyramid was announced two years ago, but the report published at the time said they were prayers for the immortality of the pharaohs, not her own.

Ankhenespepi II married two kings, Pepi I and his successor, Merenre, and then ruled for many years as regent for her son, Pepi II, who was only six years old when he ascended the throne.

Because she ruled like a king, she claimed the right to immortality, implementing a pharaonic version of equal rights and duties.

Her pyramid, though little more than 15 metres high, had an impressive funerary temple at the entrance.

The lintel of the gate's temple, unearthed in 1997, is a 17-tonne block of granite engraved with an inscription that starts with her title "Mother of the King of Upper and Lower Egypt".

The importance of Ankhenespepi II is also attested to in a 40-centimetre-high statue representing her with Pepi II as a child on her lap, kept in New York's Brooklyn Museum of Art.

Manetho, an Egyptian historian of the third century BC, says Pepi II ruled 94 years, the longest reign in history.

Ancient Egypt had only a handful of female rulers, the best known of whom was the pharaoh Hatshepsut, who lived in the 15th century BC.

Agence France-Presse

| 2883|2002-07-03 15:32:33|willie bennett|Re: Which proves the original Western European was white!|

Excellent response MW. I think I can now face another Fourth-of-U-lie.

>From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: [Ta\_Seti] Re: Which proves the original Western European was white!

>Date: Tue, 02 Jul 2002 02:11:50 -0400

>  
>Why "the hell" did I post the articles?  
>  
>Who died and left and you Fuhrer?  
>  
>I posted the articles because I felt  
>like it...because it coincides with what  
>this forum is about. You dont' see me  
>coming and knocking Mein Kampf outta  
>your hand. So don't ask me again "why  
>the hell" I post what I do. Your name ain't  
>Botha, and this ain't Pretoria.  
>  
>So calm down...get all over excited and next  
>thing you know you'll be rolling tanks into Poland...  
>  
>DG  
>  
>-----  
>  
>Eva Baun the self-described "cave dweller" declared:  
>  
>> Why the hell post it then? And subsequently get upset when I remind  
>> you that none of you anything to do with Europeans? WHY did that  
>> upset you?  
>>  
>>  
>>  
>

---

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<http://www.hotmail.com>

| 2884|2002-07-03 18:55:14|Alex van Deelen|Re: Egypt and Yoga|

Message: 23

Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)

From: anu\_being <[anu\\_being@yahoo.com](mailto:anu_being@yahoo.com)>

Subject: RE: Egypt and Yoga

>  
>Greetings, I would like to add that Brotha Ashby has his own website. Peace  
> <http://www.egyptianyoga.com/page2.html>

>> "Derrick, Alexander" <[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)>

>>wrote: I have seen these books but have not read them.  
>>But I would like to recommend yet another source par excellence.  
>  
>Afrique Histoire, Vol. 4, No. 1.  
>  
>Cover stories  
>The origin of Indu yoga is African.  
>General report of the AIFESPAC Conference held in Libreville June 9-11,  
>1987.  
>The demonetization of the cowries had several consequences.  
>  
>You might have to dig in some crates and used book stores to find this gem  
>but WELL WORTH IT!  
>  
>The article on yoga was co-scripted by an Senegalese "yoga" master. There  
>are many excellent illustrations not only demonstrating some of the ancient  
>postures but also modern african yoga practices.  
>  
>One interesting idea which is illustrated in the article is the African  
>connection of rhythm with their yoga. The Egyptians not only had static  
>postures (common in Asian/Indian culture) but acrobatic dances as well.

Which is very interesting - dance as a form of yoga. My background is basically from the martial arts and chi kung/qigong training. Sometimes karate etc. are referred to as moving meditation, so it would be interesting to see other forms of movement integrated with yogic practices.

>There is a photo of a modern day Cote d'Ivoire acrobat/dancer which is  
>label "Serpent Society." I think that title is a nice connection with Mr.

Van

>Deelen's "serpent power" below.

Thanks for all the info and I will be tracking it down. I am also interested in Yogic practices throughout Africa, present and modern. I'm especially interested in anything about the Ethiopian "gymnophists"/gymnosophists.

Alex

| 2885|2002-07-03 19:26:01|mansu\_musa|Re: Egypt and Yoga|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 23

> Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)

> From: anu\_being

> Subject: RE: Egypt and Yoga

> >

> >Greetings, I would like to add that Brotha Ashby has his own

website. Peace

> > <http://www.egyptianyoga.com/page2.html>

>

> >> "Derrick, Alexander"

> >>wrote: I have seen these books but have not read them.

> >>But I would like to recommend yet another source par excellence.

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> >

> >Cover stories

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> >

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well.

>

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> is basically from the martial arts and chi kung/qigong training.



Sometimes

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>

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>

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interested

> in Yogic practices throughout Africa, present and modern.

> I'm especially interested in anything about the Ethiopian

> "gymnophists"/gymnosophists.

>

> Alex

does anybody know a book written about african martial arts. i know this is usually considered a asian thing but from what i read there is quite a bite of martial arts on the african continent. i know there is capiera which originated in angola. there is also kalinda a type of stick fighting they perdom in the dominican republic.

anybody know

| 2886|2002-07-03 20:21:40|Manu Ampim|aitana23 |

trogodyta" <[trogodyta@yahoo.com](mailto:trogodyta@yahoo.com)> wrote:

>"It is called parallel evolution and since the time that group left Africa, they

>have, for the most part (99.9%) not

met with another Negroid until

>they came back to Africa as Caucasoid and

inhabiting North Africa and

>Europe. They arrived from the Middle East in

various migrations

>starting from the Paleolithic. North Africa was empty

as the Negroid

>remained in the jungle and in lands where there was no

need to venture

>from his stable and comfortable environment. By the time

of their

>return, the Caucasoid from North Africa had learned to control

the

>demands of the environment, and he migrated to Europe starting

40,000

>BC and this continued until the Neolithic. Still no contact with  
>black Africans until relatively recently. The break up of the Sahara  
>began sometime around 10,000 BC-after the ice age (Pleistocene). Until  
>then, North Africa, Europe and the Middle East experienced harsh ice.  
>When the land warmed up it caused the Sahara to develop and this  
>again prevented the migration of Negroes to the South. Arab and  
>European enslavement would then crudely introduce the Negroid to  
>Africa."

Wow!! This is a sad case of "science" FICTION. This fictional account is a complete fairytale and contradicts all scientific data. Your statement shows a complete lack of knowledge of the paleoclimatic history of Africa or the Middle East.

Lets look at the facts. There was **NEVER** "harsh ice" in North Africa, and this region **NEVER** experienced an ice age! The Wurm Glaciation (80 kbp - 15/10 kbp) was not present in Africa, and nor did the Sahara "break up" around 10,000 BC. There was no ice in the Sahara to break up! [Besides, don't you know that "Sahara" simply means "desert?"] In 10,000 BC, the North African Sahara region was changing from a HUMID REGION to an ARID REGION, and it never experienced an episode of "harsh ice." In fact, the pluvial humid phases in North Africa allow for a chronology of climatic events and cultural developments for the past 212,000 years in this region. During this time period, there are several periods of well established human occupation, and there were no modern "Caucasians" in the world during any of these early dates (212 kbp, 141 kbp, 45 kbp, etc.). The African Acheulean culture is indisputable and well established.

There is not a shred of evidence of "Caucasians" in North Africa during these dates, during the Acheulean culture, or during the early Holocene period. Nor is there any evidence of a glacial period in North Africa. On both the questions of a supposed North African "ice age" and alleged Caucasoid presence in this region, you are contradicted by remote sensing data, geological data, archeological data, glaciological and oceanographic data, and numerous model simulations of the atmosphere and oceans. The numerous Quaternary studies reconstruct past environments and climates, but yet you run from the objective scientific evidence. Unfortunately you claim to use "science" for your flawed theories, yet you avoid the scientific paleoclimatic data altogether. Haven't you ever heard of the Polish Academy of Sciences, U.S. Geological Survey, CLIMAP, or COHMAP? **You should study paleoclimatology before you expose yourself like this again.**

**Also, the numerous rock paintings throughout the Sahara region (from c. 8k - 5k BC) clearly depict images of Africoid or Black people. The visual evidence of how Africoid people depicted themselves is irrefutable and beyond all sane rebuttal.**

**Checkout these Africoid people in a humid environment:**

<http://griots.tripod.com/cal/sahara.html>

Your imaginary theory is **\*anti-scientific\***. You state that there was an ICE AGE ("harsh ice") in North Africa until 10,000 BC and then miraculously in just a few thousand years this same region dramatically reversed itself and transformed into a DESERT! Large sheets of ice don't suddenly melt, disappear, and then turn into a dry desert environment. (duh!) Since you have such a "large brain" you can't think of a more intelligent theory than this? Your scenario is COMPLETELY IMPOSSIBLE and shows a profound disrespect for basic geological and scientific knowledge.

**1. I challenge you to present credible scientific evidence that establishes a North African ice age at 10,000 BC.**

**2. I also challenge you to present credible scientific evidence to show that the North African Acheulean culture was "Caucasoid" instead of African, and that the Black people depicted in the Sahara rock paintings are not Africoid but are simply "white" people with black and brown skin.**

Obviously, your fictionalized account is a key component of your "North African Caucasoid" myth. In order to falsify the history of North Africa and continue with your bogus "great white race theory," you need to invent an alleged "ice age" where white people supposedly lived, and which somehow prevented Black people from being mobile and traveling. Well, your improbable theory falls apart in the face of geological evidence.

You need to stop pretending like you are serious and go to the library to do some homework. I have more first-year undergraduate assignments for you after you fail to produce data for this "ice age" and "Sahara rock paintings" test.

Prof. Manu Ampim

| 2887|2002-07-03 20:34:50|mansu\_musa|Re: aitana23|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> trogodyta"

>

> >"It is called parallel evolution and since the time that group

left Africa, they

> >have, for the most part (99.9%) not met with another Negroid until

> >they came back to Africa as Caucasoid and inhabiting North Africa

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> >black Africans until relatively recently. The break up of the

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> >then, North Africa, Europe and the Middle East experienced harsh

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> >When the land warmed up it caused the Sahara to develop and this

> >again prevented the migration of Negroes to the South. Arab and

> >European enslavement would then crudely introduce the Negroid to

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> Prof. Manu Ampim

to my knowledge the sahara was once a savanna like climate. the savanna like climate was also lush with water and wildlife. the paintings on the sahara rock art which go all the way up to algeria were aficoid and also you had the africna aqauiatric culture. i have one question though what about the caucasain looking berbers like the kaybele where did they come from where exactly did they dwell during

around this time.

what she is trying to do is claim egypt and claim like usual there was no black people untill around the new kingdom which is utter nonsense.

one of those racial myths rejects

| 2888|2002-07-03 21:17:59[Manu Ampim] A present for Trog.

Alex D. wrote:

>"Africans can and willabsorbed your recessive genes."

This is obviously this racist's main fear.

>"I actually agree with you. Blacks should not look for

history in Europe that is not there. But don't try and show your face in

>Africa were it equally does not belong. You will get a wicked sun burn."

Exactly, malignant melanoma is no joke. In fact, this racist should also stay out of Africa because s(he) will definitely be beaten up by more than just the sun, if s(he) presents this ignorant Caucasoid identity fantasy among our Nubian brothers and sisters. I dare this fool to run this ignorant "Caucasoid with black or dark skin" rhetoric among the Nubians in southern Egypt or the Sudan. It will be his/her last campaign. By the way, your present to this racist is very thoughtful and generous. ;)

Manu A.

---

### **Blacks in Egypt**

Fr  ric Falkenburger compiled and analyzed skull measurements from 1,787 Ancient Egyptian male skulls and divided them into four main groups giving the following results:

36% negroid

33% mediterranean

11% cro-magnoid

20% of individuals not falling in any of these groups but related to either cro-magnoids or negroids (more east Africans????)

Our presence in Egypt is not negligible. Egypt is an African culture, which practiced all cultural traits found in Africa (pyramid building included). Please refer to my older posts. Racist like yourself are inclined to categorize the 33% Mediterranean as Caucasoid, but this could very well be the more black east Africans. Which you later refer to as black or Caucasoid depending on your temper and ill founded arguments.

---

### **Negroid Skulls in Greece**

In my own skeletal samples from Greece I note apparent negroid nose and mouth traits in two of fourteen Early Neolithic (sixth millennium B.C.), only two or three more among 364 from fifth to second millennium B.C., one among 113 Early Iron Age, one or two among 233 Classic and Hellenistic skeletons, **but four clear Negroids** (all from one area of Early Christian Corinth) among ninety-five Roman period, two among eighty-five Medieval, and of course ten among fifty-two Turkish period Greeks, yet none among 202 of Romantic (nineteenth century) date.

Hmmm... Somehow we ventured out of the Jungles.

---

### **The Dufuna Dugout - Africa's Oldest Boat**

by Peter Breunig

In 1987 the find of a fully preserved boat was made at the site of Dufuna, between Potiskum and Gashua on the Komadugu Gana. The boat is stratified 5 m below clays and sands whose alternating sequence is evidence of deposition in standing and flowing water. The radiocarbon dates for the boat are: 7264 ± 55 bp (KN-4683) and 7670 ± 110 bp (KI-3587) (uncalibrated). This makes it the oldest known boat in Africa and one of the oldest in the world. Excavation is scheduled for April 1998. The conservation will be done in a museum recently built in Damaturu.

Africans were not limited to the jungles like you would like to believe. The source of the Blue and White Nile is the ancestral and totemic home of the Nilotic Africans, as the ancient negro hieroglyphic script substantiates. You would like to confine "true" or "extreme" Africans south of the Sahara. NOT TRUE.

---

### **Allele(FY-NULL\*1) Frequencies of the Autosomal PSAs Analyzed**

Source: Am. J. Hum. Genet., 63:1839-1851, Table 4

#### Africans Frequency

Nigeria-1 0.000

Nigeria-2 0.000

Central African Republic 0.000

**African average 0.000 (0%)**

#### Europeans Frequency

England 1.000

Ireland 1.000

Germany 1.000

**European average 1.000 (100%)**

#### African Americans Frequency Admixture

Maywood, Ill. 0.185 18.5%

Detroit 0.133 13.3%

New York 0.210 21.0%

Philadelphia-1 0.149 14.9%

Philadelphia-2 0.160 16.0%

Pittsburgh 0.217 21.7%

Baltimore 0.141 14.1%

Charleston, S.C. 0.112 11.2%

New Orleans 0.200 20.0%

Houston 0.188 18.8%

Jamaicans 0.065 6.50%

### **Overall European Genetic Contribution to African American and Jamaican Populations Analyzed**

Source: Am. J. Hum. Genet., 63:1839-1851, Table 8

<u>Population</u>	<u>Admixture</u>	<u>Margin of error</u>
<b>Non-Southern</b>		

Detroit	16.3%	2.7
Maywood, Ill.	18.8%	1.4
New York	19.8%	2.1
Philadelphia-1	12.7%	1.5
Philadelphia-2	13.8%	1.9
Pittsburgh	20.2%	1.6
Baltimore	15.5%	2.6
Oakland	21.9%	n/a

### **Southern**

Charleston, S.C. 11.6% 1.3  
 Claxton, Ga. 13.6% 5.1  
 Sapelo Island, Ga. 06.8% 5.5  
 James Island, S.C. 15.3% n/a  
 New Orleans 22.5% 1.6  
 Houston 16.9% 1.5  
 Jamaica 06.8% 1.3

---

You erroneously tried to state that Ethiopians and East Africans are Caucasoid. You came to this evil and erroneous conclusion by mis-reading a scientific document which concluded that there is a negligible Asian DdeI10394AluI10397(++)mtDNA haplotype in Ethiopia. This gene flow is a form of reverse expansionism "and is discussed in terms of the 'out of Africa' model." Please read entire documents.

Take note of the similar amount of European/Caucasoid gene present in African Americans.

\*Note this genetic mutation comes mainly from White men who could not keep their small penis in the pants during slavery days.

Middle Eastern genes were re-introduced into the Ethiopian population *via* foreign males. Understand that the mother of Ethiopian and all east african civilization is a Black woman.

African Americas still retain a west african phenotype. Ethiopians, Sudanese, Somalis, Ancient Egyptians are a "authentic" African variety, and what little admixture has taken place has not changed their essence.

Africans can and will absorb your recessive genes.

I actually agree with you. Blacks should not look for history in Europe that is not there. But don't try and show your face in Africa where it equally does not belong. You will get a wicked sun burn.

To unsubscribe from this group, send an email to:  
 Ta\_Seti-unsubscribe@yahoogroups.com

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A form of African martial arts that is still practiced today is called Kupigana Ngumi. It was developed in the NY/NJ area by Shaha Mfundishi Maasi, an established master in several of the Asian martial arts. He was encouraged by activists/scholars like Amiri Baraka and Maulana Karenga to research the African/Kemetite origins of martial arts and incorporate that into his teachings. The result was Kupigana Ngumi, a kiswahili term for "way of fighting with the fist." Kupigana Ngumi is an adopted term for a collection of martial arts traditions practiced throughout the African continent.

A great resource on Kupigana Ngumi is "Kupigana Ngumi: Root Symbols of the Ntchru and Ancient Kmt" by Shaha Mfundishi Maasi & Mfundishi J.H. Hassan K. Salim. If you are in the NY/NJ area there are also a ton of places in Brooklyn and Northern New Jersey that offer instruction.

--- In Ta\_Seti@y..., "mansu\_musa" wrote> --- In  
Ta\_Seti@y..., "Alex van Deelen" wrote:  
> > Message: 23  
> > Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)  
> > From: anu\_being  
> > Subject: RE: Egypt and Yoga  
> > >  
> > >Greetings, I would like to add that Brotha Ashby has his own  
> website. Peace  
> > > <http://www.egyptianyoga.com/page2.html>  
> >  
> > > "Derrick, Alexander"  
> > > wrote: I have seen these books but have not read them.  
> > > But I would like to recommend yet another source par excellence.  
> > >  
> > > Afrique Histoire, Vol. 4, No. 1.  
> > >  
> > > Cover stories  
> > > The origin of Indian yoga is African.  
> > > General report of the AIFESPAC Conference held in Libreville

June  
> 9-11,  
> > > 1987.  
> > > The demonetization of the cowries had several consequences.  
> > >  
> > > You might have to dig in some crates and used book stores to

find  
> this gem  
> > > but WELL WORTH IT!

> > >  
> > >The article on yoga was co-scripted by an Senegalesse "yoga"  
> master. There  
> > >are many excellent illustrations not only demonstrating some of  
> the ancient  
> > >postures but also modern african yoga practices.  
> > >  
> > >One interesting idea which is illustrated in the article is the  
> African  
> > >connection of rhythm with their yoga. The egyptians not only

had  
> static  
> > >postures(common in asian/indian culture) but acrobatic dances as  
> well.  
> >  
> > Which is very interesting - dance as a form of yoga. My background  
> > is basically from the martial arts and chi kung/qigong training.  
> Sometimes  
> > karate etc. are referred to as moving meditation, so it would be  
> interesting  
> > to see other forms of movement integrated with yogic practices.  
> >  
> > >There is a photo of a modern day Cote d'Ivoire acrobat/dancer  
> which is  
> > >label "Serpent Society." I think that title is a nice

connection  
> with Mr.  
> > Van  
> > >Deelen's "serpent power" below.  
> >  
> > Thanks for all the info and I will be tracking it down. I am also  
> interested  
> > in Yogic practices throughout Africa, present and modern.  
> > I'm especially interested in anything about the Ethiopian  
> > "gymnophists"/gymnosophists.  
> >  
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> does anybody know a book written about african martial arts. i know  
> this is usually considered a asian thing but from what i read there  
> is quite a bite of martial arts on the african continent. i know  
> there is capiera which originated in angola. there is also kalinda

a

> type of stick fighting they perdom in the dominican republic.  
> anybody know  
| 2890|2002-07-03 23:04:54|sistahgal2000|Re: Egypt and Yoga|  
"The Handbook of Yoruba Religious Concepts" by by Baba Ifa Karade  
briefly discusses Yoga traditions within tradition Yoruba/Ifa.  
However, I believe Karade's purpose in writing this book was to  
dispell misconceptions about Ifa. As a result, he compares the  
spiritual practices to various religous traditions including  
Christianity and Eastern philosophy. He does not really establish or  
discuss whether or not "yoga" was derived from Africa. He only cites  
the similarities in practices.

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> Alex

| 2891|2002-07-04 09:26:23|arumese|Re: aitana23|  
Perhaps Troggie is of the mindset that has catagorized Australoid  
types in India, Austrlia, Polynesia and New Zealand as Caucasoid. I  
have a very old New Standard Encyclopedia (Copyright (c) 1965 by  
Standard Education Society, Inc.) that shows a picture of an  
Aboriginal Austrailian woman. It states that the group she belongs to  
is "sometimes called a mix of Caucasoid and Mongoloid". Having  
observed how distinctly African most of their purest characteristics  
are, I've often wondered how native Austrailians came to be considered  
Caucasian. On the other hand, the picture this book features of a  
Hawaiian man (whose features are far less "Negroid" than those of the  
Austrailian woman) is "Sometimes regarded as a mixture of Caucasoid,  
Mongolian, and Negroid".

I realize by now that Black peoples' understanding of what is Black  
may not be fully shared by others. I have read posts that raise  
questions of whether someone is an African-type black or a non-African  
type black based on present and past geography. If what they appear  
to be concluding in their questioning is to be viewed at face value,  
then African-type blacks scarcely exist outside of equatorial Africa.  
For I constantly see and live among Afican Americans who meet what  
seem to be the qualifications "non-African type Blacks". I also see  
East Indians in America showing unquestionable African blood. To me,  
it makes no difference whether Blacks have lived for five thousand  
years away from the African continent or 100 years, the ancestry is  
still a common one. Why is it necessary to draw lines between us? It  
just gets a little troubling putting up with a lot of what is said on

the subject because it appears that White society seems intrinsically inclined to separate peoples into categories in a way that says we all developed independantly of one another. If you have a minority of people in India who recognize their link with "African-type Blacks", then surely their genetic influence on the rest of their countrymen is not an mute one. Its just more concentrated among that particular minority. Give it a few hundred more years and that concetration may not exist at all. By then it will appear that there was no presence of Black ancestry in India at anytime.

If Europeans can migrate to the four corners of the earth, settle and influence the native populations culturally and genetically, why is it so difficult to imagine Black people doing the same things? Could it be that they subconsciously believe, as one of the racist posts put it, "Blacks are naturally tribal" or primitive?

Arumese

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

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> > "It is called parallel evolution and since the time that group left Africa, they

> > have, for the most part (99.9%) not met with another Negroid until

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> Prof. Manu Ampim

| 2892|2002-07-04 09:40:49|Alex van Deelen|African Martial Arts (Was: Re: Egypt and Yoga)|  
Message: 25

Date: Thu, 04 Jul 2002 02:25:59 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Re: Egypt and Yoga

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 23

> Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)

> From: anu\_being

> Subject: RE: Egypt and Yoga

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>there is capiera which originated in angola. there is also kalinda a

>type of stick fighting they perdom in the dominican republic.

>anybody know

I've only come across some martial arts:

- Zulu martial techniques and dances (which are effectively Kata)
- Zulu stick fighting

[http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat\\_info4.asp](http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat_info4.asp)

- East African stick fighting
- various forms of wrestling, both in West Africa and Nubia
- Capoeira, of which there are several styles, and some of which are very effective for self-defense, including an original Angolan style
- African-American martial arts, like Kupigana Ngumi ([http://www.blackgoldheru.com/ma'at\\_akhw.html](http://www.blackgoldheru.com/ma'at_akhw.html)), Kiungo Cha Mkono (<http://www.msii-online.com/african.htm>), Mshindi Vita Saana (<http://www.africavillage.com/lib/africavillage/VS-Introduction.htm>)

That's what I've come up with,

Alex

| 2893|2002-07-04 09:45:57|Kenneth King|Re: African Martial Arts (Was: Re: Egypt and Yoga)|

You also might want to check out

[http://www.motherofhumanity.com/Nijart%20Webs/nuba\\_wrestling1.htm](http://www.motherofhumanity.com/Nijart%20Webs/nuba_wrestling1.htm)

Nnamdi

--- Alex van Deelen <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)> wrote:

>

> Message: 25

> Date: Thu, 04 Jul 2002 02:25:59 -0000

> From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

> Subject: Re: Egypt and Yoga

>

> --- In Ta\_Seti@y..., "Alex van Deelen"

> wrote:

> > Message: 23

> > Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)

> > From: anu\_being

> > Subject: RE: Egypt and Yoga

> >

> >does anybody know a book written about african

> > martial arts. i know

> >this is usually considered a asian thing but from

> > what i read there

> >is quite a bite of martial arts on the african

> > continent. i know

> >there is capiera which originated in angola. there

> is also kalinda a  
> >type of stick fighting they perdom in the dominican  
> republic.  
> >anybody know  
>  
> I've only come across some martial arts:  
>  
> - Zulu martial techniques and dances (which are  
> effectively Kata)  
> - Zulu stick fighting  
>

[http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat\\_info4.asp](http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat_info4.asp)

>  
> - East African stick fighting  
> - various forms of wrestling, both in West Africa  
> and Nubia  
> - Capoeira, of which there are several styles, and  
> some of which  
> are very effective for self-defense, including an  
> original Angolan style  
> - African-American martial arts, like Kupigana Ngumi  
> ([http://www.blackgoldheru.com/ma'at\\_akhw.html](http://www.blackgoldheru.com/ma'at_akhw.html)),  
> Kiungo Cha  
> Mkono (<http://www.msii-online.com/african.htm>),  
> Mshindi Vita Saana  
>  
>

(<http://www.africavillage.com/lib/africavillage/VS-Introduction.htm>)

>  
> That's what I've come up with,  
>  
> Alex  
>  
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>  
>  
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>  
>



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| 2894|2002-07-04 11:18:20|djahuti.geo|Re: The Day the Africans Saved the Jews: Nubian Taharka and Jerusal|

Two problems I find with the article presented below.

First, as explained in note 163 on page 353 of "Egypt, Cannan, And Israel In Ancient Times", it had been Shabaka, not Taharqa, who had engaged the Assyrians in 701 BCE.

Second, by this time both the J and E documents had been written and combined into the JE-document. So, this basis of what was already the Jewish religion had already existed as it would at the Babylonian exile. If the Babylonian exile hadn't detoured the Jewish religion from continuing its development, an earlier Assyrian exile would have had no more certainty in preventing it. It's simply not certain that an Assyrian victory leading to exile would have prevented such a continuation.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mace Windu wrote:

> The title is misleading as heck...so

> I changed it.

>

> Islam was some 1,000 years away

> to coming into existence.

> but an interesting article...despite about

> a dozen inaccuracies...

>

>

-----

--

>

> The day the Muslims saved the Jews

>

> Well, they weren't Jews and Muslims yet: It was 701 BC. But if Montreal

> journalist Henry Aubin is correct, Nubians from Sudan did protect

> Jerusalem from siege and, perhaps, save the Hebrew people from

> extinction -- a chapter of the past that racism, he argues, has helped

> erase. The Globe's MICHAEL POSNER reports

>

> By MICHAEL POSNER

>

> Saturday, June 29, 2002 ? Print Edition, Page F6  
> <http://www.globeandmail.com>  
>  
> MONTREAL -- The name Taharqa is not the sort that's likely to pop up  
> over the sushi table at swish cocktail parties, or while you're  
guzzling  
> beer on the dock at the cottage. In fact, it's a safe bet that if  
you  
> asked 100 randomly selected people to identify him, 100 people would  
> just stare at you blankly.  
>  
> Which, if Henry Aubin is right, may be one of the great injustices  
of  
> history -- because, but for Taharqa, the entire course of Western  
> civilization would have been radically different. There would have  
been  
> no Judaism and, therefore, no Christianity and no Islam.  
>  
> Who, then, was Taharqa? And why is his name so obscured in the fog  
of  
> history?  
>  
> The answers are laid out provocatively in a new book, The Rescue of  
> Jerusalem: The Alliance Between Hebrews and Africans in 701 BC. In  
it,  
> Mr. Aubin, a journalist with the Montreal Gazette, explains how and  
why  
> Taharqa -- a prince of the Nubians or Kushites (reigning over  
territory  
> we today identify with Muslim northern Sudan) and the future Pharaoh  
of  
> Egypt's 25th Dynasty -- conquered the powerful armies of  
Sennacherib,  
> the warrior king of Assyria, which were laying siege to Jerusalem.  
>  
> The events of 701 BC are recorded three times in the Bible, a  
> repetition, Mr. Aubin maintains, that underscores their historical  
> centrality to the city of Zion and to the origins of Judaism. They  
are  
> also chronicled in works by Heroditus, and in the annals assembled  
by  
> the Assyrians themselves.  
>  
> But if the Assyrian retreat is widely accepted, most modern  
scholarship  
> has denigrated the role of Taharqa. Some experts insist it was

disease,

- > not the attacking Kushites, that forced the Assyrians to hie back to
- > Nineveh. Others believe the Judaïtes bought themselves grace by offering

- > serious tribute to Sennacherib.

>

- > And the Bible itself attributes the death of 185,000 Assyrians outside

- > Jerusalem's walls to divine providence, the result of a visit by an
- > angel of the Lord.

>

- > But in a carefully reasoned work that will likely engender fierce
- > academic debate, Mr. Aubin first deconstructs the alternate theories,

- > and then contends that the Lord's angel was actually a teenaged black

- > African.

>

- > Moreover, he argues persuasively that modern history's refusal to
- > acknowledge this conquest owes much to our legacy of 19th-century
- > colonialism, and the covert (and often overt) racism that often
- > accompanied it.

>

- > Certainly, if the Assyrian attack on Jerusalem had prevailed, the fate

- > of its estimated 30,000 Judean residents would not have been in doubt.

- > Two decades earlier, the strongholds of Israel's 10 northern tribes had

- > already been laid waste by the Assyrians, their populations ruthlessly

- > decimated and the remnant dispersed. Almost certainly, the same fate
- > awaited the Hebrews.

>

- > "This becomes the Deliverance of Judah, second only to the Exodus as a

- > moment of divine providence," wrote distinguished Queen's University
- > scholar Donald Harman Akenson, reviewing Mr. Aubin's book for The Globe.

- > "It is a massive moment because, if ancient Judah had followed ancient

- > Israel into non-existence, the development of the Yahweh cult into
- > monotheism would not have occurred."

>

- > "Think of what that would mean!" said University of Chicago scholar
- > William McNeill, a National Book Award winner. "For without Judaism,

> both Christianity and Islam become inconceivable. And without these  
> faiths, the world as we know it becomes unrecognizable."  
>  
> But wait one minute: An alliance between Hebrews and Africans? Isn't  
it  
> received wisdom that blacks and Jews have been adversaries for eons?  
> Isn't that the incessant message delivered by the likes of Louis  
> Farakhan and other voices of black militancy?  
>  
> It is precisely this shibboleth that Mr. Aubin is determined to  
shatter.  
> In fact, he maintains, the alliance was not confined to military  
> support; it was ideological as well.  
>  
> When he began the book, Mr. Aubin was simply looking for a story  
that  
> might inspire Nick, his adopted son of African descent, then nine  
years  
> old. The heroic tales of King Arthur, Charlemagne and other white  
> Europeans that he had told his older son did not speak to Nick. It  
was  
> while he was rummaging through libraries that he found a  
two-sentence  
> reference to the expedition of 701.  
>  
> Before long, he was embarked on a research project that would span  
10  
> years, working nights and weekends on his dining-room table.  
>  
> A "cascade of epiphanies" ensued, Mr. Aubin said in a recent  
interview.  
> The first was, "Gee, there really were blacks who were masters of  
Egypt  
> for the better part of a century. They were competent, and they were  
> strong artistically and militarily, and they did beat back the  
> Assyrians."  
>  
> Mr. Aubin is at first glance an unlikely candidate for a book of  
> biblical scholarship. He is 59 years old, a modest and  
mild-mannered,  
> Harvard-educated, New Jersey-born naturalized Canadian. His mother  
is  
> French, and that was his first language; his father, a professor of  
> English at Rutgers, was descended from Huguenots.  
>  
> Mr. Aubin came to Montreal for the first time 30 years ago to write

> about Vietnam-era draft dodgers, and fell in love with the city.  
 He's  
 > been with the Gazette as an investigative reporter and editorial  
 board  
 > member ever since. His only previous book traced the infusion of  
 > European money that rebuilt downtown Montreal over the past 30  
 years.  
 >  
 > It was about seven years into his research that Mr. Aubin came  
 across  
 > the work of Archibald Henry Sayce, the gifted 19th-century cleric,  
 > scholar, archaeologist, historian and linguist (he could write  
 passably  
 > in 20 ancient and modern languages). Mr. Sayce translated  
 Mesopotamian  
 > annals, deciphered Armenian cuneiform, documented the existence of  
 > Hittite culture in Anatolia, and spent 17 winters working in the  
 Nile  
 > Valley.  
 >  
 > Not incidentally, he also appears to have been a racist, arguing  
 that  
 > blacks had simpler, less convoluted brains than whites, and that  
 Taharqa  
 > and other Kushite kings were actually Egyptians, who were part of  
 the  
 > white race. Later, in writing of Britain's contemporary involvement  
 in  
 > the region, Mr. Sayce writes that General Kitchener's defeat of the  
 > Sudanese rebels restored Sudan "to the civilized world."  
 >  
 > The views of many German, French, Belgian and other European  
 academics,  
 > whose countries were deeply involved in the scramble for African  
 > resources, were not appreciably different. In fact, the  
 disparagement of  
 > the Taharqa mission specifically, and of black African achievement  
 in  
 > general, seems to coincide with the colonial exercise. No such views  
 > were popular in Europe before the 19th century, Mr. Aubin  
 discovered;  
 > indeed, the contrary is true.  
 >  
 > It is this aspect of Mr. Aubin's book that appeals particularly to  
 > McGill University archeologist Bruce Trigger. "It goes against the  
 > negative stereotypes about Egypt that are deeply imbedded in western

> civilization, that it's a place of idolatry and military incompetence."

>

> Isn't it surprising that a conventional, workaday journalist with no  
> formal training in the field should produce a groundbreaking work of  
> biblical scholarship? "I know colleagues who think it's strange,"  
> concedes Prof. Trigger, who wrote his own doctoral thesis on lower  
> Nubia. And when Mr. Aubin first asked him to read a draft of the  
> manuscript, his first thought was, "Oh boy, what am I getting in  
for?"

>

> "In our world," he adds, "it's assumed you can't write if you don't  
have

> your PhD, but every once in a while someone comes along to prove  
it's

> not true -- people who refuse to let their amateur status stand in  
the

> way of producing good and careful work."

>

> Prof. Trigger's endorsement is not isolated. The dust jacket  
contains

> salutary blurbs from the University of Chicago's Prof. McNeill and

> Cambridge University's Ronald Clements. Prof. Akenson's own review  
was

> glowing, but at the same time, he says he doubts the thesis will win

> much welcome, either in the temples of worship or in the academy.

>

> The former will be unwilling to trumpet the notion that "the  
> Judaeo-Christian tradition was saved from extinction by a bunch of  
> blacks from the Upper Nile." The latter are unlikely to accept his  
> central implication that "an entire century of scholarship was dead  
> wrong on one of the turning points in Western history."

>

> But Mr. Aubin isn't fazed. And he's not finished. He's already  
planning

> another book on the Kushites, this time documenting their  
intellectual

> influence on Western civilization. That, too, he says, has not  
received

> either the attention or the credit it deserves.

| 2895|2002-07-04 11:21:43|arumese|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> One thing that "black" people have to keep in mind,

> when discussing the ancient civilizations-aboriginal

- > peoples of Asia, is the definition of the term
- > "black." Too often, we get caught up into the
- > Eurocentric definition of the term "black," which has
- > either led "black" people astray or has simply blinded
- > them, when ancient history is the topic.
- >
- >
- > As for the origin of the Sumerians, whether they were
- > "black" or not, it is little to wonder as to why they
- > referred to themselves as the "blackheads. A
- > comparative method will prove that the Sumerians
- > possessed the same basic cultural complex as did the
- > ancient Kemites. Anyone interested in discovering such
- > a thing for themselves can encounter the analogy in
- > the work by Gaston Maspero, titled "Dawn Of
- > Civilization: Egypt And Chaldea."

By now I've come to realize that Black people's understanding of what is Black may not be fully shared by others. Some of the posts raised on this site question whether someone is an African-type black or a non-African type black based primarily on present and past geography. If what they appear to be concluding in their questioning is to be viewed at face value, then African-type blacks scarcely exist anywhere outside of equatorial Africa. For I constantly see and live among African Americans who meet what seem to be other peoples' qualifications of "non-African type Blacks" -or even non-Blacks for that matter. I also see East Indians in America showing unignorable African ancestry. To me, it makes no difference whether Blacks have lived for five thousand years away from the African continent or 100 years, the ancestry is still a common one. Why is it necessary to draw lines of separation between the So-called Black peoples of the world? Is it to somehow prevent West Africans and African Americans from laying claim to their connection to classical ancient history?

It just gets a little troubling putting up with a lot of what is said on this subject because it appears that White society seems intrinsically inclined to separate peoples into categories in a way that says we all developed independantly of one another. If you have a minority of people in India who recognize their link with "African-type Blacks", then surely their genetic and cultural influence on the rest of their countrymen is not an mute one. Its just more concentrated among that particular minority. Give it a few hundred more years and that concetration may not exist at all. By then it might appear that there was no presence of Black ancestry in India at anytime.

If Europeans can migrate to the four corners of the earth, settle and influence the native populations culturally and genetically, why is it so difficult to imagine Black people doing the same things? Could it be that they subconsciously believe, as one of the racist posts put it, "Blacks are naturally tribal" or primitive?

Arumese

>  
> --- Mace Windu wrote:  
> > No. I've never bought the idea that the  
> > Sumerians were black. Again, I'm not certain  
> > really if Rashidi is saying this exactly or if  
> > others  
> > are. In one of the books edited by he and  
> > Van Sertima, it clearly states (and I think it  
> > is Sertima speaking) that finding evidence of  
> > blacks \*among\* the Sumerians and making the  
> > Sumerians "black" are two different things.  
> >  
> > Van Sertima makes the point that finding oceanic  
> > blacks among the ancient Chinese does not make  
> > the ancient Chinese black, it just shows there were  
> > a few blacks in a sea of Chinese. He says the same  
> > of his own work on blacks in Mesoamerica, stating  
> > that any pre-Columbian black population would only  
> > be a minority among a group of indigenous Meso-  
> > american peoples. I think at times it is important  
> > to note when someone is saying there are blacks  
> > \*present\* in a region, and others who may be trying  
> > to make them the majority. Most of the places I have  
> > seen Rashidi look for blacks are certainly not  
> > improbable.  
> > He even has a documented list in one of his works  
> > of  
> > modern pockets where these blacks can still be  
> > found. I  
> > think the main issue becomes what the ROLE of these  
> > blacks were. Did they exist on the periphery or were  
> > they sometimes part of the larger culture?  
> >  
> > And again we are sometimes talking about two  
> > different  
> > groups of blacks here. If we're talking about some



> > blacks  
> > in ancient Sumeria or Arabia, we're probably talking  
> > about  
> > ancient migration from Eastern Africa---something  
> > that was  
> > probably quite frequent, either forced or voluntary.  
> > And this  
> > would have been by Africans in the past 8,000 years  
> > or so.

> >  
> > However when speaking of regions like China or  
> > Southeast  
> > Asia, we're \*mostly\* talking about Melanasi-ans and  
> > other  
> > Asian Africoids--- humans who have been in the  
> > region since  
> > prehistoric times following waves of humanoids (or  
> > one wave  
> > if you take the recent mtDNA Eve theory) out of  
> > Africa since  
> > 80,000 years ago. So any African migrants that may  
> > or may  
> > not be in the Caucasus region are often wholly  
> > different from  
> > phenotypically Africoid/black types found in  
> > ancient/modern  
> > China, Southeast Asia, Fiji, etc.

> >

> >

> > DG

> >

> >

> >

> -----

> >

> > mansa\_musa said:

> >

> > > rashidi also claims the sumerians were black, and

> > i doubt they were.

> > > i don't think they were white either, but i don't

> > believe they were

> > > black.

> >

> >

> >

> >

>  
>  
>

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| 2896|2002-07-04 12:17:10|Manu Ampim|Re: aitana23|

Arumese wrote:

> Perhaps Troggie is of the mindset that has catagorized Australoid

> types in India, Austrlia, Polynesia and New Zealand as Caucasoid. I

> have a very old New Standard Encyclopedia (Copyright (c) 1965 by

> Standard Education Society, Inc.) that shows a picture of an

> Aboriginal Austrailian woman. It states that the group she belongs to

> is "sometimes called a mix of Caucasoid and Mongoloid". Having

> observed how distinctly African most of their purest characteristics

> are, I've often wondered how native Austrailians came to be considered

> Caucasian. On the other hand, the picture this book features of a

> Hawaiian man (whose features are far less "Negroid" than those of the

> Austrailian woman) is "Sometimes regarded as a mixture of Caucasoid,

> Mongolian, and Negroid".

**A NOTE ON METHODOLOGY:**

As a primary researcher, there are a few basic questions that must be asked: (1) What is the disposition and general orientation of the Standard Education Society?; (2) Who are the principle individuals involved and what is their background?; (3) When was the source published and from what city or country?; (4) Who specifically wrote the statement and what if any sources did s(he) use or cite?; (5) Are thesources primary, secondary, or tertiary? etc.

After we have answered a few of these basic questions, then we proceed to analyze the statement regarding the picture of the indigenous Australian woman, which says that she belongs to a group that is "sometimes called a mix of Caucasoid and Mongoloid." [Well,did the statementinclude any other comments about her identity? She is "sometimes" called a mix... by who? What else is "sometimes" said about her identity and by who?](#)

All kind of wild statements have been and **continue** to me made about the identity of people of color around the world and their ancestry. [Contrary to what Katherine Griffis-Greenberg would have us believe,the people of the Nile Valley are not excluded from this ongoingfalse classification]. This "Caucasoid" identity is often usedas apolitical term. The racial classification scheme was legitimized as an "academic" science in 18th century Germany, and this classificationcontinues to be used as a viciouspoliticaltool. As I recall, myfirst exposure to this "scientific" racism and classification game was through the work of Stephen Gould in \_The Mismeasure of Man\_ (1981).

> It just gets a little troubling putting up with a lot of what is said on

> the subject because it appears that

White society seems intrisically

> inclined to separate peoples into

catagories in a way that says we all

> developed independantly of one

another.

No doubt that we have to define our own reality and always remain independent thinkers. I am convinced that one of the most powerful tools is for serious people to develop the skills of primary research methodology. Primary research is a fundamental weapon against the distortion of African and world culture and history.

Let us see the rest of the statement about our Australian sister.

Advancing the work,

Manu A.

---

> > trogodyta" <

href="mailto:trogodyta@y">trogodyta@y... wrote:

> >

> > >"It is called

parallel evolution and since the time that group left

> Africa,

they

> > >have, for the most part (99.9%) not met with another  
Negroid until

> > >they came back to Africa as Caucasoid and  
inhabiting North Africa and

> > >Europe. They arrived from the  
Middle East in various migrations

> > >starting from the  
Paleolithic. North Africa was empty as the Negroid

> > >remained in  
the jungle and in lands where there was no need to venture

> > >from  
his stable and comfortable environment. By the time of their

> > >return, the Caucasoid from North Africa had learned to control the  
> > >demands of the environment, and he migrated to Europe starting  
40,000

> > >BC and this continued until the Neolithic. Still no  
contact with

> > >black Africans until relatively recently. The  
break up of the Sahara

> > >began sometime around 10,000 BC-after  
the ice age (Pleistocene). Until

> > >then, North Africa, Europe and  
the Middle East experienced harsh ice.

> > >When the land warmed up  
it caused the Sahara to develop and this

> > >again prevented the  
migration of Negroes to the South. Arab and

> > >European  
enslavement would then crudely introduce the Negroid to

> > >Africa."

> >

"Manu Ampim" <[Profmanu@a...](#)> wrote:

> > Wow!! This is a sad case

of "science" FICTION. This fictional

> account is a complete

fairytale and contradicts all scientific data.

> Your statement shows a complete lack of knowledge of the paleoclimatic history of Africa or the Middle East.

> >

> > Lets look at the facts. There was NEVER "harsh ice" in North Africa, and this region NEVER experienced an ice age! The Wurm

> Glaciation (80 kbp - 15/10 kbp) was not present in Africa, and nor did

> the Sahara "break up" around 10,000 BC. There was no ice in the

> Sahara to break up! [Besides, don't you know that "Sahara" simply

> means "desert?"] In 10,000 BC, the North African Sahara region was

> changing from a HUMID REGION to an ARID REGION, and it never

> experienced an episode of "harsh ice."

In fact, the pluvial humid

> phases in North Africa allow for a chronology of climatic events and

> cultural developments for the past 212,000 years in this region.

> During this time period, there are several periods of well established

> human occupation, and there were no modern "Caucasians" in the world

> during any of these early dates (212 kbp, 141 kbp, 45 kbp, etc.). The

> African Acheulean culture is indisputable and well established.

> >

> > There is not a shred of evidence of "Caucasians" in North Africa

> during these dates, during the Acheulean culture, or during the early

> Holocene period. Nor is there any evidence of a glacial period in

> North Africa. On both the questions of a supposed North African "ice

> age" and alleged Caucasoid presence in this region, you are

> contradicted by remote sensing data, geological data, archeological

> data, glaciological and oceanographic data, and numerous model

> simulations of the atmosphere and oceans. The numerous Quaternary

> studies reconstruct past environments and climates, but yet you run

> from the objective scientific evidence. Unfortunately you claim to

> use "science" for your flawed theories, yet you avoid the scientific

> paleoclimatic data altogether. Haven't you ever heard of the Polish Academy of Sciences, U.S. Geological Survey, CLIMAP, or COHMAP? You > should study paleoclimatology before you expose yourself like this > again.

> >

> > Also, the numerous rock paintings throughout the Sahara region (from > c. 8k - 5k BC) clearly depict images of Africoid or Black people.

> The visual evidence of how Africoid people depicted themselves is > irrefutable and beyond all sane rebuttal.

> >

> >

Check out these Africoid people in a humid environment:

> >

href="http://griots.tripod.com/cal/sahara.html">http://griots.tripod.com/cal/sahara.html

> >

> > Your imaginary theory is \*anti-scientific.\*

You state that there

> was an ICE AGE ("harsh ice") in North Africa until 10,000 BC and then

> miraculously in just a few thousand years this same region

> dramatically reversed itself and transformed into a DESERT!

Large

> sheets of ice don't suddenly melt, disappear, and then turn into a dry

> desert environment. (duh!) Since you have such a "large brain" you

> can't think of a more intelligent theory than this? Your scenario is

> COMPLETELY IMPOSSIBLE and shows a profound disrespect for basic

> geological and scientific knowledge.

> >

> > 1. I challenge you to present credible scientific evidence that

> establishes a North African ice age at 10,000 BC.

> >

> > 2. I also challenge you to present credible scientific evidence to

> show that the North African Acheulean culture was "Caucasoid" instead

> of African, and that the Black people depicted in the Sahara rock

> paintings are not Africoid but are simply "white" people with black

> and brown skin.

> >

> > Obviously, your

fictionalized account is a key component of your  
> "North African  
Caucasoid" myth. In order to falsify the history of  
> North Africa  
and continue with your bogus "great white race theory,"  
> you need to  
invent an alleged "ice age" where white people supposedly  
> lived, and  
which somehow prevented Black people from being mobile and  
>  
traveling. Well, your improbable theory falls apart in the face of  
> geological evidence.  
> >  
> > You need to stop  
pretending like you are serious and go to the  
> library to do some  
homework. I have more first-year undergraduate  
> assignments for you  
after you fail to produce data for this "ice age"  
> and "Sahara rock  
paintings" test.  
> >  
> > Prof. Manu  
Ampim

| 2897|2002-07-04 13:14:25|arumese|Re: aitana23|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> Arumese wrote:  
>  
> > Perhaps Troggie is of the mindset that has catagorized

Australoid

> > types in India, Austrlia, Polynesia and New Zealand as

Caucasoid. I

> > have a very old New Standard Encyclopedia (Copyright (c)

1965 by

> > Standard Education Society, Inc.) that shows a picture of an

> > Aboriginal Austrailian woman. It states that the group she

belongs to

> > is "sometimes called a mix of Caucasoid and Mongoloid".

Having

> > observed how distinctly African most of their purest

characteristics

> > are, I've often wondered how native Austrailians came to be

considered

> > Caucasian. On the other hand, the picture this book features

of a

> > Hawaiian man (whose features are far less "Negroid" than

those of the

> > Australian woman) is "Sometimes regarded as a mixture of

Caucasoid,

> > Mongolian, and Negroid".

>

>

> A NOTE ON METHODOLOGY:

> As a primary researcher, there are a few basic questions that

must be asked: (1) What is the disposition and general orientation of the Standard Education Society?; (2) Who are the principle individuals involved and what is their background?; (3) When was the source published and from what city or country?; (4) Who specifically wrote the statement and what if any sources did s(he) use or cite?; (5) Are the sources primary, secondary, or tertiary? etc.

>

> After we have answered a few of these basic questions, then

we proceed to analyze the statement regarding the picture of the indigenous Australian woman, which says that she belongs to a group that is "sometimes called a mix of Caucasoid and Mongoloid." Well, did the statement include any other comments about her identity? She is "sometimes" called a mix... by who? What else is "sometimes" said about her identity and by who?

>

> All kind of wild statements have been and continue to me

made about the identity of people of color around the world and their ancestry. [Contrary to what Katherine Griffis-Greenberg would have us believe, the people of the Nile Valley are not excluded from this ongoing false classification]. This "Caucasoid" identity is often used as a political term. The racial classification scheme was legitimized as an "academic" science in 18th century Germany, and this classification continues to be used as a vicious political tool. As I recall, my first exposure to this "scientific" racism and classification game was through the work of Stephen Gould in The Mismeasure of Man (1981).

>

>

> > It just gets a little troubling putting up with a lot of what is

said on

> > the subject because it appears that White society seems

intrinsically

> > inclined to separate peoples into categories in a way that

says we all

> > developed independantly of one another.

>

>

> No doubt that we have to define our own reality and always

remain independent thinkers. I am convinced that one of the most powerful tools is for serious people to develop the skills of primary research methodology. Primary research is a fundamental weapon against the distortion of African and world culture and history.

>

> Let us see the rest of the statement about our Australian sister.

>

>

> Advancing the work,

>

> Manu A.

Okay Professor, I'll get back to you on it a little later. I'll try to make it by tonight. But if not I will within the next day or so.

Arumese

| 2898|2002-07-04 19:43:28|Mamadi Sefe Dekote|Hominid Brains May Have Been Less Developed During First Migrations|

Note that this is talking about Homo erectus migrations. And if the ROAm is correct, they (and any of their descendants like Neanderthal) would eventually be dead ends---supplanted by later Homo sapiens from Africa beginning around 80kya or so.

DG

-----



It Doesn't Take Brains to Emigrate, Study Shows  
Thu Jul 4, 2:34 PM ET

WASHINGTON (Reuters) - It may not have taken either brains or brawn for early humans to move out of Africa, researchers said on Thursday.

Bones of a slightly-built early human with a small head suggest the large brains that characterize modern humans did not necessarily evolve before our ancestors began migrating all over the world, the researchers reported in Friday's issue of the journal Science.

They describe the skull and jawbone of a small, lightly-built Homo erectus dug up from a site in Dmanisi, Georgia. He or she had a small brain, thin brow ridge, short nose, and large canine teeth, David Lordkipanidze of the Georgian Academy of Sciences in Tbilisi and colleagues report.

It was found with specimens that had bigger skulls, but all were about 1.75 million years old, they report. The bones were found with primitive stone tools alongside.

Lordkipanidze's team believe all three are examples of Homo erectus, thought to have been the first hominid species to leave Africa.

The brain of the smallest was probably around 600 cubic centimeters, while modern human brains are at least twice that large, the researchers said. The bigger-brained skulls found at the site had 800 cubic centimeters of capacity.

Many scientists believe that humans grew larger brains and then began to migrate out of Africa. They say these early humans needed to become more intelligent before they could adapt to new environments very different from the African savannah.

But the new finding "suggests that enlargement of the brain was not the only reason to leave Africa," Lordkipanidze told Science. "My feeling is there should be a combination of reasons, not just one reason, that forced people out of Africa."

The finding also suggests that early human populations varied considerable in their physiology, he said.

| 2899|2002-07-05 07:47:36|rootofciv|Re: Rashidi's Claims|  
Rashidi says he is "Africentric". Van Sertima is the one that  
does not claim to be "africentric" but a HUMANIST.  
Peace.

--- In Ta\_Seti@y..., Mace Windu wrote:  
> are u sure he's saying that?  
>

> agree or not agree with Rashidi,  
 > I have always thought he was calling  
 > Africoid types in Asia "black"---not saying  
 > places like Cambodia or the Indus region  
 > were founded by modern African blacks,  
 > but rather that some or many of the peoples  
 > in these regions bear or bore phenotypes analagous  
 > with black Africans (like New Guineans,  
 > Fijians, etc.). This is not the same as saying  
 > Africans founded Fiji or New Guinea---not  
 > modern Africans anyway. I have always thought  
 > Rashidi was speaking of people like Melanasi-  
 > ans, Negritos, Negrillos, Oceanics etc. (as they are  
 > referred to by westerners) who are in fact found  
 > in places like India, China, Southeast Asia, etc.  
 >  
 > Not saying there aren't some things in the African centered  
 > crowd that I do not find ludicrous. And I'm sure, knowing  
 > myself, I probably disagree with a few points of Rashidi. I  
 > just perhaps saw his points differently.  
 >  
 > In the Indus region I figure he was talking about Dravidians  
 > (not Africans) who he considers as blacks. Some of them  
 > seem to consider themselves as such as well (though a  
 > minority). And in Cambodia I thought he was talking  
 > about Melanasi-  
 > an and other types that would intermix  
 > with Mongloid types---not that Cambodia, past or present,  
 > is "black" African. To what degree all this happened  
 > is debatable. And I always thought, right or wrong, Rashidi  
 > was championing for a greater involvement of Asian Africoid  
 > types in those regions' histories.  
 >  
 > Also, I am uncertain Rashidi calls himself an "Afrocentric."  
 >  
 >  
 > DG  
 >  
 > -----  
 -----  
 >  
 > mansa musa said:  
 >  
 > > yeah but he thinks the indus valley was founded by black people.  
 >  
 > > he also thinks that camobdians also black. like i said he has done  
 > > some good work,but for the most part he still has some bogus

thoeries

> > like the web site racial myths.

| 2900|2002-07-05 08:01:54|rootofciv|Re: Egypt and Yoga|

The Kupigana Ngumi have a few websites at

<http://www.blackgoldheru.com/>

<http://www.tyehimba.com/vitae.html> (one of the co-creators)

<http://www.msii-online.com/home.htm>

<http://afrikanarts.org/>

some background info at

<http://216.239.37.100/search?>

q=cache:fOnTLRsdgOkC:www.tiac.net/users/rebeccaf/kupigana.html+kupigan  
a+ngumi&hl=en&ie=UTF-8

Peace

Divine Ruler Equality Allah H

[allah@metalab.unc.edu](mailto:allah@metalab.unc.edu) |

<http://www.ibiblio.org/nge/jahz.html> A--.--A

/\

5% Network L L

<http://www.allahsnation.net>

<http://www.ibiblio.org/nge>

Physical Science Productions (drum and bass, hip hop)

<http://www.ibiblio.org/nge/physical>

++++ stop the execution of Mumia Abu-Jamal +++++

++++ if you agree copy these lines to your sig +++++

++++ see <http://www.xs4all.nl/~tank/spg-1/mumia002.htm> +++++

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

> A form of African martial arts that is still practiced today is

> called Kupigana Ngumi. It was developed in the NY/NJ area by Shaha

> Mfundishi Maasi, an established master in several of the Asian

> martial arts. He was encouraged by activists/scholars like Amiri

> Baraka and Maulana Karenga to research the African/Kemetetic origins

of

> martial arts and incorporate that into his teachings. The result

was

> Kupigana Ngumi, a kiswahili term for "way of fighting with the  
fist."

> Kupigana Ngumi is an adopted term for a collection of martial arts

> traditions practiced throughout the African continent.

>

> A great resource on Kupigana Ngumi is "Kupigana Ngumi: Root Symobs  
of  
> the Ntehru and Ancient Kmt" by Shaha Mfundishi Maasi & Mfundishi  
J.H.  
> Hassan K. Salim. If you are in the NY/NJ area there are also a ton  
of  
> places in Brooklyn and Northern New Jersey that offer instruction.  
>  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote> --- In  
> Ta\_Seti@y..., "Alex van Deelen" wrote:  
>>> Message: 23  
>>> Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)  
>>> From: anu\_being  
>>> Subject: RE: Egypt and Yoga  
>>>>  
>>>>Greetings, I would like to add that Brotha Ashby has his own  
>> website. Peace  
>>>> <http://www.egyptianyoga.com/page2.html>  
>>>>  
>>>>> "Derrick, Alexander"  
>>>>>wrote: I have seen these books but have not read them.  
>>>>>But I would like to recommend yet another source par  
excellence.  
>>>>>  
>>>>>Afrique Histoire, Vol. 4,No. 1.  
>>>>>  
>>>>>Cover stories  
>>>>>The origin of Indu yoga is African.  
>>>>>General report of the AIFESPAC Conference held in Libreville  
> June  
>> 9-11,  
>>>>1987.  
>>>>The demonetization of the cowries had several consequences.  
>>>>>  
>>>>>You might have to dig in some crates and used book stores to  
> find  
>> this gem  
>>>>>but WELL WORTH IT!  
>>>>>  
>>>>>The article on yoga was co-scripted by an Senegalesse "yoga"  
>> master. There  
>>>>>are many excellent illustrations not only demonstrating some  
of  
>> the ancient  
>>>>>postures but also modern african yoga practices.  
>>>>>

> > > One interesting idea which is illustrated in the article is the  
> > African  
> > > connection of rhythm with their yoga. The Egyptians not only  
> had  
> > static  
> > > postures (common in Asian/Indian culture) but acrobatic dances as  
> > well.  
> > >  
> > > Which is very interesting - dance as a form of yoga. My background  
> > > is basically from the martial arts and chi kung/qigong training.  
> > Sometimes  
> > > karate etc. are referred to as moving meditation, so it would be  
> > interesting  
> > > to see other forms of movement integrated with yogic practices.  
> > >  
> > > There is a photo of a modern day Cote d'Ivoire acrobat/dancer  
> > which is  
> > > label "Serpent Society." I think that title is a nice  
> > connection  
> > with Mr.  
> > > Van  
> > > Deelen's "serpent power" below.  
> > >  
> > > Thanks for all the info and I will be tracking it down. I am also  
> > interested  
> > > in Yogic practices throughout Africa, present and modern.  
> > > I'm especially interested in anything about the Ethiopian  
> > > "gymnophists"/gymnosophists.  
> > >  
> > > Alex  
> >  
> > does anybody know a book written about African martial arts. I know  
> > this is usually considered an Asian thing but from what I read there  
> > is quite a bit of martial arts on the African continent. I know  
> > there is Capoeira which originated in Angola. There is also  
kalinda  
> a

> > type of stick fighting they perdom in the dominican republic.

> > anybody know

| 2901|2002-07-05 08:03:51|rootofciv|Maat Kara on Sci Fi|

Peace, did they ever broadcast this? Check this out,

voice overs by Amel Larrieux

<http://www.scifi.com/maatkara/>

Peace.

Divine Ruler Equality Allah H

[allah@metalab.unc.edu](mailto:allah@metalab.unc.edu) |

<http://www.ibiblio.org/nge/jahz.html> A--.--A

/\

5% Network L L

<http://www.allahsnation.net>

<http://www.ibiblio.org/nge>

Physical Science Productions (drum and bass, hip hop)

<http://www.ibiblio.org/nge/physical>

++++ stop the execution of Mumia Abu-Jamal +++++

++++ if you agree copy these lines to your sig +++++

++++ see <http://www.xs4all.nl/~tank/spg-l/mumia002.htm> +++++

| 2902|2002-07-05 10:55:45|mansu\_musa|The story of Behbeit Al-Hagar |

The story of Behbeit Al-Hagar

THE VILLAGE today known as Behbeit Al-Hagar is in the central Delta near Samannud (ancient Sebennytyos), the capital of the 12th Nome of Lower Egypt. This was the birthplace of the 30th-dynasty Pharaohs who ruled shortly before the Greek conquest of Egypt, and who were reputed to be devotees of the goddess Isis. It seems likely that the main temple dates from this period, although there is evidence of an earlier construction by the last Pharaohs of the Saite dynasty three centuries earlier.

Inscriptions on a statue of Harsiesis, vizier of Nectanebo II, indicate that major work was carried out at the site to create "a watery link" (i.e. a canal) between Behbeit and the neighbouring Busirite Nome. This suggests that the temple may have been planned for a festival of offerings to Osiris to guarantee the Pharaoh's successful rule. The Arabic name, Behbeit, derives from Per-hebite (t) or "Domain of the Festive Goddess", and it has been associated with the Iseion and the ruins in Busiris described by Herodotus and other classical writers.

This was one of the most important temples in the region, and its ruins are impressive. Sphinxes raised by Nectanebo II once led to the temple entrance, the fa<sub>破</sub>ade of which gave Osiris preeminence. On it the Pharaoh makes offerings to three aspects of the god, with Isis sitting behind him on the left, and on the right Harsiesis (Horus son

of Osiris) follows Osiris. The temple seems to have been built entirely of granite, but limestone may also have been used in its construction, and later usurped.

The ruins cover an area of some 80 by 55 metres and are set within an enclosure wall measuring 362 by 210 metres; two sides of these can still be distinguished.

The massive structure collapsed completely, either through quarrying activities or after an earthquake, and its plan has not been fully recovered. All that is visible is a disorderly mass of relief blocks - decorated with very fine work by Nectanebo I and II as well as Ptolemy II Philadelphus and Ptolemy III Euergetes -- and some architectural elements.

Especially interesting are reliefs on the facade of the sanctuary of Isis that relate to kingship. Each of Ptolemy II's cartouches is associated with another dedicated to Isis the Great, the divine mother. The Pharaoh is introduced to Isis by Horus of Behdet, the goddess Nekhbet, and others. Isis grants to the Pharaoh inheritance of the throne of Egypt, and, on the upper register, guarantees domination over foreign countries.

At the entrance to the sacred temple of Isis is a huge lintel decorated with the winged sun disc. The dedication on the facade of the south wall describes the goddess as the "image of Atun", and a hymn to Isis, extremely fragmentary but the earliest so far known, praises her with jubilation, while worshippers bow in praise of the goddess. In the southwest chapel, one of several, Isis once again takes central place, described as "shining like Re, the [divine] falcon illuminating..."

Ptolemy II, 284-246 BCE, completed the most important part of the temple, although it is as yet unclear whether he actually modified the architecture or only had the existing walls decorated and inscribed. Ptolemy III, 246-222 BC, probably enlarged the sanctuary by adding a columned hall and facade. By the reign of the Roman Emperor Diocletian the temple had fallen in ruin.

<http://www.ahram.org.eg/weekly/2002/593/hr2.htm>

**Skull Fossil Challenges Out-of-Africa Theory** John Roach  
for National Geographic News July 4, 2002 An exquisitely preserved skull of a tiny-brained human ancestor has been recovered from excavations beneath the ruins of a medieval castle in the republic of Georgia. The skull is about 1.8 million years old and belongs to the first group of humans to migrate out of Africa, reports an international team of archaeologists. The find calls into question a widely held hypothesis that the evolution of big brains propelled the

exodus of early humans out of Africa. The fossil evidence from Dmanisi now includes three skulls, several jaw fragments, and hundreds of stone tools and animal remains. All of the material has been recovered from the same layer of sediment. It is forcing scientists to come up with alternative explanations for why humans were able to leave Africa. "Before this find, the main reason was that at least these humans had big brains," said David Lordkipanidze, a paleoanthropologist at the Georgian State Museum in Tbilisi who led the excavation team. "Now this shows that [their brains] were quite small." The brain of the new specimen from Dmanisi is about half the size of a modern human's brain. The two skulls found in 1999 at the site are also about 1.8 million years old and had room for substantially larger brains. Above: This Homo erectus skull was found in Dmanisi, Georgia. Below: Abesalom Vekua (left) and David Lordkipanidze with Homo erectus fossils found in Dmanisi, Georgia. Above: Photograph courtesy of Science Below: Photograph by Gouram Tsibakhashvili/Science This research was funded in part by the National Geographic Society's Committee for Research and Exploration (CRE). Help the CRE provide future research grants. Donate online now >>

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Everest Expedition The research by

Lordkipanidze and colleagues is published in the July 5 issue of the

journal Science and is the subject of the cover story of the August

issue of National Geographic magazine. Treasure Trove Dmanisi sits

on a promontory formed by the confluence of two rivers between the

Black Sea and the Caspian Sea about 50 miles (80 kilometers)

southwest of Tbilisi. Archaeologists first began excavating the

remains of a 1,000-year-old castle located on the site in 1936. In

1983, while examining an ancient garbage pit, one of the

archaeologists uncovered what Abesalom Vekua, a team member from the

Georgian State Museum, identified as a tooth of a rhinoceros, an odd

creature to have been wandering the Caucasus Mountains. Speculation

about what lay in the sediments beneath the castle spurred further

excavations. Stone tools recovered in 1984 and the two skulls



discovered in 1999 were all dated to 1.8 million years ago, making the site a rare treasure trove for scientists interested in human evolution. "We can say this is the richest material from this time period from one site and from one strata," said Lordkipanidze. "Usually we have isolated finds. Now on one geological level you have three skulls and three mandibles. We have a chance to study isolated specimens and to study populations." In addition, members of the excavation team have found thousands of plant impressions, carbonized plant remains, numerous animal bones, snail shells, and what appears to be plant pollen in a series of thick lake deposits just to the south of the Dmanisi site. "This documents our ability to reconstruct an environmental history of the site before, during, and after the occupations with detail and precision that would be enviable in any archaeological setting," said Reid Ferring, an archaeologist at the University of North Texas in Denton and member of the excavation team. "Also, the lake shore deposits provide us with a superb tool for locating other areas where those people camped or butchered animals," he added. Wider Species Variation Lordkipanidze and his colleagues have classified all three skulls as belonging to *Homo erectus*. However, they caution that the small brain and other features of the new skull suggest a close resemblance to *Homo habilis*, which was more apelike with a thin brow, huge canine teeth, and long, dangling arms. The variation among the hominids recovered at Dmanisi makes it difficult to say exactly who these people were, said Lordkipanidze. He suggests that the variation may force scientists to rethink the definition of "Homo." "The Dmanisi fossils show much more variation than we would have expected from any group of humans at that time," said Ferring. "But clearly, the notion that the African exodus had to await emergence of a tall, fast, strong, and clever species and that *Homo erectus* was our first ancestor to meet all those requirements was wrong." The researchers conclude that the Dmanisi hominids are among the most primitive individuals attributed to *H. erectus* and that "it now seems that the first humans to disperse from the African homeland were similar in grade to *H. habilis*." The range of material found at the Dmanisi site "will help us understand the evolutionary origins of these early humans, their variation, and their affiliation to other early human groups," said Chris Stringer, a paleontologist at the Natural History Museum in London, England. Out of Africa Prior to the discoveries at Dmanisi, scientists theorized that the first humans to migrate out of Africa had large brains and wielded advanced stone tools such as hand axes that allowed them to butcher and process meat. The stone tools found with the hominid remains at Dmanisi, however, are simple choppers and scrapers similar to the Oldowan set found in the Olduvai Gorge, Tanzania. This implies that early humans with primitive technology were able to expand out of Africa, said Lordkipanidze.

Ferring added that although the stone tools are of the Oldowan set, "many of them show careful selection of the better raw materials located in the flanking valleys, and a number of the cores have been intensively reduced to maximize the number of flakes that were removed?I don't think they were stupid." The Dmanisi evidence calls into question older theories on who left Africa first and why they left, said Ferring. Now scientists must ask the question: If not brain power and tool technology, what did enable early humans to leave Africa? Lordkipanidze and colleagues suggest that the answer lies in anatomy and ecology, but say that without further study and discussion within the scientific community no conclusions can be drawn. "My feeling has always been that it was the acquisition of modern body form and the consequent emancipation of hominids from the forest fringes and woodlands that allowed the spread of early humans to begin," said Ian Tattersall, an anthropologist at the American Museum of Natural History in New York City. Stringer suggests that 1.8 million years ago the environment at the Dmanisi site may have been much more like that of East Africa. "Thus these early humans may have just expanded their range, remaining in a rather familiar environment," he said. "However, greater reliance on tools and meat eating probably also facilitated the expansion." Lordkipanidze says he hopes that further excavations at Dmanisi, which are continuing this summer, will reveal skeletal remains that will help answer some of these questions. "It is feasible that we will find some part of the body," he said. The excavations at Dmanisi are funded in part by a grant from the National Geographic Society's Committee for Research and Exploration. Recent CRE-Supported Explorations and Discoveries | 2903|2002-07-05 10:56:44|mansu\_musa|Skull Fossil Challenges Out-of-Africa Theory | Skull Fossil Challenges Out-of-Africa Theory John Roach for National Geographic News July 4, 2002 An exquisitely preserved skull of a tiny-brained human ancestor has been recovered from excavations beneath the ruins of a medieval castle in the republic of Georgia. The skull is about 1.8 million years old and belongs to the first group of humans to migrate out of Africa, reports an international team of archaeologists. The find calls into question a widely held hypothesis that the evolution of big brains propelled the exodus of early humans out of Africa. The fossil evidence from Dmanisi now includes three skulls, several jaw fragments, and hundreds of stone tools and animal remains. All of the material has been recovered from the same layer of sediment. It is forcing scientists to come up with alternative explanations for why humans were able to leave Africa. "Before this find, the main reason was that at least these humans had big brains," said David Lordkipanidze, a paleoanthropologist at the Georgian State Museum in Tbilisi who led the excavation team. "Now this shows that [their brains] were quite small." The brain of the new specimen from Dmanisi is about half the

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Lordkipanidze and colleagues is published in the July 5 issue of the journal Science and is the subject of the cover story of the August issue of National Geographic magazine. Treasure Trove Dmanisi sits on a promontory formed by the confluence of two rivers between the Black Sea and the Caspian Sea about 50 miles (80 kilometers) southwest of Tbilisi. Archaeologists first began excavating the remains of a 1,000-year-old castle located on the site in 1936. In 1983, while examining an ancient garbage pit, one of the archaeologists uncovered what Abesalom Vekua, a team member from the Georgian State Museum, identified as a tooth of a rhinoceros, an odd creature to have been wandering the Caucasus Mountains. Speculation about what lay in the sediments beneath the castle spurred further excavations. Stone tools recovered in 1984 and the two skulls discovered in 1999 were all dated to 1.8 million years ago, making the site a rare treasure trove for scientists interested in human evolution. "We can say this is the richest material from this time period from one site and from one strata," said Lordkipanidze. "Usually we have isolated finds. Now on one geological level you have three skulls and three mandibles. We have a chance to study isolated specimens and to study populations." In addition, members of the excavation team have found thousands of plant impressions, carbonized plant remains, numerous animal bones, snail shells, and what appears to be plant pollen in a series of thick lake

deposits just to the south of the Dmanisi site. "This documents our ability to reconstruct an environmental history of the site before, during, and after the occupations with detail and precision that would be enviable in any archaeological setting," said Reid Ferring, an archaeologist at the University of North Texas in Denton and member of the excavation team. "Also, the lake shore deposits provide us with a superb tool for locating other areas where those people camped or butchered animals," he added. Wider Species Variation Lordkipanidze and his colleagues have classified all three skulls as belonging to *Homo erectus*. However, they caution that the small brain and other features of the new skull suggest a close resemblance to *Homo habilis*, which was more apelike with a thin brow, huge canine teeth, and long, dangling arms. The variation among the hominids recovered at Dmanisi makes it difficult to say exactly who these people were, said Lordkipanidze. He suggests that the variation may force scientists to rethink the definition of "Homo." "The Dmanisi fossils show much more variation than we would have expected from any group of humans at that time," said Ferring. "But clearly, the notion that the African exodus had to await emergence of a tall, fast, strong, and clever species and that *Homo erectus* was our first ancestor to meet all those requirements was wrong." The researchers conclude that the Dmanisi hominids are among the most primitive individuals attributed to *H. erectus* and that "it now seems that the first humans to disperse from the African homeland were similar in grade to *H. habilis*." The range of material found at the Dmanisi site "will help us understand the evolutionary origins of these early humans, their variation, and their affiliation to other early human groups," said Chris Stringer, a paleontologist at the Natural History Museum in London, England. Out of Africa Prior to the discoveries at Dmanisi, scientists theorized that the first humans to migrate out of Africa had large brains and wielded advanced stone tools such as hand axes that allowed them to butcher and process meat. The stone tools found with the hominid remains at Dmanisi, however, are simple choppers and scrapers similar to the Oldowan set found in the Olduvai Gorge, Tanzania. This implies that early humans with primitive technology were able to expand out of Africa, said Lordkipanidze. Ferring added that although the stone tools are of the Oldowan set, "many of them show careful selection of the better raw materials located in the flanking valleys, and a number of the cores have been intensively reduced to maximize the number of flakes that were removed?I don't think they were stupid." The Dmanisi evidence calls into question older theories on who left Africa first and why they left, said Ferring. Now scientists must ask the question: If not brain power and tool technology, what did enable early humans to leave Africa? Lordkipanidze and colleagues suggest that the answer lies in anatomy and ecology, but say that without further study and

discussion within the scientific community no conclusions can be drawn. "My feeling has always been that it was the acquisition of modern body form and the consequent emancipation of hominids from the forest fringes and woodlands that allowed the spread of early humans to begin," said Ian Tattersall, an anthropologist at the American Museum of Natural History in New York City. Stringer suggests that 1.8 million years ago the environment at the Dmanisi site may have been much more like that of East Africa. "Thus these early humans may have just expanded their range, remaining in a rather familiar environment," he said. "However, greater reliance on tools and meat eating probably also facilitated the expansion." Lordkipanidze says he hopes that further excavations at Dmanisi, which are continuing this summer, will reveal skeletal remains that will help answer some of these questions. "It is feasible that we will find some part of the body," he said. The excavations at Dmanisi are funded in part by a grant from the National Geographic Society's Committee for Research and Exploration. Recent CRE-Supported Explorations and Discoveries

[http://news.nationalgeographic.com/news/2002/07/0703\\_020704\\_georgianskull.html](http://news.nationalgeographic.com/news/2002/07/0703_020704_georgianskull.html)

| 2904|2002-07-05 10:57:57|mansu\_musa|Discoveries at Saqqara |  
Discoveries at Saqqara

ONLY an estimated five per cent of the monuments in the vast necropolis of Saqqara have been excavated so far, so it is little wonder that exciting discoveries are made with some regularity. During routine excavations by two Egyptian missions early this month six mud-brick tombs, a pyramidion and a chapel were unearthed in the vicinity of the pyramids of Teti I and Queen Khewit, the mother of Pepi II, third Pharaoh of the sixth dynasty.

The mud-brick tombs and the pyramidion, which are characteristic of New Kingdom funerary architecture, were built for officials towards the end of the 18th and the beginning of the 19th dynasties when the seat of power was shifting from Upper to Lower Egypt. The largest of them belonged to Senner, a scribe in the temple of Ptah. This mud brick structure is capped by a 37cm-high piece of limestone carved in the shape of the sacred ben-ben. On one face of this pyramidion is a unique and beautifully-carved representation of the deceased, his two hands lifted with palms facing outwards in a gesture of prayer. In the text inscribed on the opposite side of the pyramidion, Senner is attributed with the virtue of honesty. All six tombs have an entrance gateway, an open court, a deep burial shaft and a domed ceiling in the sanctuary.

Zahi Hawass, general secretary of the Supreme Council of Antiquities

(SCA), said that the discovery provided further proof of decentralisation during the New Kingdom. "These 3,500-year-old tombs give us important details about the structure of government," said culture minister Farouk Hosni. Some of the deceased were lector priests in Pharaoh's mortuary temple, others were scribes. Scarabs, faïences, amulets, limestone ushabti figures and stelae were discovered inside the tombs.

The chapel, a limestone structure also with a domed ceiling, dates from the First Intermediate Period (c. 2,200 BC) and belonged to Shed-Ibd-Shedi, treasurer and supervisor of the royal palace granary. A fine white limestone false door, 163 cm high and 90 cm wide, is inscribed with eight hieroglyphic texts detailing the names and titles of the deceased, and the scene at the top features him seated in front of an offering table. On each side of the false door is a relief of Shed-Ibd-Shedi standing and wearing a wig and a necklace. Other scenes in the chapel feature him performing various rituals. Back in 1892 British Egyptologist Cecil Firth, who became inspector of antiquities at Saqqara in 1913, discovered a collection of artefacts dating from the first Intermediate Period. Among them was a false door and a number of archaeological fragments inscribed with the name of this important official.

Notes by Nevine El-Aref

<http://www.ahram.org.eg/weekly/2002/593/hr3.htm>

| 2905|2002-07-05 11:26:17|Fahim Eledrawy|?????? ? ???? ?????|

<http://www.stmarychurch.org>

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|2906|2002-07-05 11:38:41|a.manansala@attbi.com|Re: aitana23|

> All kind of wild statements have been and continue to me made about the identity  
> of people of color around the world and their ancestry. [Contrary to what  
> Katherine Griffis-Greenberg would have us believe, the people of the Nile Valley > are not excluded from this ongoing false classification]. This "Caucasoid"  
> identity is often used as a political term. The racial classification scheme  
> was legitimized as an "academic" science in 18th century Germany, and this  
> classification continues to be used as a vicious political tool. As I recall,  
> my first exposure to this "scientific" racism and classification game was  
> through the work of Stephen Gould in \_The Mismeasure of Man\_ (1981).  
>

Good point. The very foundation is corrupt. Yet the racists take refuge in the word "science" when their motives or ideas are questioned.

Another trend is to label any independent direction of study not controlled by the West as "reverse racism."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

|2907|2002-07-05 11:44:54|kcam23063@aol.com|Re: [Ta\_Seti] āṛ 𐤀𐤊𐤍𐤏𐤓 𐤀𐤊𐤍𐤏𐤓 G|  
Check your program, not everyone can read you. Are you from the Coptic Church?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/5/02 11:27:01 AM Pacific Daylight Time, nor20001@stmarychurch.org writes:

<http://www.stmarychurch.org>

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y̆áãy̆y̆y̆ y̆áÐí y̆äçá y̆áiáy̆ y̆áy̆ày̆ãí y̆ã

y̆y̆y̆y̆ãæy̆

> > y̆ái ÍãY̆ Íæã y̆áy̆y̆íy̆ ç.

> >

ãÿÿæáÿ æÿÿÝíÿ ÿíÿÿ ı.

> >

> > yā yā yāā yáyǎæá æyáyǎyǎYyÁ āyǎyā

Yyǎ yái yáyǎyā æyāāāāāīā Īæā âæyāā¿.

> >

> > āā yǎæç āāyǎy yāāyāā yǎyǎYy āYāā ¿.

> >

> > yāyāi : āā āā yāāāyǎ yā yǎyǎ āāyāy

yáyǎyā āā yáyǎyā yæ āāyāy yáyǎyíā āā

> > yáyǎyíā yæ yǎyǎ yæÐy āā yǎyǎ yæÐy □

¿ .

> >

> > yāyāy yǎyāy æāīāy āy çyāy yǎyǎ yā

yǎæyǎ āāyǎyǎ æyāyǎy āāÐ æYyǎ āīāī æyāi

> > yāīæā.

> >

> > yāyāy yāÐí íyǎy āāāy yǎāÐí íyǎy āā

Íyā yáyǎā yǎyǎyā yāāyǎā æíyǎā æīāæy

> > æāæ yǎYā.

> >

> > " ( yā āā yāyāā yáyǎyā yæ yǎyǎ

yǎyǎyYā yæ yǎyǎyǎ; yæ yǎyǎ yáyǎyāy

yāi āyāā

> > yæ yāyǎy Īāyā; Yāæ yǎYā āāyǎ yā Īā

yāāā) " . āyǎy: yáyǎyā yāāyǎy 5/133-134

> > āyāī yāāīyǎy yāi āyāYy āyǎī

yāāāāyǎ4/135 yāāāyǎ yāīāāyǎy 9/334.

> >

> > " ( æyÐāy íyYā yā āā çyā yā yáyǎyā āyǎ

āāā āy; yæ yǎā āāā āy; æyā āā

> > yǎæíāyǎ yǎyāā yāyǎ yáyǎyāyā

yāāāāæyǎ) " āyǎy yǎyǎā yāāīy æyāāāyǎī

ā 80

> > æāyǎyāy yæāī yāāāī 6/283.

> >

> > " ( æyÐāy íyǎyā āāyǎy yā āā yǎā yā Yí

yáyàyà yàyÝyÿ æyää yía ãÍyã æyää  
> > äyãÿÿ æáíá Ýíá yÍyÿã yäÍÿ áyá çãyã

æãÿÿã ) " . àÿÿÿ yÍyÿã yáãÿ æyáãÿÍíã  
> > 81.

> >

> > yã yÿì yáyÍíã yÿá: yäy yãÍ yãà yã

yáyÿÿÿ Ýÿÿÿã àyá Ýÿÿá: íy yãíã yáãyãáíã  
> > !ãÿ yáyæà yáyãã, æÿÿã yãà yãÿyãÿ

ãyã Ýí yãÿãÿ yáãyá Ýyáyÿãÿ yã àyãã  
Ýÿÿá  
> > yãà æyáÐí äÝá yãà yíÍã áæÿÿÿ ãÍãæÿÿ

áy áÍÿ yáyãá yã àyãÿ. yãç yáyãyá 1/229  
> >  
> > yã yÿÍ yáãÍãã yã íçÍÿ yÿá: yã àyáy âyá

yãà yã Ýÿÿãÿ æÿÿÿ Ýáãÿ àyãã íyæáæã  
> > yÿÿá yáíãã yÿáÍãÿ-yãÿÍ yáãÿá yã íãÿá

yãà yã ãÿãì(Ýÿÿãÿ æÿÿÿ) yáæàÿÿ Ýí âæàÿ  
> > yÿã 31 Ýyãÿã yãà yÿáÍãÿ àÿÿÿ: ÝÿÍ

yáyÿãí 13 æyáÍã yáããÿæà 6/317  
> >  
> > yÿá yÿã yÿÿã ãÿÿÿ âãÿíã yãÍÿ yã yãÿá

yãà yã yáyÿÿÿ yã ÍÍÿ ãÿ ããÿáí ããã yáy  
> > áíÿÿã . àÿÿÿ yáyÍíã 6/ 292-203 æãíãÿ yãà

áyÿã yáyæçí 118 æããã yáÍãÿáí 1/ 50  
> > yÿãÿ yíÿã yáyãã 2/141.

> >

> > yãÿáy yÿíãÿ æãÍíãÿ ããÿ yáãããíã ãã

yáyÿÿãÿÿ ãããÿ æyáyæÿ Ýíãÿ : " yáyæÿ Ýí  
> > yãã áÿ íãÿÝÿÍ yáyÿÿÿ ããã ÝÿÿÍÿ æ

ãÐãæã... æyáyæÿ Ýíã Íãÿã. áãÐÿ íÿÿ yÝ  
> > yããÿã -ÿí yãããããíã- yã yáyÍÿ æãÍãã

yái ãÿ äÿÿ yã yáããÿ". yÍÿÁ yáæã yáÍíã  
> > 1/31"

> >

> > ýýãýã ýáããããíã áãý ýýÍãíÝ ýáyýýý

ýáãýÍã ; æýýçãã ýái ýáyýýàýý ãã Íýá  
> > ýáyáyýã ýáĐí æýýæý Ýíã ýáyàýã. Ýàý

ýáíãý ããýæáíý ýáyýýýýý ýã ýáy ýáyâýáy  
> > ýýæýý æýääý ýáãýããíã æãã ýáyýýçí

ä . . . .  
> >  
> > æýááíÁ ýáyàíý Ýí ýãý ýáyâáýã åæ : ýääã

íýããæääý ýýÍãíÝ ýáyýýý ýáãýÍã Ýí  
> > ýáæýý ýáyí ýýýýà Ýíã ããýáy ááyãý

ýáyàýã ãã ýáyÍãíÝ ãã ýáããýýá ýáyáyÝíý  
> > ýáyýýàì ýíã ýãá ýáããý æýááíýý .  
> >  
> > æýáyýàý ãã Đáy åæ : ýýãýý ýáyáÝýÁ

ýáàýãÍíã æýããýý ýáãýããíã æýýýà  
ýáyÍýýý  
> > æýáyýýýýíã ýái æýæý ýáyÍãíÝ Ýí ýáyàýã

Ýí ýáæýý ýáĐí íýããæääý áíã ýýÍãíÝ  
> > ýáyýýý ýáãýÍã . ýáíã åĐý áíÁ äýÍý Íýý

¿.. äýÍ äãÍæý ýãíýãã ýái ýã ýáyàýã ýÍ  
> > ÍãÝý ýáãýýã ýã ææýýáy ; æýÍ çíÍ Ýíã

æýäýý ããã æýýÍã ýáíã æýÍãý ýáãýýã  
æÍÍÍý  
> > ýÍãÝã æýýýýàý ýái ÍãÝ ýýÍ ýã æãýãý

ýáäýí ýái äýýý ýÍãÝ ýýãã ãã àýã.  
> >  
> > æýã ýÍýýý áÍãÍ ãã íýãýæý ýáyàýã ýãý

ýäçá ýái äýíãã ýá ýýýáÝæý Ýíã æýäýýã  
> > áÍãýý ýáyýýýýá!. äýã ýããý Íýýýý åæÝ

äýãã ýýãÍíã ýái ýýãýããý ýãýá æýýÍ  
æãæýý  
> > æĐáy ãã ýáyá ýÍýãý åĐý.  
> >  
> >

>>

> Check your program, not everyone can read you. Are you from the

> > íâÿæä ýáÿäÿíá ýáÿàíã ÿÿåãÿ ýáÿÍàíÝ

İ yáyÿyáíá yÿáyÍàíÝ âæì yáyÿyæíá

> > ýáyí ýÝýýĬ ááyĬáy æýáyàýáíá ; ýýàýíá

ýýàý ýáĬýýý ýáãýýíýý ýáyýàíýíý

> > æýáyýáíý ýáyí ýĬæçýäý .

> >

> > âýýá : áæ ýà (â) ãä ýáãýâ ýàýĬ ýà íýýýí

(ý) ãä ýáãýâ ýýãý ýáyçæíà ýãâýáĬýý

> > ããáíý . Ýáy áí ýáãýæãýý ýáyýææáíý ýáyí

ýãýâ (â) ãä ýýýãý Ĭýæýâ ýĬ (ý) ĭ.

> >

> > áá âýýýÝí ýáãĬýäý ýýýæýá (â) Ýýý áý

ýýãý ýáĬýæý ýái(ý)ĭ

> >

> > ýã âýýáy ýáãĬýäý ãä (â) ýýĬíã ýàýáíá

Ĭýæýâ æãæĬá ĭ

> >

> > ýã ýýíýý Ĭýæý ýáyçæíà (ýáyĬáíÝ)áyý

ýýæã ýáy ýái ýãä âýýàäý âý ýíá

ýáãâýáĬýý

> > ýáyýáíý ; æýíá ýáãâýáĬýý ýáãçæäý ;

æÐáy áýýýýý ýáyçæíà (ýáyĬáíÝ) ýáããæý á

> > (ý) . æýĬæä ýýĬíã ýĬáy æãæĬ âýýýì

ýããý (â) á (ý) âýàĬ Ýýýýíý Ýí ýáãæýÁ

> > æáíây ýýýà. áýã íäýýäý ýáĬáíá

æýáyàäýä æýáãæĬ.

> >

> > Ĭýæý ýáyĬáíÝ ýýýáy ãä ýáĬýýíá ýæýĬ

ýýý ýáyãæà æýáyýýýý ýái ýýý ýáyâýáy

> > ýáãýýáyý ýýáyĬáíÝ æÐáy áýí ýäýýíã

ýáĬýæý æýýæã . ãä ýáy ýáyâýáy :

> >

> > 1} âýì íáÝ ýáyýýý ýáãýĬáĭ

> >

> > 2} Ýí ýí ýýà ãä ýáyýæà ýã ýáyĬáíÝ ĭ

> >

> > 3} áá ýã ýáyĬáíÝ ýýá áĬáĬ ýã ýýĬáĭ

> >  
> > 4} ãä ýáĐí ÍàÝ ýáýýýý ýáãýĬâ¿  
> >  
> > ýáíãæĬ ýã ýääýýàì ýã ýáyããý ãýýãýíã

¿  
> >  
> > 5} ýíã ÍàÝ ýáýýýý ýáãýĬâ¿ Ýí ýí ýáĬ ãä

ýáyĬ ýáýýãã¿  
> >  
> > 6} ýíÝ ýýÝý ýáíãæĬ æýääýýàì ýàì ýáyĬáí

Ý àýã ýáyĬýæý ýáĬáíý ýíãã ¿  
> >  
> > 7} áãýĐý ÍàÝ ýáýýýý ýáãýĬâ¿ æãý åæ

ýáãĬÝ ãä Đáy¿  
> >  
> > 8} áá íæýĬ Íáíá ýýàíýí ýàì ýĬárÝ ýáýýýý

ýáãýĬâ ¿  
> >  
> > 9} ýíã äãýý ýáýýýý ýáãýĬâ ýáyíà ãĬàÝý

¿  
> >  
> > 10} ãý áí ýääýæý ýáyí ÍðàÝý¿  
> >  
> > æýíÝ ýâýýíý ýã ýáíç ýíã ãý ÍàÝ æãý áá í

ÍàÝ¿  
> >  
> > áá íâýýíý ýí ãããã ĬĬýí ýáyĬárÝ ýáýýýýý

ýàì ýáy ýáyâýáy ¿.  
> >  
> > áæ ýã ýáíãæĬ ýĬ ÍàÝæý ýæàýýãã ýãý í

çýã ýáãýýàýíã ħ áýýã ãä ýáyýĬâ ýãã  
æáãã  
> > ýã íĬàÝæý áýãýý ýááã ýáãýýæýý ýáíãã

ħ ýæ ýã ĬĐÝæý æýãý ýýããã ýáãýãýáy Ýí  
> > ýáyããã æýýýýýĬãã ýã ýáĬý Íã ýýĬæý



yáyýá . yæ yä íÐÝæy ýáyæyyÝ æyáäyæy  
> > ýáyýáíy ýáÐí æyÝää ýáää ýäy Ýí

yáyæäyy !.

> >

> > æáæ yä ýáäyyàì yĭ ÍaÝæy yäyíáää yäy

ĭŷí yyyà ýáyýæá ; áyyä ää ýáyæài

> > æýáyÝyá áää ÍÐÝ yyy ýáy ýáäýáy ýáyí

ãäyy yÝÍyy ýáyäyía ; yyæyy æyää äyyæy

> > äáyæä ýá ää ýáy ýái yâyâ . ýĬá ää ýá í

yáäæây yyÝyyyà ýái àyæâ ýáyââyĬ yäy

> > âæ ýáæyyy.

> >

> > ýáyâyáy yyíay æýáyæyy ýáíay âyíÝy

áyä ýáyääy yyáy yyyäy ýái yââ äây

æyyýáy

> > ää yyyýæç Ĭ ýáyyyæía ýáääyy

æýáyâyáy ýáääáy .

> >

> >

> >

> > yäy Ýáá ýáääááíä Ýí yyĬä yàyâíä yyyý

yáyĬarÝ ýáäçyæä æýáääæy ááyyyý

> > ýáäyĬä .

> >

> > âyÐy yíyy Ýááæy ýáääááíä Ýí yyyýý

âáyäy yäyäää ää ýáyĬarÝ.

> >

> > ýä äâyáy ÍÝy ýáää ááyàyâ âyáâyð ää

yáyĬarÝ ; yyyáy ää ýáääááíä ýáyyyýý

> > ýái ýáyĬĬ ää ýáyâyáy ýáyæyĬíý ää

yáy ýáyâyáy :

> >

> > 1) ää ýáyàyâ ýáÐí yía yíyĬ ýáääááíä ýái

æä æýáÐí yäyâ ýáyyâyæä Ýí yyĬyàyyâ

> > ýáãýýáÝý ýàì ýíýã ýýæ ýýà æýàà

æýýäýä æýáÍýýý ýä íæâÝ ýáyýÝí; àæ äÝâ

> > ýáyàýä ýáĐí ýäçá ýàì ýáäýí ýáyàýí

æýäý ýÝæâ ýâ<sub>ℓℓℓ</sub>. ýäýàì ýýà ýýýà Ìýý

> > ææýæÍýð: {áá ýáyàýä ýáĐí ýíä ýíýÌí

ýáãääáíä ýáíæã; àæ äÝâ ýáyàýä ýáĐí ýäçá

> > ýàì ýáäýí ýáyàýí; ää Íý ýàýíý äçæá

âæàâ æýíýýâ; æää Íý æýý ääâæýä ýýá

> > äýäýâ ; æâæàâ ýáäýíý ýýá ýáäÍáíý

æýáäýçá ääâ ýýá ýáäýÍý<sub>ℓ</sub>.

> >

> > 2) áá ýäý ýáyýäýæä ýáyàýä ýýÍàÝâ

ýáäýýý ýáĐí ýäçá ýáíäý ýáyàýä; ýä

ýýýýäæý

> > ýàì ÍàÝ Ìæä ýáyýíý<sub>ℓ</sub>.

> >

> > 3) áá ýýÝí ýíý 9 ää âæäý ýáÍýà {ýäý áÍä

ýäçáäý ýáĐýà æýäý áá áÍýÝæä}

> > áýýýýý ýÍý ýáyàýä æáäÝí ýáyÍáíÝ ýäâ

Ìæä ýääýæý ýàì ýáyýýíý ýáyýàíýíý

> > ýáyýàì ýáäýýáýý ýýíÝíý äçæäâ æýäýä

æäýáâ<sub>ℓ</sub> æÍÝýâ . ýäýàì ýýà :

> >

> > 4) äý áí ýýÍä äýýæýý ýàýáíý áÍäý<sub>ℓ</sub>.

> >

> > 5) äý áí ýáÝýäý ýíä âĐä ýáäýýæýý æýíä

æÝýý áÍäÍ<sub>ℓ</sub>

> >

> > 6) ýä ýÏ ýáäâý ýáäæýæÏý ääâý<sub>ℓ</sub> æýíä

áí ýáyä<sub>ℓ</sub>.

> >

> > 7) áá ääýý äýýæýýý ýýàì ýÍäý<sub>ℓ</sub>.

> >

> > 8) áá ýýÝý ýáäýýæýýý Ýíäý ýíäâý<sub>ℓ</sub>.

> >

>>

> > " ( yá ãä yãÿåä yáyàÿä yæ yÏÿì

yÿÿáyYá yæ yÿÿáyÿå; yæ yÏÿì yáyIäÿ  
yái ãÿåå

> > yæ yäÿÿÿ Íäÿå; Yåæ yÿYà ãàÿI yä Iä

yáåå) " . àÿÿÿ: yáyIä yáàÿÿÿ 5/133-134

> > ãÿái yáãIÿÿÿ yái ãÿàYÿ ãÿÿái

yáãåãÿÿ4/135 yáåãÿÿ yáIäãÿÿÿ 9/334.

> >

> > " ( æÿÐáy íYá yá ãä çÿä yä yáyàÿä äÿÿ

ãåå âÿ; yæ yÿã ååå âÿ; æÿä áå

> > yÿæíáÿÿ yÿÿåä yâÿÿ yáyÿäÿä

yáãååæÿÿ) " àÿÿÿ yÏÿÿã yáãIÿ æÿáãäÿIí  
ä 80

> > æãÿÿáy yæái yáåái 6/283.

> >

> > " ( æÿÐáy íÿÿÿä ãàÿIÿ yá ãä yÿá yä Yí

yáyàÿä yàÿYÿÿ æÿåå yía äIÿä æÿåå

> > ãÿäÿÿÿ æáiä Yía yÏÿÿã yÿáIÿ áÿä çäÿä

æãÿÿä ) " . àÿÿÿ yÏÿÿã yáãIÿ æÿáãäÿIä

> > 81.

> >

> > yä yÿì yáyIä yÿá: yäÿ yäI yäå yä

yáyÿÿÿ Yÿÿÿä àÿä Yÿÿä: íÿ yãíä yáãÿååíä

> > !äÿ yáyæä yáyåä, æÿÿä yäå yäÿÿäÿ

ãÿä Yí yãÿäÿ yáàÿä Yyáyÿäÿ yä àÿåå

Yÿÿä

> > yäå æÿáÐí äYä yäå yíIä áæÿIÿ äIáæÿÿ

áy äIíÿ yáyåå yä àÿäÿ. yäç yáyäÿä 1/229

> >

> > yä yÿI yáãIäå yä íçíI yÿá: yä àÿáy äÿä

yäå yä Yÿÿäÿ æÿÿÿ Yáãÿ àÿåå íÿæáæä

> > yÿÿä yáíåå yÿáIäÿ-yäÿI yáàÿä yä íäÿä

yäå yä ãÿä(ÿÿÿäÿ æÿÿÿ) yáæäIÿ Yí âæäÿ

> > ýÿâ 31 Ýÿàÿâ ÿâà ÿÿáĬàÿ àÿÿÿ: ÝÿĬ

ÿáÿÿàĬ 13 æÿáĬâ ÿáââÿæà 6/317

> >

> > ÿÿâ ÿÿâ ÿÿÿâ ãÿÿÿ âäÿía ÿàĬĬ ÿâ ÿâÿá

ÿâà ÿâ ÿáÿÿÿÿ ÿâ ĬĬÿ ãÿ ãäÿàĬ ãââ ÿáÿ

> > áĬÿÿâ . àÿÿÿ ÿáÿĬĬâ 6/ 292-203 æâĬàÿ ÿâà

áÿÿâ ÿáÿæçĬ 118 æâââ ÿáĬàÿàĬ 1/ 50

> > ÿÿãÿ ÿĬÿâ ÿáÿââ 2/141.

> >

> > ÿâÿáÿ ÿÿĬàÿ æâĬĬàÿ ãäÿ ÿáâââĬía ãâ

ÿáÿÿÿàÿÿ ãââÿ æÿáÿæÿ ÝĬàÿ : " ÿáÿæÿ ÝĬ

> > ÿââ áÿ íâÿÝÿĬ ÿáÿÿÿÿ ãââ ÝÿÿĬÿ âæ

ãÐãæã... æÿáÿæÿ ÝĬâ Ĭàÿâ. áâÐÿ íÿÿ ÿÝ

> > ÿââÿâ -ÿĬ ÿââââĬía- ÿâ ÿáÿĬÿ æâĬââ

ÿâĬ ãÿ äÿÿ ÿâ ÿââàÿ". ÿĬÿÁ ÿâæã ÿáĬĬâ

> > 1/31"

> >

> > ÿÿâÿâ ÿââââĬía áäÿ ÿÿĬàĬÝ ÿáÿÿÿÿ

ÿââÿĬâ ĭ æÿÿçââ ÿâĬ ÿáÿÿÿàÿÿ ãâ Ĭÿá

> > ÿáÿáÿÿâ ÿâÐĬ æÿÿæÿ ÝĬâ ÿáÿàÿâ. Ýàÿ

ÿáĬàÿ ãâÿæáĬÿ ÿáÿÿÿÿÿ ÿâ ÿáÿ ÿáÿâÿáÿ

> > ÿÿæÿÿ æÿââÿ ÿââÿâĬía æââ ÿáÿÿÿçĬ

ä . . . .

> >

> > æÿáâĬÁ ÿáÿàĬÿ ÝĬ ÿâÿ ÿáÿâáÿâ âæ : ÿâââ

íÿââæââÿ ÿÿĬàĬÝ ÿáÿÿÿÿ ÿââÿĬâ ÝĬ

> > ÿâæÿÿ ÿáÿĬ ÿÿÿÿâ ÝĬâ ãâÿáÿ âáÿâÿ

ÿáÿàÿâ ãâ ÿáÿĬàĬÝ ãâ ÿâââÿÿá ÿáÿáÿÝĬÿ

> > ÿáÿÿâĬ ÿĬâ ÿââ ÿâââÿ æÿáâĬÿÿ .

> >

> > æÿáÿÿàÿ ãâ Ðáÿ âæ : ÿÿãÿÿ ÿáÿáÝÿÁ

ÿâàÿâĬĬâ æÿââÿÿ ÿââÿââĬía æÿÿÿâ

ÿáÿĬÿÿÿ

> > æýáýýýýíä ýái æýæý ýáyÍàíÝ Ýí ýáyàýä

Ýí ýáæýý ýáĐí íýããæääý áíä ýýÍàíÝ  
> > ýáýýýý ýáäýÍä . ýáíä åĐý áíÄ äýÍý Íýý

¿.. áýÍ ääÍæý ýáíýää ýái ýä ýáyàýä ýÍ  
> > ÍàÝý ýáäýýä ýä äæýýäý ; æýÍ çíÍ Ýíä

æýäýý äää æýýÍä ýáíä æýÍäý ýáäýýä  
æÍÍý  
> > ýÍäÝä æýýýýäý ýái ÍàÝ ýýÍ ýä æâýäý

ýääýí ýái âýýý ýÍäÝ ýýää ää àýä.  
> >  
> > æýä ýÍýýý áíäÍ ää íýäýæý ýáyàýä ýäý

ýäçá ýái äýíää ýá ýýýáÝæý Ýíä æýäýýä  
> > áíäýý ýáýýýýýä!. äýä ýäâý Íýýýý äæÝ

äýää ýýäÍíä ýái ýýäýäâý ýäýä æýýÍ  
æäæýý  
> > æĐäý ää ýáyä ýÍýäý åĐý.  
> >  
> >  
> > <http://www.stmarychurch.org/books.html>  
> >  
> > àýýÄ ýäâýä åĐä ýäââýäý ýái ýýÍýýýý  
> >  
> >

yeah he is a coptic. wish i still knew how to read coptic.  
| 2910|2002-07-05 12:19:59|Kamau|Re: Thank You for your information|

You know, just by sitting back and reading all your e-mails, I am really beginning to understand my heritage and who I am as an individual. I had no idea about 90% of the things that you all discuss, but once I research it, it's like "why didn't I get this earlier. Thank you to you all and please, if you have anything you would like to share with me personally, please contact me at [Ltcmdr49022@yahoo.com](mailto:Ltcmdr49022@yahoo.com) or [Ltcom@sprintpcs.com](mailto:Ltcom@sprintpcs.com).. I am a blackman in search of all the knowledge he can find of himself and hispeople.

**Mace Windu** wrote:

Western mainstream academica has tossed  
the Ainu from one racial category to another. They  
have been deemed related to Australoids

on the one hand and Caucasoids on the other.

I don't see the Africoid linkage with them---  
at least by phenotype. I CERTAINLY don't  
agree with modern assertions that they are  
physically more similar to European peoples (the  
main reason cited is often their body hair).  
The idea is that they were Asian Caucasoids  
who intermixed with Mongloids. So they LOOK  
Mongloid Asian, but they're really white. Sound familiar?  
In essence it's an Asian Hamitic theory.

I know one theory that seems most plausible  
to me is that the phenotype deemed Mongloid  
is as diverse in variation as Africoid or Europoid.  
And thus the Ainu simply represent perhaps one of  
these versions of Mongloid, rather than being some  
long lost outpost of aboriginal whites.

Some photos of the Ainu:

[http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait\\_65.JPG](http://www.voicenet.co.jp/~jeanphi/ngo/indigenous/ainu/portrait_65.JPG)

[http://www.ainu-museum.or.jp/nm\\_pho/001.jpg](http://www.ainu-museum.or.jp/nm_pho/001.jpg)

[http://members.tripod.com/~Nijimasu/ainu\\_group2.jpg](http://members.tripod.com/~Nijimasu/ainu_group2.jpg)

Ainu means "human."

There ARE Africoid types throughout Asia (from the Andaman  
Islanders to the Fijians). I just can't say the Ainu are  
included  
here.

DG

-----  
-----

boogie down said:

> i have talked to modern japanes people at work and i have  
asked them  
> about the  
> Ainu. I was told that yes they are black in the snse that  
they have  
> dark skin (  
> brownish) and curly hair. It is also interesting to note  
(linguist  
> help me with  
> this one): Canada = Inuit, USA = Ani, Caribbean = taino,  
and africa =  
> anu/ani.

To unsubscribe from this group, send an email to:  
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Best Wishes; Kamau 

---

### **Do You Yahoo!?**

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| 2911|2002-07-05 12:28:04|Kamau|Re: Racial Perspectives [Turks]|

**Clyde Winters** wrote:

This discussion of European origins is Hog-wash. How could the Europeans originate in Anatolia when the area was first occupied by Kushites. In a recent article: C.C. Lamberg-Karlovsky, "Archaeology and Language", Current Anthropology, 43(1) pp.63-88 [2002], the numerous theories concerning European origin are discussed. You spend too much time reading secondary sources if you bothered to learn a few ancient languages yourself you might find out the true history of the world. In fact, much of Anatolia up until recent times. The people who lived in Anatolia were called Kaskas speak Indo-European languages. In fact the Hittites adopted the Kushite culture of the Black Anatolia.

C.A. Winters

At 02:41 AM 7/2/02 -0000, trogodyta wrote:

>  
>> They came  
> to



```

>>""
> Any
>> modern population of Greeks who are genetically the same
as Turks
> are
>>"" in
> name.
>> Thus if one is going to try to claim the Greeks as being
the purest
> of
>> the Europeans, it's understandable why the Turks they
mixed with
> would
>> have to be claimed as well.
>>
>> Djehuti Sundaka
>
> Wow I am shocked at how unschooled you people are. You
just answered
> it for yourself. That Turks came to Anatolia AFTER the
Mongol
> invasions. Most Europeans trace back to this area and the
Lavent as
> they dispersal and migrations into Europe. Anatolians(the
ancient and
> original) are the same as Greeks. Mongoloid tribes are
not. And
> though Turks(NOT ALL) are composed of predominantly
Caucasoid genes
> and some Mongoloid, they are still very much European -
though some
> are mixed.
>
> Greeks on the other hand are not.
>
> Human genomic diversity in Europe: a summary of recent
research and
> prospects for the future.
>
> Cavalli-Sforza LL, Piazza A.
>
>
> The leading component of the European genetic landscape
is a gradient
> that originates in the Middle East and is directed to the
northwest.
> According to the hypothesis by Ammerman and Cavalli-
Sforza this
> gradient was generated by a migration of Neolithic
farmers from
> Anatolia followed by continuous, partial admixture of the
expanding
> farmers with local hunter-gatherers. Other leading
components of the
> gene frequencies in Europe show correlations with
possible movements
> of Uralic-speaking people and pastoral nomads from a

```

region north of  
> the Caucasus and Black Sea, which according to Gimbutas  
is the area  
> of origin of Indo-European speakers. This analysis is  
based on  
> classical pre-DNA genetic markers. The prospect of future  
research  
> using DNA polymorphisms is discussed in the context of  
the Human  
> Genome Project.  
>  
> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&dopt=Abstract)  
>&&dopt=Abstract  
>  
>  
> Malaspina P, Tsopanomichalou M, Duman T, Stefan M,  
Silvestri A,  
> Rinaldi B, Garcia O, Giparaki M, Plata E, Kozlov AI,  
Barbujani G,  
> Vernesi C, Papola F, Ciavarella G, Kovatchev D, Kerimova  
MG, Anagnou  
> N, Gavrilu L, Veneziano L, Akar N, Loutradis A,  
Michalodimitrakis EN,  
> Terrenato L, Novelletto A.  
>  
> Department of Biology, University Tor Vergata, Rome,  
Italy.  
>  
>  
> In this work we focus on a microsatellite-defined Y-  
chromosomal  
> lineage (network 1.2) identified by us and reported in  
previous  
> studies, whose geographic distribution and antiquity  
appear to be  
> compatible with the Neolithic spread of farmers. Here, we  
set network  
> 1.2 in the Y-chromosomal phylogenetic tree, date it with  
respect to  
> other lineages associated with the same movements by  
other authors,  
> examine its diversity by means of tri- and  
tetranucleotide loci and  
> discuss the implications in reconstructing the spread of  
this group  
> of chromosomes in the Mediterranean area. Our results  
define a  
> tripartite phylogeny within HG 9 (Rosser et al. 2000),  
with the  
> deepest branching defined by alleles T (Haplogroup Eu10)  
or G  
> (Haplogroup Eu9) at M172 (Semino et al. 2000), and a  
subsequent  
> branching within Eu9 defined by network 1.2. Population  
distributions  
> of HG 9 and network 1.2 show that their occurrence in the  
surveyed

> area is not due to the spread of people from a single  
parental  
> population but, rather, to a process punctuated by at  
least two  
> phases. Our data identify the wide area of the Balkans,  
Aegean and  
> Anatolia as the possible homeland harbouring the largest  
variation  
> within network 1.2. The use of recently proposed tests  
based on the  
> stepwise mutation model suggests that its spread was  
associated to a  
> population expansion, with a high rate of male gene flow  
in the  
> Turkish-Greek (Anatolia) area.  
>  
>  
>  
> [http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?&&dopt=Abstract)  
>&&dopt=Abstract  
>  
>  
>  
> Yahoo! Groups Sponsor ADVERTISEMENT  
>  
> To unsubscribe from this group, send an email to:  
> Ta\_Seti-unsubscribe@yahoogroups.com  
>  
>  
>  
> Your use of Yahoo! Groups is subject to the Yahoo! Terms  
of Service.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

Best Wishes; Kamau



---

**Do You Yahoo!?**

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| 2912|2002-07-05 12:31:33|a.manansala@attbi.com|Re: Thank You for your information|

>  
>  
> [http://members.tripod.com/~Nijimasu/ainu\\_group2.jpg](http://members.tripod.com/~Nijimasu/ainu_group2.jpg)  
>

DG, to update your files, this link appears to be dead.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2913|2002-07-05 13:22:07|Alex van Deelen|Re: Digest Number 442>3|

Message: 3

Date: Thu, 4 Jul 2002 09:45:56 -0700 (PDT)

From: Kenneth King <[nnamdi79@yahoo.com](mailto:nnamdi79@yahoo.com)>

Subject: Re: African Martial Arts (Was: Re: Egypt and Yoga)

>

>You also might want to check out

>[http://www.motherofhumanity.com/Nijart%20Webs/nuba\\_wrestling1.htm](http://www.motherofhumanity.com/Nijart%20Webs/nuba_wrestling1.htm)

>

>Nnamdi

Thanks, great site. I don't know Nijel (Nigel Binns?) personally, but I read an article about him doing Bando (Burmese martial art) years ago. Whatever he's doing, he's been active in the martial arts for a long time.

Alex

| 2914|2002-07-05 14:09:39|kcamm23063@aol.com|Re: [Ta\_Seti] Re: ⲁⲩⲣⲓⲛⲓ ⲙⲉⲛⲓⲛⲓ ⲙⲉⲛⲓⲛⲓ G|

LOL - Alberto, he is not typing in Copt characters, most likely, he is using an Arabic text support. I tried to e-mail him, but his box is full. He has written here once before, and I advised that my PC cannot read him. I went to the site, it belongs to an Islamic bookstore. Maybe this guy is pushing Islam.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 7/5/02 12:17:54 PM Pacific Daylight Time, [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

--- In Ta\_Seti@y..., kcamm23063@a... wrote:

> Check your program, not everyone can read you. Are you from the  
Coptic  
> Church?  
>  
> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)  
>

> In a message dated 7/5/02 11:27:01 AM Pacific Daylight Time,  
 > nor20001@s... writes:  
 >  
 >  
 > > http://www.stmarychurch.org  
 > >  
 > > æshy;ââúæä ÇáÀàìæshy;á Çáààæshy;ã ÈÈâãÉ ÇáÊìàæshy;Ý  
 æáÇ âÝæshy;Ú æshy;âÝÚ Ýæshy;âã âæi ÇÖØàÇàãã ÿ  
 > > áÃÙàÇÖ Ýæshy; ÇáãÝâ ÿ Áàì ÇáæúæÝ äãã áÐÇ  
 ÇáãæúÝ ÇáÇÚÈÈÇØæshy;  
 > >

| 2915|2002-07-05 19:47:43|mansu\_musa|Re: ãñش مہجہ آف G|  
 --- In Ta\_Seti@y..., kcammm23063@a... wrote:  
 > LOL - Alberto, he is not typing in Copt characters, most likely, he

is using  
 > an Arabic text support. I tried to e-mail him, but his box is  
 full. He has  
 > written here once before, and I advised that my PC cannot read  
 him. I went  
 > to the site, it belongs to an Islamic bookstore. Maybe this guy is

pushing  
 > Islam.  
 >  
 > Forward Ever (by any means necessary); Backward Never!  
 > Karen-Yaa (YGA)  
 >  
 >  
 > In a message dated 7/5/02 12:17:54 PM Pacific Daylight Time,  
 > alberto34482@y... writes:  
 >  
 >  
 > > --- In Ta\_Seti@y..., kcammm23063@a... wrote:  
 > > > Check your program, not everyone can read you. Are you from

the  
 > > Coptic  
 > > > Church?  
 > > >  
 > > > Forward Ever (by any means necessary); Backward Never!  
 > > > Karen-Yaa (YGA)  
 > > >  
 > > > In a message dated 7/5/02 11:27:01 AM Pacific Daylight Time,

> > > nor20001@s... writes:  
> > >  
> > >  
> > > > <http://www.stmarychurch.org>  
> > > >  
> > > > ýý`ý"ýzy|ý¸ ý □ ý;ý □ ý¸ýtýý;

ý □ ý;ýÝý`ýý¸ ý.ýŠýÝý¸ý □ ý □  
> > ý;ýŠý • ý`ýý •  
> > ý!ý;ý □ ý"ý □ ýýš ýý"ý □ ýš

ý □ ýýÝý¸ ý"ý|ý¬ ý □ ý □ ý.ý`ý □ ý`ýÝý¸  
ý;  
> >  
> > > > ý;ý2ý □ ý`ý □ ý □ ý □ ý □ ý □ ý;ý¸ý □ ý"

ý; ý □ ý;ý¬ ý □ ý;ý|ýzy|ý □ ý¸ý¸ýÝ ýÝý □ ý □  
> >  
> > ý □ ý;ý¸ý|ýzy □

ý □ ý;ý □ ýšýŠý.ý □ ý.ý  
> > > >  
> >

do you know any copts personally. do you think coptics are desedants  
of the egyptains.

| 2916|2002-07-05 22:04:08|kcammm23063@aol.com|Re: [Ta\_Seti] Re: ⲁⲧⲏⲛⲓ ⲙⲏⲛⲓⲁⲓ G|  
Yes, I have a very dear Egyptian friend who is Coptic. As far as I know, her complete lineage is Egyptian.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/5/02 7:48:37 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

do you know any copts personally. do you think coptics are desedants  
of the egyptains.

| 2917|2002-07-05 22:20:20|mansu\_musa|Re: ⲁⲧⲏⲛⲓ ⲙⲏⲛⲓⲁⲓ G|  
--- In Ta\_Seti@y..., kcammm23063@a... wrote:  
> Yes, I have a very dear Egyptian friend who is Coptic. As far as I

> > do you know any copts personally. do you think coptics are

desedants  
> > of the egyptains.  
> >  
> >  
> >

does your coptic friend aknowledge the african heirtage of egypt.  
does your friend speak about europeans trying to white wash egypt.

| 2919|2002-07-06 02:07:50|neseret|Re: ⲁⲩⲣⲓⲛⲓ ⲛⲓⲙⲉⲣⲉⲧⲉⲛⲓ G|

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> LOL - Alberto, he is not typing in Copt characters, most likely,

he is using an Arabic text support. I tried to e-mail him, but his box is full. He has written here once before, and I advised that my PC cannot read him. I went to the site, it belongs to an Islamic bookstore. Maybe this guy is pushing Islam.

Karen:

Are you certain on this? Copts, by their very definition, are Egyptian Christians, and the website I saw was for a Christian organization operated to answer Islam from a Christian perspective.

Further, all the rendered script on the site appears to be Arabic, not Coptic.

Just a thought.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2920|2002-07-06 02:16:28|kcammm23063@aol.com|Re: [Ta\_Seti] Re: ⲁⲩⲣⲓⲛⲓ ⲛⲓⲙⲉⲣⲉⲧⲉⲛⲓ G|

Hi Katherine - I know Copts are orthodox Christians, and I said that the site uses Arabic text support. However, when I accessed it, it was referenced as as Islamic bookstore.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/6/02 2:07:56 AM Pacific Daylight Time, [egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com) writes:



--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> LOL - Alberto, he is not typing in Copt characters, most likely, he is using an Arabic text support. I tried to e-mail him, but his box is full. He has written here once before, and I advised that my PC cannot read him. I went to the site, it belongs to an Islamic bookstore. Maybe this guy is pushing Islam.

Karen:

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Just a thought.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 2921|2002-07-06 10:32:20|mansu\_musa|Re: مَسْئَلَةُ الْفَرْقِ G|

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> She is aware that the ancients were of a darker hue than herself;

however,

> she and I do not have these kinds of conversations. Oddly enough,

I have

> traveled to Egypt many times and I have quite a few friends there,

and when I

> am there, I visit the tombs, the temples, the museums, the

libraries, etc.,

> but that is personal. I discuss more contemporary matters with the

people

> who live there - not only with the indigenous, but with folks who

have come

> from all over the continent (professionals, students, refugees,

etc.).

>  
> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)  
>  
> In a message dated 7/5/02 10:20:38 PM Pacific Daylight Time,  
> alberto34482@y... writes:  
>  
>  
>> --- In Ta\_Seti@y..., kcammm23063@a... wrote:  
>>> Yes, I have a very dear Egyptian friend who is Coptic. As far

as I

>> know, her  
>>> complete lineage is Egyptian.  
>>>  
>>> Forward Ever (by any means necessary); Backward Never!  
>>> Karen-Yaa (YGA)  
>>>  
>>> In a message dated 7/5/02 7:48:37 PM Pacific Daylight Time,  
>>> alberto34482@y... writes:  
>>>  
>>>  
>>>>  
>>>> do you know any copts personally. do you think coptics are  
>> desedants  
>>>> of the egyptains.

i am egyptain myself at least half. my father was a fellahin who  
farmed along the Nile around Aswan. i have a couple of professors in  
the university i attend that get uneasy when you start talking about  
the race of the ancient egyptains. he said all egyptains are arabs  
which does not surprise me. people in Egypt are so arabized they  
associate more with the Arab world than Africa, even the Nubians are  
like this. aww well when people see me they don't believe i am half  
egyptain anyway because i don't look like the stereotypical northern  
African.

I however acknowledge that Egypt was a African civilization full of  
African people unlike some egyptains who cop out and try to say the  
ancient egyptains were arabs.

>>>>  
>>>>  
>>>>  
>>  
>>

> > does your coptic friend aknowledge the african heirtage of

egypt.

> > does your friend speak about europeans trying to white wash egypt.

> >

| 2922|2002-07-06 11:19:41|Manu Ampim|ATTENTION : Ta-Seti Members - Another Closed Case|

Attachments :

---

Dear Ta-Seti Members,

Yesterday, I received an \*indirect\* (i.e. forwarded message) response to my July 3rd "aitana23" post from Suzanne Moravia, who identifies herself as "Trogodyta" (or "cave-dweller" in Latin). She choose to retreat and issue a private response through a third party rather than send a direct response. Her surprisingly humbler response clearly indicates both the **defeat** of her position and her **complete ignorance** of North African geology, paleontology, and anthropology. I am forwarding her response to the Ta-Seti forum, because I do not have an interest in a **private** conversation with her on this matter, nor am I interested in offering her private tutoring sessions on North African geology and anthropological history.

Before I post her rambling and disjointed response, let me give the background of the conversation. Pardon the rather long summary, but this is necessary to complete the record of how to expose and close the case against a "scientific" imposter.

### "TROGODYTA'S" CLAIMS

On July 3rd, "Trogodyta" boldly claimed on the Ta-Seti forum that North Africa was uninhabited until "Caucasoid" people migrated in and occupied the region. She also claims that "black Africans" (or what she also calls "Negroid") were nowhere in the North African region because of three reasons: (1) an alleged "ice age" which supposedly ended around 10,000 BC; (2) the spread of the Sahara ("desert") which prevented habitation and movement; and (3) because "the Negroid remained in the jungle and in lands where there was no need to venture from his stable and comfortable environment." Her fictional account adds that "Negroids" had never been in the North African region until Arab and European enslavement "crudely introduce[d] the Negroid to [North] Africa."

### AMPIM'S RESPONSE

I then disputed her fairytale account and challenged her on two specific issues. On July 3rd, I wrote:

**1. "I challenge you to present credible scientific evidence that establishes a North African ice age at 10,000 BC."**

**2. "I also challenge you to present credible scientific evidence to show that the North African Acheulean culture was "Caucasoid" instead of African, and that the Black people depicted in the Sahara rock paintings are not Africoid but are simply "white" people with black and brown skin."**

As you will see below, her impoverished response failed to provide ANY evidence of a North African "ice age" at 10,000 BC which prevented black Africans from traveling in this region. She did not provide ANY evidence of "Caucasoids" in early North Africa, nor did she address the images of the Black people depicted in the Sahara rock paintings. She pretends like the paintings don't exist and still irrationally claims

that "North Africa was extreme desert so no one would have lived there." [See link below for Saharapaintings].

**On Challenge Question #1**, instead of dealing with the time period in question (i.e. human occupation from 212,000 to 5,000 BC), "Trogodyta" amazingly leaps through not one, but two, geological eras to the Paleozoic Era to discuss an alleged "North African" ice age! She leaps back 435 million years, 300 million years, and even to the supercontinent Pangaea at c. 200 million years ago!! THE WORLD LAND MASS WAS STILL CONNECTED DURING THE PALEOZOIC ERA AND THUS THERE WERE NO SEPARATE CONTINENTS. CONSEQUENTLY, DURING THIS ERA THERE WAS NO SUCH REGION AS "NORTH AFRICA." **To put this madness in perspective, during the Paleozoic Era there were still no birds, no flowering plants, no humans or other mammals, and there were no dinosaurs until the very end of this era. Yet, this is her "evidence" for a North African "ice age" which supposedly prevented black Africans from traveling to this region!** This is outrageous and completely insane. When she does deal with the time period in question, she appears to cut and paste a section from another source (notice the different type of font) which describes the climate conditions in Africa from around 150,000 to 8,200 years ago in a very general way by the use of such terms as "cool," "dry," "warm" "moist," and "arid" conditions. In her summary of this period, **"Trogodyta" does NOT mention the word "ice."** Curiously, she does highlight the words "cold" and "arid," and thus she is sadly confused because "arid" means "dry," which goes against her wild assertion of a North African "ice age" around 10,000 BC. Moreover, because of her ignorance of basic African geography, she does not know that to speak of a single and homogeneous "African climate" represents complete nonsense. The climatic *diversity* of Africa is common knowledge to every first year student of African physical geography, and that these distinct African climate and vegetation zones have been a reality throughout the entire human sapiens sapiens era. Each African climate zone has its own history, as does each distinct zone on the other continents.

**On Challenge Question #2**, Trogodyta's response is equally impoverished. She provides NO evidence of a "Caucasoid" presence in North Africa. She also conveniently avoided addressing the powerful Sahara rock drawings, which clearly depict "black Africans" in North Africa. It's amazing how a self-proclaimed "cave-dweller" could completely ignore the world famous Sahara rock and cave paintings, which clearly show Africoid images. *[Well, maybe it's not so amazing because I did say in my earlier post that the evidence of these black African images "is irrefutable and beyond all sane rebuttal."]* In addition, she denies the existence of the well documented African Acheulean culture which was advanced not only by Homo Erectus, but also by modern Homo sapiens. The Acheulean or hand-ax tradition, began in East Africa about 1 million years ago and eventually spread throughout the rest of Africa, southern Asia, and southern Europe, and this tradition lasted until about 100,000 years ago. A number of settlements throughout North Africa have been found which document this Acheulean culture. The U.S. Geological Survey first documented this evidence in 1988. *["Trogodyta" is so uninformed that she erroneously states the term "Acheulean" comes from "its inhabitants in Rome!" Wrong again. The term "Acheulean" comes from St. Acheul in France.]* In addition, there are a number of more recent human settlements during various humid periods in the Sahara region. This evidence is irrefutable, as there are dates from 45k bp, 18kbp, 15k bp, 12-8 k bp, etc]. In fact, the evidence of now extinct paleolakes and paleorivers systems are dotted throughout the Sahara and the current Sahel. (See links below).

Trogodyta, on the other hand, says in a confusing entanglement of cut and paste statements that appear to be haphazardly put together from several sources, that there was "vegetation covering the Sahara," and then in the next paragraph she ends her disjointed response by directly contradicting herself and arguing that **"North Africa was extreme desert so no one would have lived there!"** She should make up her mind of whether North Africa was an "extreme desert" or if it was covered with "vegetation." Also, her approach is so amateurish that she does not include any dates with these assertions. Nevertheless, her position goes against all known science. We have known since the late 1980s that humans lived near bodies of water in the now dry North African Sahara region, dating back tens of thousands of years. The NASA shuttle imaging radar (SIR) film has clearly documented this fact and show ancient bodies of water **beneath** the current desert sands.

Let's take a look at a few of the radar images which show these ancient bodies of water and close the case against "Trogodyta's" ridiculous statements that black Africans or "no one would have lived" in the dry Sahara.

#### Coverage Maps of SIR-A (1982) and SIR-B (1985):

<http://southport.jpl.nasa.gov/gif/smap.gif>

#### Coverage Map of SIR-C (1994):

<http://southport.jpl.nasa.gov/scienceapps/interferometry/int-afr-map.gif>

<http://southport.jpl.nasa.gov/scienceapps/interferometry/int-world-map.gif>

#### Dry watercourses (Chad):

<http://images.jsc.nasa.gov/iams/images/earth/STS045/lowres/10068582.jpg>

#### Dry rivers (Chad):

<http://images.jsc.nasa.gov/iams/images/earth/STS066/lowres/20177826.jpg>

#### Dried up Wadi Howar river system (Sudan and extending across Africa):

<http://www.uni-koeln.de/sfb389/aproject/a2-map.html>

#### Dry lakes (Chad):

<http://images.jsc.nasa.gov/iams/images/earth/STS053/lowres/20090498.jpg>

In other posts, "Trogodyta" claims that she presents "sound science." Well, it is obvious from her latest response that she is very confused and has no "scientific" evidence to support her bogus North African "Caucasoid" claim. Her response below is an shameful "scientific" presentation rooted in political and racist ideology. Oh, don't worry if you are confused by some of her comments, because she is confused herself. But what else could we expect from someone whose passion is to falsify knowledge of Africa and the rest of the world to enhance her false sense of "Caucasoid" superiority. **Suzanne Moravia ("Trogodyta") failed both questions of the challenge test, because of her refusal to provide evidence and for making dumb comments about the people and climate of North Africa! Well, so long to her racist "science." THIS CASE IS CLOSED. If she has any integrity, she should now apologize for her ignorant comments.**

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#### Following is the sequence of the conversation in chronological order:

- I. Trogodyta's "Caucasoid" North African Theory
  - II. Manu Ampim's Response & Challenge
  - III. "Trogodyta's Private Response"
-

## I. Trogodyta's "Caucasoid" North African Theory

>"It is called parallel evolution and since the time that group left Africa, they  
>have, for the most part (99.9%) not  
met with another Negroid until  
>they came back to Africa as Caucasoid and  
inhabiting North Africa and  
>Europe. They arrived from the Middle East in  
various migrations  
>starting from the Paleolithic. North Africa was empty  
as the Negroid  
>remained in the jungle and in lands where there was no  
need to venture  
>from his stable and comfortable environment. By the time  
of their  
>return, the Caucasoid from North Africa had learned to control  
the  
>demands of the environment, and he migrated to Europe starting  
40,000  
>BC and this continued until the Neolithic. Still no contact with  
>black Africans until relatively recently. The break up of the Sahara  
>began sometime around 10,000 BC-after the ice age (Pleistocene). Until  
>then, North Africa, Europe and the Middle East experienced harsh ice.  
>When the land warmed up it caused the Sahara to develop and this  
>again prevented the migration of Negroes to the South. Arab and  
>European enslavement would then crudely introduce the Negroid to  
>Africa."

---

## II. Manu Ampim's Response & Challenge

Wow!! This is a sad case of "science" FICTION. This fictional account is a complete fairytale and contradicts all scientific data. Your statement shows a complete lack of knowledge of the paleoclimatic history of Africa or the Middle East.

Let's look at the facts. There was **NEVER** "harsh ice" in North Africa, and this region **NEVER** experienced an ice age! The Wurm Glaciation (80 kbp - 15/10 kbp) was not present in Africa, and nor did the Sahara "break up" around 10,000 BC. There was no ice in the Sahara to break up! [Besides, don't you know that "Sahara" simply means "desert?"] In 10,000 BC, the North African Sahara region was changing from a HUMID REGION to an ARID REGION, and it never experienced an episode of "harsh ice." In fact, the pluvial humid phases in North Africa allow for a chronology of climatic events and cultural developments for the past 212,000 years in this region. During this time period, there are several periods of well established human occupation, and there were no modern "Caucasians" in the world during any of these early dates (212 kbp, 141 kbp, 45 kbp, etc.). The African Acheulean culture is indisputable and well established.

There is not a shred of evidence of "Caucasians" in North Africa during these dates, during the Acheulean culture, or during the early Holocene period. Nor is there any evidence of a glacial period in North Africa. On both the questions of a supposed North African "ice age" and alleged Caucasoid presence in this region, you are contradicted by remote sensing data, geological data, archeological data, glaciological and oceanographic data, and numerous model simulations of the atmosphere and oceans. The numerous Quaternary studies reconstruct past environments and climates, but yet you run from the objective scientific evidence. Unfortunately you claim to use "science" for your flawed theories, yet you avoid the scientific paleoclimatic data altogether. Haven't you ever heard of the Polish Academy of Sciences, U.S. Geological Survey, CLIMAP, or COHMAP? **You should study paleoclimatology before you expose yourself like this again.**

**Also, the numerous rock paintings throughout the Sahara region (from c. 8k - 5k BC) clearly depict images of Africoid or Black people. The visual evidence of how Africoid people depicted themselves is irrefutable and beyond all sane rebuttal.**

**Checkout these Africoid people in a humid environment:**

<http://griots.tripod.com/cal/sahara.html>

Your imaginary theory is **\*anti-scientific.\*** You state that there was an ICE AGE ("harsh ice") in North Africa until 10,000 BC and then miraculously in just a few thousand years this same region dramatically reversed itself and transformed into a DESERT! Large sheets of ice don't suddenly melt, disappear, and then turn into a dry desert environment. (duh!) Since you have such a "large brain" you can't think of a more intelligent theory than this? Your scenario is COMPLETELY IMPOSSIBLE and shows a profound disrespect for basic geological and scientific knowledge.

**1. I challenge you to present credible scientific evidence that establishes a North African ice age at 10,000 BC.**

**2. I also challenge you to present credible scientific evidence to show that the North African Acheulean culture was "Caucasoid" instead of African, and that the Black people depicted in the Sahara rock paintings are not Africoid but are simply "white" people with black and brown skin.** Obviously, your fictionalized account is a key component of your "North African Caucasoid" myth. In order to falsify the history of North Africa and continue with your bogus "great white race theory," you need to invent an alleged "ice age" where white people supposedly lived, and which somehow prevented Black people from being mobile and traveling. Well, your improbable theory falls apart in the face of geological evidence.

You need to stop pretending like you are serious and go to the library to do some homework. I have more first-year undergraduate assignments for you after you fail to produce data for this "ice age" and "Sahara rock paintings" test.

Prof. Manu Ampim

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### III. "Trogodyta's" Private Response

**Suzanne Moravia** "[Trogodyta](#)" wrote:

Subject: Forward this on to "Prof Manu"

Before I begin, take a look at the following skulls:

The image shows a skull of a hominid, likely a Neanderthal, with a large, rounded braincase and a prominent brow ridge. The skull is shown in profile, facing right. The image is a black and white photograph.

As you can see, only one looks fully human. The rest look Archaic. Is that surprising? They are. after all, 14000 years old. The three are from Nubia, one is a modern Nubian crania, the other two, the archaic types, both male and female.

And so you ask me to prove the Acheulean culture and people were Caucasoid? Do you know what that means? Do you realize how old they are? They were not Homo Sapiens so they couldn't have possibly been Negroid or Caucasoid. Oh wait, you called the Africoid? Ah interesting, let us see what the Encyclopedia of Human Biology says:

### **Archaic Homo sapiens**

The term "archaic *Homo sapiens*" refers to a heterogeneous collection of Old World hominids between about 400,000 and 35,000 years ago. The term is not precise, and there is a need for a formal taxonomic reappraisal. The contrast between what is now called archaic *H. sapiens* and anatomically modern *H. sapiens* is greater than that between archaic *H. sapiens* and *Homo erectus* except in one important characteristic, brain size. Brain size is usually within the modern human range of variation (1,000-1,700 cc), although there is one exceptionally small specimen (Sale of North Africa with 860 cc). **They resemble *H. erectus* with their large faces, robust skeletons, brow ridges, and long, low skulls.** Earlier specimens are associated with Acheulean culture, but by about 200,000 years ago stone tools became more sophisticated, particularly in the manufacture of prepared-core flake tools. The best-known variety of archaic *H. sapiens* is the Neanderthal. *Homo erectus*, armed with an advanced tool kit called the **Acheulean or hand-ax tradition, became the first human species capable of braving an array of challenging environments outside the African cradle.** Maybe that is why they are found in Europe, huh? You wish to believe that an archaic species that thrived in Europe and North Africa just happened to be Negroid? Well, it would have to be human first I guess? Well, it wasn't! It wasn't Negroid, it wasn't "black" and it wasn't "Caucasoid". The name **"Acheulean" comes from its habitat in Rome!**

The above is NOT Negroid traits. Negroids do not have brow-ridge or large faces. Their colour is immaterial since that evolves within a few years. Perhaps you meant the Aterian, the Sangoan? They were much more recent and come from Central and Eastern Africa. Even they date up to 24,000 BC. Just take a look at the 14k year old skulls before making such dramatic claims that Africa=Negroid. It does not. Oh and thanks for the link to another pathetic Afrocentric website. Yes, very well researched. "How the Moors civilized Europe"? Why did they not civilize Africa then huh?

*Obviously, your fictionalized account is a key component of your "North African Caucasoid" myth. In order to falsify the history of North Africa and continue with your bogus "great white race theory," you need to invent an alleged "ice age" where white people supposedly lived, and which somehow prevented Black people from being mobile and traveling. Well, your improbable theory falls apart in the face of geological evidence.*

I DO not consider North Africans "white". You are so polarized with terms like "black" and "white" that you forget there are people in this world who are not one or the other. Middle Eastern Caucasoids DID migrate into an almost empty North Africa.

*Lets look at the facts. There was **NEVER** "harsh ice" in North Africa, and this region **NEVER** experienced an ice age!*



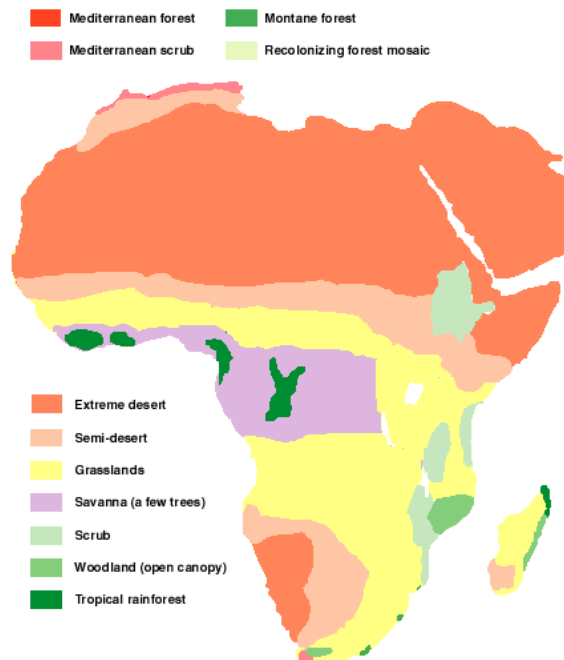
The whole earth experienced an Ice age!

During the ice age that occurred in the Pennsylvanian and Permian, the southern portion of the supercontinent Pangea was at the south pole. The result was **extensive glaciation of what is now Africa, South America, India, Antarctica, Australia, and the Arabian peninsula**. The longest of the ancient ice ages was probably the Permo-Carboniferous, which began about 300 million years ago and affected all southern hemisphere lands. Still earlier, about 435 million years ago, another giant ice sheet extended from Brazil to North Africa and all the way across to Yemen and Saudi Arabia

From around 150,000 to 130,000 years ago, **Africa experienced colder and more arid than present conditions**. About 130,000 years ago, a warm phase moister than the present began, and this lasted until about 115,000 years ago, with greater rainforest extent and the deserts almost completely covered with vegetation. **Subsequent cooling and drying of the climate led to a cold, arid maximum about 70,000 years ago**, followed by a slight moderation of climate and then a second aridity maximum around 22,000-13,000 14C years ago. Conditions then quickly became warmer and moister, though with an interruption by aridity around 11,000 14C years ago. A resumption of warm, moist conditions led up to the Holocene 'optimum' of greater rainforest extent and vegetation covering the Sahara. Conditions then became somewhat more arid and similar to the present. Relatively brief arid phases (e.g. 8,200 14C y.a.) appear to punctuate the generally moister early and! ! mid Holocene conditions.

North Africa was extreme desert so no one would have lived there. It was empty apart from the extreme edge of North Africa where Neanderthals were found.

#### 20,000 - 16,000 <sup>14</sup>C years ago



<http://www2.smu.edu/newsinfo/releases/01033.html>

[http://cogweb.ucla.edu/EP/Ergaster\\_00.html](http://cogweb.ucla.edu/EP/Ergaster_00.html)

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=11535000&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11535000&dopt=Abstract)

| 2923|2002-07-06 11:37:14|kcammm23063@aol.com|Re: [Ta\_Seti] Re: ⲁⲩⲓⲛⲓ ⲙⲓⲛⲓⲛⲓ ⲙⲓⲛⲓⲛⲓ G|

You are correct in what you say. However, once when I was visiting Cairo University, a professor was trying to get me to visit Kom Ombo with him to do research on the Beduins who live there - all expenses paid by the university. After I steadfastly refused for the umpteenth time, he then mentioned, "You know, most African-Americans are descendants of the ancient Egyptians." I laughed and told him that this African-American was not.

I do find it odd that whenever I travel to Egypt alone, I am mistaken for Egyptian by flight attendants and fellow passengers - to the point that I have had to request my U.S. landing card, as I had been overlooked. I don't know why because I have never seen any Egyptians, Arabs or Nubians in Egypt who look like me.

Egypt is definitely Arabized, and I have heard Nubian children in Aswan proudly call themselves Arabs. When I told them that they were Nubian, they just playfully said: "Nubian, Arab, same thing." I then told them: "No, it's not." And I just left it at that.

Also, I don't know if there has ever been a census taken that accounts for the actual number of Egyptians (not counting Arabs, Berbers, etc.), not just counting the specified 6 percent Copts. Do you?

Lastly, I am not an intellectual or any kind of professional researcher, I am just an African (born in the USA via slavery) woman who loves to visit and learn about the continent.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/6/02 10:32:49 AM Pacific Daylight Time, alberto34482@yahoo.com writes:

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> She is aware that the ancients were of a darker hue than herself; however  
> she and I do not have these kinds of conversations. Oddly enough, I have  
> traveled to Egypt many times and I have quite a few friends there, and  
> when I am there, I visit the tombs, the temples, the museums, the  
> libraries, etc., but that is personal. I discuss more contemporary matters  
> with the people who live there - not only with the indigenous, but with folks  
> who have come from all over the continent (professionals, students, refugees,  
etc.).

>  
> Forward Ever (by any means necessary); Backward Never!  
> Karen-Yaa (YGA)

>  
> In a message dated 7/5/02 10:20:38 PM Pacific Daylight Time,  
> alberto34482@y... writes:

>  
>  
> > --- In Ta\_Seti@y..., kcammm23063@a... wrote:  
> > > Yes, I have a very dear Egyptian friend who is Coptic. As far  
> > > as I know, her complete lineage is Egyptian.

> > >  
> > > Forward Ever (by any means necessary); Backward Never!

> > > Karen-Yaa (YGA)  
 > > >  
 > > > In a message dated 7/5/02 7:48:37 PM Pacific Daylight Time,  
 > > > alberto34482@y... writes:  
 > > >  
 > > > do you know any copts personally. do you think coptics are  
 > > > desedants of the egyptains.

i am egyptain myself at least half. my father was a fellahin who  
 farmed along the Nile around Aswan. i have a couple of professors in  
 the university i attend that get uneasy when you start talking about  
 the race of the ancient egyptains. he said all egyptains are arabs  
 which does not surprise me. people in egypt are so arabized they  
 associate more with the arab world than africa, even the nubians are  
 like this. aww well when people see me they don't believe i am half  
 egyptain anyway because i don't look like the stereotypical northern  
 african.

I however acknowledge that egypt was a african civilization full of  
 african people unlike some egyptains who cop out and try to say the  
 ancient egyptains were arabs.

> > > >  
 > > does your coptic friend acknowledge the african heritage of egypt.  
 > > does your friend speak about europeans trying to white wash egypt.  
 > >

| 2924|2002-07-06 12:12:27|a.manansala@attbi.com|Re: ATTENTION : Ta-Seti Members -  
 Another Closed Case|

Thank you for your excellent post, Manu. I might add  
 that Chamla, one of leading anthropologists  
 specializing in the prehistoric Sahara, has stated that  
 the earliest inhabitants of the Sahara were "Negroid."

Keita and Livingstone have said that the Haratin are  
 living people most closely related to the original  
 inhabitants of the Sahara. The Haratin are repeatedly  
 described in the literature as "Negroid" or "Black."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2925|2002-07-06 12:29:45|Manu Ampim|[Ta\_Seti] Re: ⲁⲩⲧⲉⲛⲥⲓ ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ G|

Karen-Yaa [kcamm23063@aol.com](mailto:kcamm23063@aol.com) wrote:

">Lastly, I am not an intellectual or any kind of professional researcher, I am just an African (born in the  
 USA via slavery) woman >who loves to visit and learn about the continent."

In many cases, these are the kind of people who are more honest and insightful in their comments than  
 the "professional researchers," who often carry thinly veiled political agendas.

Manu Ampim

You are correct in what you say. However, once when I was visiting Cairo University, a professor was trying to get me to visit Kom Ombo with him to do research on the Beduins who live there - all expenses paid by the university. After I steadfastly refused for the umpteenth time, he then mentioned, "You know, most African-Americans are descendants of the ancient Egyptians." I laughed and told him that this African-American was not.

I do find it odd that whenever I travel to Egypt alone, I am mistaken for Egyptian by flight attendants and fellow passengers - to the point that I have had to request my U.S. landing card, as I had been overlooked. I don't know why because I have never seen any Egyptians, Arabs or Nubians in Egypt who look like me.

Egypt is definitely Arabized, and I have heard Nubian children in Aswan proudly call themselves Arabs. When I told them that they were Nubian, they just playfully said: "Nubian, Arab, same thing." I then told them: "No, it's not." And I just left it at that.

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Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

| 2926|2002-07-06 12:36:30|Mamadi Sefe Dekote|Re: Skull Fossil Challenges Out-of-Africa Theory|

The title of this article is slightly misleading.

The skull fossil find is that of a H. erectus.

This deals with the migration of H. erectus from Africa, not modern H. sapiens sapiens---usually attached to the Out-of-Africa Theory. NG is trying to be a bit sensationlist with its title.

I think, when dealing with the general public, writers/scientists should state more clearly that these "first groups of humans" are not modern humanity. And furthermore, if the ROAm holds out, they are all evolutionary dead ends---as far as modern humans are concerned.

DG

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>===== Original Message From [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) =====  
> Skull Fossil Challenges Out-of-Africa Theory John Roach for  
>National Geographic News July 4, 2002 An exquisitely preserved skull  
>of a tiny-brained human ancestor has been recovered from excavations  
>beneath the ruins of a medieval castle in the republic of Georgia.  
>The skull is about 1.8 million years old and belongs to the first  
>group of humans to migrate out of Africa, reports an international  
>team of archaeologists. The find calls into question a widely held  
>hypothesis that the evolution of big brains propelled the exodus of  
>early humans out of Africa. The fossil evidence from Dmanisi now  
>includes three skulls, several jaw fragments, and hundreds of stone  
>tools and animal remains. All of the material has been recovered from  
>the same layer of sediment. It is forcing scientists to come up with  
>alternative explanations for why humans were able to leave  
>Africa. "Before this find, the main reason was that at least these  
>humans had big brains," said David Lordkipanidze, a  
>paleoanthropologist at the Georgian State Museum in Tbilisi who led  
>the excavation team. "Now this shows that [their brains] were quite  
>small." The brain of the new specimen from Dmanisi is about half the  
>size of a modern human's brain. The two skulls found in 1999 at the  
>site are also about 1.8 million years old and had room for  
>substantially larger brains. Above: This Homo erectus  
>skull was found in Dmanisi, Georgia. Below: Abesalom Vekua (left)  
>and David Lordkipanidze with Homo erectus fossils found in Dmanisi,  
>Georgia. Above: Photograph courtesy of Science Below: Photograph by  
>Gouram Tsibakhashvili/Science This research was funded in part by  
>the National Geographic Society's Committee for Research and  
>Exploration (CRE). Help the CRE provide future research grants.  
>Donate online now >>  
><<http://www.nationalgeographic.com/help/index.html>>  
>  
>  
> More News Adventure & Exploration  
>Archaeology & Paleontology Animals &  
>Nature Science & Technology  
> People & Culture Diary  
>of the Planet The Environment  
> Travel National  
>Geographic Today Special Series EarthPulse  
> National Geographic Out There  
> Volvo Ocean Race Mount  
>Everest Expedition The research by  
>Lordkipanidze and colleagues is published in the July 5 issue of the  
>journal Science and is the subject of the cover story of the August

>issue of National Geographic magazine. Treasure Trove Dmanisi sits  
>on a promontory formed by the confluence of two rivers between the  
>Black Sea and the Caspian Sea about 50 miles (80 kilometers)  
>southwest of Tbilisi. Archaeologists first began excavating the  
>remains of a 1,000-year-old castle located on the site in 1936. In  
>1983, while examining an ancient garbage pit, one of the  
>archaeologists uncovered what Abesalom Vekua, a team member from the  
>Georgian State Museum, identified as a tooth of a rhinoceros, an odd  
>creature to have been wandering the Caucasus Mountains. Speculation  
>about what lay in the sediments beneath the castle spurred further  
>excavations. Stone tools recovered in 1984 and the two skulls  
>discovered in 1999 were all dated to 1.8 million years ago, making  
>the site a rare treasure trove for scientists interested in human  
>evolution. "We can say this is the richest material from this time  
>period from one site and from one strata," said  
>Lordkipanidze. "Usually we have isolated finds. Now on one geological  
>level you have three skulls and three mandibles. We have a chance to  
>study isolated specimens and to study populations." In addition,  
>members of the excavation team have found thousands of plant  
>impressions, carbonized plant remains, numerous animal bones, snail  
>shells, and what appears to be plant pollen in a series of thick lake  
>deposits just to the south of the Dmanisi site. "This documents our  
>ability to reconstruct an environmental history of the site before,  
>during, and after the occupations with detail and precision that  
>would be enviable in any archaeological setting," said Reid Ferring,  
>an archaeologist at the University of North Texas in Denton and  
>member of the excavation team. "Also, the lake shore deposits  
>provide us with a superb tool for locating other areas where those  
>people camped or butchered animals," he added. Wider Species  
>Variation Lordkipanidze and his colleagues have classified all three  
>skulls as belonging to *Homo erectus*. However, they caution that the  
>small brain and other features of the new skull suggest a close  
>resemblance to *Homo habilis*, which was more apelike with a thin brow,  
>huge canine teeth, and long, dangling arms. The variation among the  
>hominids recovered at Dmanisi makes it difficult to say exactly who  
>these people were, said Lordkipanidze. He suggests that the variation  
>may force scientists to rethink the definition of "Homo." "The  
>Dmanisi fossils show much more variation than we would have expected  
>from any group of humans at that time," said Ferring. "But clearly,  
>the notion that the African exodus had to await emergence of a tall,  
>fast, strong, and clever species and that *Homo erectus* was our first  
>ancestor to meet all those requirements was wrong." The researchers  
>conclude that the Dmanisi hominids are among the most primitive  
>individuals attributed to *H. erectus* and that "it now seems that the  
>first humans to disperse from the African homeland were similar in  
>grade to *H. habilis*." The range of material found at the Dmanisi

>site "will help us understand the evolutionary origins of these early  
>humans, their variation, and their affiliation to other early human  
>groups," said Chris Stringer, a paleontologist at the Natural History  
>Museum in London, England. Out of Africa Prior to the discoveries  
>at Dmanisi, scientists theorized that the first humans to migrate out  
>of Africa had large brains and wielded advanced stone tools such as  
>hand axes that allowed them to butcher and process meat. The stone  
>tools found with the hominid remains at Dmanisi, however, are simple  
>choppers and scrapers similar to the Oldowan set found in the Olduvai  
>Gorge, Tanzania. This implies that early humans with primitive  
>technology were able to expand out of Africa, said Lordkipanidze.  
>Ferring added that although the stone tools are of the Oldowan  
>set, "many of them show careful selection of the better raw materials  
>located in the flanking valleys, and a number of the cores have been  
>intensively reduced to maximize the number of flakes that were  
>removed?I don't think they were stupid." The Dmanisi evidence calls  
>into question older theories on who left Africa first and why they  
>left, said Ferring. Now scientists must ask the question: If not  
>brain power and tool technology, what did enable early humans to  
>leave Africa? Lordkipanidze and colleagues suggest that the answer  
>lies in anatomy and ecology, but say that without further study and  
>discussion within the scientific community no conclusions can be  
>drawn. "My feeling has always been that it was the acquisition of  
>modern body form and the consequent emancipation of hominids from the  
>forest fringes and woodlands that allowed the spread of early humans  
>to begin," said Ian Tattersall, an anthropologist at the American  
>Museum of Natural History in New York City. Stringer suggests that  
>1.8 million years ago the environment at the Dmanisi site may have  
>been much more like that of East Africa. "Thus these early humans  
>may have just expanded their range, remaining in a rather familiar  
>environment," he said. "However, greater reliance on tools and meat  
>eating probably also facilitated the expansion." Lordkipanidze says  
>he hopes that further excavations at Dmanisi, which are continuing  
>this summer, will reveal skeletal remains that will help answer some  
>of these questions. "It is feasible that we will find some part of  
>the body," he said. The excavations at Dmanisi are funded in part by  
>a grant from the National Geographic Society's Committee for Research  
>and Exploration. Recent CRE-Supported Explorations and Discoveries  
>  
>  
>[http://news.nationalgeographic.com/news/2002/07/0703\\_020704\\_georgiansk](http://news.nationalgeographic.com/news/2002/07/0703_020704_georgianskull.html)  
>ull.html  
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 >  
 >To unsubscribe from this group, send an email to:  
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 >  
 >Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
 | 2927|2002-07-06 13:36:32|mansu\_musa|Re: ATTENTION : Ta-Seti Members - Another Closed Case|  
 --- In Ta\_Seti@y..., a.manansala@a... wrote:  
 > Thank you for your excellent post, Manu. I might add  
 > that Chamla, one of leading anthropologists  
 > specializing in the prehistoric Sahara, has stated that  
 > the earliest inhabitants of the Sahara were "Negroid."  
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 > Keita and Livingstone have said that the Haratin are  
 > living people most closely related to the original  
 > inhabitants of the Sahara. The Haratin are repeatedly  
 > described in the literature as "Negroid" or "Black."  
 >  
 > Regards,  
 > Paul Kekai Manansala  
 > <http://home.attbi.com/~a.manansala/afro.htm>

does anybody know where i can acess some of these saharan rock art pictures. they are very fasinating,and i wish somebody knew where i could acess more photo's

| 2928|2002-07-06 13:43:19|mansu\_musa|Re: أَفْرِشْ شَا مِخْزِبْ أَفْرِشْ G|

--- In Ta\_Seti@y..., kcammm23063@a... wrote:  
 > You are correct in what you say. However, once when I was visiting

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> University, a professor was trying to get me to visit Kom Ombo with

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 > university. After I steadfastly refused for the umpteenth time, he

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> mentioned, "You know, most African-Americans are descendants of the

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> know why because I have never seen any Egyptians, Arabs or Nubians

in Egypt

> who look like me.

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> proudly call themselves Arabs. When I told them that they were

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> Also, I don't know if there has ever been a census taken that

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> the actual number of Egyptians (not counting Arabs, Berbers, etc.),

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> counting the specified 6 percent Copts. Do you?

>

> Lastly, I am not an intellectual or any kind of professional

researcher, I am

> just an African (born in the USA via slavery) woman who loves to

visit and

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>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

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> In a message dated 7/6/02 10:32:49 AM Pacific Daylight Time,

> alberto34482@y... writes:

>

>

>> --- In Ta\_Seti@y..., kcammm23063@a... wrote:

>>> She is aware that the ancients were of a darker hue than

herself; however

>>> she and I do not have these kinds of conversations. Oddly

enough, I have

>>> traveled to Egypt many times and I have quite a few friends

there, and

>>> when I am there, I visit the tombs, the temples, the museums,

the

>>> libraries, etc., but that is personal. I discuss more

contemporary

>> matters

>>> with the people who live there - not only with the indigenous,

but with

>> folks

>>> who have come from all over the continent (professionals,

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>>>> --- In Ta\_Seti@y..., kcammm23063@a... wrote:

>>>>> Yes, I have a very dear Egyptian friend who is Coptic. As

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>>>>> as I know, her complete lineage is Egyptian.

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>>>>> In a message dated 7/5/02 7:48:37 PM Pacific Daylight Time,  
>>>>> alberto34482@y... writes:  
>>>>>  
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>>>>>> desedants of the egyptains.

>>

>>

>> i am egyptain myself at least half. my father was a fellahin

who

>> farmed along the Nile around Aswan. i have a couple of professors

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>> the university i attend that get uneasy when you start talking

about

>> the race of the ancient egyptains. he said all egyptains are

arabs

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>> I however acknowledge that Egypt was a African civilization full

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>> ancient egyptains were arabs.

>>>>>>

>>>> does your coptic friend acknowledge the African heritage of

Egypt.

>>>> does your friend speak about Europeans trying to white wash

Egypt.

> > > >  
> >

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well in the same token i get mistaken for some african americans. i even get pulled over by cops on the new jersey turnpike hahaha Did you see any egyptains on your visit that looked like you??? As far as a census i have no idea if one has ever been preformed on the populations in egypt. I would say though many places like alexzandria,cairo,and other places probally have more foreign people than anywhere else in egypt. My father however is a fellahin from the south. Don't get the fellahin and bedouins confused because they are not the same people even though there is bedouin populations that live in southern egypt most of it is either fellahin and nubians. I have not been back to egypt since i was a child,so i can't really say much for the population demographic. by the way did you see miss egypt she looksd lebanese.

| 2930|2002-07-06 17:45:07|Manu Ampim|ATTENTION : Ta-Seti Members - Another Closed Case|

Mansu Musa wrote:

> "does anybody know where i can acess some of these saharan rock art  
> pictures. they are very fasinating,and i wish  
somebody knew where i  
> could acess more photo's"

The Frenchmen Henri Lhote did the important work of recovering and publishing thisextraordinary African rock art. In 1956, Lhote published his pioneering work, **A la d  couverte des fresques du Tassili** (*The Discovery of the Tassili Frescos*).

Here are more of these fascinating paintings. You will see more images of black Africans ("Negroids") in various scenes, although those that falsify African history argue that Black people were never in theancient Sahara region until they were introduced to itthrough enslavement! The mainproblem for these people that falsify North African history, of course,is that they made up this lie andforget to get rid of the visual evidence.

You can click through a good number of the images on this site:

<http://www.paleologos.com/mysterio.htm>

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), [a.manansala@a...](mailto:a.manansala@a...) wrote:  
> >



Thank you for your excellent post, Manu. I might add

> > that Chamla,  
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> > the earliest inhabitants of the Sahara  
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> > Keita and Livingstone have said that  
the Haratin are

> > living people most closely related to the original  
> > inhabitants of the Sahara. The Haratin are repeatedly  
> > described in the literature as "Negroid" or "Black."

> >

> > Regards,

> > Paul Kekai Manansala

> >

href="http://home.attbi.com/~a.manansala/afro.htm">http://home.attbi.com/~a.manansala/afro.htm

>

| 2931|2002-07-07 04:03:03|kcamm23063@aol.com|Re: [Ta\_Seti] Re: آف ش مڤف آف G|

I hope this applies to me, if so, thank you for the compliment, Professor.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/6/02 12:30:40 PM Pacific Daylight Time, Profmanu@acninc.net writes:

| Karen-Yaa [kcamm23063@aol.com](mailto:kcamm23063@aol.com) wrote:

">Lastly, I am not an intellectual or any kind of professional researcher, I am just an African (born in the USA via slavery) woman >who loves to visit and learn about the continent."

In many cases, these are the kind of people who are more honest and insightful in their comments than the "professional researchers," who often carry thinly veiled political agendas.

Manu Ampim

You are correct in what you say. However, once when I was visiting Cairo University, a professor was trying to get me to visit Kom Ombo with him to do research on the Beduins who live there - all expenses paid by the university. After I steadfastly refused for the umpteenth time, he then mentioned, "You know, most African-Americans are descendants of the ancient Egyptians." I laughed and told him that this African-American was not.

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Also, I don't know if there has ever been a census taken that accounts for the actual number of Egyptians (not counting Arabs, Berbers, etc.), not just counting the specified 6 percent Copts. Do you?

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| 2932|2002-07-07 04:43:27|Manu Ampim|[Ta\_Seti] Re: [آف مڭف ش ڤڤا](#) G|

Karen,I was definitely including you in this group.  
Manu A.

---

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| 2933|2002-07-07 14:17:58|Alex van Deelen|West African Seamanship Question|

For as long as I can remember, I've been hearing that West Africans didn't make it along the coast to North Africa/Europe, because:

1) prevailing winds and currents didn't permit them to sail north (how about peddling?)

2) Sails etc. to allow them to navigate against the wind prevented them from sailing north.

I'd like to see this question cleared up. It also ties in with the stated belief that after the coming into existence of the Sahara desert, travel north only became possible with the introduction of camel convoys by the Arabs. (So how did Black Africans make it north during the Greek and Roman era?)

The question of sailing north hasn't set well with me since I first heard it in grade school (I'm in my thirties now).

Alex

| 2934|2002-07-07 14:17:59|Alex van Deelen|Re: Digest Number 443|

Message: 12

Date: Fri, 5 Jul 2002 12:19:59 -0700 (PDT)

From: Kamau <[ltcmdr49022@yahoo.com](mailto:ltcmdr49022@yahoo.com)>

Subject: RE: Thank You for your information

>

> You know, just by sitting back and reading all your e-mails, I am really

> beginning to  
> understand my heritage and who I am as an individual. I had no idea about  
> 90% of the things that you all discuss, but once I research it, it's like

"why didn't

> I get this earlier. Thank you to you all and please, if you have anything

you

> would like to share with me

> personally, please contact me at [Ltcmdr49022@yahoo.com](mailto:Ltcmdr49022@yahoo.com) or

[Ltcom@sprintpcs.com](mailto:Ltcom@sprintpcs.com).

> I am a blackman in search of all the knowledge he can find of himself and

his people.

Same thing here. What I would like to see is a greater inclusion of African history into ordinary grade school history books. It always seems like African (and Asian and Native American) history is only available if you dig really deep for it.

Alex

| 2936|2002-07-07 16:29:53|aitana23|Trogodyta strikes back...|

I just thought that it would be of interest to all members of Ta Seti just how much my one email hit such a nerve with the troglody...um..trogodyta. Instead of writing to the group general, she chose to write me directly, which I do not see as a sign of bravery, but simply, more insecurity. I seem to have pegged her correctly, for she not only responded with a "whiny post", as I had had earlier surmised, but a LONG whiny post!

I suggest that everyone read it, if you have not already. This is exactly the kind of thinking that has kept true African history from being known prior to this day, and steadily keeps it in heavy debate as to accuracy. Trogodyta seems to fervently believe that everyone in this website wants to be European, even though these are the same countries that could not get by without robbing African countries of all resources, people, and culture, and art, for they really did not have what Africans had...wealth. True historians and scientists support the contributions and accomplishments of ALL people, African, Native American, Caucasian, Polynesian, Indian, Chinese, etc, etc, etc. They do not claim that the only one group is the "best". Only racists do. When African-Americans speak of their own people, it is to combat racism, which has sought to dehumanize almost every aspect of who we are, and where we come from. As I said before, current

racist thought only came to flourish as a need for the justification for slavery, a way for the European colonizers to sleep at night knowing that they were putting human beings through a holocaust for their own needy, desperate interests. Before the dawn of the fifteenth century, the view of Africa and her peoples was entirely different. It was a source of wealth, civilization, science, art, strength, and knowledge. Imagine the looks on the faces of many (NOT ALL) white Europeans, as they came crawling out of the dirty, backward, "dark ages", with very little, and discovered the wealth of Africa. They had so much, while the typical European did not. That is the reason for rampant colonization, even for New World exploration. A desperate need to fill the deep void of everything they lacked with the civilization and wealth of others. Rather than respecting other cultures for their accomplishments and patiently learning how to duplicate, they just robbed instead. That is why Africa looks the way it does now. Centuries of exploitation, rape, murder, and theft. With neo-colonialism firmly in place, is it any wonder why Africa has not rebounded in the THIRTY YEARS they have had independence from European colonization. What?!! Do you mean to tell me that a people disbanded by rape, theft of resources, murder, brainwashing, forced servitude, and denial of true history for over five-hundred years can't get it together in one generation? PLEASE. ONE DAMN GENERATION. IF THE EUROPEANS HAD SO MUCH, THEN WHY DID THEY HAVE TO BLEED AFRICA DRY?

Now, there is nothing wrong with "sharing". If one culture needs something that the other has in order to survive or develop, it is a human thing to do to help, instruct, teach, support, etc. We are all one people. However, when one looks back on the contact between most European explorers and settlers, there is no sharing, only taking, and more taking, and more taking. Look what happened to the European settlements in the New World. The only settlements that survived were the ones that benefitted from Native American generosity. When they didn't get it, they failed. Look on the European colonies in the Southeastern U.S. Without the cultivation knowledge of the African persons forced into servitude (rice, staple crops, etc), they would have died as well. They took these individuals from their home, exploiting and manipulating long-standing tribal disputes, for profit, to do so. They then turned toward these same individuals in order to even SURVIVE. What the hell is that? I steal you away, rape your women, castrate your men, pack you into ships like sardines, throw you overboard to sharks if an when you die...AND THEN I NEED YOU TO LIVE! Yes, sounds very superior.

HOWEVER, this is not an argument to state that Africans, and those of African descent, are superior to anybody. African-Americans have always been a warm people, always seeking to share knowledge. We have gotten into serious trouble for it, counting on the receptors of this generosity to return this humanistic behavior in kind. For the most part, we are still waiting for that...basic human respect. You see what happens when we try to fight for it. We get ridiculed, brain-washed, dismissed, and racists crawling into websites, writing us emails a mile long. Everyone on this planet (white) has always been encouraged to celebrate themselves and their culture. Whenever someone African American does, well, look on trogodyta's comments. I could choose to just sit back, and wonder why Africans cannot ever talk about themselves, without others trying to define it as reverse racism or a pipe dream. I choose not to sit back, because I know what is operating. Racism, pure and simple. Our world economy depends on it.

Individuals in this website have never said that Europeans are not a viable people, and have done absolutely nothing. Because we seek the truth, it is hypocritical to become what you behold and deny everyone else's accomplishments. This website is to celebrate African history. It is only the insecure that see such pro-African as a threat, rather than just people loving their own people. It is only the insecure who can only define their self-worth as a people by denying the value of another people. Isn't that what chauvinism is all about? Defining masculinity on the denigration of women? Loving your own people cannot come at the expense of others. We are too interconnected for that.

We've gotta stop doing this people. Bickering, either academically or layman, about "who's the best". This website, as far as I'm concerned, is about respect for Africa, those of African descent, and a restoration of historical truth. Africans/African-Americans do not define who they are at the expense of, and to the degradation, of others. As I said, only racists do. It is fine for trogodyta to love where she is from. As a fellow human being, I always support that. I do not, however, support blind-sided, arrogant, misguided notions of a racial superiority. I cannot say it enough, it is simply not true. Individuals like trogodyta have to stop feeling so insecure as to see a people celebrating themselves as a threat. When I viewed the documentary on Discovery recently concerning Nordic mummies, blond hair and all, found in the far east, did I get all hot and bothered, fire off a ten page email? No, I watched it and learned something. And no, it wasn't because it confirmed a racial superiority. It was because I learned something about human beings, period.

Nadia

P.S> There is no talking to trogodyta. She is a full-blooded racist, through and through. Responding to her comments, point by point, is too defensive. She is a racist, prides herself on it, and none of us needs her. Let us go back to what we do best, analyzing the intriguing, discussing the truth. We should read trogodyta-type messaging, but only for its instructional value, the instruction we need to have to know what we, seekers of the truth, are up against.  
| 2938|2002-07-07 16:55:16|nadia orton|Return of the troglodyte...|

Whew! I didn't even notice it before! She sent me the same message twice!!!! Jeez, I really hit a nerve didn't I? If I were spouting so much nonsense, then I would have been ignored, or

responded to once. Personal emails twice over, I feel so special 🤪. Anyway, racism is a pathetic thing, isn't it???? Now, let's see....where's my Joseph E. Harris, John S. Mbiti, Molefi Kete Asante, Robert Farris Thompson, William Loren Katz, Ivan Van Sertima, Pierre-Michel Fontaine, Maya Deren, Mary Gehman, Leon Litwack, John Hope Franklin, Tyler Stovall, Cheikh Anta Diop, Paul Gilroy, Deborah Gray White, Ida B. Wells, Martin Luther King, Paul Robeson, David Levering Lewis, Martin Bernal, Basil Davidson, Manning Marable, David Halberstam, Paula Giddings, Walter Rodney, Studs Terkel? My Chris McGowan, Ricardo Pessanha, Wadabagei, Joseph M. Murphy, Mei-Mei Sanford, Gwendolyn Midlo Hall, Zora Neale Hurston? Truth is a wonderful thing.

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### Do You Yahoo!?

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| 2939|2002-07-07 18:32:38|aitana23|yahoo...|

The long-winded, ten page email that trogodyta sent to me, twice, has just fallen to the yahoo axe. I guess I got spammed. It's not a problem, just a lot of paranoid rubbish that you might as well not read anyway.

| 2940|2002-07-07 19:40:23|Manu Ampim|North African "Caucasoids" -- Case Closed!|

Attachments :

REPOSTED MESSAGE:

Dear Ta-Seti Members,

Yesterday, I received an \*indirect\* (i.e. forwarded message) response to my July 3rd "aitana23" post from Suzanne Moravia, who identifies herself as "Trogodyta" (or "cave-dweller" in Latin). She chooses to retreat and issue a private response through a third party rather than send a direct response. Her surprisingly humble response clearly indicates both the **defeat** of her position and her **complete ignorance** of North African geology, paleontology, and anthropology. I am forwarding her response to the

Ta-Seti forum, because I do not have an interest in a **private** conversation with her on this matter, nor am I interested in offering her private tutoring sessions on North African geology and anthropological history.

Before I post her rambling and disjointed response, let me give the background of the conversation. Pardon the rather long summary, but this is necessary to complete the record of how to expose and close the case against a "scientific" imposter.

## **"TROGODYTA'S" CLAIMS**

On July 3rd, "Trogodyta" boldly claimed on the Ta-Seti forum that North Africa was uninhabited until "Caucasoid" people migrated in and occupied the region. She also claims that "black Africans" (or what she also calls "Negroid") were nowhere in the North African region because of three reasons: (1) an alleged "ice age" which supposedly ended around 10,000 BC; (2) the spread of the Sahara ("desert") which prevented habitation and movement; and (3) because "the Negroid remained in the jungle and in lands where there was no need to venture from his stable and comfortable environment." Her fictional account adds that "Negroids" had never been in the North African region until Arab and European enslavement "crudely introduce[d] the Negroid to [North] Africa."

## **AMPIM'S RESPONSE**

I then disputed her fairytale account and challenged her on two specific issues. On July 3rd, I wrote:

**1. "I challenge you to present credible scientific evidence that establishes a North African ice age at 10,000 BC."**

**2. "I also challenge you to present credible scientific evidence to show that the North African Acheulean culture was "Caucasoid" instead of African, and that the Black people depicted in the Sahara rock paintings are not Africoid but are simply "white" people with black and brown skin."**

As you will see below, her impoverished response failed to provide ANY evidence of a North African "ice age" at 10,000 BC which prevented black Africans from traveling in this region. She did not provide ANY evidence of "Caucasoids" in early North Africa, nor did she address the images of the Black people depicted in the Sahara rock paintings. She pretends like the paintings don't exist and still irrationally claims that "North Africa was extreme desert so no one would have lived there." [See link below for Sahara paintings].

**On Challenge Question #1**, instead of dealing with the time period in question (i.e. human occupation from 212,000 to 5,000 BC), "Trogodyta" amazingly leaps through not one, but two, geological eras to the Paleozoic Era to discuss an alleged "North African" ice age! She leaps back 435 million years, 300 million years, and even to the supercontinent Pangaea at c. 200 million years ago!! THE WORLD LAND MASS WAS STILL CONNECTED DURING THE PALEOZOIC ERA AND THUS THERE WERE NO SEPARATE CONTINENTS. CONSEQUENTLY, DURING THIS ERA THERE WAS NO SUCH REGION AS "NORTH AFRICA." **To put this madness in perspective, during the Paleozoic Era there were still no birds, no flowering plants, no humans or other mammals, and there were no dinosaurs until the very end of this era. Yet, this is her "evidence" for a North African "ice age" which supposedly prevented black Africans from traveling to this region!** This is outrageous and completely insane. When she does deal with the time period in question, she appears to cut and paste a section from another source (notice the different type of font) which describes the climate conditions in Africa from around 150,000 to 8,200 years ago in a very general way by the use of such terms as "cool," "dry," "warm" "moist," and "arid" conditions. In her summary of this period, **"Trogodyta" does NOT mention the word "ice."** Curiously, she does highlight the words "cold" and "arid," and thus she is sadly confused because "arid" means "dry," which goes against her wild assertion of a North African "ice age" around 10,000 BC. Moreover, because of her ignorance of basic African geography, she does not know that to speak of a single and homogeneous "African climate" represents complete nonsense. The climatic *diversity* of Africa is common



knowledge to every first year student of African physical geography, and that these distinct African climate and vegetation zones have been a reality throughout the entire human sapiens sapiens era. Each African climate zone has its own history, as does each distinct zone on the other continents.

**On Challenge Question #2**, Trogodyta's response is equally impoverished. She provides NO evidence of a "Caucasoid" presence in North Africa. She also conveniently avoided addressing the powerful Sahara rock drawings, which clearly depict "black Africans" in North Africa. It's amazing how a self-proclaimed "cave-dweller" could completely ignore the world famous Sahara rock and cave paintings, which clearly show Africoid images. [*Well, maybe it's not so amazing because I did say in my earlier post that the evidence of these black African images "is irrefutable and beyond all sane rebuttal."*] In addition, she denies the existence of the well documented African Acheulean culture which was advanced not only by Homo Erectus, but also by modern Homo sapiens. The Acheulean or hand-ax tradition, began in East Africa about 1 million years ago and eventually spread throughout the rest of Africa, southern Asia, and southern Europe, and this tradition lasted until about 100,000 years ago. A number of settlements throughout North Africa have been found which document this Acheulean culture. The U.S. Geological Survey first documented this evidence in 1988. [*"Trogodyta" is so uninformed that she erroneously states the term "Acheulean" comes from "its inhabitants in Rome!" Wrong again. The term "Acheulean" comes from St. Acheul in France.*] In addition, there are a number of more recent human settlements during various humid periods in the Sahara region. This evidence is irrefutable, as there are dates from 45k bp, 18kbp, 15k bp, 12-8 k bp, etc]. In fact, the evidence of now extinct paleolakes and paleorivers systems are dotted throughout the Sahara and the current Sahel. (See links below).

Trogodyta, on the other hand, says in a confusing entanglement of cut and paste statements that appear to be haphazardly put together from several sources, that there was "vegetation covering the Sahara," and then in the next paragraph she ends her disjointed response by directly contradicting herself and arguing that **"North Africa was extreme desert so on one would have lived there!"** She should make up her mind of whether North Africa was an "extreme desert" or if it was covered with "vegetation." Also, her approach is so amateurish that she does not include any dates with these assertions. Nevertheless, her position goes against all known science. We have known since the late 1980s that humans lived near bodies of water in the now dry North African Sahara region, dating back tens of thousands of years. The NASA shuttle imaging radar (SIR) film has clearly documented this fact and show ancient bodies of water **beneath** the current desert sands.

Let's take a look at a few of the radar images which show these ancient bodies of water and close the case against "Trogodyta's" ridiculous statements that black Africans or "no one would have lived" in the dry Sahara.

#### **Coverage Maps of SIR-A (1982) and SIR-B (1985):**

<http://southport.jpl.nasa.gov/gif/smap.gif>

#### **Coverage Map of SIR-C (1994):**

<http://southport.jpl.nasa.gov/scienceapps/interferometry/int-afr-map.gif>

<http://southport.jpl.nasa.gov/scienceapps/interferometry/int-world-map.gif>

#### **Dry watercourses (Chad):**

<http://images.jsc.nasa.gov/iams/images/earth/STS045/lowres/10068582.jpg>

#### **Dry rivers (Chad):**

<http://images.jsc.nasa.gov/iams/images/earth/STS066/lowres/20177826.jpg>

## Dried up Wadi Howar river system (Sudan and extending across Africa):

<http://www.uni-koeln.de/sfb389/aproject/a2-map.html>

## Dry lakes (Chad):

<http://images.jsc.nasa.gov/iams/images/earth/STS053/lowres/20090498.jpg>

In other posts, "Trogodyta" claims that she presents "sound science." Well, it is obvious from her latest response that she is very confused and has no "scientific" evidence to support her bogus North African "Caucasoid" claim. Her response below is an shameful "scientific" presentation rooted in political and racist ideology. Oh, don't worry if you are confused by some of her comments, because she is confused herself. But what else could we expect from someone whose passion is to falsify knowledge of Africa and the rest of the world to enhance her false sense of "Caucasoid" superiority. **Suzanne Moravia ("Trogodyta") failed both questions of the challenge test, because of her refusal to provide evidence and for making dumb comments about the people and climate of North Africa! Well, so long to her racist "science." THIS CASE IS CLOSED. If she has any integrity, she should now apologize for her ignorant comments.**

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**Following is the sequence of the conversation in chronological order:**

I. Trogodyta's "Caucasoid" North African Theory

II. Manu Ampim's Response & Challenge

III. "Trogodyta's Private Response

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### I. Trogodyta's "Caucasoid" North African Theory

>"It is called parallel evolution and since the time that group left Africa, they  
>have, for the most part (99.9%) not  
>met with another Negroid until  
>they came back to Africa as Caucasoid and  
>inhabiting North Africa and  
>Europe. They arrived from the Middle East in  
>various migrations  
>starting from the Paleolithic. North Africa was empty  
>as the Negroid  
>remained in the jungle and in lands where there was no  
>need to venture  
>from his stable and comfortable environment. By the time  
>of their  
>return, the Caucasoid from North Africa had learned to control  
>the  
>demands of the environment, and he migrated to Europe starting  
>40,000  
>BC and this continued until the Neolithic. Still no contact with  
>black Africans until relatively recently. The break up of the Sahara  
>began sometime around 10,000 BC-after the ice age (Pleistocene). Until  
>then, North Africa, Europe and the Middle East experienced harsh ice.  
>When the land warmed up it caused the Sahara to develop and this  
>again prevented the migration of Negroes to the South. Arab and

>European enslavement would then crudely introduce the Negroid to  
>Africa."

---

## II. Manu Ampim's Response & Challenge

Wow!! This is a sad case of "science" FICTION. This fictional account is a complete fairytale and contradicts all scientific data. Your statement shows a complete lack of knowledge of the paleoclimatic history of Africa or the Middle East.

Lets look at the facts. There was **NEVER** "harsh ice" in North Africa, and this region **NEVER** experienced an ice age! The Wurm Glaciation (80 kbp - 15/10 kbp) was not present in Africa, and nor did the Sahara "break up" around 10,000 BC. There was no ice in the Sahara to break up! [Besides, don't you know that "Sahara" simply means "desert?"] In 10,000 BC, the North African Sahara region was changing from a HUMID REGION to an ARID REGION, and it never experienced an episode of "harsh ice." In fact, the pluvial humid phases in North Africa allow for a chronology of climatic events and cultural developments for the past 212,000 years in this region. During this time period, there are several periods of well established human occupation, and there were no modern "Caucasians" in the world during any of these early dates (212 kbp, 141 kbp, 45 kbp, etc.). The African Acheulean culture is indisputable and well established.

There is not a shred of evidence of "Caucasians" in North Africa during these dates, during the Acheulean culture, or during the early Holocene period. Nor is there any evidence of a glacial period in North Africa. On both the questions of a supposed North African "ice age" and alleged Caucasoid presence in this region, you are contradicted by remote sensing data, geological data, archeological data, glaciological and oceanographic data, and numerous model simulations of the atmosphere and oceans. The numerous Quaternary studies reconstruct past environments and climates, but yet you run from the objective scientific evidence. Unfortunately you claim to use "science" for your flawed theories, yet you avoid the scientific paleoclimatic data altogether. Haven't you ever heard of the Polish Academy of Sciences, U.S. Geological Survey, CLIMAP, or COHMAP? **You should study paleoclimatology before you expose yourself like this again.**

**Also, the numerous rock paintings throughout the Sahara region (from c. 8k - 5k BC) clearly depict images of Africoid or Black people. The visual evidence of how Africoid people depicted themselves is irrefutable and beyond all sane rebuttal.**

**Checkout these Africoid people in a humid environment:**

<http://griots.tripod.com/cal/sahara.html>

<http://www.paleologos.com/mysterio.htm>

Your imaginary theory is **\*anti-scientific.\*** You state that there was an ICE AGE ("harsh ice") in North Africa until 10,000 BC and then miraculously in just a few thousand years this same region dramatically reversed itself and transformed into a DESERT! Large sheets of ice don't suddenly melt, disappear, and then turn into a dry desert environment. (duh!) Since you have such a "large brain" you can't think of a more intelligent theory than this? Your scenario is **COMPLETELY IMPOSSIBLE** and shows a profound disrespect for basic geological and scientific knowledge.

**1. I challenge you to present credible scientific evidence that establishes a North African ice age at 10,000 BC.**

**2. I also challenge you to present credible scientific evidence to show that the North African Acheulean culture was "Caucasoid" instead of African, and that the Black people depicted in the Sahara rock paintings are not Africoid but are simply "white" people with black and brown skin.**

Obviously, your fictionalized account is a key component of your "North African Caucasoid" myth. In order to falsify the history of North Africa and continue with your bogus "great white race theory," you need to invent an alleged "ice age" where white people supposedly lived, and which somehow prevented Black people from being mobile and traveling. Well, your improbable theory falls apart in the face of geological evidence.

You need to stop pretending like you are serious and go to the library to do some homework. I have more first-year undergraduate assignments for you after you fail to produce data for this "ice age" and "Sahara rock paintings" test.

Prof. Manu Ampim

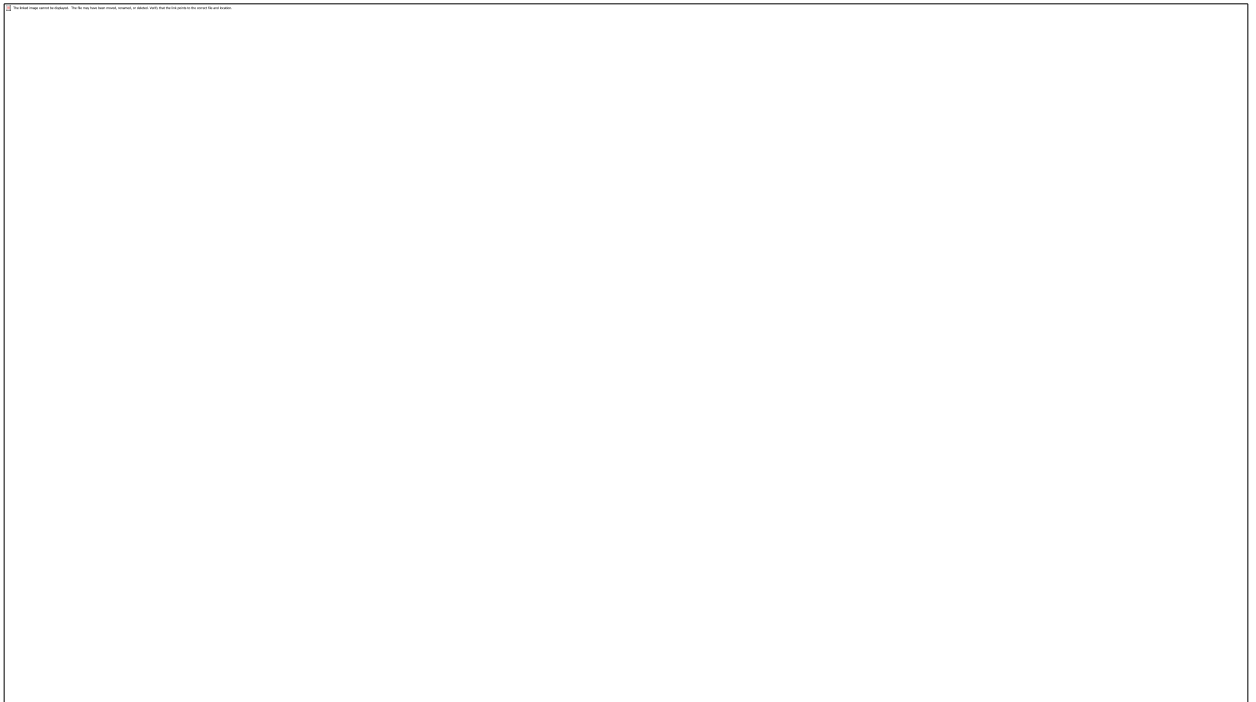
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### III. "Trogodyta's" Private Response

Suzanne Moravia "[Trogodyta](#)" wrote:

Subject: Forward this on to "Prof Manu"

Before I begin, take a look at the following skulls:



As you can see, only one looks fully human. The rest look Archaic. Is that surprising? They are. after all, 14000 years old. The three are from Nubia, one is a modern Nubian crania, the other two, the archaic types, both male and female.

And so you ask me to prove the Acheulean culture and people were Caucasoid? Do you know what that means? Do you realize how old they are? They were not Homo Sapiens so they couldn't have possibly been Negroid or Caucasoid. Oh wait, you called the Africoid? Ah interesting, let us see what the Encyclopedia of Human Biology says:

#### **Archaic Homo sapiens**

The term "archaic *Homo sapiens*" refers to a heterogeneous collection of Old World hominids between about 400,000 and 35,000 years ago. The term is not precise, and there is a need for a formal taxonomic reappraisal. The contrast between what is now called archaic *H. sapiens* and anatomically modern *H. sapiens* is greater than that between archaic *H. sapiens* and *Homo erectus* except in one important characteristic, brain size. Brain size is usually within the modern human range of variation (1,000-1,700 cc), although there is one exceptionally small specimen (Sale of North Africa with 860 cc). **They resemble *H. erectus* with their large faces, robust skeletons, brow ridges, and long, low skulls.** Earlier specimens are associated with Acheulean culture, but by about 200,000 years ago stone tools became more sophisticated, particularly in

th! Their manufacture of prepared-core flake tools. The best-known variety of archaic *H. sapiens* is the Neanderthal. *Homo erectus*, armed with an advanced tool kit called the **Acheulean or hand-ax tradition, became the first human species capable of braving an array of challenging environments outside the African cradle.** Maybe that is why they are found in Europe, huh? You wish to believe that an archaic species that thrived in Europe and North Africa just happened to be Negroid? Well, it would have to be human first I guess? Well, it wasn't! It wasn't Negroid, it wasn't "black" and it wasn't "Caucasoid". The name **"Acheulean" comes from its habitat in Rome!**

The above is NOT Negroid traits. Negroids do not have brow-ridge or large faces. Their colour is immaterial since that evolves within a few years. Perhaps you meant the Aterian, the Sangoan? They were much more recent and come from Central and Eastern Africa. Even they date up to 24,000 BC. Just take a look at the 14k year old skulls before making such dramatic claims that Africa=Negroid. It does not. Oh and thanks for the link to another pathetic Afrocentric website. Yes, very well researched. "How the Moors civilized Europe"? Why did they not civilize Africa then huh?

*Obviously, your fictionalized account is a key component of your "North African Caucasoid" myth. In order to falsify the history of North Africa and continue with your bogus "great white race theory," you need to invent an alleged "ice age" where white people supposedly lived, and which somehow prevented Black people from being mobile and traveling. Well, your improbable theory falls apart in the face of geological evidence.*

I DO not consider North Africans "white". You are so polarized with terms like "black" and "white" that you forget there are people in this world who are not one or the other. Middle Eastern Caucasoids DID migrate into an almost empty North Africa.

*Lets look at the facts. There was **NEVER** "harsh ice" in North Africa, and this region **NEVER** experienced an ice age!*

The whole earth experienced an Ice age!

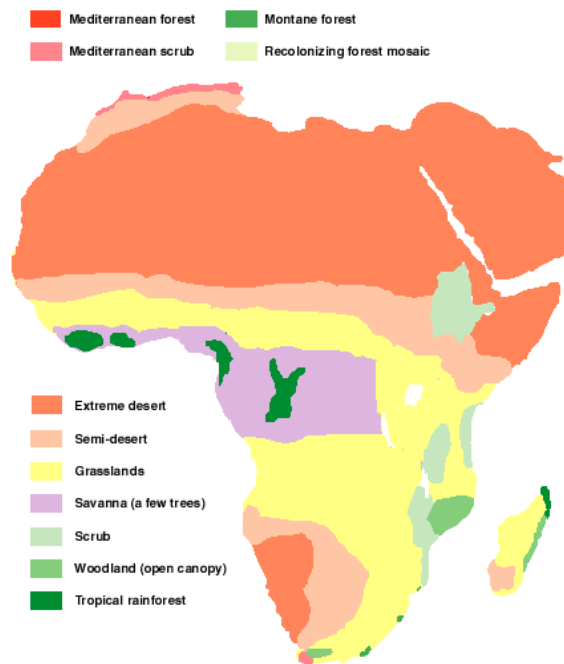
During the ice age that occurred in the Pennsylvanian and Permian, the southern portion of the supercontinent Pangea was at the south pole. The result was **extensive glaciation of what is now Africa, South America, India, Antarctica, Australia, and the Arabian peninsula.** The longest of the ancient ice ages was probably the Permo-Carboniferous, which began about 300 million years ago and affected all southern hemisphere lands. Still earlier, about 435 million years ago, another giant ice sheet extended from Brazil to North Africa and all the way across to Yemen and Saudi Arabia

From around 150,000 to 130,000 years ago, **Africa experienced colder and more arid than present conditions.** About 130,000 years ago, a warm phase moister than the present began, and this lasted until about 115,000 years ago, with greater rainforest extent and the deserts almost completely covered with vegetation. **Subsequent cooling and drying of the climate led to a cold, arid maximum about 70,000 years ago,** followed by a slight moderation of climate and then a second aridity maximum around 22,000-13,000 14C years ago. Conditions then quickly became warmer and moister, though with an interruption

by aridity around 11,000 14C years ago. A resumption of warm, moist conditions led up to the Holocene 'optimum' of greater rainforest extent and vegetation covering the Sahara. Conditions then became somewhat more arid and similar to the present. Relatively brief arid phases (e.g. 8,200 14C y.a.) appear to punctuate the generally moister early and ! mid Holocene conditions.

North Africa was extreme desert so no one would have lived there. It was empty apart from the extreme edge of North Africa where Neanderthals were found.

20,000 - 16,000 14C years ago



<http://www2.smu.edu/newsinfo/releases/01033.html>

[http://cogweb.ucla.edu/EP/Ergaster\\_00.html](http://cogweb.ucla.edu/EP/Ergaster_00.html)

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=11535000&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=11535000&dopt=Abstract)

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| 2941|2002-07-07 20:49:40|Clyde Winters|Re: West African Seamanship Question|  
Hi

Boat building and naval technology for Africa is very interesting. We don't know the exact relationship between North Africa and West Africa because much of this relationship involved overland trade. But there is considerable evidence for seamanship in Africa before the coming of the

Europeans.

Boat building has been known in Africa for thousands of years. Reed boats, and reed boat illustrations are found throughout Middle Africa. For example, today reed boats are still constructed by the Mande speaking Bozo people and Dravidian speaking people in India.

The boat has played an important role in Africa since prehistoric times. As early as Nagada I (4000-3500 BC) Africans were depicting boats on their pottery (Robert Partridge, *Transport in ancient Egypt*, (The Rubicon Press, 1996, p.16). The same style boats are found in the Sahara at Tin Tazarift ( J. Ki-Zerbo, "Old Masters of the New Stone Age", *The Unesco Courier* (1979) p.32; J Ki-Zerbo, *African Preclassic Art. In General History of Africa: methodology and African Prehistory*, (Ed.) by J. Ki-Zerbo (pp.672,676), 1981). Between 3500-3000BC we find evidence of sails on pottery from Nubia and Egypt ( Partridge, 1996, p.16

The people, who lived in the ancient Sahara, were called Kushites. They settled many parts of the ancient world using their reed boats. The Prophet Isaiah mentions the expertise of the Kushites when he noted in the Bible at Isaiah 18:12 that:

" Country of the whirring wings beyond the rivers of Cush, who send ambassadors by sea, in papyrus ships over the waters".

This indicates that as late as the Meroitic Kushite empire papyrus boats were still being used by Africans.

Because the early civilization builders in Mesopotamia, the Indus Valley, Africa, and China after 3500 BC, originated in the Sahara there existed great similarity between boats engraved on rocks in Mesopotamia, Indus Valley/ India and ancient boats in the Sahara and Nile Valley (see Hornell, (1920) *Indian Boat Designs*", *Mem. As. Soc. Bengal*, 7(3) p.192).

Walter Resch, noted that apart from human and animal figures appearing on the Nubian rock drawings, the most dominant motif is that of reed boats (W.F.E. Resch, (1967) *Die Felsbilder Nubiens*, Graz), many of these boats like the boats at Nagada II, had sails. Henri Lhote during his 1956 expedition to the Highland Tassili region of Algeria also found reed boat engravings (H. Lhote, (1957) *A la decouverte des freques*, Paris).

Boats with sails were still being used in throughout Africa in 1500BC. Queen Hatshepsut of Egypt, recorded in her temple at Deir el Bahri a Puntite ship which had sails and 60 oars. This indicates that African ships were usually prepared for sailing the oceans through the power of the wind, and /or by sail.

Punt is believed to be ancient Somalia/Ethiopia. The people who presently live in Ethiopia call the Puntite empire, the Arwe empire.

Other examples of reed boats have been found in Mesopotamia and the Indus Valley. It is among the engraved Saharan boats that we see the first use of masts and sails, along with cabins on the decks of ships as early as 3100 BC. The ancient Proto-Saharans share the same name for boat:

Dravidian (Tamil) Kalan

Sumerian Kalam

Mande Kulu

Papyrus boats were capable of traveling thousands of miles over the open seas. Earastosthenes, chief librarian of the Egyptian papyrus library in Alexandria said that papyrus ships, with the same sails and riggings as on the Nile sailed as far as Ceylon and the mouth of the Ganges (Indus Valley) (T. Heyderdahl, *Early Man and the Sea*, N.Y., p.23).

In summary, the rock art from the Sahara, across Mesopotamia, and India are identical. It indicates that during Proto-Saharan times each community (Mande >Proto-Olmec, Sumerian, Dravidian, etc.) had marine architects, shipbuilders and expert sailors. The presence of an elevated bow and stern and the peculiar "bowstring" astern and "fuse" for the rudder oar, indicate that the ships used by the Proto-Saharans, including the Mande were used for navigation in the open seas.

Once the Mande and other Saharan people moved into the Savanna and Forest zones they began to discontinue the building of papyrus boats; except among the Budumu along Lake Chad and the Bozo on the Niger River. Most West Africans began to build dugout canoes due to the gigantic trees found in many parts of the Savanna and Forest zone.

The Arab chroniclers report canoes of various sizes sailing along the rivers of ancient Ghana, Mali and Songhay. Europeans traveling along the West African coast also provide interesting accounts of the naval ability of West Africans. Arab mention of these canoes can be found in al-Kati's, (Paris, 1964, pp. 269-270); and al-Umari, *Mamalik el Amsar*, (Paris, 1927, pp. 74-74).

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used a fleet of 400 canoes to stop the escape of his enemies from Timbuktu. The inland West African boats included both dugout canoes, and sewn boats used by the Bozo.

In the 1455 Cadamosto sailed up the Gambia river and made contact with representatives of the Emperor of Mali. G.R. Crone, edited and translated, and other documents on Western Africa in the second half of the fifteenth century (London: Hakluyt Society, 1937). Cadamosto noted that at the mouth of the Rio Gande, he met Malian sailors on "two canoes were similar to one's already described and in truth were of great size; one was almost as long as one of our vessels, but not so high; and in it were more than thirty Negroes; the other was smaller, having about sixteen men" (p.76).

According to Cadamosto the Malian sailors and marines wore white caps on their heads and a white tunic. On one side of the skull cap the marines wore a white wing with a feather in the middle of the cap. At the prow of each boat stood a man with a round leather shield on the arm and short sword. They were also armed with bows and arrows (Crone,1937).

D. Pacheco Pereira, in *Esmeraldo de situ orbis*, (ed. & transl. ) by G.H.T. Kimble (London:Hakluyt, p.132) also discussed the naval ability of West Africans.

These West African sailors sailed great distances in their canoes. Las Casas a friend of Columbus informs us that when he and Columbus stopped at the Cape Verde Islands en route to the West Indies in 1498, he was notified by the Cape Verdeans that West Africans carrying merchandaise had been sighted sailing toward America (John B. Thacher,, (1903-1904) 3 Vols.). Las Casas wrote that:

" Certain principal inhabitants of the island of Santiago comes to see them and they say that to the southwest of the Island of Huego which is one of the Cape Verdes distance 12 leagues from this, may be seen and island...and that canoes had been found which start from the coast of Guinea and navigate to the west with merchandise" (Thacher, Vol.2, p.379).

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This was not the last time that Columbus heard stories about African merchants sailing their canoes great distance. At Hispaniola, las Casas reported that African merchants were regularly trading with the Caribbeans he wrote that:

[Columbus] thought to investigate the report of the Indians of this Espanola who said that there had come to Espanola who said that there had come from the south and southeast a black people who have the tops of their spears made of a metal they call 'quanin'...." ( Thacher, Vol.2, p.380).

The evidence provided by Las Casas indicates that Africans in their canoes not only made their way to the Cape Verde Islands they also went over 1500 miles and made their way to the Americas. It also makes it clear that African sailors did not have to have sails to make their way to Mexico in the Fifteenth century as assumed by many people.

Moreover, if African sailors made it to the West Indies, if they had wanted to travel to North Africa by sea this would not have been a hard task given the level of seamanship in Africa when the Europeans arrived in Africa. The evidence provided by al-Umari of Abubakari's discovery of the currents which regularly propel boats from the Old World to the New World, and the reports of Las Casas make it clear that at least from 1311 AD West Africans knew about the Americas, and probably made frequent trips between the Americas and Africa to carry on trade. Slavery caused an end to direct trade between the Americas and West Africans. Diego Gomes, in <De la Premiere decouverte de la Guinee>, notes that by the 17th century African travel and fishing along the West African coast had ended, because of the fear of being kidnapped by European or African slavers and sold into slavery.

C.A. Winters

At 11:08 PM 7/7/02 +0200, Alex van Deelen wrote:

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- > belief that after the coming into existence of the Sahara desert,
- > travel north only became possible with the introduction of camel
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- > north during the Greek and Roman era?)
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- > The question of sailing north hasn't set well with me since I
- > first heard it in grade school (I'm in my thirties now).
- >
- > Alex
- >
- >

>  
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> | 2942|2002-07-07 20:57:22|mansu\_musa|Re: West African Seamanship Question|  
> --- In Ta\_Seti@y..., Clyde Winters wrote:  
> Hi  
> Boat building and naval technology for Africa is very interesting.

We don't

> know the exact relationship between North Africa and West Africa

because

> much of this relationship involved overland trade. But there is  
> considerable evidence for seamanship in Africa before the coming of

the

> Europeans.

>

> Boat building has been known in Africa for thousands of  
> years. Reed boats, and reed boat illustrations are found throughout

Middle

> Africa. For example, today reed boats are still constructed by  
> the Mande speaking Bozo people and Dravidian speaking people in  
> India.  
> The boat has played an important role in Africa since  
> prehistoric times. As early as Nagada I (4000-3500 BC) Africans  
> were depicting boats on their pottery (Robert Partridge,  
> Transport in ancient Egypt,(The Rubicon Press,1996 ,p.16). The  
> same style boats are found in the Sahara at Tin Tazarift ( J.  
> Ki-Zerbo, "Old Masters of the New Stone Age", The Unesco Courier  
> (1979) p.32; J Ki-Zerbo, African Preclassic Art. In General  
> History of Africa: methodology and African Prehistory, (Ed.) by  
> J. Ki-Zerbo (pp.672,676),1981). Between 3500-3000BC we find  
> evidence of sails on pottery from Nubia and Egypt ( Partridge,  
> 1996, p.16  
> The people, who lived in the ancient Sahara,  
> were called Kushites. They settled many parts of the ancient  
> world using their reed boats. The Prophet Isaiah mentions the  
> expertise of the Kushites when he noted in the Bible at Isaiah  
> 18:12 that:  
> " Country of the whirring wings beyond the rivers of

- > Cush, who send ambassadors by sea, in papyrus ships over
- > the waters".
- > This indicates that as late as the Meroitic Kushite empire
- > papyrus boats were still being used by Africans.
- > Because the early civilization builders in Mesopotamia, the
- > Indus Valley, Africa, and China after 3500 BC, originated in the
- > Sahara there existed great similarity between boats engraved on
- > rocks in Mesopotamia, Indus Valley/ India and ancient boats in
- > the Sahara and Nile Valley (see Hornell, (1920) Indian Boat
- > Designs", Mem. As. Soc. Bengal, 7(3) p.192).
- > Walter Resch, noted that apart from human and animal figures
- > appearing on the Nubian rock drawings, the most dominant motif is
- > that of reed boats (W.F.E. Resch, (1967) Die Felsbilder Nubiens,
- > Graz), many of these boats like the boats at Nagada II, had
- > sails. Henri Lhote during his 1956 expedition to the Highland
- > Tassili region of Algeria also found reed boat engravings (H.
- > Lhote, (1957) A la decouverte des freques, Paris).
- > Boats with sails were still being used in throughout Africa
- > in 1500BC. Queen Hatshepsut of Egypt, recorded in her temple at
- > Deir el Bahri a Puntite ship which had sails and 60 oars. This
- > indicates that African ships were usually prepared for sailing
- > the oceans through the power of the wind, and /or by sail.
- > Punt is believed to be ancient Somalia/Ethiopia. The people who
- > presently live in Ethiopia call the Puntite empire, the Arwe
- > empire.
- > Other examples of reed boats have been found in Mesopotamia
- > and the Indus Valley. It is among the engraved Saharan boats that
- > we see the first use of masts and sails, along with cabins on the
- > decks of ships as early as 3100 BC. The ancient Proto-Saharans

share the

- > same name for boat:
- > Dravidian (Tamil) Kalan
- > Sumerian Kalam
- > Mande Kulu
- >
- > Papyrus boats were capable of traveling thousands of miles
- > over the open seas. Earastosthenes, chief librarian of the
- > Egyptian papyrus library in Alexandria said that papyrus ships,
- > with the same sails and riggings as on the Nile sailed as far as
- > Ceylon and the mouth of the Ganges (Indus Valley) (T. Heyderdahl,
- > Early Man and the Sea, N.Y., p.23).
- > In summary, the rock art from the Sahara, across Mesopotamia,
- > and India are identical. It indicates that during Proto-Saharan
- > times each community (Mande >Proto-Olmec, Sumerian, Dravidian,
- > etc.) had marine architects, shipbuilders and expert sailors. The

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- > "bowstring" stern and "fuse" for the rudder oar, indicate that
- > the ships used by the Proto-Saharans, including the Mande were
- > used for navigation in the open seas.
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- > of papyrus boats; except among the Budumu along Lake Chad and the
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>>

>> Alex

>>

>>

>>

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>>

>>

>>

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Service.

the nubians even to this day around aswan still build papyrus reed  
boats, which they fish with. before the naquada period there is some

cave art of nubians with papyrus reed boats.

don't forget swahili traders also built their own kind of boats  
caled motepes which weighed tons and had oars. they were strong  
enough to have a girrafe all the way to china during i believe3 the  
tang dynasty.

| 2943|2002-07-07 22:55:42|chingdude56|Re: North African "Caucasoids" -- Case Closed!|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> Check out these Africoid people in a humid environment:

> <http://griots.tripod.com/cal/sahara.html>

> <http://www.paleologos.com/mysterio.htm>

i am taken aback by the similarity in the representation of the human  
profile between some of these ancient saharan cultures and the grotte  
de la marche art of magdalenian france (~ 15,000-14,000 bp).

compare these north africans:

<http://www.paleologos.com/past5.jpg>

<http://www.paleologos.com/past6.gif>

with the magdalenians:

[http://perso.wanadoo.fr/k.garcia/patrimoine/grotte\\_marche.html](http://perso.wanadoo.fr/k.garcia/patrimoine/grotte_marche.html)

<http://www.culture.fr/poitou->

charentes/pages/section6/artprehisto/magdalenien/magdalenien2-1.htm

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sorry, i meant this one:

<http://www.paleologos.com/past7.gif>



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>

> sorry, i meant this one:

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what was your point exactly are you trying to say the saharans were  
white

| 2946|2002-07-08 06:49:28|Mace Windu|Stolen Ancient Egyptian Tablet in NY Returns Home|

Stolen Ancient Egyptian Tablet in NY Returns Home

Sun Jul 7

CAIRO (Reuters) - A 4,700-year-old stolen ancient Egyptian tablet was repatriated to Cairo Sunday, after a U.S. court ruled that the antiquity should be returned to Egypt.

A mural tablet dating back to 2,400 BC belonging to a high state official of the Old Kingdom was stolen in 1992 from Sakkara, southwest of Cairo, and is one of many purloined Egyptian treasures the Arab country says it wants to recover.

"I have to say that we are very happy that the court in New York made a decision that this piece should go back to Egypt. It is very important to show that this is the beginning of returning our stolen artifacts to Egypt," Zahi Hawass, chairman of the Supreme Antiquities Council, told reporters.

A U.S. court sentenced in June a prominent Manhattan art dealer to 33 months in prison for conspiring to receive stolen Egyptian antiquities

including the mummified head of the Pharaoh Amenhotep III, who died in 1375 BC.

Frederick Schultz, president of Frederick Schultz Ancient Art and the former president of the National Association of Dealers in Ancient, Oriental and Primitive Art, was also fined \$50,000.

Hawass, who had accompanied the tablet on its trip back to Egypt, said the council was in the process of reclaiming other looted artifacts from the United States, England, Switzerland. The stolen head of Amenhotep III would be returned within three weeks, he added.

The engraving on the tablet, which is three feet, three inches high and two feet, four inches wide, depicts a man, his wife, who is smelling a lotus flower and their son, who is carrying a couple of geese in his hand.

| 2947|2002-07-08 12:17:49|Djehuti Sundaka|Egypt reclaims stolen antiquities | [http://news.bbc.co.uk/hi/english/entertainment/arts/newsid\\_2115000/2115607.stm](http://news.bbc.co.uk/hi/english/entertainment/arts/newsid_2115000/2115607.stm)

Egypt reclaims stolen antiquities

Zahi Hawass accompanied the relic  
The first piece of a collection of antiquities  
smuggled from Egypt disguised as cheap  
souvenirs has been returned to its origins.

A 4,400-year-old painted tomb fragment was  
handed over to Egyptian officials following the  
trial of Frederick Schultz, who was jailed for  
nearly three years in June for selling stolen  
goods.

Schultz sold treasures  
including a \$1.2m  
(816,000) bust of a  
pharaoh that had been  
smuggled out of Egypt  
disguised as a cheap  
souvenir by convicted  
UK dealer Jonathan  
Tokeley-Parry.

The tomb fragment - handed over to Zahi  
Hawass, secretary general of Egypt's Supreme  
Council for Antiquities - is the first of the  
pieces from the high-profile case to be

returned.

Egypt's authorities are determined that the head of a statue of the Pharaoh Amenhotep III and a bronze statue of the falcon-headed deity Horus will come back to its homeland.

"No matter how significant or insignificant a relic is, we will have lawyers everywhere to return our antiquities," said Mr Hawass.

But there is a delay as all of the historic objects must be examined by antiquities authorities to prove they are registered in Egypt.

Tokeley-Parry had smuggled the piece out of Egypt by dipping it in plastic and painting it black to make it look like a holiday memento.

He passed it on to Schultz, a gallery owner and a former president of the American Association of Dealers in Ancient Art, who then sold it to a London-based collector.

The men told potential clients that the objects were part of the fictitious Thomas Alcock Collection, which was gathered by a UK family in the 1920s.

Tokeley-Parry had spent three years in a UK jail from 1997 for smuggling, and gave evidence against his former collaborator Schultz at his trial.

| 2948|2002-07-08 12:39:48|Mickel Hendrix|Re: Rashidi's Claims|  
Hotep Brotha,

It's the type of evidence that you've added in reference to the Afriukan origin of the Sumerians,

whether aboriginal or fourth millennium B.C.  
Sumerians, that basically raps up the whole issue of  
their true origin. They were "black." But some of our  
people just get it. However, nothing stays the same.  
Change is law and is constant. And ain't it so funny  
how the crania of the Sumerians have been referred to  
as Australoid, Mediterranean, and Eurafrican? Anything  
except "black."

P.E.A.C.E. Progress...

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>  
>  
> DG wrote:  
>  
>>> Moreover, there are the studies done by the  
>>> anthropologist Penniman, who examined Sumerian  
> skulls.  
>>> He concluded that they contained the typical  
> Afruikan  
>>> feature known as prognathism, let alone being  
>>> long-headed with wide nasal sockets. Others such  
> as  
>>> Dixon, Husing, and Quatrefages have referred to  
> the  
>>> earliest or aboriginal people of Babylonia or  
>>> Mesopotamia as Negritos, being related to the  
>>> pre-dynastic people of ancient Kemet. What are  
> we to  
>>> make of their anthropological studies?  
>>  
>> Well now I'm seeing some corroborating evidence. I  
> do know  
>> of some of these. In 1928 the Field Museum and  
> Oxford University  
>> conducted extensive joint excavations in northern  
> Sumer.  
>> They found that 8 of the earliest crania from the  
> region were  
>> "hyperdolichocephalic" or "long-headed" types.  
> They regarded  
>> these crania as "Eurafrican," and linked them to  
> types found  
>> in the "desert west of the Nile in Paleolithic  
> times." There's hints

> > at Africa definitely written into these findings.  
> Yet I wish these  
> > sources were a bit more modern.  
> >  
>  
> Buxton and Rice used the terms "Australoid" and  
> "Austrian"  
> to describe the majority of 26 Sumerian crania they  
> studied.  
>  
> Penniman also uses the term "Austrian" but  
> substitutes  
> "Eurafrican" for "Australoid." Again, these two  
> types made  
> up the majority of the Sumerian skulls studied.  
>  
> Both were strongly prognathous and broad-noses, with  
>  
> long-heads. The Australoid type differed from the  
> Austrian  
> in a few ways particularly in having less developed  
> browridges.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>

---

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| 2949|2002-07-08 13:09:33|Mace Windu|Re: Rashidi's Claims|

Well time period matters \*alot\*

(in regards to your statement about  
whether aboriginal or 4th millennium BC).

I am asking about 4th millennium BC, not  
whom the first migrants to the region were.

I'm not questioning whom the region  
was first settled by. Western Asia was  
the route out of Africa. The earliest evidence  
of modern humans in the region like the Qafzeh

cave in Israel show definite Africoid phenotypes.  
So I agree that the earliest migrants to the region  
most probably were some type of Africoid.  
Yet these early migrants are far removed from  
the later cultures of Mesopotamia and the Levant.

So my question still stands: are these  
"Austriac/Eurafrican" skulls related to Sumerian culture---  
as in the Mesopotamian state? Or are you  
speaking of the earliest migrants into the region?

If it is the former, why is the artwork from the  
Sumerian state era so non-Africoid? Where are the Africoid  
types in the artwork? When you say the "Sumerians"  
were black, are you referring to Sumer proper or to  
some prior period in the same region?

Thanks in advance for any information you send.

DG

-----  
M. Hendrix said:

> Hotep Brotha,  
>  
> It's the type of evidence that you've added in  
> reference to the Afruikan origin of the Sumerians,  
> whether aboriginal or fourth millennium B.C.  
> Sumerians, that basically raps up the whole issue of  
> their true origin. They were "black." But some of our  
> people just get it. However, nothing stays the same.  
> Change is law and is constant. And ain't it so funny  
> how the crania of the Sumerians have been referred to  
> as Australoid, Mediterranean, and Eurafrican? Anything  
> except "black."

> P.E.A.C.E. Progress...  
| 2950|2002-07-08 13:15:41|Mickel Hendrix|Re: Rashidi's Claims|  
Hotep Mansu,

So-called authorities conclude that the ancient Magan  
of the Sumerians was situated on the Arabian side of  
the Persian Gulf. In the view of the later Assyrians,  
ancient Magan was Kemet. But, it is rather interesting

that the Sumerians also speak of a black pig, which was none other than an animal type of the Kemetic Set, the evil or negative personification. In addition, the Sumerian Magan was known as a place or region of boats, sea vessels, from whence shipments flowed, also the Magan boat of the Gilgamesh Epic. And it so happens that there are several Kemetic terms that shows a relation to the Sumerian Magan, its name and reputation. The Kemetic Ma signifies both water, and a part of a boat. Mak is a boat. M'ka signifies shipwreck. Khen also signifies the cabin of a boat. Khent is a boat, and also signifies to sail upstream and the rise of the Nile River. Khan signifies a harbor. Khens means to sail over. Even the Kemetic Khenn signifies fish. Coincidence?

P.E.A.C.E. Progress...

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

> --- In Ta\_Seti@y..., Mickel Hendrix  
> wrote:  
> > Hotep,  
> >  
> > One thing that "black" people have to keep in  
> mind,  
> > when discussing the ancient  
> civilizations-aboriginal  
> > peoples of Asia, is the definition of the term  
> > "black." Too often, we get caught up into the  
> > Eurocentric definition of the term "black," which  
> has  
> > either led "black" people astray or has simply  
> blinded  
> > them, when ancient history is the topic.  
> >  
> > Were we to take a good glance at the Bantu people,  
> who  
> > are known to have the same epicanthic feature of  
> the  
> > eye as so-called Chinese people, would we consider  
> > them as "black?" Were we to shave their hair, and  
> > place them in the middle of China, would we  
> consider  
> > them as "Chinese, since they have so-called  
> Mongoloid  
> > features?" Or would it take for them to have

> straight  
> > black hair to be considered as such?  
> >  
> > In the art works of the Shang people, we can find  
> > portraits of individuals who, clearly, are  
> depicted  
> > with wide noses and thick lips, features which  
> would  
> > be labeled Negroid by Eurocentric scholarship, and  
> > then "black" people would soon follow suit. It is  
> > quite interesting that such features is prevalent  
> in  
> > Shang artwork, and the Shang people not give  
> > considerable attention to themselves in their own  
> > artwork.  
> >  
> > Research will show that the Shang were not the  
> same as  
> > the so-called modern Chinese, who, in this case,  
> are  
> > simply pale to light-skinned people, who possess  
> > so-called Chinese eyes. In the same Shang artwork,  
> we  
> > will encounter so-called Chinese eyes, or what can  
> be  
> > considered as such. So, in essence, the Shang,  
> apart  
> > from their so-called Mongolian features, must have  
> > been a dark-skinned people, like the remnants of  
> > aboriginal Chinese, who can be found in southern  
> > China.  
> >  
> > Thus, the question remains. Were the Shang people  
> > black? From the Eurocentric point of view, the  
> Shang  
> > would not be considered "black," because they  
> didn't  
> > resemble "black" people, in the sense of  
> > Afrikkans-n-Amerikkans. Yet, the aboriginal  
> people of  
> > China, as presently represented by the  
> dark-skinned  
> > natives of southern China, who, by the way, are  
> > referred to as the you-group, as opposed to the  
> pale  
> > to light-skinned dictating we-group, have, in some



> > cases, skin complexions that are darker than  
> > Afrikaners-Amerikkans. Should not they be  
> considered  
> > as "black?" Or are we going to continue letting  
> > Eurocentric standards define what's "black" and  
> what's  
> > not "black?"  
> >  
> > As for the origin of the Sumerians, whether they  
> were  
> > "black" or not, it is little to wonder as to why  
> they  
> > referred to themselves as the "blackheads. A  
> > comparative method will prove that the Sumerians  
> > possessed the same basic cultural complex as did  
> the  
> > ancient Kemites. Anyone interested in discovering  
> such  
> > a thing for themselves can encounter the analogy  
> in  
> > the work by Gaston Maspero, titled "Dawn Of  
> > Civilization: Egypt And Chaldea."  
> >  
> > In his studies of the Kemite and Sumerian  
> pantheon, E.  
> > Wallis Budge reported that the great gods of both  
> > nations were identical, and hypothesized that they  
> > must have derived their gods from a third and  
> older  
> > source.  
> >  
> > In research I've conducted for a book that I'm in  
> the  
> > process completing, I discovered a great many  
> > analogies myself. One example is that the Sumerian  
> god  
> > known as Ninurta is the god of the weapon. In the  
> > Kemetic language, there is the term Nurta, which  
> > signifies a mythological weapon.  
> >  
> > Another example surrounds the Sumerian deity known  
> as  
> > Ea or Enki, the god of the water, who was known to  
> the  
> > later Assyrians as Oannes, the half man half fish,  
> who

> > emerged from the waters of the Persian Gulf and  
> taught  
> > the natives of Babylonia the arts and sciences.  
> > Scholars familiar with the legendary figure report  
> > that the story indicates that the Sumerians must  
> have  
> > first entered Babylonia from the south, which is  
> where  
> > the oldest of their remains have been found in  
> ancient  
> > cities that were much nearer the Persian Gulf than  
> > what they are at present.  
> >  
> > Now, if we look closely at the Sumerian name Ea  
> and  
> > the Assyrian Oannes, we find interesting analogies  
> > with more Kemetic terms. In the Kemetic language,  
> Ua  
> > signifies the captain of the boat, the One, as in  
> the  
> > One Supreme God. An was the name of the ancient  
> > Kemetic city known to the Greeks as Heliopolis,  
> and  
> > the On of the Bible, meaning the city of the sun,  
> and  
> > one of whose hieroglyphic signs is a fish, and a  
> type  
> > of mythological fish. An also signifies a teacher,  
> > scribe, priest. Furthermore, An is the name of  
> Ausar,  
> > the god of the heaven as is recorded in the  
> so-called  
> > Book of the Dead. And did not the Sumerians have a  
> > deity known as An or Anu who was the god of  
> heaven?  
> > Plus, the name Anu is applied to the aboriginal  
> people  
> > of ancient Kemet!  
> >  
> > In conjunction, there is the Hebrew word Dagon,  
> which  
> > signifies fish, and the Dogon tribe of Mali, West  
> > Afruika, who use the fish as a symbol in their  
> > hieroglyphic artwork. And this is only a smidgeon  
> of  
> > it all, which can prove the Sumerians were

> "black,"  
> > independent of white supremacist Eurocentric  
> > ideologies.  
> >  
> > Moreover, there are the studies done by the  
> > anthropologist Penniman, who examined Sumerian  
> skulls.  
> > He concluded that they contained the typical  
> Afrikan  
> > feature known as prognathism, let alone being  
> > long-headed with wide nasal sockets. Others such  
> as  
> > Dixon, Husing, and Quatrefages have referred to  
> the  
> > earliest or aboriginal people of Babylonia or  
> > Mesopotamia as Negritos, being related to the  
> > pre-dynastic people of ancient Kemet. What are we  
> to  
> > make of their anthropological studies?  
> >  
> > Lastly, it is apparent that Van Sertima, whose  
> works I  
> > possess and deem authoritative as a "black"  
> scholar,  
> > has gotten himself caught up in the Eurocentric  
> usage  
> > of terms to classify "black" peoples into various  
> > so-called races, which is designed to create and  
> > maintain confusion. Therefore, he going to make  
> > comments such as those you've cited.  
> >  
> > P.E.A.C.E. Progress Everytime Afrikan Cultivate  
> > Enlightenment!  
> >  
> > --- Mace Windu wrote:  
> > > No. I've never bought the idea that the  
>

=== message truncated ===

---

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| 2951|2002-07-08 13:20:56|Mace Windu|What DNA Says About Human Ancestry?and Bigotry|

an older article.  
and Hammer's theories really need more work.  
at any rate, I saw our old friend Rushton  
mentioned towards the end of the article, so  
I thought I'd send it to this forum.

DG

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What DNA Says About Human Ancestry?and Bigotry  
Part 3, The Myth of Race  
Village Voice  
Mark Schoofs

[http://web.mit.edu/racescience/in\\_media/what\\_dna\\_says\\_about\\_human/](http://web.mit.edu/racescience/in_media/what_dna_says_about_human/)

Race and genetics form their own double helix, twisting together through history. The Nazis, as everyone knows, justified the death camps on the grounds that Jews and Gypsies were genetically inferior?but what is less known is that the Nazis took their cue from eugenics legislation passed in the United States. Here, race is defined primarily by skin color. Since that's a genetic trait, the logic goes, race itself must be genetic, and there must be differences that are more than skin deep.

But that's not what modern genetics reveals. Quite the contrary, it shows that race is truly skin deep. Indeed, genetics undermines the whole concept that humanity is composed of "races"?pure and static groups that are significantly different from one another. Genetics has proven otherwise by tracing human ancestry, as it is inscribed on DNA.

Demystifying race may be the most important accomplishment of this research, but it has also solved some of the most intriguing mysteries of human history.

In 1918 a wounded woman showed up in a Berlin mental hospital claiming to be Anastasia, the last surviving member of the Russian imperial Romanoff family. Her story, from which she never wavered, engendered an epic controversy that ranged from courtrooms to the silver screen. The mysterious woman married an American, took the name Anna Anderson, and died in 1984, insisting to her grave that she was the true Anastasia.

After her death, an amateur historian bought some of Anderson's books.

In one was an envelope with some strands of her hair. He took them to Mark Stoneking, a Penn State University genetic anthropologist who would later confirm the identity of Jesse James's remains. Meanwhile an English geneticist had obtained some of Anderson's colon tissue that a hospital had stored after an operation. Both researchers analyzed the DNA. "We found that our sequences matched each other," Stoneking recalls, "but they didn't match the royal family."

So who was Anna Anderson? "One of the private investigators hired by other Russian nobility came to the conclusion that she was a Polish woman who had been working in a munitions factory," Stoneking says. There had been an explosion at this factory, which could explain the wounds that gave such credence to her tale of fleeing the Bolsheviks. The English team tracked down a relative of this Polish woman, and, indeed, her DNA matched Anna Anderson's.

If the Polish relative had come from the paternal side of Anderson's family, the English team would have been at a dead end. That's because they were analyzing something called mitochondrial DNA. Almost all human cells contain tiny bacteria-like entities called mitochondria. They provide energy to cells, and they have their own DNA, separate from the DNA that actually makes a person. Mitochondria are not in sperm cells; therefore, they are inherited only from the mother. They record a person's matrilineal heritage.

The paternal counterpart is the Y chromosome. Women, of course, lack the Y chromosome, so it is inherited strictly from father to son. It can be quite revealing to trace how the Y chromosome and mitochondrial DNA mix in a single population. Under the old South African apartheid categories, "colored" people were those who descended from black and white parents?but their Y chromosome almost always shows a European ancestry, whereas their mitochondrial DNA usually shows an African heritage. To put it plainly, white men were sleeping with black women, but black men were not sleeping with white women.

This pattern is common wherever one finds "dominant and subservient groups," says South African researcher Himla Soodyall. In southern Colorado, for example, a group of Hispanics trace their ancestry to Spanish settlers from the 1500s, before Jamestown. "Their oral history says they didn't mix with the native Americans," says University of Michigan researcher Andrew Merriwether, who studied this group. But genetics tells a different tale: about 85 per cent of them carry mitochondrial DNA of Native American origin. Other genetic markers show a strong European heritage, which indicates "directional mating," says Merri- wether. As in South Africa, European men were sleeping with Amerindian women, but Amerindian men were rarely sleeping with European

women. Partly this is because few Spanish women traveled with the conquistadores, but it's also due to sexual politics, and they are inscribed on DNA.

So are ancient human migrations. Thor Heyerdahl believed that Polynesians crossed the Pacific and helped populate the New World. By sailing his boat, the Kon Tiki, he proved such a voyage was possible?but DNA demonstrates that it didn't happen. Polynesians bear a distinctive motif on their mitochondrial DNA that is not present among any native American peoples, either those who are living now or mummies. So did the first Americans come from Siberia? Surprisingly, no. Mitochondrial DNA indicates that native Americans descend from Mongolians.

Such genetic history depends on statistics. Researchers test hundreds or thousands of people in a given population to find what motifs are present and in what concentrations. Then they look for other populations that possess the same markers. "We try to construct the most likely historical scenario," explains Stoneking, "but we can't rule out more complicated alternatives." He says scientists must triangulate "the fossil, archaeological, and genetic evidence."

But sometimes only DNA can settle questions of human history. Europeans almost all descend from farmers who slowly moved northeast from what is now Turkey. They subsumed the hunter-gatherers whom they encountered, but pockets of the old hunters still remain. The Saami people?formerly known as the Lapps?live in Scandinavia and speak a language close to Finnish. Finns and Saamis "used to say they had a common history, one that goes back to Romantic myths of coming from the Urals," says University of Munich researcher Svante Paabo. Genetically, the Saami are indeed distinct from the mass of Europeans. "But the Finns look like everyone else in Europe," says Paabo. "The Finns borrowed their language from the Saami, probably when they came as farmers. Then they pushed away the Saami by taking more and more land." The Basques also seem to be an outpost of the earlier hunters; their DNA carries different motifs than that of the surrounding Europeans.

Japan was populated by ancient Koreans and, earlier, by a mysterious people called the Jomon, known only by their pottery and other archaeological remains. Where did they come from? To figure that out, geneticist Michael Hammer of the University of Arizona looked at the Y chromosome. Surprisingly, the closest match to the Jomon variant lies in Tibet. How could an isolated mountain tribe thousands of miles from the sea be related to the first Japanese? The Tibetans and the Jomon might descend from a common tribe that lived in central Asia, where the Jomon-Tibetan motif is now found only rarely, superseded, perhaps, by the ceaseless mixing of people. But it might also be that migrants from

Tibet crossed Asia and entered Japan on an ice bridge 12,000 to 22,000 years ago.

Even individuals can sometimes trace their heritage. (See box, Roots, DNA Style.) Matthew George, a geneticist at Howard University, is analyzing the DNA from bones found in the African Burial Ground in Wall Street's Foley Square. Since lab contamination is always a danger, he says, "we test our own mitochondrial DNA." He recalls that an African American colleague had DNA that was closely related to people in Benin. "She started dancing around saying, 'Oh, I'm from Benin, I'm from Benin.' I said, 'No, you're from Plains, Georgia. But, yes, your mitochondrial DNA comes from Benin.'"

With the promise of genealogy comes the danger of bigotry. Genetic classification could "concretize the racist assumptions already out there in the scientific milieu," warns University of Maryland anthropology and biology professor Fatimah Jackson. "This isn't an idle fear I have."

Others share her uneasiness. Ashkenazi Jews are much more likely than other groups to have a mutation that causes breast and ovarian cancer. New York magazine recently called this the "Jewish gene," even though non-Jews can also carry it. In the shadow of the Holocaust, some Jews worry about being stigmatized as genetically inferior.

So do African Americans. "Medical literature is replete with black-white distinctions," says Jackson, and many of them are based on bad science. "You realize they sampled 12 black men in Chicago, who are supposed to stand for all African Americans. Science begins with the collection of the sample and the definition of the group to be studied."

The impact of what Jackson calls "lazy genetics" can be devastating. "With anemia," she recalls, "physicians were being told, 'When you see low hemoglobin levels in a black child, that's not anemia, it's just genetic and you don't need to treat. But the same level in a white child needs treatment.' So they disenfranchised all these people by geneticizing what might have been environmental."

Specific problems such as this arise from a general set of assumptions about race. Biology textbooks used to show the ascent of man, leading from apes through Africans and Asians and culminating with Europeans. These racist hierarchies were justified in part by evolutionary theory. Two million years ago, various hominid ancestors of modern humans migrated out of Africa. Neanderthals settled in Europe--and some scientists argued that Europeans descend from Neanderthals, Asians from

other hominids such as Peking Man or Java Man, and Africans from still other sources. Genetics has helped demolish this "multiregional" theory.

Mitochondrial DNA indicates that all living humans descend from one maternal source?christened Mitochondrial Eve?who lived in Africa between 100,000 and 200,000 years ago. Similarly, the Y chromosome shows that all men have a common ancestor, Y-chromosome Adam, who lived at the same time. (Actually, both analyses indicate that modern humans descend from a small founding population of about 5000 men and an equal number of women.) The time estimates are based on assumptions on how frequently genetic mutations occur. The mutation clocks of mitochondrial DNA and the Y chromosome tick at different speeds, so the fact that they both indicate humans emerged at the same historical moment makes this evidence much more convincing.

Did modern humans coming out of Africa completely replace Neanderthals and the other earlier hominids?or did they interbreed with them? This year, Stoneking and researchers in Germany compared the mitochondrial DNA of modern humans to that of a Neanderthal skeleton between 30,000 and 100,000 years old. The conclusion: Neanderthals contributed nothing to human maternal ancestry.

But, says Svante Paabo, who led the Neanderthal project, the question of whether humans mated with other hominids, such as those in Asia, is still open. "The ultimate answer will be to look at 100 or more loci in the genome," he says. "If it all comes from Africa, then that would prove" humans from Africa colonized the globe, replacing their older hominid cousins. But, he says, "I find it hard to believe that there would have been absolutely no interbreeding, that it would be such a simple story."

Indeed, the Y chromosome has begun to tell a more complicated tale. "We found that the oldest branches in the Y chromosome tree trace to Africa," explains Hammer. "But an intermediate-length branch seems to originate in Asia, and that one led to a newer branch in Africa." In fact, says Hammer, "the majority of the Y chromosomes in Africa seem to be derived from one that may have come from an Asian source." Hammer thinks that after the initial human diaspora out of Africa, there was a reverse migration back into Africa between 10,000 and 50,000 years ago.

This doesn't prove Homo Sapiens bred with other hominids: Hammer's Asian Y chromosome could have arisen by mutation, not by interbreeding. But if some breeding with older hominids is proven, might that rekindle the old racist genealogies? Hammer doesn't think so. "Each trait is floating around out there in geographical space," he says. In other words, every



person's DNA is a mosaic of segments that originated at various times and in different places.

That helps explain a fundamental finding: Genetic variation within any race is much greater than between races. "If you take even a small camp of Pygmies," says L. Luca Cavalli-Sforza, a pioneer of genetic anthropology, "they are extremely different for all the genetic markers we look at." Indeed, they show almost all the genetic variation catalogued in the world.

Racial hierarchies are cultural, not scientific. While every group has genetic characteristics—and sometimes flaws—that are more common than in other groups, not everyone in the group will share them. The Afrikaners, much more than South Africa's other ethnic groups, are prone to porphyria variegata, the blood disorder depicted in the film *The Madness of King George*. It turns the urine purple and can incite temporary insanity. Almost all the South African cases of this disease can be traced to a single Dutch couple who married in Capetown in 1688. Being an Afrikaner is not a risk factor; being a descendant of this couple is.

Not only is race or ethnicity a poor predictor of most genetic traits, it is very hard to define. Many people think they can easily tell an Asian from a European, but, says Paabo, "If we start walking east from Europe, when do we start saying people are Asian? Or if we walk up the Nile Valley, when do we say people are African? There are no sharp distinctions."

Cavalli-Sforza has probably spent more time trying to classify human groups by genetic analysis than anyone else. In his massive book *The History and Geography of Human Genes*, he groups people into geographic and evolutionary clusters—but, he writes, "At no level can clusters be identified with races." Indeed, "minor changes in the genes or methods used shift some populations from one cluster to the other."

Geneticist Steve Jones makes this point by looking at blood. "We would have a very different view of human race if we diagnosed it from blood groups, with an unlikely alliance between the Armenians and the Nigerians, who could jointly despise the...people of Australia and Peru," who generally lack type-B blood, Jones writes in *The Language of Genes*. "When gene geography is used to look at overall patterns of variation," he writes, "color does not say much about what lies under the skin."

Not only is our concept of race arbitrary, but it is based on a relatively insignificant difference between people. Skin pigment, eye shape, and hair type are all determined by genes. Indeed, as the human

genome is mapped, geneticists might be able to reconstruct what mummies or other ancient people looked like. But the physical "stereotypes" of race, writes Cavalli-Sforza, "reflect superficial differences." For example, light skin color is needed in northern climates for the sun's ultra- violet light to penetrate into the body and transform vitamin D into a usable form. This mutation may well have arisen at different times, in different ancestral groups, on different points along the DNA. That's true for cystic fibrosis, which occurs almost exclusively in people of European descent but is caused by several different mutations.

In other words, "white people" do not share a common genetic heritage; instead, they come from different lineages that migrated from Africa and Asia. Such mixing is true for every race. "All living humans go back to one common ancestor in Africa," explains Paabo. "But if you look at any history subsequent to that," then every group is a blend of shallower pedigrees. So, he says, "I might be closer in my DNA to an African than to another European in the street." Genetics, he concludes, "should be the last nail in the coffin for racism."

That's the utopian view. But there are still scientists who claim that inferior genes plague certain races. J. Phillip Rushton, a professor of psychology at Canada's University of Western Ontario, publishes books and articles claiming that "Negroids" have, on average, smaller brains, lower intelligence, more "aggressiveness," and less "sexual restraint" than "Caucasoids" or "Mongoloids."

Rushton's views are on the extreme fringe, but even in mainstream genetics, largely discredited concepts of race persist. Scientific articles constantly speak of "admixture" between races, which implies a pure and static standard for each race. "Where did these standards come from?" asks Jackson. "We've taken a 19th-century view of racial variation and plugged in 20th-century technology." Indeed, the whole notion of racial standards?of a pure Caucasian or a pure Negro?is exactly what modern genetics undermines. But, says Jackson, "the philosophy hasn't caught up with the technology."

Over time, "genetics will help beat down racist arguments," says Eric Lander, a world-renowned geneticist at M.I.T. "But they will need to be beaten down, because they will keep coming up."

Research assistance: Ebony-Anne Smith, Dennis Lim, Mina Seetharaman  
| 2952|2002-07-08 13:50:36|ptah\_seker\_ausar777|Fwd: The Book of Auset (Isis)|

--- In kemetsoul society@y..., pta h\_seker\_ausar777 wrote:  
Hotep to the Black Fam,

In the biblical

book of Esther, the writer expounds on the so-called Jewish festival known as the Purim, which is commemorative of the so-called Jewish preservation in Persia. It is celebrated on the 14th and 15th of the so-called Jewish month of Adar. Of course, the center of attention is Esther, who, in the 2nd chapter, is spoken of as a Virgin, presented by her cousin Mordecai, to marry the Persian King Ahasueras.

Along with her Seven Maidens, Esther, also called Hadassah, was taken in by the King. For twelve months she was bound to purification; six months with oil of myrrh and six with sweet odours. It was in the 10th month in the 7th year of the reign of King Ahasueras when he took Esther into royalty as his Betrothed Virgin. The tenth month in the so-called Jewish calendar is Tobeth.

Now, the whole story is purely Kemetic in origin, deriving from the Lunar-Solar Theology of the Cushites. However, some pro-Babylonian scholars will have us believe that it derived from the story surrounding the Sumerian-Babylonian Goddess Ishtar. But, no such thing! Ishtar is none other than a copy of, the equivalent of Auset, known to the Greeks (Freeks) as Isis, who's older rendition is Hathor, and Hes-Ta-urt. One of Auset's attributes is being a Virgin, hence Esther the Virgin, as is also Ishtar. In the Kemetic language, Shtar means the Betrothed; hence Esther having married King Ahasueras, and the root of the name of Ishtar.

The 14th and 15th days stem from the Lunar and Solar months, the former having twenty-eight days, while the latter has thirty, on the average. The 14th represents the day when the Moon in the Lunar calendar has reached its highest peak in the middle of the month, before it starts to descend over the next fourteen days. This also explains why Ausar, known to the Greeks as Osiris was hacked or cut into fourteen pieces by the evil God Set, the proto-type of the biblical Satan, also known as El-Shaytan. It was Auset who helped bring Ausar back to life after she found all but Ausar's Penis, which we all know, is the other half of the creation process.

In the Lunar Month, the Moon goes through Four Phases of Seven Days apiece; hence the Seven Maidens of Esther, and the 7th year of the reign of King Ahasueras when he wedded Esther. It has Ten Months of a total of two hundred and eighty days, the period the Womb-Of-Man goes through trials and travails during pregnancy. Thus, it was in the 10th month when Ahasueras took in Esther to be his wife. And the Tenth Month of Tobeth is the equivalent of a part of December and January; which was when the Virgin Goddess Auset gave birth to Heru, the proto-types of Mary and Jesus.  
--- End forwarded message ---

| 2953|2002-07-08 13:54:26|ptah\_seker\_ausar777|Fwd: The Book of Auset (Isis) II|

--- In kemetsoul society@y..., ptah\_seker\_ausar777 wrote:  
Hotep to the Black Fam,

There are actually two months name Adar, which are the 12th and 13th months in the so-called Jewish calendar. The first one corresponds with parts of February and March, while the second corresponds with parts of March and April. This time frame is when the Holiday (Helluva Day) Easter is celebrated in the Christian World. The name Easter is nothing but a corruption of the Kemetic Goddess Hes-Ta-urt, who, was known to the Phoenicians as Ashtoreth, to the Arabians as Athr, to the Hebrews as Ashera, to the Scandanavians as Oestre, and even bottoms the name of King Authur and the Knights of the Round Table, in the Stellar Theology of the Cushites of Kemet.

According to the Bible Dictionary, Esther signifies Star, which is none other than the Star of Auset. It is the Indicator of the Flooding of the Nile River, which led to the commencement of the Kemetic New Year. In the Kemetic language, it is called Sept or Septit. Ahasueras signifies Prince, which is synonymous with King, who is none other than Ausar, the King of the Dead or Underworld of Amenta. With the Kemetic prefix Aah, added to Ausar-Osiris, we arrive at the name of King Ah(asueras), the husband of Esther, sure as the Goddess Auset was the consort of Ausar.

P.E.A.C.E. Progress Everytime

Afruikans Cultivate Enlightenment!

--- End forwarded message ---

| 2954|2002-07-08 14:16:17|a.manansala@attbi.com|Re: What DNA Says About Human Ancestryand Bigotry|

- > an older article.
- > and Hammer's theories really need more work.
- > at any rate, I saw our old friend Rushton

Most of theories need work.

I find rather amusing the idea that genetics will be used to "beat down" racism. Of the various branches of study formerly used to propagate racism, genetics is still one of the strongholds along with IQ-related sociology/sociobiology.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2955|2002-07-08 14:24:06|a.manansala@attbi.com|Re: West African Seamanship Question|

- > For as long as I can remember, I've been hearing that West Africans
- > didn't make it along the coast to North Africa/Europe, because:
- >
- > 1) prevailing winds and currents didn't permit them to sail north
- > (how about peddling?)
- >
- > 2) Sails etc. to allow them to navigate against the wind prevented
- > them from sailing north.
- >

This type of argument is used by Eurocentric scholarship as needed. Of course, it has always been possible to sail against prevailing winds.

For example, the monsoons were used for back-and-forth trade in the Indian Ocean long before ships before ships were able to tack against the wind.

The major ways are:

- \* Use seasonal contrary winds
- \* Row or paddle during doldrums
- \* Beat against the wind using tacking or shunting techniques

\* Accidental voyages involving storm drifts

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2956|2002-07-08 14:43:49|Mace Windu|Re: What DNA Says About Human...|  
Yeah.

LOL

Many of these fields try to go from  
Nazi to Rabbi over night. Look at anthropology,  
which now declares itself the bastion of racial  
tolerance---only a century ago it proudly displayed  
a short-statured African as a type of "ape" at the  
Bronx zoo and just sixty years ago was heralded  
by Hitler as a wonder science.

One of my old white undergrad anthro teachers  
exemplified how far anthro has to go by in one  
instance declaring race a moot issue, and in the  
next attacking the African-centered movement with  
venom and declaring how Egyptians were not black  
but looked just like him---with black skin. :)

With founders like Haeckel, genetics has a long  
way to go before it declares itself free of racial  
bias.

I use the info where I can, sift through it for accuracy  
and let them have their delusions of grandeur...

DG

-----

Paul Manansala said:

> > an older article.  
> > and Hammer's theories really need more work.  
> > at any rate, I saw our old friend Rushton  
>  
> Most of theories need work.  
>  
> I find rather amusing the idea that genetics will be used  
> to "beat down" racism. Of the various branches of study  
> formerly used to propagate racism, genetics is still one

> of the strongholds along with IQ-related sociology/sociobiology.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

| 2957|2002-07-08 15:34:05|Derrick, Alexander|Re: What DNA Says About Human...|

Is DNA testing something that is open to the public for genealogical usages?How expensive and time consuming is the process?

Is there a possible scenario were someone can have mtDNA and y-chromosome from one population but have physical features of another populate. This scenario would probably occur via free intermixing of two populations.

I ask this question because there seems to be considerable amounts of intermixing in NE Africa, and genetics studies are already trying to claim that the ancient Nubians are only 22% - 50% Negro. I am sure the ancient Egyptian population might be even more mixed. But a genetic studywould not yield theappropriate results in this situation.

Is this a possible scenario:

---

X = African

Y= African

X = Non\_African

Y = Non\_African

XY(male2) + XX(female0) = XY (male1)

XX(female2) + XY(male1) = XY (male2)

---

Could XY(male2) retain african features but not be of immediate African origins?

A Derrick

Can history teach us anything?

| 2958|2002-07-08 19:19:02|Bruno Matt|Re: What DNA Says About Human...|

Very possible. But I suspect that in many cases when two groups meet, especially when a conquering is involved, the Y from one group would dominate, as wouldthe mtDNA from the other.

**"Derrick, Alexander"** wrote:

Is DNA testing something that is open to the public for genealogical usages?How expensive and time consuming is the process?

Is there a possible scenario were someone can have mtDNA and y-chromosome from one population but have physical features of another populate. This scenario would probably occur via free intermixing of two populations.

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ancient Nubians are only 22% - 50% Negro. I am sure the ancient Egyptian population might be even more mixed. But a genetic study would not yield the appropriate results in this situation.

Is this a possible scenario:

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**X** = African

**Y** = African

**X** = Non\_African

**Y** = Non\_African

**XY**(male2) + **XX**(female0) = **XY** (male1)

**XX**(female2) + **XY**(male1) = **XY** (male2)

---

Could **XY**(male2) retain african features but not be of immediate African origins?

A Derrick

Can history teach us anything?

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## Do You Yahoo!?

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| 2959|2002-07-08 20:35:48|Manu Ampim|Egypt reclaims stolen antiquities|

Ta-Seti Members,

There is an ongoing international repatriation movement to return stolen artifacts. This international effort is mainly focused on European, North American, and Australian museums returning the sacred artifacts of various indigenous people that have been looted by individuals and institutions in these nations. This widespread looting took place mainly during the many destructive campaigns of European colonial plunder in the 19th and 20th centuries. The repatriation movement is more focused on public museums returning stolen goods than with individuals. We have also seen posts on this forum of the Ethiopian and Sudanese governments fighting with European countries for the return of their artifacts. Even the Greek government is engaged in a legal battle with the British Museum to get its Elgin Marbles returned. Most public collections were created by museums receiving "gifts" from private donors or purchasing smuggled items from antiquity collectors and dealers. Other artifacts were found and kept during museum and university field excavations.

The public museum in Europe and North America is thus rooted in cultural theft. The many "ethnographic," "near Eastern," "African and Oceanic," and "Native American" galleries are organized around the looting of the cultural artifacts from various regions. Most of these museums conveniently use one law or another, and even the absence of laws preventing the removal or purchase of artifacts, to avoid returning the artifacts. The museum business is big business and thus most Western governments have no interest in



correcting the appalling practices of the past. Although, many people have a high regard for the Western public museum, many indigenous people around the world see nothing honorable about this institution. [I first became aware of the international repatriation movement some years ago through the quarterly magazine, Cultural Survival]

<http://www.culturalsurvival.org/home/index.cfm>

As for ancient Egyptian artifacts, I have conducted research at museum collections throughout eleven countries in Western Europe and in cities across the U.S. and Canada, and it is absolutely shameful how the various museum officials blatantly disrespect the human remains of our African ancestors. Most mummies are half-clothed or fully naked, and it is not uncommon to see prominent displays of severed body parts such as hands, limbs, and heads. I have often asked myself if these so-called "professional" museum officials have any humanity, spirituality, or basic respect for other people and their heritage? We should ask ourselves a basic question, is there anything sacred to these museum officials, or is it that they will do almost \*anything\* in the name of "science" and "preserving world cultures."

While there are people who will blindly defend the shameful practices of museums that openly display the human remains of African ancestors (regardless of their condition), these same people will never consider why this type of disrespect is not practiced on white presidents and high ranking officials, such as those buried at Arlington National Cemetery in Washington, DC.

Manu Ampim

For more information on ancient Egyptian museums, see:

[http://www.geocities.com/M\\_Ampim/Vanishing/Part\\_III.html](http://www.geocities.com/M_Ampim/Vanishing/Part_III.html)

---

Djehuti Sundaka forwarded the following article:

> [http://news.bbc.co.uk/1/hi/english/entertainment/arts/newsid\\_2115000/2115607.stm](http://news.bbc.co.uk/1/hi/english/entertainment/arts/newsid_2115000/2115607.stm)

>

> Egypt reclaims stolen antiquities

>

>

> Zahi Hawass accompanied the relic

>

> The first piece of a collection of antiquities

>

> smuggled from Egypt disguised as cheap

>

> souvenirs has been returned to its origins.

>

>

> A 4,400-year-old painted tomb fragment was

>

> handed over to Egyptian officials following the

>

> trial of Frederick Schultz, who was jailed for

>

> nearly three years in June for selling stolen

>

> goods.

>

>

> Schultz sold treasures

>

> including a \$1.2m

>

> (816,000) bust of a

>

> pharaoh that had been

>  
smuggled out of Egypt  
>  
disguised as a cheap  
>  
souvenir by convicted  
>  
UK dealer Jonathan  
>  
Tokeley-Parry.  
>  
>  
The tomb fragment - handed over to Zahi  
>  
Hawass, secretary general of Egypt's Supreme  
>  
Council for Antiquities - is the first of the  
>  
pieces from the high-profile case to be  
>  
returned.  
>  
>  
Egypt's authorities are determined that the  
>  
head of a statue of the Pharaoh Amenhotop III  
>  
and a bronze statue of the falcon-headed  
>  
deity Horus will come back to its homeland.  
>  
>  
"No matter how  
>  
significant or  
>  
insignificant a relic is,  
>  
we will have lawyers  
>  
everywhere to return  
>  
our antiquities," said  
>  
Mr Hawass.  
>  
>  
But there is a delay as  
>  
all of the historic  
>  
objects must be  
>  
examined by  
>  
antiquities authorities

>  
to prove they are  
>  
registered in Egypt.  
>  
>  
Tokeley-Parry had smuggled the piece out of  
>  
Egypt by dipping it in plastic and painting it  
>  
black to make it look like a holiday memento.  
>  
>  
He passed it on to Schultz, a gallery owner  
>  
and a former president of the American  
>  
Association of Dealers in Ancient Art, who then  
>  
sold it to a London-based collector.  
>  
>  
The men told potential clients that the objects  
>  
were part of the fictitious Thomas Alcock  
>  
Collection, which was gathered by a UK family  
>  
in the 1920s.  
>  
>  
Tokeley-Parry had spent three years in a UK  
>  
jail from 1997 for smuggling, and gave  
>  
evidence against his former collaborator  
>  
Schultz at his trial.  
>  
>  
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>  
>  
| 2960|2002-07-09 07:55:10|cristofori whitakara|Re: What DNA Says About Human...|

check atavism and check the story about Napoleon's sister also who had a black child.

**Bruno Matt** wrote:

Very possible. But I suspect that in many cases when two groups meet, especially when a conquering is involved, the Y from one group would dominate, as would the mtDNA from the other.

**"Derrick, Alexander"** wrote:

Is DNA testing something that is open to the public for genealogical usages? How expensive and time consuming is the process?

Is there a possible scenario where someone can have mtDNA and y-chromosome from one population but have physical features of another population. This scenario would probably occur via free intermixing of two populations.

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Is this a possible scenario:

---

**X** = African  
**Y** = African

**X** = Non\_African  
**Y** = Non\_African

**XY**(male2) + **XX**(female0) = **XY** (male1)

**XX**(female2) + **XY**(male1) = **XY** (male2)

---

Could **XY**(male2) retain African features but not be of immediate African origins?

A Derrick  
Can history teach us anything?

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| 2961|2002-07-09 08:38:47|cristofori whitakara|Re: African Martial Arts (Was: Re: Egypt and Yoga)|

also check for beni hassan where u can find inscribed on walls difffferent martial positions, stick fighters, and wrestlers

*Alex van Deelen* wrote:

Message: 25  
Date: Thu, 04 Jul 2002 02:25:59 -0000  
From: "mansu\_musa"  
Subject: Re: Egypt and Yoga

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 23  
> Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)  
> From: anu\_being  
> Subject: RE: Egypt and Yoga  
>

>does anybody know a book written about african martial  
arts. i know  
>this is usually considered a asian thing but from what i  
read there  
>is quite a bite of martial arts on the african continent.  
i know

>there is capiera which originated in angola. there is also  
kalinda a  
>type of stick fighting they perdom in the dominican  
republic.  
>anybody know

I've only come across some martial arts:

- Zulu martial techniques and dances (which are effectively Kata)
- Zulu stick fighting  
[http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat\\_info4.asp](http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat_info4.asp)
- East African stick fighting
- various forms of wrestling, both in West Africa and Nubia
- Capoeira, of which there are several styles, and some of which are very effective for self-defense, including an original Angolan style
- African-American martial arts, like Kupigana Ngumi ([http://www.blackgoldheru.com/ma'at\\_akhw.html](http://www.blackgoldheru.com/ma'at_akhw.html)), Kiungo Cha Mkono (<http://www.msii-online.com/african.htm>), Mshindi Vita Saana (<http://www.africavillage.com/lib/africavillage/VS-Introduction.htm>)

That's what I've come up with,

Alex

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### **Do You Yahoo!?**

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| 2962|2002-07-09 09:39:01|Alex van Deelen|Re: Digest Number 445|

Message: 11

Date: Sun, 07 Jul 2002 23:01:26 -0500

From: Clyde Winters <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

Subject: Re: West African Seamanship Question

Dear prof. Winters,

Thank you for an expansive and interesting post on the subject.

> These West African sailors sailed great distances in their  
> canoes. Las Casas a friend of Columbus informs us that when he  
> and Columbus stopped at the Cape Verde Islands en route to the  
> West Indies in 1498, he was notified by the Cape Verdeans that  
> West Africans carrying merchandise had been sighted sailing  
> toward America (John B. Thacher,,  
> (1903-1904) 3 Vols.). Las Casas wrote that:  
> " Certain principal inhabitants of the island of Santiago comes  
> to see them and they say that to the southwest of the Island of  
> Huego which is one of the Cape Verdes distance 12 leagues from  
> this, may be seen and island...and that canoes had been found  
> which start from the coast of Guinea and navigate to the west  
> with merchandise" (Thacher, Vol.2, p.379).  
> This indicates that African sailors had sailed over 500 miles  
> across the Atlantic without the use of sails.

> This was not the last time that Columbus heard stories about  
> African merchants sailing their canoes great distance. At  
> Hispaniola, Las Casas reported that African merchants were  
> regularly trading with the Caribbeans he wrote that:  
> [Columbus] thought to investigate the report of the Indians  
> of this Espanola who said that there had come to Espanola  
> who said that there had come from the south and southeast a  
> black people who have the tops of their spears made of a  
> metal they call 'quanin'...." ( Thacher, Vol.2, p.380).  
>  
> The evidence provided by Las Casas indicates that Africans in  
> their canoes not only made their way to the Cape Verde Islands  
> they also went over 1500 miles and made their way to the  
> Americas. It also makes it clear that African sailors did not  
> have to have sails to make their way to Mexico in the Fifteenth  
> century as assumed by many people.  
> Moreover, if African sailors made it to the West Indies, if they had  
> wanted to travel to North Africa by sea this would not have been a hard

task

>given the level of seamanship in Africa when the Europeans arrived in  
>Africa.

Unfortunately I don't know as much about sailing techniques as I should (even growing up at the edge of a fishing village like Scheveningen), but is there ample evidence that they made it back, like introducing African foodstuffs into the Americas, and taking Indian foodstuffs back with them, for instance.

I think this is a very interesting subject.

I think that Thor Heyerdahl, whatever his faults, also once and for all demonstrated that at least the voyage from Egypt to South America is possible.

What I wouldn't want to think about is getting caught in a big storm out in the Atlantic with 30 foot waves, stuck in a canoe. Or perhaps those papyrus ships were harder to break up? I guess once you don't have to worry about that, the sky's the limit?

Alex

| 2963|2002-07-09 09:41:23|Alex van Deelen|Re: Digest Number 446|

Message: 10

Date: Mon, 08 Jul 2002 21:24:04 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: Re: West African Seamanship Question

>> For as long as I can remember, I've been hearing that West Africans  
>> didn't make it along the coast to North Africa/Europe, because:

>>

>> 1) prevailing winds and currents didn't permit them to sail north

>> (how about peddling?)

>>

>> 2) Sails etc. to allow them to navigate against the wind prevented

>> them from sailing north.

>>

>

> This type of argument is used by Eurocentric scholarship

> as needed. Of course, it has always been possible to sail

> against prevailing winds.

>

> For example, the monsoons were used for back-and-forth

> trade in the Indian Ocean long before ships before ships

> were able to tack against the wind.

>



- > The major ways are:
- >
- > \* Use seasonal contrary winds
- > \* Row or paddle during doldrums
- > \* Beat against the wind using tacking or shunting techniques
- > \* Accidental voyages involving storm drifts

Which beggars the question: was there a regular sea travel (and trade) between say an empire like Mande or Ashante and the kingdoms of medieval or renaissance Europe?

By the way, do you remember the story some years ago of two African fishermen (presumably using traditional boats) ending up in Brazil?

The other question then would be, is it known that it is possible to make it back the other way (2000 miles?) without sails, etc?

Alex

| 2964|2002-07-09 12:10:05|Djehuti Sundaka|US museum agrees mummy's return|  
[http://news.bbc.co.uk/hi/english/world/americas/newsid\\_2117000/2117093.stm](http://news.bbc.co.uk/hi/english/world/americas/newsid_2117000/2117093.stm)

Tuesday, 9 July, 2002, 08:54 GMT 09:54 UK  
US museum agrees mummy's return

A museum in the United States has agreed to return what is thought to be the mummy of the Pharaoh, Rameses I, nearly 150 years after it was taken from Egypt.

Its whereabouts only came to light after the Egyptian authorities set up a bureau to track stolen relics.

The mummy which is more than 2,000 years old was stolen from Egypt in 1859, at a time when trade in antiquities from the region was rife.

It eventually ended up in a university museum in Atlanta, Georgia, which has now agreed after months of negotiations to hand it back.

Egypt has threatened to suspend scientific cooperation with other American museums unless

all stolen relics are returned.

From the newsroom of the BBC World Service

| 2965|2002-07-09 12:12:01|Djehuti Sundaka|God Amon's beekeepers supervisor tomb unearthed

|

<http://www.uk.sis.gov.eg/online/html7/o090722g.htm>

July 09, 2002

God Amon's beekeepers supervisor tomb unearthed

"A Supreme Council of Antiquities (SCA) mission

unearthed a

Modern Kingdom (15 century B.C.) tomb that belongs to

Epi, the

beekeepers supervisor in god Amon's house," said SCA

Secretary

General Zahi Hawas.

"This important find was made during the removal of  
sands

south of the funerary temple of Queen Khoutet, mother of  
King

Bibi II, the third King of the 6th Dynasty," said Hawas.

He added that the tomb is built of mud bricks,

noting the mission

also unearthed the remains of the northern wall of a

gallery that

contains dilapidated scenery including a table of

offerings in the

middle.

Another part from the western wall of this gallery

depicting Epi

and his wife Sakhnet sitting on the left and right with

a table of

offerings in the middle was also found.

The piece of wall shows Sakhnet laying her left

hand on her

husband's shoulder while smelling the lotus flower. Her

husband

was depicted holding a scepter to indicate his senior

post.

| 2966|2002-07-09 12:38:08|a.manansala@attbi.com|"Dark Mother"|

An interesting book written by...an American of  
Sicilian descent!

<http://www.darkmother.net/excerpt.html>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2967|2002-07-09 12:45:38|Derrick, Alexander|Re: Egypt reclaims stolen antiquities|  
Prof. Ampim, very appropriate thoughts and comments.

I think we all need to ask ourselves what kind of spiritual and morally degenerate culture we are living in,  
and propitiating.

Can egyptology and archeology be more than a simple profession of tomb raiding, vandalizing, and  
desecration of humanity's forbearers? Or a continuation and reunification with the circle of life,  
and fountain of self knowledge and courage for the young and old.

Museum culture needs to be taken to task. The cultural value and spiritual strength of some societies have  
been completely exhumed, "restored," degraded and removed from the rightful homes in the name of  
imperialism, colonialism, expansionism, and materialist sciences.

Hopefully the trend of repatriation will start money flowing in the appropriate directions.

Peace and health.

Alex Derrick

-----Original Message-----

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**Sent:** Monday, July 08, 2002 8:50 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** [Ta\_Seti] Egypt reclaims stolen antiquities

<http://www.culturalsurvival.org/home/index.cfm>

| 2968|2002-07-09 13:04:58|Clyde Winters|Re: West African Seamanship Question|

At 03:57 AM 7/8/02 -0000, mansu\_musa wrote:

> <> wrote:

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> Service.

>

> the nubians even to this day around aswan still build papyrus reed

> boats, which they fish with. before the naquada period there is some

> cave art of nubians with papyrus reed boats.

> don't forget swahili traders also built their own kind of boats

> caled motepes which weighed tons and had oars. they were strong

> enough to have a girrafe all the way to china during i believe the

> tang dynasty.

>

>

Hi

These are good points. The Swahili did sail the Indian ocean, as did the Ethiopians and Puntites. The giraffe was taken to China by Zhang Ho, not the Swahili.

C.A. Winters

| 2969|2002-07-09 14:08:31|mansu\_musa|African Martial Arts (Was: Re: Egypt and Yoga)|

--- In Ta\_Seti@y..., cristofori whitakara

wrote:

>

> also check for beni hassan where u can find inscribed on walls

difffferent martial positions, stick fighters, and wrestlers

> Alex van Deelen wrote:

> Message: 25

> Date: Thu, 04 Jul 2002 02:25:59 -0000

> From: "mansu\_musa"

> Subject: Re: Egypt and Yoga

>

> --- In Ta\_Seti@y..., "Alex van Deelen" wrote:

>> Message: 23

>> Date: Wed, 19 Jun 2002 04:56:08 -0700 (PDT)

>> From: anu\_being

>> Subject: RE: Egypt and Yoga

>>

>>does anybody know a book written about african martial arts. i know

>>this is usually considered a asian thing but from what i read there

>>is quite a bite of martial arts on the african continent. i know

>>there is capiera which originated in angola. there is also kalinda

a

>>type of stick fighting they perdom in the dominican republic.

>>anybody know

>

> I've only come across some martial arts:

>

> - Zulu martial techniques and dances (which are effectively Kata)

> - Zulu stick fighting

>

[http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat\\_info](http://www.banffcentre.ab.ca/theatre/programs/drama/combat/combat_info)

4.asp

>

> - East African stick fighting

> - various forms of wrestling, both in West Africa and Nubia

> - Capoeira, of which there are several styles, and some of which

> are very effective for self-defense, including an original

Angolan style

> - African-American martial arts, like Kupigana Ngumi

> ([http://www.blackgoldheru.com/ma'at\\_akhw.html](http://www.blackgoldheru.com/ma'at_akhw.html)), Kiungo Cha

> Mkono (<http://www.msii-online.com/african.htm>), Mshindi Vita Saana

> (<http://www.africavillage.com/lib/africavillage/VS->

Introduction.htm)

>

> That's what I've come up with,

>

> Alex

>

>

>

>

>

>

>

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>

>

>

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Service.

>

do you know where i can get a picture of beni hassan i been looking  
on the net,but i can't get a picture. please help me get a picture of  
beni hassan

>

>

> -----

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| 2970|2002-07-09 14:15:25|mansu\_musa|Re: West African Seamanship Question|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> At 03:57 AM 7/8/02 -0000, mansu\_musa wrote:

> > <> wrote:

>

> > > > Your use of Yahoo! Groups is subject to the Yahoo! Terms of

> > Service.

> >

> > the nubians even to this day around aswan still build papyrus

reed

> > boats, which they fish with. before the naquada period there is

some

> > cave art of nubians with papyrus reed boats.

> > don't forget swahili traders also built their own kind of boats

> > caled motepes which weighed tons and had oars. they were strong

> > enough to have a giraffe all the way to china during i believe3

the

> > tang dynasty.

> >

> >

> Hi

> These are good points. The Swahili did sail the Indian ocean, as

did the

> Ethiopians and Puntites. The giraffe was taken to China by Zhang

Ho, not

> the Swahili.

>

> C.A. Winters

you mention the ethiopians and the punites sailed the ocean to. i have never heard of this, but do you have ictures or proof of this. pliny the elder a roman writer wrote in his book about egyptains sailing to india to trade. please show me proof of this.

| 2971|2002-07-09 16:46:19|Mickel Hendrix|Re: Rashidi's Claims| Hotep,

The time period does not matter, if the crania of both periods is basically the same, hence the reason why so-called anthropological authorities refer to those of both periods as Australoid, Negrito, Eurafrian. So yes, the scholars are speaking about the Sumerians Proper and the aboriginal inhabitants of what became known as Sumer. That was the whole issue from the start. In addition, there has always been the argument that the cultural complex of the aboriginal

Babylonians and the Sumerians Proper showed no distinct difference, as though the latter was just a continuation of the former, which is some scholars hold the position that the Sumerians Proper had always been in Babylonia from the start. As for the so-called Africoid features in Sumerian art, I've gotten a hold of a number of portraits that reveal morphologies that can be compared to those of "black" people. The ones that are commonly shown to the public via magazines, journals and books are shown for a reason, which is to deceive the unsuspected viewers into thinking the Sumerians Proper were anything other than Afruikan or black. The following is a statement by Grafton Eliot Smith, who was a well-respected anatomist during the late nineteenth-early twentieth century:

"Very divergent opinions were expressed as to the racial affinities of these people. At the time (1911) when it was the fashion to pretend that the earliest inhabitants of Sumer came from the highlands of Turkestan, and were Turanian or Mongol in race, the writer (The Ancient Egyptians), arguing from the few portrait statues that had survived, expressed the opinion that the people were Mediterranean in race."

Now, just what are we to make of his observations, keeping in mind that the concocted term Mediterranean is just another code word for Afruikan or black? One thing's for sure, they were not Caucasians nor pale to light-skinned Orientals from the so-called Far East.

Lastly, there is mentioned in the tenth verse of the third chapter of the book of Zephaniah, who supposedly lived during the second half of the seventh century B.C., that the daughters of the dispersed shall be brought from beyond the rivers of Ethiopia. Here, we have an instance where the Bible refers to the land of Babylonia as Ethiopia, the Asiatic Ethiopia of the ancient Greeks. This is solidified by the third verse in the first chapter of Ezekial who tells us that he was one of the captives by the Chebar River in the land of the Chaldeans.

P.E.A.C.E. Progress...

--- Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

> Well time period matters \*alot\*  
> (in regards to your statement about  
> whether aboriginal or 4th millennium BC).  
> I am asking about 4th millennium BC, not  
> whom the first migrants to the region were.  
>  
> I'm not questioning whom the region  
> was first settled by. Western Asia was  
> the route out of Africa. The earliest evidence  
> of modern humans in the region like the Qafzeh  
> cave in Israel show definite Africoid phenotypes.  
> So I agree that the earliest migrants to the region  
> most probably were some type of Africoid.  
> Yet these early migrants are far removed from  
> the later cultures of Mesopotamia and the Levant.  
>  
> So my question still stands: are these  
> "Austic/Eurafrican" skulls related to Sumerian  
> culture---  
> as in the Mesopotamian state? Or are you  
> speaking of the earliest migrants into the region?  
>  
> If it is the former, why is the artwork from the  
> Sumerian state era so non-Africoid? Where are the  
> Africoid  
> types in the artwork? When you say the "Sumerians"  
> were black, are you referring to Sumer proper or to  
> some prior period in the same region?  
>  
> Thanks in advance for any information you send.  
>  
>  
> DG  
>  
>  
>

---

>  
> M. Hendrix said:  
>  
>> Hotep Brotha,  
>>  
>> It's the type of evidence that you've added in  
>> reference to the Afruikan origin of the Sumerians,  
>> whether aboriginal or fourth millennium B.C.



> > Sumerians, that basically raps up the whole issue  
> of  
> > their true origin. They were "black." But some of  
> our  
> > people just get it. However, nothing stays the  
> same.  
> > Change is law and is constant. And ain't it so  
> funny  
> > how the crania of the Sumerians have been referred  
> to  
> > as Australoid, Mediterranean, and Eurafrican?  
> Anything  
> > except "black."  
>  
> > P.E.A.C.E. Progress...  
>  
>

---

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| 2972|2002-07-09 17:21:22|Mickel Hendrix|Re: Egypt reclaims stolen antiquities|  
Hotep,

Brotha Ampim,

Your words are monumental. The Caucasian psyche is unrepairable at this point in time. And unfortunately the Earth is mourning because of such, what I call, anti-human, therefore anti-God behavior. It is apparent that money is their supreme lord, at the expense of the exploited, which isn't given an iota of a thought, because those who are being exploited are non-Caucasian. Therefore, the lack of respect for the culture or preservation of the culture of non-Caucasians or their way of life is tantamount to the destruction of civilization. While at the same time, the Caucasian psyche views itself as civilized.

P.E.A.C.E. Progress...

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

> Ta-Seti Members,  
>  
> There is an ongoing international repatriation  
> movement to return stolen artifacts. This  
> international effort is mainly focused on European,  
> North American, and Australian museums returning the  
> sacred artifacts of various indigenous people that  
> have been looted by individuals and institutions in  
> these nations. This widespread looting took place  
> mainly during the many destructive campaigns of  
> European colonial plunder in the 19th and 20th  
> centuries. The repatriation movement is more  
> focused on public museums returning stolen goods  
> than with individuals. We have also seen posts on  
> this forum of the Ethiopian and Sudanese governments  
> fighting with European countries for the return of  
> their artifacts. Even the Greek government is  
> engaged in a legal battle with the British Museum to  
> get its Elgin Marbles returned. Most public  
> collections were created by museums receiving  
> "gifts" from private donors or purchasing smuggled  
> items from antiquity collectors and dealers. Other  
> artifacts were found and kept during museum and  
> university field excavations.  
>  
> The public museum in Europe and North America is  
> thus rooted in cultural theft. The many  
> "ethnographic," "near Eastern," "African and  
> Oceanic," and "Native American" galleries are  
> organized around the looting of the cultural  
> artifacts from various regions. Most of these  
> museums conveniently use one law or another, and  
> even the absence of laws preventing the removal or  
> purchase of artifacts, to avoid returning the  
> artifacts. The museum business is big business and  
> thus most Western governments have no interest in  
> correcting the appalling practices of the past.  
> Although, many people have a high regard for the  
> Western public museum, many indigenous people around  
> the world see nothing honorable about this  
> institution.  
>  
>  
> [I first became aware of the international  
> repatriation movement some years ago through the  
> quarterly magazine, Cultural Survival]

> <http://www.culturalsurvival.org/home/index.cfm>

>

>

> As for ancient Egyptian artifacts, I have conducted  
> research at museum collections throughout eleven  
> countries in Western Europe and in cities across the  
> U.S. and Canada, and it is absolutely shameful how  
> the various museum officials blatantly disrespect  
> the human remains of our African ancestors. Most  
> mummies are half-clothed or fully naked, and it is  
> not uncommon to see prominent displays of severed  
> body parts such as hands, limbs, and heads. I have  
> often asked myself if these so-called  
> "professional" museum officials have any humanity,  
> spirituality, or basic respect for other people and  
> their heritage? We should ask ourselves a basic  
> question, is there anything sacred to these museum  
> officials, or is it that they will do almost  
> \*anything\* in the name of "science" and "preserving  
> world cultures."

>

> While there are people who will blindly defend the  
> shameful practices of museums that openly display  
> the human remains of African ancestors (regardless  
> of their condition), these same people will never  
> consider why this type of disrespect is not  
> practiced on white presidents and high ranking  
> officials, such as those buried at Arlington  
> National Cemetery in Washington, DC.

>

>

> Manu Ampim

>

> For more information on ancient Egyptian museums,  
> see:

>

[http://www.geocities.com/M\\_Ampim/Vanishing/Part\\_III.html](http://www.geocities.com/M_Ampim/Vanishing/Part_III.html)

>

>

>

>

>

-----

>  
>  
> Djehuti Sundaka forwarded the following article:  
>  
>  
>  
>  
>>  
>

[http://news.bbc.co.uk/hi/english/entertainment/arts/newsid\\_2115000/2115607.stm](http://news.bbc.co.uk/hi/english/entertainment/arts/newsid_2115000/2115607.stm)

>>  
>> Egypt reclaims stolen antiquities  
>>  
>> Zahi Hawass accompanied the relic  
>> The first piece of a collection of  
> antiquities  
>> smuggled from Egypt disguised as  
> cheap  
>> souvenirs has been returned to its  
> origins.  
>>  
>> A 4,400-year-old painted tomb  
> fragment was  
>> handed over to Egyptian officials  
> following the  
>> trial of Frederick Schultz, who was  
> jailed for  
>> nearly three years in June for  
> selling stolen  
>> goods.  
>>  
>> Schultz sold treasures  
>> including a \$1.2m  
>> (?816,000) bust of a  
>> pharaoh that had been  
>> smuggled out of Egypt  
>> disguised as a cheap  
>> souvenir by convicted  
>> UK dealer Jonathan  
>> Tokeley-Parry.  
>>  
>> The tomb fragment - handed over to  
> Zahi  
>> Hawass, secretary general of Egypt's  
> Supreme  
>> Council for Antiquities - is the

> first of the  
> > pieces from the high-profile case to  
> be  
> > returned.  
> >  
> > Egypt's authorities are determined  
> that the  
> > head of a statue of the Pharaoh  
> Amenhotop III  
> > and a bronze statue of the  
> falcon-headed  
> > deity Horus will come back to its  
> homeland.  
> >  
> > "No matter how  
> > significant or  
> > insignificant a relic is,  
> > we will have lawyers  
> > everywhere to return  
> > our antiquities," said  
> > Mr Hawass.  
> >  
> > But there is a delay as  
> > all of the historic  
> > objects must be  
> > examined by  
> > antiquities authorities  
> > to prove they are  
> > registered in Egypt.  
> >  
> > Tokeley-Parry had smuggled the piece  
> out of  
> > Egypt by dipping it in plastic and  
> painting it  
> > black to make it look like a holiday  
> memento.  
> >  
> > He passed it on to Schultz, a  
> gallery owner  
> > and a former president of the  
> American  
> > Association of Dealers in Ancient  
> Art, who then  
> > sold it to a London-based collector.  
> >  
> > The men told potential clients that

> the objects  
> > were part of the fictitious Thomas  
> Alcock  
> > Collection, which was gathered by a  
> UK family  
> > in the 1920s.  
> >  
> > Tokeley-Parry had spent three years  
> in a UK  
> > jail from 1997 for smuggling, and  
> gave  
> > evidence against his former  
> collaborator  
> > Schultz at his trial.  
> >  
> >  
> >  
> > To unsubscribe from this group, send an email to:  
> > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
> >  
> >  
> >  
> > Your use of Yahoo! Groups is subject to  
> <http://docs.yahoo.com/info/terms/>  
>

=== message truncated ===

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| 2973|2002-07-09 18:30:00|Mace Windu|Re: Rashidi's Claims|

M. Hendrix said:

> Hotep,  
>  
> The time period does not matter, if the crania of both  
> periods is basically the same,

okay. are they? i mean for the majority of people of the region?

> hence the reason why  
> so-called anthropological authorities refer to those  
> of both periods as Australoid, Negrito, Eurafrican.

they do? i'd appreciate some information on this if possible.

- > So yes, the scholars are speaking about the Sumerians
- > Proper and the aboriginal inhabitants of what became
- > known as Sumer.

okay. you are saying they are one in the same.

i understand your contention. is there craniological evidence for this?

- > That was the whole issue from the
- > start. In addition, there has always been the argument
- > that the cultural complex of the aboriginal
- > Babylonians and the Sumerians Proper showed no
- > distinct difference, as though the latter was just a
- > continuation of the former, which is some scholars
- > hold the position that the Sumerians Proper had always
- > been in Babylonia from the start.

okay. understood.

- > As for the so-called
- > Africoid features in Sumerian art, I've gotten a hold
- > of a number of portraits that reveal morphologies that
- > can be compared to those of "black" people. The ones
- > that are commonly shown to the public via magazines,
- > journals and books are shown for a reason, which is to
- > deceive the unsuspected viewers into thinking the
- > Sumerians Proper were anything other than Afruikan or
- > black.

okay. could you provide the forum with some of these?  
what is to be made of all the non-Africoid Sumerian  
art? which percentage is higher?

- > The following is a statement by Grafton Eliot
- > Smith, who was a well-respected anatomist during the
- > late nineteenth-early twentieth century:

also a key proponent of the Mediterranean "brown race."  
he seemed to find them just about \*everywhere.\* Of course  
he was often speaking of the early neolithic.

- > "Very divergent opinions were expressed as to the
- > racial affinities of these people. At the time (1911)
- > when it was the fashion to pretend that the earliest
- > inhabitants of Sumer came from the highlands of
- > Turkestan, and were Turanian or Mongol in race, the
- > writer (The Ancient Egyptians), arguing from the few
- > portrait statues that had survived, expressed the
- > opinion that the people were Mediterranean in race."

okay. we're back on the "aboriginal" inhabitants.  
i don't have much argument there. again, i'm looking  
at Sumer proper. And do you have any more recent  
data?

- > Now, just what are we to make of his observations,
- > keeping in mind that the concocted term Mediterranean
- > is just another code word for Afrikan or black? One
- > thing's for sure, they were not Caucasians nor pale to
- > light-skinned Orientals from the so-called Far East.

okay. understood.

- > Lastly, there is mentioned in the tenth verse of the
- > third chapter of the book of Zephaniah, who supposedly
- > lived during the second half of the seventh century
- > B.C., that the daughters of the dispersed shall be
- > brought from beyond the rivers of Ethiopia. Here, we
- > have an instance where the Bible refers to the land of
- > Babylonia as Ethiopia, the Asiatic Ethiopia of the
- > ancient Greeks. This is solidified by the third verse
- > in the first chapter of Ezekial who tells us that he
- > was one of the captives by the Chebar River in the
- > land of the Chaldeans.

okay you're going to have to break this down further  
please. Zephaniah 3:10 states, "From beyond the rivers of  
Cush my suppliants, even the daughter of my dispersed,  
shall bring mine offering." I don't see the connection with



Babylon here. (?) How does the Ezekial verse fit in?

However I believe there are other verses where Babylon is compared to Cush. There is the idea that Nimrod of Genesis is the son of the mythical Cush, a grandson of the equally mythical Noah.

Here we do indeed seem to have the Hebrews associating not Sumer but later Babylon with Africa. However Cush often used in ancient texts refers not to Ethiopia proper (as in the Ethiopian highlands) but often to Nubia. I've often pondered why the Hebrews would connect Babylon with Nubia or Ethiopia. Now if Sumer is questionable, I haven't come across much of anyone who attempts to find a significant Africoid population in later Babylon.

Its not the first time the Hebrews make these questionable associations. They also associate Canaan with ancient African nations (Mizraim- Egypt, Cush- Nubia and Punt). Of course at the time these books came into being (well at least the dates some attribute to them), Egypt was exerting a great deal of influence in Western Asia and the Levant in particular (where they believed the Asiatic Hyksos invaders had come from and spent a great deal of time exacting vengeance upon). There are all types of Egyptian artifacts to be found in the region during this time. And a great deal of Phoenician gods are depicted in in Egyptian style. I've always thought this may have been a key reason the Hebrews linked Canaan (later Phoenicia) with African regions---a cultural political designation more so than a racial one. It is the odd man out of the bunch.

There is the chance that the Hebrews knew exactly what they were talking about. Then again, the Bible has flunked more than one archaeological test. Its sometimes hard to know what the Hebrews meant with such associations.

Interesting information and discussion. My original questions still stand, but I see your reasoning a bit more clearly. I look forward to any new data you're able to provide.

Thank you

DG

| 2974|2002-07-09 19:49:00|mansu\_musa|Re: Rashidi's Claims|

--- In Ta\_Seti@y..., Mace Windu wrote:

> M. Hendrix said:

>

> > Hotep,

> >

> > The time period does not matter, if the crania of both

> > periods is basically the same,

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> > hence the reason why

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> > of both periods as Australoid, Negrito, Eurafican.

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>

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>

> okay. understood.

>

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> > can be compared to those of "black" people. The ones

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>

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> what is to be made of all the non-Africoid Sumerian  
> art? which percentage is higher?

>

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> > late nineteenth-early twentieth century:

>

> also a key proponent of the Mediterranean "brown race."  
> he seemed to find them just about \*everywhere.\* Of course  
> he was often speaking of the early neolithic.

>

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> > racial affinities of these people. At the time (1911)  
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>

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>

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> at Sumer proper. And do you have any more recent  
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> > light-skinned Orientals from the so-called Far East.

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>

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> > B.C., that the daughters of the dispersed shall be  
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>

> > in the first chapter of Ezekial who tells us that he

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>

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> of the equally mythical Noah.

>

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> Sumer but later Babylon with Africa. However Cush often

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> sometimes hard to know what the Hebrews meant

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> questions still stand, but I see your reasoning a bit more  
> clearly. I look forward to any new data you're able to  
> provide.  
>  
> Thank you  
>  
>  
> DG

what about the iraqw. they migrated from mesopotamia into tanzania.  
they are very africoid. they have not mixed with the african  
population of tanzania. what about them. they are considered the  
first farmers in the fertile crescent, but they migrated from this  
territory over 9,000 years ago

| 2975|2002-07-09 20:45:33|Clyde Winters|Re: West African Seamanship Question|

At 09:15 PM 7/9/02 -0000, mansu\_musa wrote:

> <> wrote:  
>  
> you mention the ethiopians and the punites sailed the ocean to. i  
> have never heard of this, but do you have ictures or proof of this.  
> pliny the elder a roman writter wrote in his book about egyptains  
> sailing to india to trade. please show me proof of this.  
>  
>  
>  
>

The evidence for this trade comes from the Ethiopian text written in Geez  
and The Periplus of the Etythraean Sea, which was written by the Greeks.

C.A. Winters

| 2976|2002-07-09 22:02:30|Manu Ampim|US museum agrees mummy's return|

The museum in question is Emory University in Atlanta, which received the alleged "Ramses I" mummy  
from the Niagara Falls Museum in Canada. However, we must always be extremely careful about  
embracing conclusions of "professional" museum officials who handle, identify, and classify ancient  
African remains.

<http://www.egyptianmuseum.com>

Prof. Manu A.

---

> [http://news.bbc.co.uk/hi/english/world/americas/newsid\\_2117000/2117093.stm](http://news.bbc.co.uk/hi/english/world/americas/newsid_2117000/2117093.stm)

>

> Tuesday, 9 July, 2002, 08:54 GMT 09:54

UK

>

US museum agrees mummy's return

>

>

A museum in the United States has agreed to

>

return what is thought to be the mummy of the

>

Pharoah, Rameses I, nearly 150 years after it

>

was taken from Egypt.

>

>

Its whereabouts only came to light after the

>

Egyptian authorities set up a bureau to track

>

stolen relics.

>

>

The mummy which is more than 2,000 years old

>

was stolen from Egypt in 1859, at a time when

>

trade in antiquities from the region was rife.

>

>

It eventually ended up in a university museum in

>

Atlanta, Georgia, which has now agreed after

>

months of negotiations to hand it back.

>

>

Egypt has threatened to suspend scientific

>

cooperation with other American museums unless

>

all stolen relics are returned.

>

>

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| 2977|2002-07-10 03:47:12|djahuti.geo|Re: Rashidi's Claims|  
"There is the idea that Nimrod of Genesis is the son of the mythical  
Cush, a grandson of the equally mythical Noah."

"Here we do indeed seem to have the Hebrews associating not Sumer but  
later Babylon with Africa. However Cush often used in ancient texts  
refers not to Ethiopia proper (as in the Ethiopian highlands) but  
often to Nubia. I've often pondered why the Hebrews would connect  
Babylon with Nubia or Ethiopia."

If the character of Nimrod is mainly inspired by Sargon of Akkad, the  
reference to Kash may actually refer to Kish, where Sargon had been  
the cup bearer to the king.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mace Windu wrote:  
> M. Hendrix said:  
>  
> > Hotep,  
> >  
> > The time period does not matter, if the crania of both  
> > periods is basically the same,  
>  
> okay. are they? i mean for the majority of people of the region?  
>  
> > hence the reason why  
> > so-called anthropological authorities refer to those  
> > of both periods as Australoid, Negrito, Eurafican.  
>  
> they do? i'd appreciate some information on this if possible.  
>  
> > So yes, the scholars are speaking about the Sumerians  
> > Proper and the aboriginal inhabitants of what became

> > known as Sumer.

>

> okay. you are saying they are one in the same.

> i understand your contention. is there craniological evidence

> for this?

>

> > That was the whole issue from the

> > start. In addition, there has always been the argument

> > that the cultural complex of the aboriginal

> > Babylonians and the Sumerians Proper showed no

>

> > distinct difference, as though the latter was just a

> > continuation of the former, which is some scholars

> > hold the position that the Sumerians Proper had always

> > been in Babylonia from the start.

>

> okay. understood.

>

> > As for the so-called

> > Africoid features in Sumerian art, I've gotten a hold

> > of a number of portraits that reveal morphologies that

> > can be compared to those of "black" people. The ones

> > that are commonly shown to the public via magazines,

> > journals and books are shown for a reason, which is to

> > deceive the unsuspected viewers into thinking the

> > Sumerians Proper were anything other than Afruikan or

> > black.

>

> okay. could you provide the forum with some of these?

> what is to be made of all the non-Africoid Sumerian

> art? which percentage is higher?

>

> > The following is a statement by Grafton Eliot

> > Smith, who was a well-respected anatomist during the

> > late nineteenth-early twentieth century:

>

> also a key proponent of the Mediterranean "brown race."

> he seemed to find them just about \*everywhere.\* Of course

> he was often speaking of the early neolithic.

>

> > "Very divergent opinions were expressed as to the

> > racial affinities of these people. At the time (1911)

> > when it was the fashion to pretend that the earliest

> > inhabitants of Sumer came from the highlands of

>

> > Turkestan, and were Turanian or Mongol in race, the



> > writer (The Ancient Egyptians), arguing from the few  
 > > portrait statues that had survived, expressed the  
 > > opinion that the people were Mediterranean in race."  
 >  
 > okay. we're back on the "aboriginal" inhabitants.  
 > i don't have much argument there. again, i'm looking  
 > at Sumer proper. And do you have any more recent  
 > data?  
 >  
 > > Now, just what are we to make of his observations,  
 > > keeping in mind that the concocted term Mediterranean  
 > > is just another code word for Afruikan or black? One  
 > > thing's for sure, they were not Caucasians nor pale to  
 > > light-skinned Orientals from the so-called Far East.  
 >  
 > okay. understood.  
 >  
 > > Lastly, there is mentioned in the tenth verse of the  
 > > third chapter of the book of Zephaniah, who supposedly  
 > > lived during the second half of the seventh century  
 > > B.C., that the daughters of the dispersed shall be  
 > > brought from beyond the rivers of Ethiopia. Here, we  
 > > have an instance where the Bible refers to the land of  
 > > Babylonia as Ethiopia, the Asiatic Ethiopia of the  
 > > ancient Greeks. This is solidified by the third verse  
 >  
 > > in the first chapter of Ezekial who tells us that he  
 > > was one of the captives by the Chebar River in the  
 > > land of the Chaldeans.  
 >  
 > okay you're going to have to break this down further  
 > please. Zephaniah 3:10 states, "From beyond the rivers of  
 > Cush my suppliants, even the daughter of my dispersed,  
 > shall bring mine offering." I don't see the connection with  
 > Babylon here. (?) How does the Ezekial verse fit in?  
 >  
 > However I believe there are other verses where Babylon  
 > is compared to Cush. There is the idea that Nimrod of  
 > Genesis is the son of the mythical Cush, a grandson  
 > of the equally mythical Noah.  
 >  
 > Here we do indeed seem to have the Hebrews associating not  
 > Sumer but later Babylon with Africa. However Cush often  
 > used in ancient texts refers not to Ethiopia proper (as in  
 > the Ethiopian highlands) but often to Nubia. I've often pondered  
 > why the Hebrews would connect Babylon with Nubia or Ethiopia.

> Now if Sumer is questionable, I haven't come across much  
> of anyone who attempts to find a significant Africoid population  
> in later Babylon.

>

> Its not the first time the Hebrews make these questionable  
> associations. They also associate Canaan with ancient  
> African nations (Mizraim- Egypt, Cush- Nubia and  
> Punt). Of course at the time these books came into being  
> (well at least the dates some attribute to them), Egypt  
> was exerting a great deal of influence in Western Asia  
> and the Levant in particular (where they believed the  
> Asiatic Hyksos invaders had come from and spent a great  
> deal of time exacting vengeance upon). There are all types  
> of Egyptian artifacts to be found in the region during this  
> time. And a great deal of Phoenician gods are depicted in  
> in Egyptian style. I've always thought this may have been  
> a key reason the Hebrews linked Canaan (later Phoenicia)  
> with African regions---a cultural political designation more  
> so than a racial one. It is the odd man out of the bunch.

>

> There is the chance that the Hebrews knew exactly  
> what they were talking about. Then again, the Bible  
> has flunked more than one archaeological test. Its  
> sometimes hard to know what the Hebrews meant  
> with such associations.

>

> Interesting information and discussion. My original  
> questions still stand, but I see your reasoning a bit more  
> clearly. I look forward to any new data you're able to  
> provide.

>

> Thank you

>

>

> DG

| 2978|2002-07-10 09:20:29|Mace Windu|The Iraqw of Tanzania|  
All information I have ever seen pins the Iraqw  
down as Cushitic speaking peoples of Tanzania  
who migrated to the region possibly from Ethiopia  
about 1,000 years ago.

Why would you think they were from Mesopotamia?

Is it because of the similarity of the word Iraqw?

Who are the major adherents to the idea that they are

from the "fertile crescent?"

It sounds like some kind of Nostratic language methodology...

The only source I've seen for this has been an online tourist ad:

<http://freespace.virgin.net/andy.carling/bermi/main.html>

It has been repeated on numerous other sites, verbatim.

It doesn't give a reason for its premise. But I did a brief search both on and offline to see if anyone else made this connection. I've found nothing so far linking the Iraqw with Mesopotamia. The closest I can get are the very well known contacts between the Muslim world and Tanzania during the medieval era and perhaps even earlier, for purposes of trade in various goods---from ivory to humans. Still none of this seems related to any premise that the Iraqw came from Mesopotamia 9,000 years ago. I couldn't even find it in Iraqw folklore.

Is there any \*other\* bit of evidence for this claim?

I have a near natural suspicion of any claims of Western Asians making ancient dispersals into Africa and somehow keeping their racial population homogeneity over 9,000 years.

DG

-----

mansa musa said:

> what about the iraqw. they migrated from mesopotamia into tanzania.  
> they are very africoid. they have not mixed with the african  
> population of tanzania. what about them. they are considered the  
> first farmers in the fertile crescent, but they migrated from this  
> territory over 9,000 years ago  
| 2979|2002-07-10 09:49:41|Mace Windu|Nimrod and Cush|  
Good point about Sargon, Kish and Kash/Cush.

As I said, if I'm skeptical about the Sumerians being of predominant Africoid make up---I'm near convinced that the Akkadians were not.

It is sometimes hard to make sense of much of

what the Hebrews are speaking about. Its not always (in fact not often) historically accurate.

Cush may be some corruption of Kish. Then again, the Hebrews link Cush to Nimrod by way of Ham. They are of course 3 mythological characters, but the latter one is associated by the ancient Hebrews with three African states- Egypt, Punt and Nubia and one non-African region- Canaan.

And we have to remember these "books" of the Hebrews were not necessarily written during the times they are attributed. Thus there is no reason to believe that Genesis was written during the actual time of Sargon. Some in fact think the Hebrews may have been writing much later. And they assert that Nimrod may be a corruption of the Assyrian Ninurta of 1300BC, some 1,000 years after Sargon of Akkad. To further confuse things is the connection of the "Tower of Babel" to Nimrod.

There was a famous ziggurat begun by the Sumerians whose construction was halted by the invasion of Sargon in the 24th century---but it wasn't attributed to any Nimrod. Rather the site of the Borsippa Ziggurat of the 6th century, ascribed to Nebuchadnezzar, was often called Birs Nimrud. So when and where the Hebrews are linking their Nimrod & Tower of Babel mythology is unclear---Sargon from the 24th century, Ninurta of the 14th or or Nebuchadnezzar of the 6th? Of all of these, its interesting to note that Nebuchadnezzar is the figure who would have the greatest destructive impact upon the Hebrews. Perhaps they would indeed remember him as a "mighty" figure.

Another ideology I have come across, keeping with the idea that the Hebrews were writing at a much later time (perhaps as late as the 6th century), is that Nimrod was a composite character: made up of royal figures from Babylon to Egypt to Persia. Nimrod emerged as a mythic being encompassing the powerful traits of larger nations whom the then disunited, disinherited and disembodied Hebrews (especially after Nebuchadnezzar) found themselves in the midst of.

If the Hebrews are writing all this in the 6th century (or later)

there is also the fact that Egypt, Nubia and Western Asian states had been politically tied and locked in a power struggle of powerful rulers for quite some time---from Shabaka and Taharka's fight against the Assyrian machine for Egypt during the 7th century to the Persian threat of Cambyses in the 5th century.

The point is, there's a lot to be looked at when trying to use the Hebrews as a historical reference. We simply have no real way of knowing how they "remembered" events that more than likely took place centuries (if not thousands of years) earlier.

DG

-----  
> If the character of Nimrod is mainly inspired by Sargon of Akkad, the  
> reference to Kash may actually refer to Kish, where Sargon had been  
> the cup bearer to the king.

>

> Djehuti Sundaka

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> refers not to Ethiopia proper (as in the Ethiopian highlands) but  
> often to Nubia. I've often pondered why the Hebrews would connect  
> Babylon with Nubia or Ethiopia."

| 2980|2002-07-10 10:50:58|kcammm23063@aol.com|What is Truth? (Buddhism and God)|

This is not to rehash the previous thread regarding Buddhism and a Godhead, it is just that my post to Dalit Buddhists is just now being responded to, and I wish to share it with this group:

Message: 1

Date: Wed, 10 Jul 2002 09:00:47 +0000

From: "dhamma.prc umanathan"

Subject: What is truth?

What is truth?

Namo Buddha

What is truth? The Brahmanical Hindus believe that whatever written in Veda or Upanishad or Baghvat Gita is the Truth. The non Brahmanical Hindus believe that rationality based on logic and reasoning of the mind is the truth (Periyar model). The Brahmanical Hindus try to justify every thing in Hindu Sanskrit text. The non Brahmanical Hindus try to reject every thing, which is not understood by them, as a Brahmanical or irrational.

Bhagwan Buddha explains Truth based on three kinds of Knowledge. The first one is the Sutta maya Panna (knowledge by reading books or hearing). The second one is the Cinta maya Panna (knowledge through logic and reasoning of the mind). The third one is the Bavana maya Panna (knowledge through experiences). Buddha says the ultimate truth should be experienced only through the experience.

Whether God is there or not? Whether got created this world or not? The answer of these questions are based on bookish knowledge or knowledge based on logic and reasoning. The Brahmanical Hindus believe that there is God with the bookish knowledge and Periyar kind of non Brahminical ideologists dismiss it as irrational by the logic and reasoning of the mind.

Buddha did not entertain these kinds of arguments in his Dhamma, which is irrelevant to the human welfare. He hardly discussed and answered to the questioned of existence of Creator God. The arguments of Buddha against the creator are that if he is so powers full why there is so much problems or suffering and why he is not solving? If he created the world than why he created the sufferings in it? Is he so much egoist that he will only solve our problems if we worship him and otherwise not?

We really will not/can not have experiential truth to prove or disprove that there was a Creator god or not. We cannot go back to that point of time when the world was created and experience the truth on our own. Some may either believe the believers explanations or non-believers explanations. For a Buddhist the matter of creator god is irrelevant, because they are more concern to human welfare. Their truth is depending on the welfare of human society. Anything, which benefits human society, is the truth for the followers of Buddha. Some time the so-called irrational things may benefit the human being better than the so-called rational things. The Periyar and his followers spoke much about rationality but fail to address some of the non-material aspect of human life. They fail to create a cultural alternative to their followers and alternative cultural system to Brahmanical cultural system. Bodhisatta Iyothi Thass and Bodhisatta Ambedkar traced this alternative in the Buddhist religion. There are some of the Buddhist believes and practices seemed to be Brahmanical or irrational in the eyes of non-Brahmanical ideologist. They are critique of many Buddhist traditions and believe, believing them as Brahmanical Hinduism.

The Buddhist have only one yardstick to say anything as Truth or not is that whether these practices or believes benefit the human society or not.

metta  
sakya  
bavatu sabba mangalam  
10.7.02

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 2981|2002-07-10 11:48:07|osirica|Re: some excets of trog on racial myths|

They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

And we have ours! <http://kinghorus.tripod.com/>

:) Have a nice day white people!

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> [http://groups.yahoo.com/group/Ta\\_Seti/messages/2675](http://groups.yahoo.com/group/Ta_Seti/messages/2675)

> Ta\_Seti message board in Yahoo. Just pop-over there and see how they

> are not really interested in Africa, but in Europe, Indian, China etc

> etc. It is really no surprise is it?

> Now in Europe you

> have... Greece, and Greece was a mixed population..

> The above is written by Tuarege.

> From: "osirica" (who is of course, David)

> Date: Fri Jun 28, 2002 12:31 am

> OH the people at that site are so through. It will take many months.

> But I am going to put them in away. I love how they talk about

> the "myths" of race, while speaking about race like its real, then

> using that "sense" to explain how Egyptians, Hebrews, and others are

> WHITE? Hahahilarious!

> From: "mansu\_musa" (Tuarege)

> Date: Sun May 12, 2002 9:52 am

> Racial myths web site what internet trash

>

> [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

>

> From: "mansu\_musa"

> Date: Wed Jun 19, 2002 12:20 am

> Subject: Some one on rcial myths web site is posting excepts from posts from this group

> I just wantwed to tell everyone we have a person from racial myths

> that has been evedropping on this group. The people from that web

> site i posting excerpts from this group on the racial myth message

> board. Check it our for yourself. Most of the people on that group

> are racial supremist,that also try to claim the ancient kemetians

> were white people,oir hamities.

> MAAT HETEp

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> [http://members3.boardhost.com/racial\\_myths/](http://members3.boardhost.com/racial_myths/)

> you might want to tell these people that osirica

> 1. All Egyptians were black Negroid. Anyone who attempts to dispute

> this is Eurocentric and racist.

> 2.Negroids were everywhere and created all civilizations. All ancient

- > populations that were described as being dark or swarthy must have
- > been black. This means the Iberians, Colchians, Picts, Celts, Greeks,
- > Egyptians, Inuit, Eskimo, Siberians, Russians, Irish, Welsh,
- > Etruscans, Indo-Europeans and especially Greeks and Romans-they were
- > all black Negroid.
- >
- > 3. All genetic or anthropology studies which deny the black man are
- > founded on lies and are propagated by Nazi supremacists. These are
- > further funded by white governments who also pay museums to vandalize
- > any artefact which has a Negroid nose or too big lips. It should also
- > be noted that all artefacts were painted white, have their faces
- > chiselled, their noses disfigured(just like the Sphinx)and their eye
- > colour changed to blue.
- > 4. Ancient text attesting to the Africa origins of Europe and
- > everywhere else have all been destroyed or locked away. Jesus and his
- > disciples were all black as was Moses,Aaron, the Canaanites, Hebrews,
- > Phoenicians. The Vatican has evidence of this locked away beside the
- > black Madonna. All religious leaders were Negroid from Buddha, Jesus,
- > Moses, Mohammed.
- > 5. Egyptians had Afro hair but you don't see any of it because they
- > dyed their hair or they shaved it off and wore wigs. All the hair of
- > mummies has been straightened and bleached with Natron(no stronger
- > than table salt) and the eye pigment turns blue and grey after death.
- > Most modern day Egyptians don't look Negroid because they are all
- > descended from Turks and Greeks(who are also black).
- > 6.All European civilization is an offshoot of African creation and
- > discoveries. This is because Africans were the first to invent
- > astronomy, medicine, science, algebra, biology, physics, literature,
- > numeracy, writing, poetry, art, cars, aeroplanes, electricity. The
- > reason why Africa doesn't have it is because it was stolen by
- > Europeans and because Europeans are responsible for Africa's
- > situation due to colonization.
- > 7.All Southern Europeans are mulatto and Germans and Britons are
- > black anyway. Well they would be in America because of the one drop
- > rule.



> 8.All European nobility have African ancestry, as did all the most  
> important historical figures. From the explorers, to artists,  
> scientists, pioneers, musicians, even Hitler and Churchill-they  
were  
> all black. Santa Claus, Mozart, Michaelangelo, Galileo, Columbus,  
> Shakespeare, Queen Victoria-they were all black.  
> 9. Africa extends every continent since Africans were the first to  
> discover them. The first Australians, Americans, Europeans, Indians,  
> Russians, Chinese were all black. So when we talk of Africa, we are  
> talking about the world.  
> 10.Remember, the white man is the devil and has stole, plundered  
and  
> oppressed his way through life.  
| 2982|2002-07-10 11:50:44|osirica|They have their site and we have OURS!|  
They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
And we have ours! <http://kinghorus.tripod.com/>

I'm really not worried... I wish you all weren't either.  
| 2983|2002-07-10 12:13:32|Mace Windu|Re: some excets of trog on racial myths|  
Who is the author of this site?

I noticed alot of the links to pictures are  
broken. But they point to an individual named  
Tarik who once hosted a site dedicated to finding  
Africoid features among pre-dynastic and dynastic  
Egyptian artwork.

That site disappeared a while back and I lost  
contact with Tarik since then.

Is this his site by any chance?

DG

-----  
osirica said:

> They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
> And we have ours! <http://kinghorus.tripod.com/>  
>  
> :) Have a nice day white people!  
>  
| 2984|2002-07-10 12:15:08|Mace Windu|6 Million Year Old Hominid Skull Found in Central  
Africa|

Move over Lucy/Dinknesh! :)

Note who it was found by. There are already East Africans who are gaining names for not just finding but doing research in this area. I predict Southern and Central Africans will begin playing a large role in evolutionary human origins theory in the near future as well---if many of them aren't already.

DG

---

Fossil said to be more than 6 million years old  
July 10, 2002 Posted: 2:47 PM EDT (1847 GMT)

Dated between 6 and 7 million years old, an intact skull found in Africa is at least 3 million years older than the next-oldest hominid skulls.

By Marsha Walton  
CNN Sci-Tech

<http://www.cnn.com/2002/TECH/science/07/10/ancient.skull/index.html>

(CNN) -- A team of researchers in central Africa say they've uncovered what appears to be the earliest evidence of the human family ever found -- a skull, jawbone and teeth between 6 million and 7 million years old.

Scientists say the importance of the discovery, unearthed in the Djurab desert of northern Chad, cannot be underestimated.

"This is a very exciting find. It expands our knowledge of early evolution in a couple of different ways, both in time and in space," said Ian Tattersall, an anthropologist at The American Museum of Natural History. It is the first hominid fossil found in central Africa.

Chadian authorities are nicknaming the specimen "Toumai," a name usually given to babies born before the dry season in the region. Toumai means "hope of life" in the Goran language. The discoveries are detailed in this week's edition of Nature magazine.

The initial discovery -- of the cranium -- was made by Ahounta Djimdoumbaye, an undergraduate student, on July 19, 2001.

The team working on the site included more than three dozen researchers -- geologists, sedimentologists, and paleontologists from 10 countries. It was led by Michel Brunet of the University of Poitiers, France, who directs the Mission Paleoanthropologique Franco-Tchadienne.

"It's a lot of emotion to have in my hand the beginning of the human lineage," Brunet told Nature. "I have been looking for this for so long. I knew I would one day find it, so it is a large part of my life, too."

### Unlocking secrets

Toumai could unlock secrets of a time period in evolution that is virtually a blank right now. Ten million years ago, apes were abundant on earth. But it's not until 5 million years ago that there's good evidence of hominids. Hominids are distinctly human-like creatures, different from apes or chimpanzees.

Scientists describe Toumai as having characteristics of both apes and humans. Detailed study of the fossil shows a braincase that is ape-like, while the face is short, and the teeth look like those of a human. Toumai is so unlike fossils that currently exist, that it is being assigned a new genus and a new species.

The discovery raises several new questions, said Brunet, and indicates the divergence between chimps and humans must have occurred earlier than currently believed.

The skull of Toumai shows it was probably close to the size of a common chimpanzee. Because only a skull, jawbone and teeth have been found, it is still not clear how big Toumai might have been, or whether it traveled on two legs.

### Presumed origins

Other scientists familiar with the find say there are new questions about the presumed origins of humans.

"It's likely that this is a human ancestor. If you ask whether it's absolutely certain that this is a human ancestor my answer

would have to be no we are not (sure)," said Bernard Wood of George Washington University.

The area where Toumai lived is believed to have been quite diverse, with both aquatic and amphibious vertebrates and other species living in forests, wooded savannas and grasslands. Both lakes and deserts would have been found in the region 7 million years ago.

Some of the animals that this hominid may have interacted with include elephants, three-toed horses, giraffes, antelopes, wild boars and hippopotamids. The lakes would have contained fish, crocodiles, snakes and turtles.

Much study has been carried out on the skull, jawbone and teeth of Toumai since it was found. Researchers have compared it with great apes in studies at the Peabody Museum at Harvard University in Cambridge, Massachusetts, and CAT scans and 3-D reconstruction of this new species have been conducted in Switzerland.

Studies planned over the next six years are expected to add details to the fossil find, from its environment to its ecological habits.

| 2985|2002-07-10 12:41:26|Mickel Hendrix|Re: Rashidi's Claims|Hotep,

The whole thing about the biblical Nimrod stems from Sumero-Kemetic sources. In the Sumerian pantheon is Ninurta or Nimruta, who personifies the god of the weapon or of war, as is said of Nimrod as the great hunter. In the Kemetic language, there exists the term Nimr, which signifies an animal type of lion or leopard. The Nimruti are the two or twin lions. The Kemetic Nurta is a mythological weapon. Coincidence?

In addition, some Assyriologists believed Gilgamesh was the prototype of the biblical Nimrod, and referred to the statue of Gilgamesh, whose depicted holding a boomerang in one hand, while choking a lion with the other, as an Ethiopian.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:  
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>>> Proper and the aboriginal inhabitants of what

> became  
> > > known as Sumer.  
> >  
> > okay. you are saying they are one in the same.  
> > i understand your contention. is there  
> craniological evidence  
> > for this?  
> >  
> > > That was the whole issue from the  
> > > start. In addition, there has always been the  
> argument  
> > > that the cultural complex of the aboriginal  
> > > Babylonians and the Sumerians Proper showed no  
> >  
> > > distinct difference, as though the latter was  
> just a  
> > > continuation of the former, which is some  
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> > > hold the position that the Sumerians Proper had  
> always  
> > > been in Babylonia from the start.  
> >  
> > okay. understood.  
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> > > As for the so-called  
> > > Africoid features in Sumerian art, I've gotten a  
> hold  
> > > of a number of portraits that reveal  
> morphologies that  
> > > can be compared to those of "black" people. The  
> ones  
> > > that are commonly shown to the public via  
> magazines,  
> > > journals and books are shown for a reason, which  
> is to  
> > > deceive the unsuspected viewers into thinking  
> the  
> > > Sumerians Proper were anything other than  
> Afruikan or  
> > > black.  
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> > okay. could you provide the forum with some of  
> these?  
> > what is to be made of all the non-Africoid  
> Sumerian  
> > art? which percentage is higher?

> >  
> > > The following is a statement by Grafton Eliot  
> > > Smith, who was a well-respected anatomist during  
> the  
> > > late nineteenth-early twentieth century:  
> >  
> > also a key proponent of the Mediterranean "brown  
> race."  
> > he seemed to find them just about \*everywhere.\* Of  
> course  
> > he was often speaking of the early neolithic.  
> >  
> > > "Very divergent opinions were expressed as to  
> the  
> > > racial affinities of these people. At the time  
> (1911)  
> > > when it was the fashion to pretend that the  
> earliest  
> > > inhabitants of Sumer came from the highlands of  
> >  
> > > Turkestan, and were Turanian or Mongol in race,  
> the  
> > > writer (The Ancient Egyptians), arguing from the  
> few  
> > > portrait statues that had survived, expressed  
> the  
> > > opinion that the people were Mediterranean in  
> race."  
> >  
> > okay. we're back on the "aboriginal" inhabitants.  
> > i don't have much argument there. again, i'm  
> looking  
> > at Sumer proper. And do you have any more recent  
> > data?  
> >  
> > > Now, just what are we to make of his  
> observations,  
> > > keeping in mind that the concocted term  
> Mediterranean  
> > > is just another code word for Afruikan or black?  
> One  
> > > thing's for sure, they were not Caucasians nor  
> pale to  
> > > light-skinned Orientals from the so-called Far  
> East.  
> >

> > okay. understood.  
> >  
> > > Lastly, there is mentioned in the tenth verse of  
> the  
> > > third chapter of the book of Zephaniah, who  
> supposedly  
> > > lived during the second half of the seventh  
> century  
> > > B.C., that the daughters of the dispersed shall  
> be  
> > > brought from beyond the rivers of Ethiopia.  
> Here, we  
> > > have an instance where the Bible refers to the  
> land of  
> > > Babylonia as Ethiopia, the Asiatic Ethiopia of  
> the  
> > > ancient Greeks. This is solidified by the third  
> verse  
> >  
> > > in the first chapter of Ezekial who tells us  
> that he  
> > > was one of the captives by the Chebar River in  
> the  
> > > land of the Chaldeans.  
> >  
> > okay you're going to have to break this down  
> further  
> > please. Zephaniah 3:10 states, "From beyond the  
> rivers of  
> > Cush my suppliants, even the daughter of my  
> dispersed,  
> > shall bring mine offering." I don't see the  
> connection with  
> > Babylon here. (?) How does the Ezekial verse fit  
> in?  
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> > However I believe there are other verses where  
> Babylon  
> > is compared to Cush. There is the idea that Nimrod  
> of  
> > Genesis is the son of the mythical Cush, a  
> grandson  
> > of the equally mythical Noah.  
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> > Here we do indeed seem to have the Hebrews  
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> > Sumer but later Babylon with Africa. However Cush  
> often  
> > used in ancient texts refers not to Ethiopia  
> proper (as in  
> > the Ethiopian highlands) but often to Nubia. I've  
> often pondered  
> > why the Hebrews would connect Babylon with Nubia  
> or Ethiopia.  
> > Now if Sumer is questionable, I haven't come  
> across much  
> > of anyone who attempts to find a significant  
> Africoid population  
> > in later Babylon.  
> >  
> > Its not the first time the Hebrews make these  
> questionable  
>

=== message truncated ===

---

Do You Yahoo!?

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| 2986|2002-07-10 12:46:29|Mickel Hendrix|Re: Rashidi's Claims|  
Hotep,

They could very well be the modern representatives,  
but there are other dark-skinned tribal nations that  
can boast of the same title, which is why you'd find  
scholars pointing to several black tribes as being the  
modern progeny of the aboriginal inhabitants or the  
Sumerians Proper. There are black populations  
inhabiting the coastal and southern parts of  
Baluchistan, and are deemed as the closest types of  
the aboriginal inhabitants of ancient Babylonia.

P.E.A.C.E. Progress....

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

> --- In Ta\_Seti@y..., Mace Windu wrote:

> > M. Hendrix said:

> >

> > > Hotep,

> > >

> > > The time period does not matter, if the crania  
> of both  
> > > periods is basically the same,  
> >  
> > okay. are they? i mean for the majority of people  
> of the region?  
> >  
> > > hence the reason why  
> > > so-called anthropological authorities refer to  
> those  
> > > of both periods as Australoid, Negrito,  
> Eurafrican.  
> >  
> > they do? i'd appreciate some information on this  
> if possible.  
> >  
> > > So yes, the scholars are speaking about the  
> Sumerians  
> > > Proper and the aboriginal inhabitants of what  
> became  
> > > known as Sumer.  
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> > okay. you are saying they are one in the same.  
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> > Now if Sumer is questionable, I haven't come  
> across much  
> > of anyone who attempts to find a significant  
> Africoid population  
> > in later Babylon.  
> >  
> > Its not the first time the Hebrews make these  
> questionable  
> > associations. They also associate Canaan with  
> ancient  
> > African nations (Mizraim- Egypt, Cush- Nubia and  
> > Punt). Of course at the time these books came into  
> being  
> > (well at least the dates some attribute to them),  
> Egypt  
> > was exerting a great deal of influence in Western  
> Asia  
> > and the Levant in particular (where they believed  
> the

> > Asiatic Hyksos invaders had come from and spent a  
> great  
> > deal of time exacting vengeance upon). There are  
> all types  
> > of Egyptian artifacts to be found in the region  
> during this  
> > time. And a great deal of Phoenician gods are  
> depicted in  
> > in Egyptian style. I've always thought this may  
> have been  
> > a key reason the Hebrews linked Canaan (later  
> Phoenicia)  
>

==== message truncated ====

---

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| 2987|2002-07-10 12:53:02|mansu\_musa|Re: The Iraqw of Tanzania|

--- In Ta\_Seti@y..., Mace Windu wrote:

> All information I have ever seen pins the Iraqw  
> down as Cushitic speaking peoples of Tanzania  
> who migrated to the region possibly from Ethiopia  
> about 1,000 years ago.

>

> Why would you think they were from Mesopotamia?

>

> Is it because of the similarity of the word Iraqw?

>

> Who are the major adherents to the idea that they are  
> from the "fertile crescent?"

>

> It sounds like some kind of Nostratic language methodology...

>

> The only source I've seen for this has been an online  
> tourist ad:

>

> <http://freespace.virgin.net/andy.carling/bermi/main.html>

>

> It has been repeated on numerous other sites, verbatim.

>

> It doesn't give a reason for its premise. But I did a brief  
> search both on and offline to see if anyone else made

> this connection. I've found nothing so far linking the Iraqw  
> with Mesopotamia. The closest I can get are the very  
> well known contacts between the Muslim world and Tanzania  
> during the medieval era and perhaps even earlier, for purposes  
> of trade in various goods---from ivory to humans. Still  
> none of this seems related to any premise that the Iraqw  
> came from Mesopotamia 9,000 years ago. I couldn't  
> even find it in Iraqw folklore.

>

> Is there any \*other\* bit of evidence for this claim?

>

> I have a near natural suspicion of any claims of Western  
> Asians making ancient dispersals into Africa and somehow  
> keeping their racial population homogeneity over 9,000 years.

>

> DG

>

> -----

-----

>

> mansa musa said:

>

> > what about the iraqw. they migrated from mesopotamia into

tanzania.

> > they are very african. they have not mixed with the african  
> > population of tanzania. what about them. they are considered the  
> > first farmers in the fertile crescent, but they migrated from this

the encyclopedia africana also says this

> > territory over 9,000 years ago

| 2988|2002-07-10 13:07:02|pinatubo.geo|Re: Digest Number 446|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 10

> Date: Mon, 08 Jul 2002 21:24:04 +0000

> From: a.manansala@a...

> Subject: Re: West African Seamanship Question

>

> Which beggars the question: was there a regular sea travel (and  
> trade) between say an empire like Mande or Ashante and the  
> kingdoms of medieval or renaissance Europe?

>

Alex, sorry I don't have an answer for this one. Maybe, Clyde Winters knows.

- > By the way, do you remember the story some years ago of
- > two African fishermen (presumably using traditional boats)
- > ending up in Brazil?
- >
- > The other question then would be, is it known that it is
- > possible to make it back the other way (2000 miles?)
- > without sails, etc?
- >
- >

They probably got caught in a storm drift. Purposely sailing back is possible, but of course it would take tremendous navigational skills.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2989|2002-07-10 13:08:48|a.manansala@attbi.com|Re: The Iraqw of Tanzania|

- > > > mansa musa said:
- > >
- > > > what about the iraqw. they migrated from mesopotamia into
- > > > tanzania.
- > > > they are very african. they have not mixed with the african
- > > > population of tanzania. what about them. they are considered the
- > > > first farmers in the fertile crescent, but they migrated from this
- > >
- > the encyclopedia africana also says this
- >

Do you mean the microsoft version?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 2990|2002-07-10 13:28:23|mansu\_musa|Re: The Iraqw of Tanzania|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

- >
- >



>  
> > > > mansa musa said:  
> > >  
> > > > what about the iraqw. they migrated from mesopotamia into  
> > tanzania.  
> > > > they are very african. they have not mixed with the african  
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> > > > first farmers in the fertile crescent, but they migrated from

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> > the encyclopedia africana also says this  
> >  
>  
>  
> Do you mean the microsoft version?  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

yes  
| 2991|2002-07-10 14:17:28|Mace Windu|Re: The Iraqw of Tanzania|  
the encyclopedia africana also says the Iraqw are from  
Mesopotamia? Well what are their sources? And if that  
is the case, did they look like modern day Iraqw when  
they migrated (who resemble other Tanzanians)?

This reminds me of the Lemba and the supposed "cohen"  
gene that would have traveled from southern Arabia and  
into Southern Africa. Wherever and however this gene  
came to the Lemba, they all look pretty identical to their  
Southern African neighbors now.

Again, I've seen nothing to make me think the Iraqw are  
not Cushitic speakers from Ethiopia. If you have some other  
source/evidence about them having origins in Mesopotamia  
(either or partial), please share it with the forum.

DG

---

mansa musa said:

> the encyclopedia africana also says this

>

| 2992|2002-07-10 14:42:43|kcamm23063@aol.com|Skull Fossil from Chad|

[Skull Fossil From Chad Forces Rethinking of Human Origins](#)

## Skull Fossil From Chad Forces Rethinking of Human Origins

D.L. Parsell

National Geographic News

July 10, 2002

A team of researchers excavating in northern Chad has unearthed the well-preserved skull and other fossilized remains of what they say was a previously unknown hominid, or early human precursor, that lived six to seven million years ago. That date would make it the oldest known ancestor of humans. The finding could force paleontologists to rethink some basic theories about human origins, according to several scientists who were not part of the research team. In a statement issued by *Nature*, which reported the discovery in its July 11 issue, anthropology professor Daniel Lieberman of Harvard University said the new find "will have the impact of a small nuclear bomb." "One of the most important things this skull tells us is how much we don't know," he said in a phone interview. "It suggests how diverse hominids might have been in Africa, and shows that lots of things were going on in Africa that we can't imagine." Lieberman saw the skull and said he was particularly intrigued by the creature's unusual mix of both primitive and advanced traits. The braincase is chimp-like, for example, but the face and teeth resemble those of humans. "What's most astonishing is that the facial features are like those that we don't see until 1.8 million years ago in the genus *Homo*. It is more *Homo* than australopithecine," he said, referring to the best-known group of hominids, which appeared in East Africa three to four million years ago and whose fossils have provided most of what we know about the earliest human ancestors. So, is the new skull fossil a hominid perhaps our earliest known ancestor? "It's very hard to be sure, but I think it's a hominid," said Lieberman. "But whether it was the earliest hominid or the earliest ancestor of anyone living today, we can't tell." Michel Brunet of the University of Poitiers in France headed the international team of more than three dozen researchers from ten countries. They found the fossils an intact cranium, lower jaw fragments, and several teeth at a site in the Djurab Desert where they have been excavating since the mid-1990s. The researchers compared the ancient skull and related fossils with the fossils of many other known hominids and primates. Based on characteristics such as the tooth type and the thickness of the enamel, the shape and positioning of the head, and the facial features, the team concluded that the creature represented a new genus and species of hominid. They officially named it *Sahelanthropus tchadensis*. Its nickname is "Toumaï," a Goran-language word meaning "hope of life"; in the Djurab Desert, the name is given to babies born just before the dry season. **Many Contradictions** Brunet's team found the ancient skull last year and hoped to keep it secret until after the findings underwent scientific review. But rumors and brief news reports about the discovery in European newspapers set off a buzz of excitement in the scientific community. The discovery follows a handful of other hominid fossil claims in the past few years that have pushed the search for our human ancestors much further back in time. Some of those fossils are nearly as old as *Sahelanthropus*. Nonetheless, scientists say the skull found in Chad stands apart as remarkable for a number of reasons, including its age and completeness. Chris Stringer, head of the Human Origins Group at the Natural History Museum in London, said the skull promises new insight into a period, the Upper Miocene, that has largely been a blank for paleontologists. "It's the only complete skull we have for this time period," he said. "We have ape skulls from Europe and Asia from eight to nine million years ago, and in Africa we've found skulls of human relatives who lived three to four million years ago. But there's been no good skull material in between this is the only really complete skull in that five-million-year gap." Bernard Wood, Henry R. Luce Professor of Human Origins in the Department of Anthropology at George Washington University in Washington, D.C., said the finding "opens the door to that extinct world of six to seven million years ago that's critical to our understanding of what sort of creatures connect us to the rest of the tree of life." The desert site in northern Chad where *Sahelanthropus* was found is 1,500 miles (2,500 kilometers) west of Africa's Rift Valley. The east side of the Rift Valley has long been regarded as the "cradle of humanity" because of the abundant hominid fossils recovered there. Stringer thinks much more interesting human

fossil evidence is likely to turn up in West and Central Africa now that scientists know it's a good place to look. "This [discovery] makes us realize how limited a view we have of human evolution because until now we've concentrated on East Africa," he said. The Rift Valley has long been associated with early human evolution because many scientists believe the opening of the rift millions of years ago which left jungle on the west and savanna or grasslands to the east was an important factor that helped shape adaptation. One widely held theory suggests that early human ancestors became bipedal walking upright when they moved out of forests and trees and into savannas. That interpretation may be somewhat at odds with presumed traits of the new hominid. Brunet believes *Sahelanthropus* was bipedal at least part of the time. Yet his colleague Patrick Vignaud and other members of the research team have published a paper in the same issue of *Nature* indicating that the environment where the ancient skull was found consisted of lake, forest, and wooded savanna during the Upper Miocene. This suggests bipedalism may have developed apart from migration to savannas, the researchers say. The region where *Sahelanthropus* dwelled was teeming with other animals, according to Brunet and his colleagues. Since 1994, they have recovered tens of thousands of vertebrate fossils from the excavation site in northern Chad. The fossil remains represent 42 species that include elephants, giraffes, antelopes, hippopotamus, crocodiles, lizards, monkeys, and wild boar. **No Certainty** Exactly where *Sahelanthropus* belongs on the family tree is not possible to determine at this time. Despite the detailed analysis and published claims, the question of identity remains open-ended. Is it actually a new hominid, or a variation of some other previously identified species, or perhaps even an ape? Some observers have suggested, for example, that because of its small canine teeth, *Sahelanthropus* may be a female chimp. Brunet was in the field in Chad and unavailable for comment. In an interview with a newspaper reporter in Chad, however, he said: "This brow ridge is thicker than that of a male gorilla so the probability that it's a female is very low." "It is a hominid," he declared. Stringer said such questions in the world of paleontology are always complex because evidence is usually incomplete and there is little agreement about what key features characterize a distinct human ancestor. "Everyone has a favorite model of or take on what would identify early members of the human line it's a matter of interpretation," he said. "This creature could be our missing ancestor, it could be on the human line of evolution. But I don't think we can really say yet that it's a human relative, or even whether it's male or female," he said. "We simply don't have the signposts to know what the ancestors of gorillas and chimps and humans looked like." Brunet and his colleagues argue that age and primitive anatomical features of *Sahelanthropus* suggest it may be closely linked to the last common ancestor of humans and chimpanzees, making it "a likely ancestor of all later hominids." Scientists believe that the two branches of primates apes and humans diverged five to eight million years ago and evolved along separate paths. Molecular and DNA analysis in the past decade has indicated that humans are most closely related to chimpanzees, sharing as much as 98 percent of their genetic material. This means they shared a common ancestor somewhere along the way. According to Wood, "molecular clock" studies indicate that the hypothetical common ancestor of modern humans and chimpanzees probably lived between about five and seven million years ago. Brunet said of his new fossil discovery: "Here we are not far from the divergence between chimp and human. The next skull we have is four million years later, so we don't know what happened in between. But with this new guy and species, we have the beginnings of new knowledge. This is just the beginning of our knowledge of the human lineage." In Wood's view, the chief significance of the *Sahelanthropus* find is not the issue of whether it's a human ancestor, but the clues it offers into the unsuspected diversity of ancient fossil hominids. "One of the real surprises," he said, "is what an amazing mix of anatomy this creature has. It says, 'Hey, things are much more diverse than we'd thought.'"

Forward Ever (by any means necessary); Backward Never!  
 Karen-Yaa (YGA)

| 2993|2002-07-10 17:15:05|Clyde Winters|Re: Digest Number 446|

Hi

Al-Umari's discussion of Abubakari's attempt to discover the land across the Atlantic, mentions the fact that one of the scout ships sent out by Abubakari met a current in the sea; and that he returned to the court to report this news to the emperor. This leads one to assume that this scout found the currents which take ships across the Atlantic from Africa to the Americas.

If this scout did find the currents that take ships to the Americas and back to Africa, suggest that the Malians may have made the voyage back to Africa. This would explain the sighting by the Spanish of African sailors wailing in the Caribbean. Back in the late 1970's I published many of the inscriptions left by the Malians in Brazil, and a tablet which depicts a Malian dignitary and inscriptions in the Bulletin d'IFAN. As a result, we do know that the Malians, led by Abubakari, successfully reached Brazil in the early 1300's.

C.A. Winters

At 08:06 PM 7/10/02 -0000, pinatubo.geo wrote:

> ""<> wrote:

>> Message: 10

>> Date: Mon, 08 Jul 2002 21:24:04 +0000

>> From: a.manansala@a...

>> Subject: Re: West African Seamanship Question

>>

>

>> Which beggars the question: was there a regular sea travel (and trade) between say an empire like Mande or Ashante and the kingdoms of medieval or renaissance Europe?

>>

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> Alex, sorry I don't have an answer for this one. Maybe, Clyde

> Winters knows.

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>>

>

> They probably got caught in a storm drift. Purposely sailing  
> back is possible, but of course it would take tremendous  
> navigational skills.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
> Yahoo! Groups Sponsor ADVERTISEMENT  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
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>  
>  
> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service.

| 2994|2002-07-10 17:17:54|Derrick, Alexander|Re: Rashidi's Claims|

Attachments :  
.....

Lion is  mAi.(transliteration)

Leopard is  Aby.(transliteration)

Peace  
Alex Derrick

-----Original Message-----

**From:** Mickel Hendrix [mailto:ptah\_seker\_ausar777@yahoo.com]

**Sent:** Wednesday, July 10, 2002 12:41 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Rashidi's Claims

Hotep,

The whole thing about the biblical Nimrod stems from Sumeru-Kemetic sources. In the Sumerian pantheon is Ninurta or Nimruta, who personifies the god of the weapon or of war, as is said of Nimrod as the great hunter. **In the Kemetic language, there exists the term**

**Nimr, which signifies an animal type of lion or leopard.** The Nimruti are the two or twin lions. The Kemetic Nurta is a mythological weapon. Coincidence? [\[Alex Derrick\]](#)But the plural of Nimr would logically be Nimr.t following standard E. Grammar.

| 2995|2002-07-10 17:35:32|ptah\_seker\_ausar777|Re: The Iraqw of Tanzania|  
Hotep,

The following is a description by the nineteenth century traveler De Pages, of natives that lived in the vicinity of Basra in southern Iraq:

"They run with extraordinary swiftness, have large bones, a deep brown complexion, bodies of an ordinary stature, but lean muscular, active, and vigorous. The Bedouins suffer their hair and beards to grow; and, indeed, among the Arabian tribes in general, the beard is remarkably bushy. The Arab has a large, ardent, black eye, a long face, features high and regular, and, as the result of the whole, a physiognomy peculiarly stern and severe. The tribes who inhabit the middle of the desert have locks somewhat crisp, extremely fine, and approaching the woolly hair of the Negro." (pgs. 146-147 The Natural History of Man 1848, J. C. Pritchard)

P.E.A.C.E. Progress....

--- In Ta\_Seti@y..., Mace Windu wrote:

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> Mesopotamia? Well what are their sources? And if that  
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> gene that would have traveled from southern Arabia and  
> into Southern Africa. Wherever and however this gene  
> came to the Lemba, they all look pretty identical to their  
> Southern African neighbors now.

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> Again, I've seen nothing to make me think the Iraqw are  
> not Cushitic speakers from Ethiopia. If you have some other  
> source/evidence about them having origins in Mesopotamia  
> (either or partial), please share it with the forum.

>

> DG

>

> -----

-----

>

> mansa musa said:

>

> > the encyclopedia africana also says this

> >

| 2996|2002-07-10 18:31:42|Mace Windu|Blacks in Basra and the Zanj Revolt|

By the nineteenth century CE, there were no

doubt a great deal of blacks in the Middle

East---including Iraq. I accept that some voluntarily

migrated into the area. Certainly Africans were known in the region both before and after the rise of Islam. Medieval Axum conquered parts of Yemen during the height of its power. And there was always mention of blacks by numerous chroniclers, often as servants but even then well respected (Mohammad's Bilal or the famous writer Antar).

Yet and still, the greatest migration of blacks into Western Asia in the CE was probably a forced one. The Eastern slave trade brought millions of Africans to regions like Oman, Qatar and places like Iraq for the simple purpose of human bondage.

In fact...as you speak of Basra...

In Basra, Iraq there is the great revolt of the Zanj. Zanj was the name given to East African slaves imported from the Zanzibar Coast (many of the tradres may have been Islamicized East African themselves, showing evidence of their sailing ability). The Zanj slaves toiled the Basra salt marshes, a rather grueling work. There were at least three revolts of the Zanj against their Asiatic overlords, the greatest of them lasting some fifteen years: from 868-883 CE.

The threat of the Zanj to the Abbasid Caliphate of Baghdad was so great that armies were brought in to put down the black uprising. Historians estimate the death toll upon the slaves must have been quite high. Yet it also created a strong sense of black/African solidarity as black soldiers from the Caliphate even deserted to join the slaves in rebellion. Next to Haiti of near 900 years later, the Zanj Revolt is probably one of the greatest of the CE---especially for Africans.

At any rate, Western Asian Muslim states would continue to use blacks in their military regiments, as concubines (black women), eunuchs and administrators. There was sometimes movement up these social ladders (as proven by Malik Ambar of Mughul controlled India), but probably not commonly.

So I'm not surprised in the least that one can find

19th century explorers speaking of black Africans in Basra, any more than I'm surprised that there is a majority black African state in Brazil called Bahia. It is another part of the mostly \*forced\* African diaspora.

I don't see any reason to think this has anything to do with claims of the Iraqw of Tanzania coming from Mesopotamia around 9,000 years ago. Is some one making a claim that Basra's slaves are related to the Iraqw? Ironically the migration of the era would have been forcibly moving them \*to\* Iraq, not from there.

Here is a question however, what was the racial makeup of famed writer Abu 'Uthman b. Bahr b. Mahbub al-Kinani al-Basri (al-Jahiz). Interestingly enough I have heard more than one idea that he is originally of partial East African descent. It should be noted that he is said to have grown up in Basra, where the Zanj were housed, but became a scholar of some note--eventually moving to the seat of the Abbasid Caliphate located in Baghdad. Anyone have any information on Al-Jahiz and his adab, Kitab Fakhr As-Sudan 'Ala Al-Bidan (The Glory of the Blacks)?

See the contemporary account of the Zanj revolt by Al-Tabari often called "The History of Al-Tabari."

There is also a work by Alexandre Popovic called, The Revolt of African Slaves in Iraq.

And I believe there is mention or an article on the topic in African Presence in Early Asia ed. by Rashidi & Van Sertima.

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-----

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>

> P.E.A.C.E. Progress....

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> > Mesopotamia? Well what are their sources? And if that

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> > they migrated (who resemble other Tanzanians)?

| 2998|2002-07-10 20:48:46|mansu\_musa|Re: Blacks in Basra and the Zanj Revolt (was The Iraqw...)|

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>  
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> > P.E.A.C.E. Progress....

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> > > Mesopotamia? Well what are their sources? And if that

> > > is the case, did they look like modern day Iraqw when

> > > they migrated (who resemble other Tanzanians)?

well actually al jahiz was black. his grandfather was a east african slave and he became one of the greatest writers in the abbasid caliphate. there was also another slave named zaryab that his musical notation and extra string for the oud is still used in northern africa, arabia, and other parts of the arab world. the funny thing about basra is that there is still a large population of africans that live there right in southern iraq.

the iraqi government purposely neglects this part of iraq i guess for racial reasons.

<http://www.mathaba.net/sudan/data/z10904africanheritage.htm>

<http://freespace.virgin.net/andy.carling/bermi/main.html> you can email the web master of the site if you have a question about the iraqw???

<http://www.iles.umn.edu/faculty/bashiri/Gulf%20folder/gulf.html>

another link about the diaspora in the middle east.

| 2999|2002-07-10 20:51:30|mansu\_musa|Re: The Iraqw of Tanzania|

--- In Ta\_Seti@y..., "ptah\_seker\_ausar777"

wrote:

- > Hotep,
- >
- > The following is a description by the nineteenth century traveler

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- >> gene that would have traveled from southern Arabia and
- >> into Southern Africa. Wherever and however this gene
- >> came to the Lemba, they all look pretty identical to their
- >> Southern African neighbors now.
- >>
- >> Again, I've seen nothing to make me think the Iraqw are
- >> not Cushitic speakers from Ethiopia. If you have some other
- >> source/evidence about them having origins in Mesopotamia
- >> (either or partial), please share it with the forum.
- >>
- >> DG
- >>
- >> -----

--  
> -----  
>>  
>> mansa musa said:  
>>  
>>> the enclyopedia africana also says this  
>>>

would he be talking about the marsh arabs ptah ???  
the people who live in southern iraq in large houses and have bee  
doing it for eons is the marsh arabs. the marsh arabs even build  
their houses in the same deign as in mesopotamia  
| 3000|2002-07-10 20:59:57|terance pete|Re: Digest Number 446|

*Clyde Winters* wrote:

Hi  
Al-Umari's discussion of Abubakari's attempt to discover  
the land across  
the Atlantic, mentions the fact that one of the scout ships  
sent out by  
Abubakari met a current in the sea; and that he returned to  
the court to  
report this news to the emperor. This leads one to assume  
that this scout  
found the currents which take ships across the Atlantic  
from Africa to the  
Americas.  
If this scout did find the currents that take ships to the  
Americas and  
back to Africa, suggest that the Malians may have made the  
voyage back to  
Africa. This would explain the sighting by the Spanish of  
African sailors  
wailing in the Caribbean. Back in the late 1970's I  
published many of the  
inscriptions left by the Malians in Brazil, and a tablet  
which depicts a  
Malian dignitary and inscriptions in the Bulletin d'IFAN.  
As a result, we  
do know that the Malians, led by Abubakari , sucessfully  
reached Brazil in  
the early 1300's.

C.A. Winters

At 08:06 PM 7/10/02 -0000, pinatubo.geo wrote:  
> ""<> wrote:  
>> Message: 10  
>> Date: Mon, 08 Jul 2002 21:24:04 +0000



>> From: a.manansala@a...  
>> Subject: Re: West African Seamanship Question  
>>  
>  
>> Which beggars the question: was there a regular sea  
travel (and  
>> trade) between say an empire like Mande or Ashante and  
the  
>> kingdoms of medieval or renaissance Europe?  
>>  
>  
> Alex, sorry I don't have an answer for this one. Maybe,  
Clyde  
> Winters knows.  
>  
>> By the way, do you remember the story some years ago of  
>> two African fishermen (presumably using traditional  
boats)  
>> ending up in Brazil?  
>>  
>> The other question then would be, is it known that it is  
>> possible to make it back the other way (2000 miles?)  
>> without sails, etc?  
>>  
>>  
>  
> They probably got caught in a storm drift. Purposely  
sailing  
> back is possible, but of course it would take tremendous  
> navigational skills.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
> Yahoo! Groups Sponsor ADVERTISEMENT  
>  
> To unsubscribe from this group, send an email to:  
> Ta\_Seti-unsubscribe@yahoogroups.com  
>  
>  
>  
> Your use of Yahoo! Groups is subject to the Yahoo! Terms  
of Service.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

Can you tell me where exactly can i look at these brazilian inscriptions. are they in mande vai or arabic. If abu bakari made it to brazil where exactly did he go. did he live with the natives found a new kingdom in brazil. do you have a reference for these inscriptions,because I would like to know more

---

### **Do You Yahoo!?**

New! [SBC Yahoo! Dial](#) - 1st Month Free & unlimited access

| 3001|2002-07-10 21:32:21|Alex van Deelen|Astonishing' skull unearthed in Africa|  
[http://news.bbc.co.uk/hi/english/sci/tech/newsid\\_2118000/2118055.stm](http://news.bbc.co.uk/hi/english/sci/tech/newsid_2118000/2118055.stm)

This is a picture of the recently unearthed human-like skull which is being described as the most important find of its type in living memory. It was found in the desert in Chad by an international team and is thought to be approximately seven million years old.

"I knew I would one day find it... I've been looking for 25 years," said Michel Brunet of the University of Poitiers, France. Scientists say it is the most important discovery in the search for the origins of humankind since the first Australopithecus "ape-man" remains were found in Africa in the 1920s.

The newly discovered skull finally puts to rest any idea that there might be a single "missing link" between humans and chimpanzees, they say.

### **Messy evolution**

Analysis of the ancient find is not yet complete, but already it is clear that it has an apparently puzzling combination of modern and ancient features. Henry Gee, senior editor at the scientific journal Nature, said that the fossil made it clear how messy the process of evolution had been.

"It shows us there wasn't a nice steady progression from ancient hominids to what we are today," he told BBC News Online.

"It's the most important find in living memory, the most important since the australopithecines in the 1920s.

"It's amazing to find such a wonderful skull that's so old," he said.

### **What is the skull's significance?**

The skull is so old that it comes from a time when the creatures which were to become modern humans had not long diverged from the line that would become chimpanzees.

There were very few of these creatures around relative to the number of people in the world today, and only a tiny percentage of them were ever fossilised.

So despite all the false starts, failed experiments and ultimate winners produced by evolution, the evidence for what went on between 10 and five million years ago is very scarce.

READ MORE AT....

[http://news.bbc.co.uk/1/hi/english/sci/tech/newsid\\_2118000/2118055.stm](http://news.bbc.co.uk/1/hi/english/sci/tech/newsid_2118000/2118055.stm)

| 3002|2002-07-10 22:13:19|Clyde Winters|Re: Digest Number 446|

Hi

You can find a discussion of the early Mande inscriptions in the following publications:

C.A. Winters, "Manding scripts in the New World, Journal of African Civilization 1, no.1, pp.81-97 (1979).

and

C.A. Winters, "The influence of the Mande scripts on ancient American writing systems", Bull. de l'IFAN, t39, ser. B, no.2, pp.941-967 (1977).

I published a picture of the Mande/Malian dignitary found in Brazil in the article I published in the Bull. de l'IFAN, back in 1977.

Recently I deciphered a few ancient Mande/Malian inscriptions found in North America. I published at the following site:

<http://www.geocities.com/makubwa/Ardecip.html>

The Malians often left these inscriptions near sites adjacent to rivers.

The inscriptions are written in Vai characters, The language of the inscriptions was Malinke-Bambara.

C.A. Winters

At 08:59 PM 7/10/02 -0700, terance pete wrote:

> <> wrote:

>Hi

> land across

>the Atlantic, mentions the fact that one of the scout ships sent out by

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>the early 1300's.

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>C.A. Winters

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>> <> wrote:

>>> Message: 10

>>> Date: Mon, 08 Jul 2002 21:24:04 +0000

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>>> Subject: Re: West African Seamanship Question

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>>> trade) between say an empire like Mande or Ashante and the

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>inscriptions. are they in mande vai or arabic. If abu bakari made it to

>brazil where exactly did he go. did he live with the natives found a new

>kingdom in brazil. do you have a reference for these inscriptions,because I

>would like to know more

>

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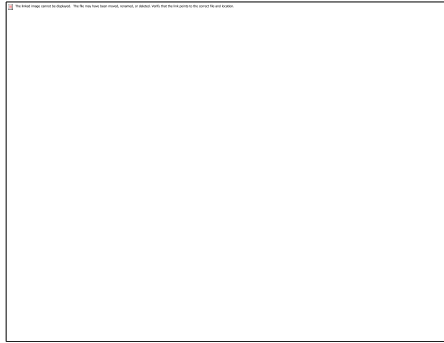
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| 3003|2002-07-11 00:23:07|abubakr sidahmed|[Fwd: Ancient skull challenges human origins]]

# Ancient skull challenges human origins

## Fossil said to be more than 6 million years old

July 10, 2002 Posted: 10:26 PM EDT (0226 GMT)



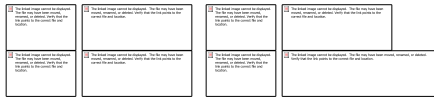
By Marsha Walton  
CNN Sci-Tech

**(CNN) -- A team of researchers in central Africa say they've uncovered what appears to be the earliest evidence of the human family ever found -- a skull, jawbone and teeth between 6 million and 7 million years old.**

Dated between 6 million and 7 million years old, an intact skull found in Africa is at least 3 million years older than the next-oldest hominid skulls.

Scientists say the discovery, unearthed in the [Djurab desert of northern Chad](#), is of considerable importance.

"This is a very exciting find. It expands our knowledge of early evolution in a couple of different ways, both in time and in space," said Ian Tattersall, an anthropologist at The American Museum of Natural History. It is the first hominid fossil found in central Africa.



Chad authorities are nicknaming the specimen "Toumai," a name usually given to babies born before the dry season in the region. Toumai means "hope of life" in the Goran

language.

The discoveries are detailed in this week's edition of Nature magazine.

The initial discovery -- of the cranium -- was made by Ahounta Djimdoumalbaye, an undergraduate student, on July 19, 2001.

The team working on the site included more than three dozen researchers -- geologists, sedimentologists and paleontologists from 10 countries. It was led by Michel Brunet of the University of Poitiers, France, who directs the Mission Paleoanthropologique Franco-Tchadienne.

"It's a lot of emotion to have in my hand the beginning of the human lineage," Brunet told Nature. "I have been looking for this for so long. I knew I would one day find it, so it is a large part of my life, too."

## Unlocking secrets

Toumai could unlock secrets of a time period in evolution that is virtually a blank right now. Ten million years ago, apes were abundant on Earth.

But it's not until 5 million years ago that there's good evidence of hominids. Hominids are distinctly human-like creatures, different from apes or chimpanzees.

Scientists describe Toumai as having characteristics of both apes and humans. Detailed study of the fossil shows a braincase that is ape-like, while the face is short and the teeth look like those of a human.

Toumai is so unlike fossils that currently exist that it is being assigned a new genus and a new species, *Sahelanthropus tchadensis*.

The discovery raises several new questions, said Brunet, and indicates the divergence between chimps and humans must have occurred earlier than currently believed.

The skull of Toumai shows it was probably close to the size of a common chimpanzee. Because only a skull, jawbone and teeth have been found, it is still not clear how big Toumai might have been, or whether it traveled on two legs.

## Presumed origins

Other scientists familiar with the find say there are new questions about the presumed origins of humans.

"It's likely that this is a human ancestor. If you ask whether it's absolutely certain that this is a human ancestor my answer would have to be no we are not [sure]," said Bernard Wood of George Washington University.


The area where Toumai lived is believed to have been quite diverse, with both aquatic and amphibious vertebrates and other species living in forests, wooded savannas and grasslands. Both lakes and deserts would have been found in the region 7 million years ago.

Some of the animals this hominid may have interacted with include elephants, three-toed horses, giraffes, antelopes, wild boars and hippopotamids. The lakes would have contained fish, crocodiles, snakes and turtles.

Much study has been carried out on the skull, jawbone and teeth of Toumai since it was found.

Researchers have compared it with great apes in studies at the Peabody Museum at Harvard University in Cambridge, Massachusetts, and CAT scans and 3-D reconstruction of this new species have been conducted in Switzerland.

**EXTRA  
INFORMATION**

[View close-up images of the ancient skull](#)

[Interactive: Ages of the Earth](#)

[Discover how the roots of the human fossil tree have deepened with this discovery](#)

Studies planned over the next six years are expected to add details to the fossil find, from its environment to its ecological habits.

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| 3004|2002-07-11 02:48:15|Alex van Deelen|Re: Digest Number 448|

Message: 11

Date: Wed, 10 Jul 2002 20:06:59 -0000

From: "pinatubo.geo" <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

Subject: Re: Digest Number 446

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 10

> Date: Mon, 08 Jul 2002 21:24:04 +0000

> From: a.manansala@a...

> Subject: Re: West African Seamanship Question

>> The other question then would be, is it known that it is

>> possible to make it back the other way (2000 miles?)

>> without sails, etc?

>>

>

>They probably got caught in a storm drift. Purposely sailing

>back is possible, but of course it would take tremendous

>navigational skills.

Checking my atlas, it says that there are basically three  
currents which are relevant,

1) the north equatorial current (east to west from Senegal to  
Venezuela/Barbados)

2) the Guinea current (west to east from The Surinam to Liberia)


3) the south equatorial current (east to west from Congo Brazzaville to  
Brazil)

Alex

| 3005|2002-07-11 09:13:21|Ayele Bekerie|Re: Rashidi's Claims|

Nimr may be close to the Amharic (Ethiopian language) word Nebir, which means tiger.

Ayele

Lion is  **mAi**.(transliteration)

Leopard is  **Aby**.(transliteration)

Peace  
Alex Derrick

-----Original Message-----

**From:** Mickel Hendrix  
[mailto:ptah\_seker\_ausar777@yahoo.com]  
**Sent:** Wednesday, July 10, 2002 12:41 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] Re: Rashidi's Claims

Hotep,

The whole thing about the biblical Nimrod stems from Sumero-Kemetic sources. In the Sumerian pantheon is Ninurta or Nimruta, who personifies the god of the weapon or of war, as is said of Nimrod as the great hunter. **In the Kemetic language, there exists the term Nimr, which signifies an animal type of lion or leopard.** The Nimruti are the two or twin lions. The Kemetic Nurta is a mythological weapon. Coincidence?

[Alex Derrick]But the plural of Nimr would logically be **Nimr.t** following standard E. Grammar.

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| 3006|2002-07-11 12:53:50|Djehuti Sundaka|Lasting Impressions|

[http://www.bib-arch.org/bswb\\_BAR/bswbBARFeature2.html](http://www.bib-arch.org/bswb_BAR/bswbBARFeature2.html)

Lasting Impressions

I remember it vividly. It was September, 1991. I was a new, although not exactly a young, scholar, still working toward my master's degree at Tel Aviv University. Professor Benjamin Mazar, the doyen of Israeli archaeology and former president of Hebrew University, invited me to a salon he regularly held in his apartment. In attendance was the most illustrious scholar of ancient epigraphy at Hebrew University, Professor Nahman Avigad, as was the distinguished epigraphic authority and my friend and mentor, Professor Michael Heltzer of Haifa University. Naturally, the discussion focused on a set of new inscriptions that were coming to light, the most exciting of which were included in a hoard of bullae (singular, bulla)?flattened lumps of hardened clay bearing seal impressions?that Professor Avigad had published in his 1986 book, Hebrew Bullae from the Time of Jeremiah: Remnants of a Burnt Archive.\* Toward the end of the afternoon, I recall Professor Avigad, who was already an old man, wistfully expressing the hope that before he died he

would see a seal or seal impression  
of a Judahite king.

Unfortunately, Professor Avigad went  
to his grave the following January at  
the age of 86,\*\* not knowing that he  
had indeed seen the seal  
impression of one of the most  
important Judahite kings, Hezekiah, who  
ruled from 727 to 697 B.C.E. In the  
Bible, Hezekiah is celebrated for  
purging the Judahite religion of  
foreign influence, centralizing the cult in  
Jerusalem and withstanding a siege of  
Jerusalem by the Assyrian  
monarch, Sennacherib. Archaeology has  
also revealed much about  
Hezekiah's reign.? One of the bullae  
in the hoard that Avigad had  
published in 1986(1) (see bulla 1)  
was, in fact, impressed with the seal  
of that great Judahite king. But  
Avigad didn't recognize it.

Avigad cannot be faulted, however.  
The seal featured a two-winged  
scarab (dung beetle) pushing a ball  
of mud or dung. But in the  
impression, only four letters of the  
seal owner's name had survived: the  
Hebrew letters nun, yod, he and waw,  
that is, nyhw. The last three of  
those letters formed a very common  
name-ending, yahu, a form of the  
divine name Yahweh, the personal name  
of the Israelite God. But of the  
first part of the seal owner's name,  
only one letter was left, a nun, or n,  
and so Avigad guessed that the name  
on the seal was Adoniyahu. In fact,  
part of the letter that Avigad took  
for a nun was not entirely preserved; it  
was actually a qof, or q. The  
preserved letters on the seal were not nyhw  
but qyhw, which spell the end of  
Hezekiah's name in Hebrew,

H.ezqiyahu. (Remember, the letters on the seal predate the Babylonian Exile [586 B.C.E.] and look quite different from the square Aramaic script still in use today, which Jews brought back from Babylonia.)

We now know what Avigad could not know, because a new crop of bullae bearing impressions of Hezekiah's seal has been making its way into public view from the antiquities market since the mid-1990s. Some of these bullae are being published here for the first time.

The first one that I was able to inspect (see bulla 2) came into my hands in 1997.(2) Enough of the inscription had survived in this bulla that its inscription could be read: "Belonging to Hezekiah [son of] Ahaz, king of Judah." That same year I mentioned this more complete bulla of Hezekiah's seal in my book, *Messages From the Past*;(3) in 1999 Professor Frank M. Cross of Harvard University published it in *BAR*.<sup>\*</sup> The impression on this bulla is so similar to the one on Avigad's bulla that Professor Cross (and I, initially) thought that both bullae were made from the same seal. After a closer examination, however, I have concluded that they must have been made from different seals, because the bullae differ very slightly. For example, look at the left wing of the bulla that Avigad published (bulla 1): A single line appears above the cross-hatching on the upper edge of the wing. Now compare that with the wings of the scarab in the bulla published by Frank Cross (bulla 2). Above the cross-hatched wings, especially discernible on the right wing, are two

lines. The seals from which the impressions were made are extremely similar, but not identical. The court functionaries who sealed royal documents must have had more than one copy of the king's seal.

If the two bullae were impressed by different seals, can we indeed complete the missing letters on the Avigad bulla with the name of Hezekiah from the Cross bulla? As it happens, we can, thanks to three previously unpublished bullae (two of which are shown in "Bullae Bullae.") that have very recently been made available. One of the seal impressions (bulla 3) was slightly crushed before it dried and hardened, unfortunately leaving both the image and the inscription incomplete. But enough is legible to confirm that it was made by the same seal<sup>(4)</sup> that produced the bulla that Avigad could not recognize as belonging to Hezekiah. The second of the three bullae (bulla 4) is well preserved but not fully impressed.<sup>(5)</sup> A third one, which I have seen but which is not shown here, is in excellent condition and leaves no doubt that it bears the very same seal as Avigad's?and its inscription reads "Belonging to Hezekiah (son of) Ahaz, King of Judah." I can offer neither a picture nor a drawing of it, because it is being marketed by an antiquities dealer.

The current cache of new bullae also includes yet another example of Hezekiah's seal that has the two lines above the wings (bulla 5). It too is being published here for the first time.<sup>(6)</sup>

Thus we now have a total of six

bullae, each of which has a two-winged scarab and the identical inscription: "Belonging to Hezekiah [son of] Ahaz, King of Judah." Four have one line and two have two lines above the wings.

A new surprise emerged with two other recently unveiled bullae that are inscribed with Hezekiah's name but have an entirely different royal emblem. Instead of a two-winged scarab, the seals feature a two-winged sun disk. Six rays shoot out of the top and bottom of the sun disk and two downward-curving wings project from the sides (unlike the upswept wings on the seals with a scarab). On either side of the disk is an Egyptian ankh, a symbol known as "the key of life."

Both bullae are made from the same seal. One is in excellent condition;(7) the other, much less so.(8) The well-preserved bulla is made of black clay and has a complete seal impression. Like most bullae, it is tiny?barely a half-inch wide and even less than that in height.(9) A deep groove around the edge indicates that the seal was probably originally set in the metal bezel of a ring.

Above and below the two-winged sun disk is an inscription identical to that appearing on the Hezekiah bullae with the two-winged scarabs:

So now we know that Hezekiah had at least two royal emblems: the two-winged scarab and the two-winged sun disk.

This should not surprise us, given what we have seen on nearly 4,000 so-called l'melekh jar handles that have been firmly dated to Hezekiah's reign.(10) Before being baked, these clay storage jar handles were impressed with a stamp seal containing an icon and an inscription, much like the other royal seals we have been discussing. Each jar handle inscription begins with the word l'melekh, which means "Belonging to the king." Following this designation of the king's ownership is the name of one of four cities, each of which was probably an administrative center.

The icons on these l'melekh handles vary. Some bear a four-winged scarab. Others have a two-winged sun disk with six rays that is similar to one on the newly revealed bullae impressed with Hezekiah's name. (No l'melekh handles show scarabs with two wings.) I wouldn't be at all surprised if someday we also find a seal or bulla of Hezekiah that has a four-winged scarab on it!

Long ago, Yigael Yadin (1917-1984), one of Israel's pre-eminent archaeologists, asserted that the l'melekh stamps represent royal emblems.(11) Some scholars doubted this?but these bullae end the debate and prove Yadin correct. We now know that Hezekiah had at least two royal emblems, which appear both on royal seals and on jar handle seals dated to his reign.

Hezekiah seems to be the first Judahite king to adopt a royal emblem with an icon on it. A seal impression

bearing the name of Hezekiah's father, King Ahaz\* (735-725 B.C.E.), is aniconic: It has no royal symbol, only an inscription (see photo).(12)

Why would King Hezekiah, acclaimed in the Bible for his elimination of foreign influences from Judahite cult practices, adopt Egyptian iconographic elements? elements that were both foreign and pagan? as his royal emblems?

This is a topic of intense debate. Frank Cross argued in BAR that although Hezekiah's two-winged scarab was an Egyptianized icon (that is, one created by non-Egyptians to look Egyptian), it was really mediated through Phoenician iconography.\*\* Meir Lubetski took Cross to task for this in a later issue of BAR, arguing that Egypt, not Phoenicia, was the direct source of the symbol. BAR readers in turn took issue with Lubetski's thesis. (Lubetski also misread the inscription.(13))

In my view, neither Cross nor Lubetski is quite correct, although Cross is closer to the truth. Egyptian influence is abundantly evident in Palestine throughout the Bronze Age (3000-1200 B.C.E.). For example, we find large quantities of Egyptian and Egyptianized pottery for as far back as the Early Bronze Age (3000-2200 B.C.E.) from Arad in the south to Megiddo in the north. Hieroglyphic inscriptions have been discovered in Arad, Megiddo, Beth-Shean and elsewhere. Egyptianized anthropoid coffins from the 13th century B.C.E. (Late Bronze Age) have been unearthed at Deir el-Balah in Gaza in the south

and at Beth-Shean in the north. Rich Egyptian-style burial offerings have been found at numerous locations, from the southern site of Tel el-Far'ah to Lachish in central Judah and Beth-Shean in the north.(14) In the Iron Age (1200-586 B.C.E.), faience artifacts, such as amulets depicting a variety of gods and goddesses from the Egyptian pantheon, are found at almost every ancient site in Israel. Egyptian iconography was also used in highly prized ivory carvings found at Samaria, capital of the northern kingdom of Israel.(15)

Even Hebrew writing can be traced indirectly to Egypt. Hebrew script is based on the script of the Phoenicians, who in turn borrowed extensively from the Proto-Canaanite and Proto-Sinaitic alphabets, which in fact developed from Egyptian hieroglyphs.

At the time the seals and corresponding bullae of Hezekiah were being produced, many other examples of Egyptian influence were present in Judah. Egyptian hieratic numbers are used on Hebrew dome-shaped weights and ostraca. The Egyptian ankh is widely used on seals. The Egyptian god Bes is frequently painted on storage jars, as at Kuntillet 'Ajrud, or appears as an amulet; later Bes is found on fourth-century B.C.E. Samarian coins. The Judahite Ashtoret or Asherah (a common pillar figurine) wears an Egyptian hairstyle. Sphinxes and griffins found in Israel wear crowns of Egypt's upper and lower kingdoms. An oblong frame resembling that of an Egyptian cartouche (a sovereign's name enclosed in an oval) appears on several seals and bullae?but unlike



those in Egypt, it contains no royal name.

Winged sun disks, similar to those on our bullae, appear on three Israelite Hebrew seals of the eighth century B.C.E.(16) This emblem is found even more often in Phoenician iconography. For example, the icon is on five Phoenician seals(17) and two Phoenician/Punic gold pendants of the seventh to sixth century B.C.E., one found at Carthage, in Tunisia, and the other at Motya, in Sicily. These both have winged sun disks with six rays.(18)

Egypt probably exerted the strongest influence on Judahite iconography, but elements from other cultures?Canaanite, Mycenaean, Assyrian and Hittite?can be clearly discerned as well. Aramaic and Assyrian motifs are also common in both Judahite and Phoenician art.

Judah was hardly the only ancient culture to borrow iconography from its neighbors. Phoenician cities, including Tyre, Sidon and, especially, Byblos were awash in Egyptianized material culture. In like fashion, the royal emblems Hezekiah adopted?the winged scarab and the winged solar disk?were common in both Phoenician and Aramaic iconography.

The motifs adorning the emblems of high officials and royalty throughout the ancient Near East were drawn from a fund of symbols and images common to the whole region. Once a symbol had been associated with authority, rule, domination or power, it was appropriated by those who wished to embellish their public

image.

I believe that this is what happened in Israel and Judah. Although winged sun disks and scarabs had originated in foreign lands, by the eighth and seventh centuries B.C.E., when they appeared on Hebrew seals, they were already quite old and bereft of any religious significance. They were used solely for their decorative value and their connotation of power(19)?and should be regarded as Israelite/Judahite. When Hezekiah adopted the two-winged scarab and the two-winged sun disk with six rays as royal emblems, he was simply appropriating generally accepted icons of royal power and not importing meaning from either Phoenicia or Egypt.

We also learn much from the inscription on the bullae, "Belonging to Hezekiah [son of] Ahaz, King of Israel." The ubiquitous lamed (l), which means "belonging to," regularly appears as a prefix to the name of the owner. The words "son of" are in brackets to indicate that the words are not actually there, but are understood. The omission of bn, or "son of," is not a mistake. We know that it is an intentional omission because it is regularly left out of inscriptions even when there is sufficient space. Of 57 different seal impressions on storage jar handles from the time of King Hezekiah, only two include the word bn; the rest omit it.(20)

The spellings of key words in these seals are quite interesting because they tell us something about the development of the language. Hebrew is written without vowels. In the tenth

century C.E., scribes developed a system of "pointings," subscripts and superscripts that were placed under and over letters to indicate vowels. These are still used in Hebrew prayerbooks in the United States and elsewhere, but not in modern Hebrew newspapers and books in Israel. Nevertheless, at an earlier stage in the evolution of Hebrew orthography (spelling), a few consonants were also given vowel values (he, or h, served as a and waw, or w, served as o or oo). When used as vowels, these letters are called *matres lectionis*, mothers of reading. When these vowels are included in ancient inscriptions the spelling is said to be *plene*, full. When they are omitted, the spelling is said to be *defectiva*, defective.

On the bullae we have been considering, Judah is written in *defectiva* spelling: yhdh, Yehudah. The *plene* spelling would insert the vowel in the middle: yhw dh. The pronunciation is the same, but the oo vowel in the middle is more clearly indicated by the letter waw. The name Yehudah is recorded more than 800 times in the Bible, always appearing in its *plene* spelling, yhw dh

That the spelling on our bullae is *defectiva* has chronological significance: We do not see the *plene* spelling of Judah consistently used in inscriptions until 200 years after Hezekiah's reign. Either the Biblical texts were written down at least two centuries after Hezekiah or the texts we have were later spelling-corrected.

On the bullae, Hezekiah's name is

spelled h.zqyhw, H.ezqiyahu. In the Bible it is spelled this way (2 Kings 18:9, 19:1) and three other ways: with an additional y at the beginning (yh.zqyhw, Yeh.ezqiyahu, as in 2 Chronicles 28:12); without the final w (yh.zqyh, Yeh.ezqiyah, as in Hosea 1:1); and without the beginning y or the final w (h.zqyh, H.ezqiyah, as in 2 Kings 18:2).

There is no clear explanation for these variant spellings. Perhaps it shows the chronological evolution of the language, with the texts containing the defectiva spellings being earlier. But the fact that all the bullae spell Hezekiah's name the same way, despite the availability of other spellings, may indicate that all three of the seals impressed in these nine Hezekiah bullae were made in the same workshop.

The source of these bullae raises another big question. All of the bullae hoards that have been recently brought to light came from the antiquities market; not one was found in a scientific archaeological excavation, with one important exception not relevant to this discussion.\* It is reasonable to ask whether they could be fakes. The universal answer of all experts in the field is "no." It is simply impossible to fake them. The wet clay bullae were not baked at the time they were imprinted, but dried upon the documents they sealed. They hardened only in a fire that destroyed the documents the bullae sealed. For this reason they are very fragile?and have worn during the last 2,700 years. All have small cracks and surface corrosion, and under a microscope we see small crystals in the cracks

and on damaged edges and surfaces.  
None of this can be  
duplicated.(21)

The bullae that are discussed for the first time here seem to be part of a larger group that came onto the antiquities market in Jerusalem in 2001 and were purchased by several individual collectors. One major collection of 109 bullae that has stayed intact, known as the Moussaieff Collection (after Shlomo Moussaieff, who authorized me to publish them in 1997 (in Hebrew; an English version appeared in 1999)(22), surfaced in the mid-1990s. The new hoard contains many duplicates of bullae in the Moussaieff Collection. These duplicates suggest that both collections were once part of an even larger group.

A closer look reveals that the duplicates in the new group are more complete or better preserved than those in the Moussaieff Collection. I can only conclude that the group that once included both the new hoard that came to light in 2001 and the Mousaieff Collection was divided into two groups, one containing the more complete and better preserved bullae and the other the less complete and the less well-preserved pieces. The latter group was acquired by Moussaieff. The better pieces were withheld until 2001.

We will never know for certain where they came from, however.\* Nahman Avigad assumed that the hoard he published in 1986, which may also be part of the large group, were found in the vicinity of Tel Beit Mirsim in southern Judah.(23) Frank Cross

thought it likely that they came from an archive in Jerusalem.\*\*

My guess is that they came from a site known as Khirbet el-Qom, near Hebron, because of a bulla in the Moussaieff Collection that bears the inscription "Epai son of Natanyahu." Epai is an extremely rare name?but it appears on an unpublished bulla in the new hoard,(24) further indicating that the two hoards were originally one. Although the names are the same, the seals are quite different; apparently this Epai also had at least two seals. The name also appears twice in a late eighth or early seventh century B.C.E. burial inscription from Khirbet el-Qom,(25) along with the father's name, Natanyahu. I suspect that this was the same Epai, son of Natanyahu, whose seals are impressed in the bullae we now have. If that is so, the bullae may well have been produced in Khirbet el-Qom, where Epai, son of Natanyahu, was buried.

Incidentally, the very same name shows up in, of all places, a recently published graffito on a stone block acquired on the Jerusalem antiquities market.(26) This is a soft limestone that is very similar to others that came from Khirbet el-Qom?and the graffito bears a close paleographical resemblance to other writing from there. It very likely came from the same place, and it makes us wonder: Who was this Epai, son of Natanyahu? He must have been one important?or ubiquitous?person. Perhaps future finds will enlighten us. The story of archaeology never ends. ?

| 3007|2002-07-11 14:13:33|djahuti.geo|Re: Nimrod and Cush|

I look at elements of biblical history as beginning around 1160 BCE with the migration of the Shasw Yhwa from Edom to Efrayim resulting in their joining with the habirw called YisraEl and establishing a center at Shiloh. Thus anything before this period I see as being borrowed stories. The J-document creation account seems to reveal elements both Mesopotamian and Pelasgian in origin. The flood account has its widely distributed variations ultimately derived from Sumer. Nimrod's empire seems to be from a legend based on Sargon or possibly his grandson Naram-Sin. And the enslavement in Kamat seems to be a fusion of two time periods; that of the 15th Dynasty period involving characters with "Yakob" and "Mosheh" in their names, separated by four generations in the eastern delta, and that of the New Kingdom involving Kamat's domination of Kana'an and procurement of slaves.

Currently, I see the J-document as having been written around 836 BCE, the E-document as having been written around 772 BCE (and combined with J around 748 BCE), the P-document as having been written around 690 BCE, and most of the D-history as having been written around 622 BCE. So I have no doubt that biblical writers had access to a wide variety of literary sources over time that allowed for "ancient" tales to be adapted for their stories. The grouping of Kana'an under Kam I have always seen as being mainly a cultural-geographical rather than primarily political grouping as Redford and others see it. The peoples of Sham, Kam, and Yefeth present a southeast to northwest distribution of nations with the Kam grouping falling inbetween. Perhaps if the mythical dichotomy of YisraEliym/Kana'aniym hadn't existed, Kana'an might have ended up a son of Sham. But I think the cultural influence of Kamat throughout the region probably had the most to do with it.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mace Windu wrote:

> Good point about Sargon, Kish and Kash/Cush.

>

> As I said, if I'm skeptical about the Sumerians

> being of predominant Africoid make up---I'm

> near convinced that the Akkadians were not.

>

> It is sometimes hard to make sense of much of

> what the Hebrews are speaking about. Its not

> always (in fact not often) historically accurate.

>

> Cush may be some corruption of Kish. Then again,

> the Hebrews link Cush to Nimrod by way of Ham.

> They are of course 3 mythological characters, but the latter

- > one is associated by the ancient Hebrews with three
- > African states- Egypt, Punt and Nubia and one non-African
- > region- Canaan.
- >
- > And we have to remember these "books" of the
- > Hebrews were not necessarily written during the
- > times they are attributed. Thus there is no reason to
- > believe that Genesis was written during the actual time
- > of Sargon. Some in fact think the Hebrews may have
- > been writing much later. And they assert that Nimrod
- > may be a corruption of the Assyrian Ninurta of
- > 1300BC, some 1,000 years after Sargon of Akkad.
- > To further confuse things is the connection of the
- > "Tower of Babel" to Nimrod.
- >
- > There was a famous ziggurat begun by the Sumerians
- > whose construction was halted by the invasion of Sargon
- > in the 24th century---but it wasn't attributed to any
- > Nimrod. Rather the site of the Borsippa Ziggurat of the
- > 6th century, ascribed to Nebuchadnezzar, was often
- > called Birs Nimrud. So when and where the Hebrews
- > are linking their Nimrod & Tower of Babel mythology
- > is unclear---Sargon from the 24th century, Ninurta of
- > the 14th or or Nebuchadnezzar of the 6th? Of all of these,
- > its interesting to note that Nebuchadnezzar is the figure
- > who would have the greatest destructive impact upon
- > the Hebrews. Perhaps they would indeed remember
- > him as a "mighty" figure.
- >
- > Another ideology I have come across, keeping
- > with the idea that the Hebrews were writing at a much
- > later time (perhaps as late as the 6th century), is that
- > Nimrod was a composite character: made up of
- > royal figures from Babylon to Egypt to Persia. Nimrod
- > emerged as a mythic being encompassing the powerful
- > traits of larger nations whom the then disunited, disinherited
- > and disembodied Hebrews (especially after Nebuchadnezzar)
- > found themselves in the midst of.
- >
- > If the Hebrews are writing all this in the 6th century (or later)
- > there is also the fact that Egypt, Nubia and Western Asian
- > states had been politically tied and locked in a power struggle
- > of powerful rulers for quite some time---from Shabaka and
- > Taharka's fight against the Assyrian machine for Egypt during
- > the 7th century to the Persian threat of Cambyses in the 5th
- > century.



>  
> The point is, there's a lot to be looked at when trying to use  
> the Hebrews as a historical reference. We simply have no  
> real way of knowing how they "remembered" events that  
> more than likely took place centuries (if not thousands of years)  
> earlier.

>  
> DG  
>  
>

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>  
>> If the character of Nimrod is mainly inspired by Sargon of Akkad,  
the  
>> reference to Kash may actually refer to Kish, where Sargon had  
been  
>> the cup bearer to the king.  
>>  
>> Djehuti Sundaka  
>  
>> "There is the idea that Nimrod of Genesis is the son of the  
mythical  
>> Cush, a grandson of the equally mythical Noah."  
>>  
>> "Here we do indeed seem to have the Hebrews associating not Sumer  
but  
>> later Babylon with Africa. However Cush often used in ancient  
texts  
>> refers not to Ethiopia proper (as in the Ethiopian highlands) but  
>> often to Nubia. I've often pondered why the Hebrews would connect  
>> Babylon with Nubia or Ethiopia."

| 3008|2002-07-11 14:14:37|Mace Windu|Under Centuries of Sand, a Trading Hub|  
Under Centuries of Sand, a Trading Hub  
By JOHN NOBLE WILFORD

<http://www.nytimes.com/2002/07/09/science/09SILK.html?8isc>

outh of Suez, the Egyptian shore of the Red Sea used to be sprinkled  
with ports that throbbed with life and commerce in antiquity, especially  
the heyday of the Roman Empire. But long ago, the relentless desert  
buried their remains so completely that it was almost beyond imagination  
that these places once were pivotal links in a maritime trade route that  
rivalled the better-known overland Silk Road.

From here ships ventured down the coast to Ethiopia and Somalia and

beyond, bringing back ivory and tortoise shells, drugs and slaves. Other vessels headed for the southern shore of Arabia, mainly for frankincense and myrrh. The biggest ships sailed the monsoons to and from India to satisfy the bounding appetites in the Mediterranean world for spices, precious stones and other exotic goods.

So robust was the India trade 2,000 years ago that Emperor Tiberius, concerned over Rome's increasingly adverse balance of payments, complained that "the ladies and their baubles are transferring our money to foreigners."

Perhaps the greatest of these ports in the India trade was Berenike, about 600 miles south of Suez, near Egypt's border with Sudan. Historians knew of it from written records. Yet nothing remained on the surface at the serene and forlorn site except some lines of coral and scattered potsherds, hardly sufficient to flesh out the bones of texts into a semblance of the seamen and merchants in their milieu at Berenike, in prosperity and decline over eight or nine centuries.

But archaeologists, who in their own way can be as unrelenting as the desert, have now completed eight years of excavations under harsh conditions at Berenike and found what they say are the most extensive remains so far from the ancient world's sea trade between East and West.

Their spades uncovered building ruins, teak and metal from ships, sail cloth, sapphires and beads, wine and stores of peppercorns. Some of the goods show that Berenike was trading, at least indirectly, with places as far away as Thailand and Java. Inscriptions and other written materials in 11 different languages, Greek and Hebrew as well as Latin, Coptic and Sanskrit, attest to the cosmopolitan mix of people who lived in or passed through the town.

The co-directors of excavations at Berenike ? Dr. Steven E. Sidebotham, a historian at the University of Delaware, and Dr. Willeke Wendrich, an archaeologist at the University of California at Los Angeles ? said the research showed that the maritime trade route between India and Egypt in antiquity appeared to be even more productive and lasted longer than scholars had thought.

Also, it was not an overwhelmingly Roman enterprise, as had been generally assumed. The researchers said artifacts at the site indicated that the ships might have been built in India and were probably crewed by Indians.

"We talk today about globalism as if it were the latest thing, but trade was going on in antiquity at a scale and scope that is truly

impressive," Dr. Wendrich said.

The two researchers, working under the auspices of Egypt's Supreme Council on Antiquities, reported their findings in this month's issue of the journal *Sahara*. They also described their work in interviews and in a recent article in *Minerva*, a British magazine of ancient art and archaeology.

Other archaeologists praised the Berenike discoveries as important contributions to the history of long-distance trade in the classical world. Dr. Lionel Casson, an author and a retired professor of classics at New York University, said, "It's nice to have archaeologists find concrete evidence for what is attested in the texts."

In the scholarship of early maritime commerce, the Indian Ocean's role has been eclipsed by the richer body of literary and archaeological evidence for activity in the Mediterranean and Black Seas. And the Silk Road, an Asian network of camel caravan routes, is legendary as the primary cultural and commercial link between China and Europe between about 100 B.C. and the 15th century.

"The Silk Road gets a lot of attention as a trade route, but we've found a wealth of evidence indicating that sea trade between Egypt and India was also important for transporting exotic cargo, and it may have even served as a link with the Far East," Dr. Sidebotham said.

As developed by Greeks and Egyptians, then expanded by the Romans, the Red Sea ports served as transfer points for cargoes to and from India and other places in Africa and Arabia. Goods unloaded at the ports were hauled by camel train across the desert to the Nile, at Koptos, and carried by boat to Alexandria. From there they moved by ship to markets throughout the Mediterranean basin.

The course was reversed for exchange goods, wine and glass and fine tableware, bound for Indian Ocean markets.

Archaeologists are also investigating the probable sites of two other Egyptian ports, Myos Hormos and Nechesia.

At some ruins 100 miles north of Berenike, archaeologists led by Dr. John Seeger of Northern Arizona University, assisted by Dr. Sidebotham, are excavating a building from the first or second century A.D. It could be part of Nechesia, but no one can yet be sure.

Dr. David Peacock, an archaeologist at the University of Southampton in England, is more certain that he and colleagues have, by examining

literary texts and satellite photographs, identified the site of Myos Hormos. It is 200 miles north of Berenike, near the present-day settlement of Quseir.

Excavations there were started in the 1980's by Americans under Dr. Don Whitcomb of the University of Chicago, and a British team under Dr. Peacock has worked there for the last four years. The place was definitely an ancient port, Dr. Peacock said, but it was not until an inscribed piece of pottery was recently uncovered that he could be sure "beyond reasonable doubt" that this was indeed Myos Hormos.

Both Myos Hormos and Berenike, also known as Berenice, were established in the reign of Ptolemy II Philadelphus, in the early third century B.C., when Egypt was under Greek influence. Berenike was named after the ruler's wife.

Writing in "The Oxford History of Ancient Egypt," Dr. Peacock said: "It appears that Myos Hormos was pre-eminent during the second century B.C. and that Berenice began to rise in importance during the first century B.C. and became dominant in the first century A.D. The India trade was thus developed in Ptolemaic times and the Romans merely took over and perhaps expanded a well-established concern."

The site of Berenike was rediscovered by European explorers in the early 19th century. But it was so remote from settlements and supplies that archaeologists shied away, until Dr. Sidebotham and Dr. Wendrich came along in 1994. Their excavations revealed that Berenike experienced three periods of prosperity. The first was in the early Ptolemaic times, the third and second centuries B.C. Then after a century of decline, the port under the Romans enjoyed its second and greatest boom, in the late first century B.C. and through the first century A.D.

An enormous Roman rubbish dump, covering some of the Ptolemaic ruins, yielded a variety of ancient Indian goods, ranging from Indian coconuts and batik cloth to glass beads and gems. A pot held 16 pounds of peppercorns, one of the most common commodities. "If you find it in the trash, then the amount transported through the town must have been mind-boggling," Dr. Wendrich said.

Dr. Sidebotham and Dr. Wendrich also reported finding a discarded customs archive, which was written on potsherds reused as a kind of notepaper. This revealed some of the trade procedures as well as goods.

The archaeologists were especially intrigued by the large amounts of teak, a hardwood native to India, found in the ruins. They surmised that the teak arrived as hulls of ships. When ships were damaged beyond

repair, the teak was probably recycled in furniture or building materials. The presence of so much teak also suggested to the researchers that many of ships were built in India, one of the indications of a major Indian role in the trade.

But Dr. Casson, a specialist in ancient maritime history, said it was also possible that the teak timber was shipped to Berenike and turned into vessels there. Written records refer to ships in the India trade being among the largest of the time. That means, Dr. Casson said, they could have been as long as 180 feet and capable of carrying 1,000 tons of cargo. Such ships had stout hulls and caught the wind with a huge square sail on a stubby mainmast.

An indispensable source of knowledge of the India trade is found in "The Periplus Maris Erythraei," the circumnavigation of the Red Sea, a book written by an anonymous merchant or ship's captain in about the first century. A recent translation and commentary was prepared by Dr. Casson and published in 1989 by Princeton University Press.

A practical guide to mariners, the book described the Red Sea ports in their prime and identified landmarks on the main trade routes. A round trip to India covered about 3,500 miles. Ships left Egypt in July to take advantage of strong summer winds out of the north in the Red Sea. Out in the open ocean, ships were carried by the southwest monsoon, bound for Arabia and across to India's northwest coast, at the port of Barygaza, or headed directly across to Muziris on India's southwest coast.

As the periplus author wrote of the southwest winds, "The crossing with these is hard going but absolutely favorable and shorter."

Returning, the ships usually departed in December or January to catch a favorable shift in winds. Still, they had to buck the prevailing northerly winds in the Red Sea. This was the reason the ports were several hundred miles south of Suez: better the long transfer of goods by camel and Nile boat than the battle against unceasing Red Sea winds.

The rewards must have more than compensated for the risks and hardships, historians conclude. At times when adversaries blocked the Silk Road, the India sea trade was the only reliable alternative. At all times, historians say, it cost less to ship by the sea route because it circumvented many of the Silk Road's middlemen with hands out for bribes and commissions.

Yet the fortunes of Berenike were fickle, and it was long thought by historians that the port and town were abandoned in the third or fourth

centuries. Then the archaeologists digging there came upon a surprise. Prosperity had returned for a third time to Berenike, in the fourth century. Dr. Wendrich reported finding that an entire area on the seaside was leveled and completely rebuilt and expanded.

Sometime before the mid-sixth century, though, Berenike, its harbor silted over, was finally abandoned for good, vanishing beneath the encroaching desert. The reasons are unknown.

| 3009|2002-07-11 15:19:59|Derrick, Alexander|Audio clip from Zahi Hawass|  
BBC Audio clip of Dr. Zahi Hawass.

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/3audio5.ram>  
This audio clip is outrageous.

| 3010|2002-07-11 17:08:10|a.manansala@attbi.com|Re: Audio clip from Zahi Hawass|  
I'm getting all kinds of strange noises in the  
background like those made by a child.

Acutally, these noises make more sense than Hawass.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> BBC Audio clip of Dr. Zahi Hawass.

> <<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/3audio5.ram>>

>

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| 3011|2002-07-11 22:53:06|Alex van Deelen|Re: Audio clip from Zahi Hawass|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

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Actually, it's quite interesting. Egypt as unique and totally independent from

the rest of the world or civilization. Where have we heard that before?

Ancient Greece, of course.

What's \_is\_ worrying is that the guy is in charge of antiquities.

---

Q: How would you describe your reaction to the views of Diop?

ZH: Of course Cheikh Anta Diop was completely wrong. This was kind of a theory that he developed because of it doesn't mean, look at the features of the people, the Black, in Egypt today, their nose, their lips, is completely different from the Negro and therefore CA serie, he did it I think in a time to please the African Americans, who really feel that they are a minority, and they want to be connected with this place, this civilization like Egypt.

After CA Diop did make his theory, there was a conference was made by UNESCO and the recommendation at the end of the conference that this was not accepted, and they said they need more work on prehistoric time to understand more the origin of the people.

Q: So how would you define the ancient Egyptians they were people who came here who were indigenous to the area...

ZH: I believe those people settled in the Nile Valley since the old stone age more than 100,000 BC, and they settled by the Nile, those people who went to the desert to hunt wild animals to make their own tools and to invent fire and they really always comes to the Nile. Then they looked at the Nile and they used this source to make this great civilization and if you look at their religious belief, it's unique. From the pre-dynastic period, they found out for a king to be a god, they have to do certain things in his life. Build a tomb, temples for the worship of the gods, smiting the enemies of Egypt, unification of the two lands, giving offering to the gods, if you did that, you will become a god. Therefore I say all the time that pyramids built Egypt. Because building the tombs, made the Egyptians to create technology and astronomy and art and architecture.

Q: So how do you react to people who say that Egypt is an African civilization?

ZH: I really don't believe that Egypt is an African civilization.

I believe that the Egyptians, Egyptian civilization were unique. Egypt is in Africa, but the Egyptian civilization has nothing to do with the african cultures. Because of many, many features. If you look at the pharaonic period, it's completely different from anything. If you look at the production or technology that the egyptians left, it's completely different from any belief in any time. If you look at the egyptian from the anthropological point of view, they are different from the African. And that is why I believe that pharaonic egypt is completely unique, and they have no connection with the Africans, or even with the Arabs. Completely independent. And this is why, even today, egyptians are egyptians, the .... doesn't mean that we can speak arabic, that we can be arabs. We are really, I feel personally, that we are related even today, to the pharaos.

I'm sure many modern Egyptians are the descendents of the Ancient Egyptians. But I'm also sure those Ancient Egyptians were in modern parlance, Black, that they were ethnically closely related to the people further south in the Nile Valley. Mr. Hawass is a little unclear as to who walked out of the African desert to start populating the Egyptian Nile Valley. Or when (100,000 BC?).

Alex

<http://www.geocities.com/vandeelen/Afrocentric/people.htm>  
| 3012|2002-07-12 00:34:57|mansu\_musa|Re: Audio clip from Zahi Hawass|  
--- In Ta\_Seti@y..., "Alex van Deelen" wrote:  
> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
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<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/>  
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>

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> Q: How would you describe your reaction to the views of Diop?

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> ZH: Of course Cheikh Anta Diop was completely wrong. This was

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> in a time to please the African Americans, who really feel that

> they are a minority, and they want to be connected with this

> place, this civilization like Egypt.

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> After CA Diop did make his

> theory, there was a conference was made by UNESCO and the

> recommendation at the end of the conference that this was

> not accepted, and they said they need more work on prehistoric

> time to understand more the origin of the people.

>

> Q: So how would you define the ancient Egyptians they were

> people who came here who were indigenous to the area...

>

> ZH: I believe those people settled in the Nile Valley since

> the old stone age more than 100,000 BC, and they settled by

> the Nile, those people who went to the desert to hunt wild animals

> to make their

> own tools and to invent fire and they really always come to the

> Nile. Then they looked at the Nile and they used this source

> to make this great civilization and if you look at their religious

> belief, it's unique. From the pre-dynastic period, they found out

> for a king to be a god, they have to do certain things in his life.

> Build a tomb, temples for the worship of the gods, smiting the

> enemies of Egypt, unification of the two lands, giving offering to

> the gods, if you did that, you will become a god. Therefore I say

> all the time that pyramids built Egypt. Because building the tombs,

> made the Egyptians to create technology and astronomy and art and

> architecture.  
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 > Q: So how do you react to people who say that Egypt is an African  
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>  
 >  
 >

> I'm sure many modern Egyptians are the descendents of the  
 > Ancient Egyptians. But I'm also sure those Ancient Egyptians  
 > were in modern parlance, Black, that they were ethnically closely  
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 > Mr. Hawass is a little unclear as to who walked out of the African  
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> Alex

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> <http://www.geocities.com/vandeelen/Afrocentric/people.htm>

excuse me egypt has nothing to do with african cultures. why did an  
 egyptain himself named moustafa gadalla write abotu the yoruba akan  
 and other being similar to kmt. i am an egyptains and this type of  
 crap is expected form western egyptology. egypt was not unique it was  
 african culture to the core and further south the people still  
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hawass is a joke.

| 3013|2002-07-12 00:46:53|mansu\_musa|Re: Audio clip from Zahi Hawass|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

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<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/>

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We are really, I feel personally, that  
 we are related even today, to the pharaos  
 give me a break  
 most egyptains today have no idea about egyptain history they don't  
 even teach egyptain history in school nor do they even care about  
 egypt except for tourism. the elite in egypt are all lebanese. i  
 myself am a southern egyptain and i tell you that we are the true  
 desedants the fellahin farmers.  
 the whole concept of the god king is found through out egypt  
 nabta is over 10,000 years old and also populated by migratns from  
 central africa  
 northern egyptains are heavily mixed with arabs by the way.

this is the same man who had omar shariff talking about egyptians were arabs in egypt revealed  
ea wallis budge was the first person to call egyptians black not diop  
ea wallis budge and breasted both said this sir flinders petrie also said it.  
hawass has a web site and it directed towards eurocentricism at its fullest.  
if hawass complains about these people stealing egypt then let me ask him a question why exactly has he not done anything to discourage europeans from stealing egypt.

| 3014|2002-07-12 01:52:53|mansu\_musa|this should sum up some of the feelings of race in modern day aegypt|

In 1984, Columbia Pictures released a television mini-series on the life of the late Egyptian president Anwar Sadat. The title role was given to the distinguished black actor Louis Gossett, Jr., perhaps best known for his portrayal of Fiddler in the mini-series Roots. Gossett was perfect for the part. With makeup and costume, he was a dead ringer for Sadat. But the Egyptians did not see it that way. The mini-series Sadat was banned in Egypt. Indeed, so deeply were the Egyptians offended that all films produced or distributed by Columbia Pictures were similarly banned. There were many objections to Sadat. Some Egyptians felt that it distorted history. Others thought that it portrayed Muslim customs inaccurately. But prominent among the stated objections was a strong revulsion against the idea of a black actor playing Sadat. The New York Times explained: "Throughout his presidency, Mr. Sadat appeared particularly sensitive about his dark complexion, which prompted jokes and ridicule. The portrayal of Mr. Sadat by a black man has revived the issue of race in Egypt, where it is usually deeply submerged."

Deeply submerged or not, color prejudice is a reality in modern Egypt. American Egyptologist Ann Macy Roth has written: "There exist terms in colloquial Egyptian Arabic to describe skin color, most commonly 'white,' 'wheat-colored,' 'brown,' and 'black.' In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term 'black' is viewed almost as a pejorative and is rarely used."

In short, the Egyptians view the word "black" as an insult. It is impolite to describe an Egyptian as "black," even when his skin color is black.

Given this fact, it is hardly surprising that Egyptians would shrink from the claims of Afrocentrists. The prejudices and sensitivities of modern Egyptians are an interesting study in themselves. But these prejudices should obviously not be cited as scientific evidence in the debate over the ancient Egyptians' racial origins.

| 3015|2002-07-12 07:40:08|osirica|Re: Audio clip from Zahi Hawass|  
Nothing to do with the rest of Africa he says. That's the only key point that needs to be addressed. Bear in mind he says it more than

once, and empathizes it. Absolutely NOTHING to do...

Well, we know that archaeological finds of the region show the early Egyptian cultures (Naqada, Badarian, Amratian, Egyptian N-Group...) were influenced by the Sudanic Khartoum cultures further south, as shown by the pottery, the ceramic, and the burial practices where the deceased was buried with their heads facing south looking west (towards Uganda, Chad). We know that during the first settlements, the Sahara was not a desert, and that civilizations in Uganda, Chad, and further West (but not on the Mediterranean coast) were definitely involved with the Nile valley. (The Nabta Playa and Selima Oases archaeological finds attest to that.) The earliest Calendar is found deep in the Sahara.

The other point that Hawass makes about Black Egyptians and Negroes and African Americans... Well that's a psychological issue he has that he blunders in his attempt to cover up.

Of course Hawass makes the typical mistake of separating the "Egyptian Black" from the "Negro". I expected that... He wouldn't be a sell-out unless he did that, so that was almost required. As if you could so separate the two... over the past 8,000 years no doubt. Classic case of Negrophobia there. The word "Negro" means "Black", and it is not related to features. How many Black people are descended from the Pharaohs? Well, all of the Black people that have wide flat noses... I guess are left out (We will ignore DNA, and other real evidence). Hawass...Hawass...Hawass... Oh and let me guess, when you DID and DO find Ancient Egyptians with "Negro" features... You just say "Oh those aren't legitimate Egyptians... those are invaders," Even if they are found in abundance 8,000 years ago. 20,000 years ago. IT seems that legitimacy as he states it comes from "original habitation" unless your features are "Negro". Then if you went 3,000,000 years ago, you would still be considered a "outsider" if that nose was too flat!

So we know that in his mind, there are criteria for being an "original Egyptian". We also know that in his mind that a particular type of features you have will disqualify you, even though you fit the "original criteria".

Real Egyptians have "A B C"

If you are A B C and Negro Features then you don't count.

Come on Hawass... just put the card out on the table.

> >  
>

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/>

> > >

> > > Actually, it's quite interesting. Egypt as unique and totally  
> > independent

> > > from

> > > the rest of the world or civilization. Where have we heard that  
> > before?

> > > Ancient Greece, of course.

> > > Whas \_is\_ worrying is that the guy is in charge of antiquities.

> > >

> > > \_\_\_\_\_

> > >

> > >

> > >

> > > Q: How would you describe your reaction to the views of Diop?

> > >

> > > ZH: Of course Cheikh Anta Diop was completely wrong. This was

> > > kind of a theory that he developed because of it doesn't mean,

> > > look at the features of the people, the Black, in Egypt today,

> > > their nose, their lips, is completely different

> > > from the Negro and therefore CA serie, he did it I think

> > > in a time to please the African Americans, who really feel that

> > > they are a minority, and they want to be connected with this

> > > place, this civilization like Egypt.

> > >

> > > After CA Diop did make his

> > > theory, there was a conference was made by UNESCO and the

> > > recommendation at the end of the conference that this was

> > > not accepted, and they said they need more work on prehistoric

> > > time to understand more the origin of the people.

> > >

> > > Q: So how would you define the ancient egyptians they were

> > > people who came here who were indiginous to the area...

> > >

> > > ZH: I believe those people settled in the Nile Valley since

> > > the old stone age more than 100,0000 BC, and they settled by

> > > the nile, those people who went to the desert to hunt wild

animals

> > > to make their

> > > own tools and to invent fire and they really always comes to the

> > > Nile. Then they looked at the Nile and they used this source



> > > to make this great civilization and if you look at their

religious

> > > belief, it's unique. From the pre-dynastic period, they found

out

> > > for a king to be a god, they have to do certain things in his

> life.

> > > Build a tomb, temples for the worship of the gods, smiting the

> > > enemies of egypt, unification of the two lands, giving offering

to

> > > the gods, if you did that, you will become a god. Therefore I

say

> > > all the time that pyramids built egypt. Because building the

> tombs,

> > > made the egyptians to create technology and astronomy and art

and

> > > architecture.

> > >

> > > Q: So how do you react to people who say that Egypt is an

African

> > > civilization?

> > >

> > > ZH: I really don't believe that Egypt is an African

civilization.

> > > I believe that the Egyptians, Egyptian civilization were unique.

> > > Egypt is in Africa, but the Egyptian civilization has nothing

to

> do

> > > with the african cultures. Because of many, many features. If

you

> > > look at the pharaonic period, it's completely different from

> > anything.

> > > If you look at the production or technology that the egyptians

> left,

> > > it's completely different from any belief in any time.

> > > If you look at the egyptian from the anthropological point of

> view,

> > > they are different from the African. And that is why I

>>> believe that pharaonic egypt is completely unique, and they have  
>>> no connection with the Africans, or even with the Arabs.  
>>> Completely independent. And this is why, even today, egyptians  
>>> are egyptians, the .... doesn't mean that we can speak arabic,  
>>> that we can be arabs. We are really, I feel personally, that  
>>> we are related even today, to the pharaos.

>>>

>>>

>>>

>>> I'm sure many modern Egyptians are the descendents of the  
>>> Ancient Egyptians. But I'm also sure those Ancient Egyptians  
>>> were in modern parlance, Black, that they were ethnically

closely

>>> related to the people further south in the Nile Valley.

>>> Mr. Hawass is a little unclear as to who walked out of the

African

>>> desert to start populating the Egyptian Nile Valley. Or when  
>>> (100,000 BC?).

>>>

>>> Alex

>>>

>>> <http://www.geocities.com/vandeelen/Afrocentric/people.htm>

>>

>>

>> excuse me egypt has nothing to do with african cultures. why did

an

>> egyptain himself named moustafa gadalla write abotu the yoruba

akan

>> and other being similar to kmt. i am an egyptains and this type

of

>> crap is expected from western egyptology. egypt was not unique it  
> was

>> african culture to the core and further south the people still

>> practice the similar tradition to ancient kemetians they disguise

it

>> in zar cults.

>> hawass is a joke.

>

>

> We are really, I feel personally, that

- > we are related even today, to the pharaos
- > give me a break
- > most egyptains today have no idea about egyptain history they don't
- > even teach egyptain history in school nor do they even care about
- > egypt except for tourism. the elite in egypt are all lebanese. i
- > myself am a southern egyptain and i tell you that we are the true
- > desedants the fellahin farmers.
- > the whole concept of the god king is found through out egypt
- > nabta is over 10,000 years old and also populated by migratns from
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- > eurocentricm at it's fullest. if hawass compalins about these

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- > stealing egypt then let me ask him a question why exactly has he

not

- > done anything to discourage europeans from stealing egypt.
  - | 3016|2002-07-12 08:21:57|Manu Ampim|Re: Audio clip from Zahi Hawass|
  - Alex Derrick and Alex van Deelen, thanks for making this information available. This is a good opportunity to put Zahi Hawass in perspective. I will comment on this matter and Hawass' untrue statements later tonight. He makes several statements that are completely false.
  - Prof. Manu A.
- 

> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), [a.manansala@a...](mailto:a.manansala@a...) wrote:

> >

I'm getting all kinds of strange noises in the

> > background like  
those made by a child.

> >

> > Acutally, these noises make  
more sense than Hawass.

> >

> > Regards,

> > Paul

Kekai Manansala

> >

href="http://home.attbi.com/~a.manansala/afro.htm">http://home.attbi.com/~a.manansala/afro.htm

---

> > > BBC Audio clip of Dr. Zahi Hawass.

> > >

href="http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/">http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/rams/

>

> Actually, it's quite interesting. Egypt as unique and totally independent

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> Ancient Greece, of

course.

> What's \_is\_ worrying is that the guy is in charge of antiquities.

>

> \_\_\_\_\_

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> not accepted, and they said they need more work on prehistoric

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> ZH: I

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more than 100,000 BC, and they settled by

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went to the desert to hunt wild animals  
 > to make their  
 > own tools  
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 > for a king to be a god,  
 they have to do certain things in his life.  
 > Build a tomb, temples for  
 the worship of the gods, smiting the  
 > enemies of egypt, unification of  
 the two lands, giving offering to  
 > the gods, if you did that, you will  
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>  
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>  
> Alex  
>  
>  
href="http://www.geocities.com/vandeelen/Afrocentric/people.htm">http://www.geocities.com/van  
deelen/Afrocentric/people.htm  
| 3017|2002-07-12 08:46:20|Derrick, Alexander|Re: Audio clip from Zahi Hawass|  
Isn't Zahi Hawass available on the internet?

I wonder if we could invite him to this forum for a conversation, and debate?  
**My guess is that his presence on ta-seti will stir up more activity than Trogadyta! ;)**

take it easy folks, have a good weekend.  
Alex Derrick

-----Original Message-----  
From: Manu Ampim [mailto:Profmanu@acninc.net]  
Sent: Friday, July 12, 2002 8:36 AM  
To: Ta\_Seti@yahoogroups.com  
Subject: [Ta\_Seti] Re: Audio clip from Zahi Hawass

Alex Derrick and Alex van Deelen, thanks for making this information  
available. This is a good opportunity to put Zahi Hawass in perspective. I  
will comment on this matter and Hawass' untrue statements later tonight.  
He makes several statements that are completely false.  
Prof. Manu A.

| 3018|2002-07-12 09:40:28|a.manansala@attbi.com|Re: Audio clip from Zahi Hawass|  
Alex wrote:

>  
> What's \_is\_ worrying is that the guy is in charge of antiquities.  
>  
>

We all knew it would happen some time. Hawass has many enemies  
besides those from the African-centered perspective.

I envision a lot of conflict now that he has taken over.

Regards,

Paul Kekai Manansala

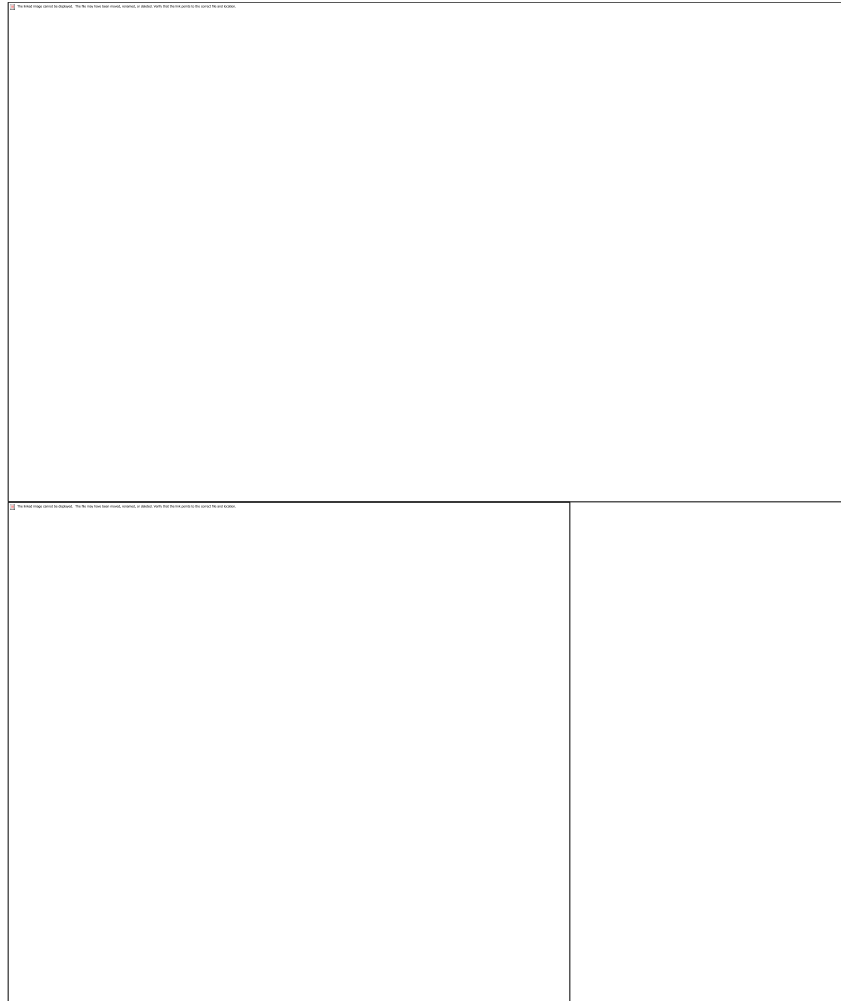
<http://home.attbi.com/~a.manansala/afro.htm>

| 3019|2002-07-12 09:47:03|Derrick, Alexander|What time period.|

Attachments :

[During what kingdom\(date\) were these illustrations carved.](#)





| 3020|2002-07-12 10:12:34|mansu\_musa|Re: Audio clip from Zahi Hawass|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> Alex wrote:

>

>>

>> Whas \_is\_ worrying is that the guy is in charge of antiquities.

>>

>>

>

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> besides those from the African-centered perspective.

>

> I envision a lot of conflict now that he has taken over.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>



hawass is nothing but a puppet for people like kent weeks and mark lehner. lehner got in trouble for trying to put khafre's face on the sphinx using a computer animated project. hawass in my opinion does not really care about egypt except it is a job for him. i wonder why hawass sits around and let's the discovery channel show egyptians as europeans, but the second somebody claims egypt is in africa and an african culture he freaks out. i just don't get it.

| 3021|2002-07-12 10:15:32|mansu\_musa|Re: What time period.|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> During what kingdom(date) were these illustrations carved.

> <<http://www.geocities.com/vandeelen/Afrocentric/zoser.jpg>>

> <<http://www.geocities.com/vandeelen/Afrocentric/merimeri1.jpg>>

> <<http://www.geocities.com/vandeelen/Afrocentric/merimeri2.jpg>>

well the first one is djoser i believe around the old kingdom period in the golden age of kmt. the ladies making perfume hmmm i don't know maybe it could be around the old kingdom. have you seen the archaic sculpture gallery. nearly every one of those sculptures look african. you should check it out

| 3022|2002-07-12 10:21:22|a.manansala@attbi.com|Re: What time period.|

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

> > During what kingdom(date) were these illustrations carved.

> > <<http://www.geocities.com/vandeelen/Afrocentric/zoser.jpg>>

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> > <<http://www.geocities.com/vandeelen/Afrocentric/merimeri2.jpg>>

>

>

> well the first one is djoser i believe around the old kingdom period

> in the golden age of kmt.

Djoser is a 3rd Dynasty pharaoh.

the ladies making perfume hmmm i don't know

> maybe it could be around the old kingdom. have you seen the archaic

> sculpture gallery. nearly every one of those sculptures look african.

> you should check it out

The tomb of Meri-meri is from the 19th Dynasty.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

>

> To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>

>

>

> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

>

>

| 3023|2002-07-12 10:27:16|Derrick, Alexander|Re: What time period.|

[Is the archaic gallery online?](#)

[Is the illustration from the tomb of Meri-Meri based upon a motif from an earlier dynasty?](#)

-----Original Message-----

**From:** mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

**Sent:** Friday, July 12, 2002 10:16 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: What time period.

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> During what kingdom(date) were these illustrations  
carved.

>

<<http://www.geocities.com/vandeelen/Afrocentric/zoser.jpg>>

>

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you should check it out

| 3024|2002-07-12 10:41:05|mansu\_musa|Re: What time period.|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Is the archaic gallery online?

>

> Is the illustration from the tomb of Meri-Meri based upon a motif

from an

> earlier dynasty?

>

> -----Original Message-----

> From: mansu\_musa [mailto:alberto34482@y...]

> Sent: Friday, July 12, 2002 10:16 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: What time period.

>

>

>

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

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> > <

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<<http://members.xoom.it/XOOM/francescoraf/hesyra/Egyptgallery02.html>

here is the web adress to the archic sculpture gallery

| 3025|2002-07-12 10:48:00|Derrick, Alexander|Re: What time period.|

Thanks.

-----Original Message-----

**From:** mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]

**Sent:** Friday, July 12, 2002 10:41 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: What time period.

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> Is the archaic gallery online?

>

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> From: mansu\_musa [mailto:[alberto34482@y...](mailto:alberto34482@y...)]

> Sent: Friday, July 12, 2002 10:16 AM

> To: Ta\_Seti@y...

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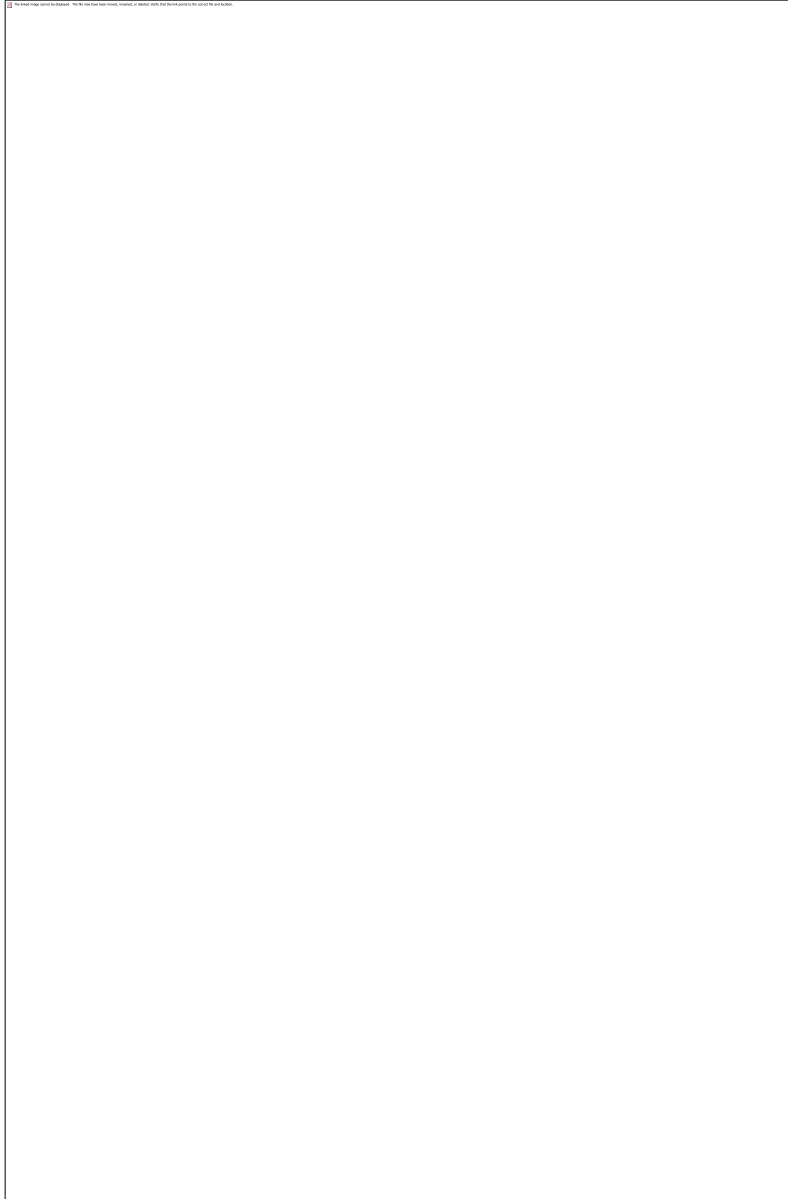
<<http://members.xoom.it/XOOM/francescoraf/hesyra/Egyptgallery02.html>  
here is the web adress to the archic sculpture  
gallery

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Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 3026|2002-07-12 10:59:13|Derrick, Alexander|Re: What time period.|

Attachments :  
.....



U Cemetery Statues, from Archaic Gallery.



Hair Styles from Dreds

I am not sure what location these folks are from. The similarity of grooming culture on left with lower statue is interesting.

Thanks again for the link.

P E A C E!  
AL X

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Friday, July 12, 2002 10:41 AM  
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**Subject:** [Ta\_Seti] Re: What time period.

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based upon a motif  
from an  
> earlier dynasty?

| 3027|2002-07-12 11:00:53|Derrick, Alexander|Re: What time period.|  
I meant right ;)

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]  
**Sent:** Friday, July 12, 2002 10:59 AM  
**To:** 'Ta\_Seti@yahoogroups.com'  
**Subject:** RE: [Ta\_Seti] Re: What time period.

I am not sure what location these folks are from. The similarity of  
grooming culture on left with lower statue is

| 3028|2002-07-12 11:12:08|mansu\_musa|Re: What time period.|

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I meant right ;)

>

> -----Original Message-----

> From: Derrick, Alexander [mailto:Alexander.Derrick@v...]

> Sent: Friday, July 12, 2002 10:59 AM

> To: 'Ta\_Seti@y...'

> Subject: RE: [Ta\_Seti] Re: What time period.

>

>

> I am not sure what location these folks are from. The similarity of

> grooming culture on left with lower statue is

<http://www.egyptianmuseum.com/mummy6.html>

notice the braids on the mummy are similar to styles in africa  
also the kemetians had something called the side lock of youth where  
they would plait their hair and let it grow untill they got older

| 3029|2002-07-12 11:13:43|mansu\_musa|Late Period town comes to light |  
Late Period town comes to light

An archaeological team led by Gregory Mumford from Toronto University  
has been reconstructing life in an Ancient Egyptian town in the north-  
eastern Delta, reports Jill Kamil.

The Canadians finished off the 2001/02 season by uncovering evidence

that the site at Tebilla, just north of Mendes, was once an active trading centre with connections throughout the Delta and with Upper Egypt and abroad. It appears to have suffered massive destruction in the fourth century BC.

Making the first scientific study of the site -- which was partly excavated back in 1908 -- has presented something of a challenge. Here on the wind-swept flats there was once a flourishing town which covered an area of some 1,100 by 800 metres. Yet all that remains is a 400-metre-square area on which a water filtration plant is under construction. Indeed, while excavations were in progress trenches were being simultaneously dug by the municipality for the placement of water pipes.

This is just one example of the difficulties faced by archaeologists in the Delta, where excavation and conservation run parallel with urban development. Some indication of the complexity of the task can be gauged if it is considered that mastabas -- with burials one on top of another up to ground level -- were found at Tebilla, together with five sarcophagi for the burials, while work on the water plant was in progress. Fortunately the archaeologists were allowed to dig in the trenches before the pipes were laid. All they found here, however, was part of an anthropoid sarcophagus.

The aim of the mission is to find out how the town functioned in its place in the 16th Lower Egyptian nome; what role it played in ancient history; and why it was destroyed.

Pottery and miscellaneous fragments show the site was occupied in various periods of Pharaonic history up to Ptolemaic times. There is evidence that the so-called Mendesian branch of the Nile bypassed Mendes and then flowed to Tebilla, where the coastline lay in the 21st dynasty, about 1070 BC. It appears that as this branch of the Nile gradually silted up other branches were formed, thus enabling a strategically-important trading centre to develop. The discovery of an anchor suggests a nearby harbour.

The 357 blocks excavated in the area indicate that the main temple, which was probably located where the water plant stands today, was a large one. Among the finds were column bases, a small capital of a column, and some granite blocks which, in the words of Mumford, "might have been from a gateway in the enclosure wall". "In 1908 evidence came to light that it was dedicated to Osiris," he added.

There is evidence that there may have been a massive conflagration in the town when the Persian king Ataxerxes III swept into Egypt with his army, destroying everything in its path.

Research will continue after the summer.

<http://www.ahram.org.eg/weekly/2002/594/hr2.htm>

| 3030|2002-07-12 11:14:47|mansu\_musa|Egyptian Authorities Claim Ancient Granite Relief Artifact in Virgi|



RICHMOND, Va. July 12 ? Egyptian authorities have told a Richmond museum an ancient granite relief that has been in the museum for 40 years is stolen, officials said Thursday.

In a June 17 letter, Egypt's top archaeologist, Zahi Hawass, said he has evidence the pink granite relief at the Richmond Museum of Fine Arts was taken from the ancient temple site of Behbit-el-Hagara in Egypt's Middle Delta.

"Therefore, we strongly request that you act in good faith and return the stolen block to Egypt. Failure to comply will result in legal action," wrote Hawass, who heads Egypt's Supreme Council of Antiquities.

The letter did not specify what evidence the council has to show the piece which dates back to about 400 B.C. was stolen.

Cathy Schrader, associate director for exhibitions and collections management at the Richmond museum, said she replied by e-mail to the council's Web site asking for proof the artifact was stolen.

"We won't return it without proof that the claim has been substantiated. But we do take this very seriously," Schrader said.

She also contacted a stolen art database in New York, which doesn't have a claim of that piece being stolen in this country.

The Museum of Fine Arts bought the fragment of a relief carving depicting the head of the god Hapi in 1963 from a now-defunct New York dealer, the Heeramaneck Gallery, Schrader said.

On The Net:

<http://www.sca.gov.eg>

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Egyptians: Museum Artifact Stolen

Egyptian Authorities Claim Ancient Granite Relief Artifact in Virginia Museum Is Stolen

| 3031|2002-07-13 01:28:52|Alex van Deelen|Re: Digest Number 451|

Message: 4

Date: Fri, 12 Jul 2002 16:40:27 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: Re: Re: Audio clip from Zahi Hawass

>Alex wrote:

>

>> What \_is\_ worrying is that the guy is in charge of antiquities.

>>

>>

>

>We all knew it would happen some time. Hawass has many enemies

>besides those from the African-centered perspective.

>

>I envision a lot of conflict now that he has taken over.

Tell me more. :)

Could you give a list of controversies that mr. Hawass has been involved in?

Alex

| 3032|2002-07-13 02:33:00|Alex van Deelen|Re: Digest Number 451|

Message: 6

Date: Fri, 12 Jul 2002 17:12:33 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Re: Audio clip from Zahi Hawass

> hawass is nothing buit a puppet for people like kent weeks and mark  
> lehinier. lehinier got in trouble for trying to put khafre's face on  
> the sphinx using a computer animated project. hawass in my opinion  
> does not really care about egypt except it is a job for him.

What is Weeks and Lehner's general point of view?  
(I might have seen them on Discovery Channel.)

Alex

| 3033|2002-07-13 03:24:18|mansu\_musa|Re: Digest Number 451|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 6

> Date: Fri, 12 Jul 2002 17:12:33 -0000

> From: "mansu\_musa"

> Subject: Re: Audio clip from Zahi Hawass

>

> > hawass is nothing buit a puppet for people like kent weeks and

mark

> > lehinier. lehinier got in trouble for trying to put khafre's face

on

> > the sphinx using a computer animated project. hawass in my

opinion

> > does not really care about egypt except it is a job for him.

>

> What is Weeks and Lehner's general point of view?

> (I might have seen them on Discovery Channel.)

>

> Alex

pretty much the same mainstream dogma of western egyptology. they deny as much african roots of egypt as they can.

| 3034|2002-07-13 04:16:56|Djehuti Sundaka|Scientist describes his discovery of ancient skull discovered in Ch|

[http://www.nj.com/newsflash/international/index.ssf?/cgi-free/getstory\\_ssf.cgi?a0704\\_BC\\_France-AncientSkull&&news&newsflash-international](http://www.nj.com/newsflash/international/index.ssf?/cgi-free/getstory_ssf.cgi?a0704_BC_France-AncientSkull&&news&newsflash-international)

French scientist describes his discovery of ancient skull discovered in Chad

By CHRISTIAN PANVERT

The Associated Press

7/12/02 4:36 PM

POITIERS, France (AP) -- A French paleontologist returned home from Africa on Friday to describe for European scientists his discovery of a skull believed to be as much as 7 million years old and the oldest example of a pre-human ancestor that walked upright.

Michel Brunet presented a replica of the thick-browed, flat-faced skull to a meeting of hundreds of scientists in central France.

Brunet led a 40-member research team that discovered the skull in the central African republic of Chad a year ago. The discovery was made public Wednesday in Chad, a former French colony.

Scientists suspect the skull is the closest specimen yet to the evolutionary split between man and apes.

"Probably the biggest impact of the discovery is the age," Brunet told a news conference at the University of Poitiers, where he is a professor and the replica will be housed.

Scientists nicknamed the specimen Toumai, or "hope of life" in Africa's Goran language. Toumai (pronounced Too-my) was classified as a member of the species Sahelanthropus tchadensis and is thought to be between 6 million and 7 million years old.

"He has a lot of human characteristics, at least between 15 and 20," said Brunet, who has been searching for pre-human fossils in Chad for 25 years, carefully digging around land mines left from decades of war.

Scientists say it is a landmark find.

"I don't think it changes everything we know, but it seriously questions commonly held ideas about the late separation," said Kenyan paleontologist Richard Leakey, whose family has been active in the search for the origins of man in east Africa since the 1940s.

Leakey, speaking in Nairobi, called it, "The most critical find for many decades."

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| 3035|2002-07-13 08:48:13|Mace Windu|Human Evolution or Gorilla Evolution? Controversy Over Chad Find|

Man or Gorilla? Experts at Odds over Ancient Skull

Fri Jul 12

By Claude Canellas

[http://story.news.yahoo.com/news?tmpl=story&cid=585&ncid=753&e=3&u=/nm/20020712/sc\\_nm/science\\_skull\\_dc\\_3](http://story.news.yahoo.com/news?tmpl=story&cid=585&ncid=753&e=3&u=/nm/20020712/sc_nm/science_skull_dc_3)

POITIERS, France (Reuters) - A 7-million-year-old skull gave its discoverer a headache Friday as critics disputed his claim to have found the oldest known human ancestor.

Michel Brunet, head of an archeological team that unearthed the skull in Chad, showed off his find at the University of Poitiers in western France and recounted the discovery that was published this week in the scientific journal Nature.

But his moment of triumph was clouded by a chorus of critics, especially from a Paris scientist who contended Brunet actually had found the skull of an ancient female gorilla.

Head of the university's human paleontology laboratory, Brunet defended his claim at a news conference, waving the latest edition of Nature and declaring: "Here you see the baptismal certificate of this hominid."

Experts said the finding of the skull, whose age is estimated at 6 to 7 million years old, significantly pushed back the date of the earliest

known human ancestor.

"I've talked with all the world's paleoanthropologists," he explained when asked about his critics.

"Nature published this after making the comparisons I made, after hearing from five reviewers who were certainly chosen from among the greatest specialists and certainly agree with me. If one or two people somewhere don't agree with me, that's their problem," he said. "One cannot confuse it with a gorilla."

One critic, Brigitte Senut of the National History Museum in Paris, said characteristics Brunet used to deduce a human link actually pointed to it being the skull of a prehistoric female gorilla. Two other French experts also have cast doubt on Brunet's claim.

A self-confessed heretic, Senut said the skull's short face and small canine teeth merely pointed to a female and were not conclusive evidence that it was a hominid.

"I tend toward thinking this is the skull of a female gorilla," she told Reuters. "The characteristics taken to conclude this new skull is a hominid are sexual characteristics. Moreover, other characteristics such as the occipital crest (the back of the neck where the neck muscles attach) ... remind me much more of the gorilla," she said.

#### A 'SMALL NUCLEAR BOMB'

So little is known about the period of history represented by the skull that one scientist who has seen has said the discovery would have the impact of a "small nuclear bomb" among students of human evolution.

The skull, discovered last year, has been dubbed "Toumai," the name usually given in the central African country to children who are born close to the dry season.

Ten million years ago the world had an abundance of apes and it was not until 5 million years later that the first good records of hominids -- or members of the human family, distinct from chimpanzees and other apes -- appeared.

Brunet admitted that he could not prove that Toumai had walked upright, a crucial difference between apes and humans, because he had not found any leg or arm bones with the skull.

Senut contested the theory that Toumai represented the missing link of

human evolution and cited the case of a skull discovered in the 1960s and accepted for 20 years as that of a hominid before experts finally agreed it was a female gorilla.

Yves Coppens of the College of France said the skull had an ambiguous shape, with the front looking pre-human but the back like that of a large monkey.

"The exact status of this new primate is not yet certain," he told the daily Le Figaro.

His colleague at the College, Pascal Picq, described the skull as "pre-human" and suggested chemical research to establish Toumai's diet or a reconstruction of the skull by computer imaging could determine whether it was man or another type of primate.

| 3036|2002-07-13 12:45:34|Mace Windu|Queen Hatshepsut's expedition to the Land of Punt:  
The first oceano|  
Queen Hatshepsut's expedition to the Land of Punt: The first  
oceanographic cruise?  
by Sayed Z. El-Sayed

<http://www-ocean.tamu.edu/Quarterdeck/QD3.1/Elsayed/elsayed-hatshepsut.html>

-----

Queen Hatshepsut ruled Egypt from ca. 1503 to 1480 B.C. In contrast to the warlike temper of her dynasty, she devoted herself to administration and the encouragement of commerce. In the summer of 1493 B.C., she sent a fleet of five ships with thirty rowers each from Kosseir, on the Red Sea, to the Land of Punt, near present-day Somalia. It was primarily a trading expedition, for Punt, or God's Land, produced myrrh, frankincense, and fragrant ointments that the Egyptians used for religious purposes and cosmetics.

We do not know when the ships returned to Kosseir, but Hatshepsut herself informed us in lengthy inscriptions on the walls of her beautiful terraced temple at Deir el-Bahri, near Luxor in the Valley of the Kings, that "the ships were laden with the costly products of the Land of Punt and with its many valuable woods, with very much sweet-smelling resin and frankincense, with quantities of ebony and ivory . . ."

The queens' artists immortalized this homecoming in murals on the walls of the temple, which depict not only potted myrrh saplings and sacks of frankincense, but also fish and other fauna and flora collected during the expedition. The drawings on these walls are so accurate that the

famed ichthyologist, the late Carl Hubbs of Scripps Institution of Oceanography, told me that he was "able to identify the fish to the species level" from the drawings!

The ancient Egyptians with their penchant for accurate information, and for making precise observations of the environment, had amassed a store of knowledge of the geography, hydrography and meteorology which enabled them to undertake seafaring ventures. In order to navigate to Punt, they must have known the navigational peculiarities of the Red Sea, in which northerly winds bring rough weather from the end of June to December while mild southerlies prevail the rest of the year.

We do not know whether or not Hatshepsut sent other expeditions to the Land of Punt, but later Egyptian monarchs reached the south of Africa and beyond. Herodotus informs us that Necho II, King of Egypt (ca. 600 B.C.) sent Phoenician sailors down to the Red Sea and along the coast of Africa. In the third year they returned through the Pillars of Hercules (Strait of Gibraltar), and reached Egypt via the Mediterranean Sea.

According to William A. Herdmann, author of *The Founders of Oceanography and Their Work* (1923), it is doubtful whether the circumnavigation of Africa was repeated until Vasco da Gama rounded the Cape of Good Hope from the west two thousand years later, in the 15th century.

Accurate depictions of Red Sea creatures from the reliefs at Queen Hatshepsut's temple in Deir el-Bahri, Egypt.

| 3037|2002-07-13 13:30:54|Edward Loring|Re: What time period.|

The first relief, which I believe is now in Copenhagen, is disputed. Some say it is from the time of Djoser (III.Dyn) and some say it is Saitic (XXVI.Dyn).

The 'mrj-mrj' scene shows the pressing of (lilie(s)?) to make (perfume?).

The inscription reads "af sS / pressing out (lilies?)". I have placed a question mark on "lilie(s)", or lotus, because the normal orthography for this word is sSn. Perhaps of interest to Afrocentrists is a word sSdetermined with M2 and 3xM33 (W□□rbuch 3,485) which is known since the Middle Kingdom "seltenes Pflanzenprodukt aus Nubien". The general scene is known from several tombs and refers in general to pressing out a lily extract, *liniron*, mentioned in Pliny (Nat. Hist. XXI). Such a scene, inspired by the Memphite mastabas (cf. "workers texts"), is found on a lintel from the Saitic tomb of the priest Psametk-merj-Neit. The inscription here reads simply af (the workers being agents of the verb) and is completed by a lotus blossom behind the head of one of the women doing the pressing (Vigneau A. *Encyclopédie Photographique de l'Art*, Editions TEL 1936, p.135).

Probably you are interested in the disk-like objects carried by the head-bands of the workers in your relief.

There is a parallel in the Cleveland Museum of Art (InvNo.:199.14 "Hap-ii's Lady Musicians") from the XXX Dyn. (B. v. Bothmer et al, "Egyptian Sculpture of the Late Period",

An exhibition held at The Brooklyn Museum 18 Oct. 1960 to 9 Jan 1961 ISBN 0-913696-19-6

p.103-4, Pl.78, Fig.203). I do not know what the disk is, but we will add it as a form to the iconography thesaurus and see what it collects. The question is interesting.

The style of iconography is mixed and I would date your piece to the Late Period (I know that's a bit weak, but with such resurrected styles it's really difficult to say out of context), either to the XXVI Dyn. or to the end of the period. There may be a parallel in the tomb of Petosiris (ca. XXXI Dyn.). We are now working on recording the royal monuments of the LP (MONSPAET Project/Uni Münster & CESRAS). If similar pieces come up, I shall keep you posted.

By the way, I just returned from the 14th Round Table "Informatiqueet Egyptologie" at the University of Pisa. Quite a lot of progress is being made in computer egyptology and the situation is encouraging. A major joint projectto integrate the data ofdifferent work areas: virtual reality, museum collections, geophysical data andanalytical lexical systems has been set up with the goal of presenting consolidated results at the next meeting of the group to be hosted by the Center for Egyptological Studies of the Russian Academy of Sciences in Moscow in 2004.

As co-chair and information scientist of the meeting, I am interested in obtaining cooperation from serious scientists and institutions working in our area of studies and technology. In the near future we shall have a CD-ROM available for our lexical databank (German, English, Kmtj, some Russian, French, Italian) which we would be happy to share with interested parties. It includes modules for Kush and Black Africa. However, I should point out that we are not interested in racial conflicts and that we like Zahi Hawass.

Peace and Progress through rational dialogue,

Edward Loring

CESRAS

| 3038|2002-07-13 17:19:08|Derrick, Alexander|Re: Computer Aided Egyptology|

Greetings Mr. Loring.

Are the minutes or any supplemental data available from the the conference, perhaps online?

-----Original Message-----

From: Edward Loring [mailto:gnosarch@bluewin.ch]

Sent: Saturday, July 13, 2002 12:21 PM

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] What time period.

By the way, I just returned from the 14th Round Table "Informatiqueet Egyptologie" at the University of Pisa. Quite a lot of progress is being made in computer egyptology and the situation is encouraging. A major joint projectto integrate the data ofdifferent work areas: virtual reality, museum collections, geophysical data andanalytical lexical systems has been set up with the

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Peace and Progress through rational dialogue,  
Edward Loring  
CESRAS

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 3039|2002-07-13 22:01:40|willie bennett|Re: Audio clip from Zahi Hawass|  
Harambee

If a lot of conflict is anticipated maybe he is somehow vulnerable to attack from us. I'm thinking we can find a way to start a campaign for a more "qualified" individual for his post.

w.b.

>From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: Re: [Ta\_Seti] Re: Audio clip from Zahi Hawass  
>Date: Fri, 12 Jul 2002 16:40:27 +0000  
>  
>  
>Alex wrote:  
>  
>>  
>> Whas \_is\_ worrying is that the guy is in charge of antiquities.  
>>  
>>  
>  
>We all knew it would happen some time. Hawass has many enemies  
>besides those from the African-centered perspective.  
>  
>I envision a lot of conflict now that he has taken over.  
>  
>Regards,  
>Paul Kekai Manansala  
><http://home.attbi.com/~a.manansala/afro.htm>

---

Chat with friends online, try MSN Messenger: <http://messenger.msn.com>

| 3040|2002-07-13 22:33:51|willie bennett|Re: What time period.  
I am not interested in racial conflicts. Hawass seems to be a likeable person.  
The question is will you aid and assist in the dissemination of lies?  
If not, break your silence on the issue.

w.b.

>From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: Re: [Ta\_Seti] What time period.

>Date: Sat, 13 Jul 2002 21:20:50 +0200

>

>The first relief, which I believe is now in Copenhagen, is disputed. Some

>say it is from the time of Djoser (III.Dyn) and some say it is Saitic

>(XXVI.Dyn).

>

>The 'mrj-mrj' scene shows the pressing of (lilie(s)?) to make (perfume?).

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>question mark on "lilie(s)",

>or lotus, because the normal orthography for this word is sSn. Perhaps of

>interest to Afrocentrists is a word sS determined with M2 and 3xM33

>(W?rterbuch 3,485) which is known since the Middle Kingdom "seltenes

>Pflanzenprodukt aus Nubien". The general scene is known from several tombs

>and refers in general to pressing out a lily extract, liniron, mentioned in

>Pliny (Nat. Hist. XXI). Such a scene, inspired by the Memphite mastabas

>(cf. "workers texts"), is found on a lintel from the Saitic tomb of the

>priest Psametk-merj-Neit. The inscription here reads simply af (the

>workers being agents of the verb) and is completed by a lotus blossom behind

>the head of one of the women doing the pressing (Vigneau A. Encyclop?die

>Photographique de l'Art, Editions TEL 1936, p.135).

>

>Probably you are interested in the disk-like objects carried by the

>head-bands of the workers in your relief. There is a parallel in the

>Cleveland Museum of Art (InvNo.:199.14 "Hap-ia's Lady Musicians") from the

>XXX Dyn. (B. v.Bothmer et al, "Egyptian Sculpture of the Late Period",

>An exhibition held at The Brooklyn Museum 18 Oct. 1960 to 9 Jan 1961 ISBN

>0-913696-19-6

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>made in computer egyptology and the situation is encouraging. A major joint  
>project to integrate the data of different work areas: virtual reality,  
>museum collections, geophysical data and analytical lexical systems has  
>been set up with the  
>goal of presenting consolidated results at the next meeting of the group to  
>be hosted by the Center for Egyptological Studies of the Russian Academy of  
>Sciences in Moscow in 2004.  
>As co-chair and information scientist of the meeting, I am interested in  
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>from serious scientists and institutions working in our area of studies and  
>technology. In the near future we shall have a CD-ROM available for our  
>lexical databank (German, English, Kmtj, some Russian, French, Italian)  
>which we would be happy to share with interested parties. It includes  
>modules for Kush and Black Africa. However, I should point out that we are  
>not interested in racial conflicts and that we like Zahi Hawass.  
>  
>Peace and Progress through rational dialogue,  
>  
>Edward Loring  
>CESRAS  
>  
>  
>

---

Send and receive Hotmail on your mobile device: <http://mobile.msn.com>  
| 3041|2002-07-14 04:36:47|Alex van Deelen|Re: Digest Number 452|  
Message: 7  
Date: Sat, 13 Jul 2002 21:20:50 +0200  
From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
Subject: Re: What time period.

>Perhaps of  
>interest to Afrocentrists is a word sS determined with M2 and 3xM33  
>(W□□rbuch 3,485) which is known since the Middle Kingdom "seltenes  
>Pflanzenprodukt aus Nubien".

Why would a "rare plant product from Nubia" be of interest to  
"Afrocentrists".

It seems like you have a rather skewed interpretation of the debate we're having.

>As co-chair and information scientist of the meeting, I am interested in  
>obtaining cooperation  
>from serious scientists and institutions working in our area of studies and  
>technology. In the near future we shall have a CD-ROM available for our  
>lexical databank (German, English, Kmtj, some Russian, French, Italian)  
>which we would be happy to share with interested parties. It includes  
>modules for Kush and Black Africa.

As opposed to... White Africa? As far as I'm concerned, Upper Egypt at least is part of Black Africa, making Egypt culturally part of Black Africa.

>However, I should point out that we are not interested in racial conflicts  
>and that we like Zahi Hawass.

How would you define "racial conflicts"?

It may seem to you like I'm picking on minor points, but the fact is that the European dichotomy of Black Africa versus White/Mediterranean/Arabic and Egypt/North Africa simply is passé for me. Africa is one single continent, and it's people not only live on every part of it, but also emigrated to both neighboring and far flung corners of the world (like Mesopotamia and Australia).

Alex

| 3042|2002-07-14 11:38:06|Djehuti Sundaka|Experts scratch heads over ancient skull |  
[http://www.iol.co.za/index.php?click\\_id=588&art\\_id=qw1026497882421B252&set\\_id=1](http://www.iol.co.za/index.php?click_id=588&art_id=qw1026497882421B252&set_id=1)

Experts scratch heads over ancient skull

By Claude Canellas

Poitiers, France - A seven-million-year-old skull gave its discoverer a headache on Friday as critics disputed his claim to have found the earliest member of the human family.

Michel Brunet, head of an archaeological team that unearthed the skull in Chad, proudly showed off his trophy at the University of Poitiers in western France and

recounted the discovery that made world headlines when reported this week.

But his moment of triumph was clouded by a chorus of critics, especially from a Paris scientist who contended Brunet had actually found the skull of an ancient female gorilla.

Head of the university's human palaeontology laboratory, Brunet defended his claim at a news conference, waving the latest edition of Nature magazine and declaring: "Here you see the baptismal certificate of this hominid."

The London-based journal broke the news of the skull on Wednesday, saying its estimated age of six to seven million years significantly pushed back into pre-history the date of the dawn of human life.

"I've talked with all the world's palaeoanthropologists," he explained when asked about his critics.

"Nature published this after making the comparisons I made, after hearing from five reviewers who were certainly chosen from among the greatest specialists and certainly agree with me.

"If one or two people somewhere don't agree with me, that's their problem," he said.

"One cannot confuse it with a gorilla."

One critic, Brigitte Senut of the National History Museum in Paris, said aspects Brunet used to deduce a human link actually pointed to it being the skull of a female gorilla. Two other French experts have also cast doubt on Brunet's claim.

A self-confessed heretic amid the hoop-la, Senut said the skull's short face and small canine teeth merely pointed to a female and were not conclusive evidence that it was a hominid.

"I tend towards thinking this is the skull of a female gorilla," she said. "The characteristics taken to conclude this new skull is a hominid are sexual characteristics.

"Moreover, other characteristics such as the occipital crest (the back of the neck where the neck muscles attach)... remind me much more of the gorilla," she said, saying older gorillas also had these characteristics.

So little is known about the distant period of history represented by the skull that one scientist who has seen it told Nature magazine the discovery would have the impact of a "small nuclear bomb" among students of human evolution.

The skull, discovered last year, has been dubbed "Toumai", the name usually given in the central African country to children who are born close to the dry season.

Ten million years ago the world was full of apes and it was not until five million years later that the first reliable records of hominids - or members of the human family, distinct from chimpanzees and other apes - appeared.

Brunet admitted that he could not prove that Toumai had walked upright, a crucial difference between apes and humans, because he had not found any leg or arm bones with the skull.

Senut contested the theory that Toumai represented the missing link of human evolution and cited the case of a skull discovered in the 1960s and accepted for 20 years as that of a hominid before experts finally agreed it was a

female gorilla.

French media have reported extensively on the skull and the foreign ministry, which helped finance the excavations in the sand dunes of northern Chad, warmly congratulated Brunet on Thursday for what it called a major discovery.

Yves Coppens of the College of France said the skull had an ambiguous shape, with the front looking pre-human but the back like that of a large monkey. "The exact status of this new primate is not yet certain," he told the daily Le Figaro.

His colleague at the College, Pascal Picq, described the skull as "pre-human" and suggested chemical research to establish Toumai's diet or a reconstruction of the skull by computer imaging could determine whether it was man or monkey

But no one contests the significance of the discovery.

"Even if it is a big monkey, it's even more interesting," Coppens said. "Because until now, in the genealogy of monkeys, there is a big missing link stretching over millions of years."

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| 3043|2002-07-14 13:48:07|mansu\_musa|Re: Digest Number 452|  
--- In Ta\_Seti@y..., "Alex van Deelen" wrote:  
> Message: 7  
> Date: Sat, 13 Jul 2002 21:20:50 +0200  
> From: "Edward Loring"  
> Subject: Re: What time period.

>  
> > Perhaps of  
> > interest to Afrocentrists is a word sS determined with M2 and 3xM33  
> > (W□□rbuch 3,485) which is known since the Middle

Kingdom "seltenes

> > Pflanzenprodukt aus Nubien".

>

> Why would a "rare plant product from Nubia" be of interest to

> "Afrocentrists".

>

> It seems like you have a rather skewed interpretation of the debate

we're

> having.

>

> > As co-chair and information scientist of the meeting, I am

interested in

> > obtaining cooperation

> > from serious scientists and institutions working in our area of

studies and

> > technology. In the near future we shall have a CD-ROM available

for our

> > lexical databank (German, English, Kmtj, some Russian, French,

Italian)

> > which we would be happy to share with interested parties. It

includes

> > modules for Kush and Black Africa.

>

> As opposed to... White Africa? As far as I'm concerned, Upper Egypt

> at least is part of Black Africa, making Egypt culturally part of

Black

> Africa.

>

> > However, I should point out that we are not interested in racial

conflicts

> > and that we like Zahi Hawass.

>

> How would you define "racial conflicts"?



>

> It may seem to you like I'm picking on minor points, but the fact

is that

> the European dichotomy of Black Africa versus White/Mediterranean/

> Arabic and Egypt/North Africa simply is pass顔or me. Africa is one

single

> continent, and it's people not only live on every part of it, but

also

> emigrated to both neighboring and far flung corners of the world

(like

> Mesopotamia and Australia).

>

> Alex

don't forget there was other black populations in northern africa

like the tuarege,tibbu,sanhaja saharan berbers,and the haratin.

i just happen to be tuarege and egyptains,but people in the united

states when i came here classified me as white. both my parents to.

read the story about moustafa hefny,and you will understadn why these

physical anthropologist are classifuying nubians,and even northern

africans with black features as white.

| 3044|2002-07-14 14:04:35|mansu\_musa|Heracleion emerges|

Heracleion emerges

The gold, silver and bronze coins and artefacts from the ancient city of Heracleion recently recovered from the sea bed in Abu Qir Bay are almost all that remains of what was once a flourishing Mediterranean sea port. Nevine El-Aref digs up the facts

Click to view caption

Underwater archaeologists working among the ruins of Heracleion in Abu Qir Bay have come across objects dating from the 8th century, proving that the ancient port did not disappear beneath the waves until well into the Islamic period. The new evidence, which is of considerable interest to historians, was discovered during a 15- day archaeological survey to define the topography of Heracleion and pursue excavation of the sunken Amun temple at Abu Qir, Golden coins lifted from the sea bed date from the reigns of the Byzantine emperors and the caliphs of the early Islamic period, providing positive proof that this city at the mouth of the Canopic branch of the Nile could not have disappeared before the 8th century AD.

This has cast fresh light on a Mediterranean city that was contemporaneous with early Alexandria. The ruins of Heracleion, which was of some importance in ancient history and Greek legend, lie six kilometres off the coastline, and six metres below sea level. Since the search began, the ruins of the great temple dedicated to Amun and Heracles-Khonsu have been found, along with colossi of gods, kings and their consorts, stelae, domestic implements, pottery, jewellery and even the ruined walls of the ancient city, not to mention some nine wooden shipwrecks.

Interest in offshore archaeology east of Alexandria was generated three years ago when a Franco-Egyptian team were searching for Napoleon's sunken fleet. They found the flagship L'Orient, along with two other ships, La Serieuse and L'Artemise, and while recovering diverse treasures from these wrecks (including navigational instruments, swords, crockery, uniform buttons and buckles and the like), they found traces of what could be a temple and a port of a sunken city. When a magnificent, headless black granite statue of Isis, along with well-preserved houses, temples, walls, and a harbour with statues also came to light, it became clear that this had been an affluent community.

Legends have long abounded of a sunken city on the Mediterranean, and underwater archaeologists were fired with enthusiasm. They extended their search and, in 2001, the mission began to concentrate on an area 1000 by 800 metres not far from the wrecks. There they located the ruins of an entire city -- a sensational discovery.

When a great temple dedicated to Amun and Heracles-Khonsu was identified, it became clear that this was ancient Heracleion, one of three Greek cities east of Alexandria. According to Franck Goddio, president of the European Institute for Underwater Archaeology, the discovery was important, first because it confirmed the original name of the city of Heracleion, and second because it confirmed the accounts of the traveller-historian Herodotus.

How was the city destroyed? Did it sink rapidly following an earthquake, or over a long period of time as a result of excessively high Nile floods? The ruins tell their own story. Partial skeletons were found in some houses, and household objects were well preserved. Elsewhere the people appeared to have been killed by falling masonry; and the temple seemed to have collapsed on itself.

Theories abounded as to when and how this tragedy occurred. Amos Nur, director of the department of geophysics at Stanford University, who carried out the magnetic mapping of the area, referred to geomorphic and climatic change which resulted in a rise in the level of the Mediterranean, along with the slow swamping of the land. He also mentioned that the walls of the temple "appeared to have fallen in one direction", but added that the date of the collapse was unclear. Now, as a result of the latest discoveries, the answer is at hand.

The coins conclusively show an extant city through to the 8th century AD.

Minister of Culture Farouk Hosni said: "In the Amun temple area several gold and bronze coins, as well as ritual bronze instruments of different styles, have enlightened our knowledge of the rich life of this Graeco-Egyptian sanctuary in the time of the Ptolemies, and we now know that it survived for at least eight centuries."

One of the discoveries at the site that also generated interest is a rather inconsequential- looking, rectangular marble stone found on top of a large structure buried in the sand. It is inscribed in Greek with a poetic epitaph for a young man from Asti (a village close to Canopis) which discloses that he died in a battle in Ptolemaic times. Zahi Hawass is confident that there will be more burials. "It will lead us to a large cemetery that may have served to the two cities, Heracleion and Canopis," he says.

On a stele found last year, a bilingual hieroglyphic and Greek text revealed that the city of Heracleion had a number of harbours.

Ibrahim Darwish, head of the Underwater Archaeology Department, confirmed this. "A topographic survey at the south, west and north of the site of the sunken city has revealed two ports connected by a canal," he says. "Heracleion was clearly surrounded by several settlements."

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<http://www.ahram.org.eg/weekly/2002/589/tr1.htm>

| 3045|2002-07-14 15:55:56|Manu Ampim|Re: Audio clip from Zahi Hawass|  
I promised that I would respond to Zahi Hawass' several false statements.

>

>

> Question:

How would you describe your reaction to the views of Diop?

>

Z. HAWASS: Of course Cheikh Anta Diop was completely wrong...

> look at the features of the people, the Black, in

Egypt today,

> their nose, their lips, is completely different

>

from the Negro... he did it I think

> in a time to please the African

Americans, who really feel that

> they are a minority, and they want to be

connected with this

> place, this civilization like

Egypt.

**RESPONSE:**

1. Cheikh Anta Diop effectively argued that the ruling people, the language, and the cultural practices of ancient Egypt were black African from the very beginning of the dynastic period. Diop used an unparalleled 11 category methodology to present his comprehensive case. Hawass overstates his emotional objection to Diop's work and thus says that he was "completely wrong." No credible Egyptologist in the world argues that Diop was "completely" wrong, although they may disagree with

elements of his conclusions. In fact, it is because of Diop's pioneering research that the field of Egyptology is now forced to admit that ancient Egypt was an African civilization.

2. To claim that Diop wrote and completed his body of work "to please the African Americans" is in complete opposition to all known facts. Hawass blatantly ignores the public record and is contradicted by a simple chronology of facts. Diop's work was to correct the systematic falsification of African history by modern writers and Egyptologists. For example, Dr. Diop wrote his groundbreaking book, **Anteriorite des Civilisations Negres: Mythe ou Verite Historique?** (*The Precedence of Black Civilizations: Myth or Historical Reality*) in 1967, almost 20 years *\*before\** he had any meaningful relationship with the African American community. Although, Diop had minor correspondence with a couple African American scholars in 1979, he did not make his only visit to America until 1985, when he truly established a relationship with African Americans. [See: **Great African Thinkers: Cheikh Anta Diop** (1986), ed. I. Van Sertima. The sections on "Impressions of Diop," pp. 19-33 and "Diop in America," pp. 304-369. are very informative.]

ZH: After CA Diop did make his

> theory, there was a conference was made by UNESCO and the

> recommendation at the end of the conference that this was

>

not accepted, and they said they need more work on prehistoric

> time to

understand more the origin of the people.

#### **RESPONSE:**

This statement by Hawass is a misleading slant of the record. The "General Conclusion" of the 1974 UNESCO Symposium on "The Peopling of Ancient Egypt..." held in Cairo clearly states that "**Although the preparatory working paper...sent out by UNESCO gave particulars of what was desired, not all participants had prepared communications comparable with the painstakingly researched contributions of Professors Cheikh Anta Diop and [Theophile] Obenga. There was consequently a real lack of balance in the discussions.**" [See: G. Mokhtar, ed. **General History of Africa, vol. II** (UNESCO, 1981, pp. 76-77].

There is no doubt that Diop and Obenga dominated the symposium, even though 18 of the top Egyptologists had their chance to challenge Diop's and Obenga's conclusions in an open international forum. It is rather embarrassing for trained specialists to have no adequate response to Diop's opposition and conclusions, and thus have to rely on being "unprepared" as an excuse for their failure.

> Q: So how do you react to people who say that Egypt is an African

> civilization?

>

> ZH: I really

don't believe that Egypt is an African civilization.

> I believe that the

Egyptians, Egyptian civilization were unique.

> Egypt is in Africa, but

the Egyptian civilization has nothing to do

> with the African cultures.

Because of many, many features. ...

> If you look at the production or

technology that the Egyptians left,

> it's completely different from any belief in any time.

> If you look at the Egyptian from the anthropological point of view,

> they are different from the African. And that is why

I

> believe that pharaonic Egypt is completely unique, and they have

> no connection with the Africans, or even with the Arabs.

>

Completely independent.

#### **RESPONSE:**

Hawass is again in denial. As a result of C. A. Diop's work, almost all Egyptologists now admit that ancient Egypt was an African civilization, and many agree that it was largely based on indigenous African culture. Their argument is no longer whether the civilization and culture was "African," but that the people themselves were supposedly a composition of various ethnic groups, not just Black people. To argue that ancient Egypt was "completely independent" and had "no connection with the Africans" is a silly statement that completely lacks credibility. [What about the ancient Egyptian use of the ostrich feather, red ochre, sedge plant, totems, leopard skins, royal beard imagery, etc?]. These and many other features are African without dispute, and were present and prominent at the very foundation of the classical African civilization of ancient Egypt.] In fact, the African nature of ancient Egypt was made clear by the participants of the 1974 UNESCO symposium that Hawass cited above.

Moreover, Dr. Hawass has been the Director General of the Giza Pyramids for a number of years, and there is no doubt that in his daily work he is in the midst of "Horemakhet" (the "Sphinx"), the most recognizable statue in the world. The black or "negroid" features of Horemakhet's facial structure are obvious and beyond all reasonable argument. When Hawass says that Egypt was not African because of "many, many features," it is not possible for him to forget about the black African features of the 66 foot high statue of Horemakhet that he sees every time he is out in the field.

An up close profile view of this black African statue is rarely shown, but these images of Horemakhet will do. Check out the profile view in the middle of the page:

<http://www.guardians.net/egypt/sphinx/>

It is amazing how easy it is for a high official like Hawass to openly make false statements. His false and irresponsible statements conveniently ignore the evidence and have nothing to do with scholarship. His comments are a good example of my earlier point about professional researchers "who often carry thinly veiled political agendas." Hawass' emotional statements are a good example why Eurocentric "scholarship" lacks credibility.

#### **ADVICE FOR HAWASS:**

Given Zahi Hawass' tendency to make false statements, he needs some character development training and lessons in leadership ethics. The ancient Egyptian moral teacher Amenomope, instructs: "**Do not speak falsely to anyone, for it is an abomination to God. ...God hates one who falsifies words. And the great abomination of God is deception and double-dealing.**" Amenomope also instructs the likes of Hawass, "**Do not mislead a man [or woman] with a pen and papyrus. It is an abomination to God. Do not bear witness with false words nor injure another with your tongue.**" (Stanzas 9-10).

Advancing the work,

Manu Ampim

---

#### **OTHER RELEVANT POSTS:**

Mansu Musa wrote:

"i wonder why hawass sits around and let's the discovery channel show egyptains as europeans, but the second somebody claim, s egypt is in africa and an african culture he freaks out. i just don't get it."

ZH: "**We are really, I feel personally, that we are related even today, to the pharaohs**"

"give me a break most egyptains today have no idea about egyptain history they don't even teach egyptain history in school nor do they even care about egypt except for tourism. the elite in egypt are all lebanese."

Osirica wrote:

"Nothing to do with the rest of Africa he says. ...Well, we know that archaeological finds of the region show the early

Egyptian cultures (Naqada, Badarian, Amratian, Egyptian N-Group...) were influenced by the Sudanic Khartoum cultures further south, as shown by the pottery, the ceramic, and the burial practices where the deceased was buried with their heads facing south looking west (towards Uganda, Chad)."

Alex van Deelen wrote:

"Actually, it's quite interesting. Egypt as unique and totally independent from the rest of the world or civilization. Where have we heard that before? Ancient Greece, of course.

What's \_is\_ worrying is that the guy is in charge of antiquities."

Alex Derrick wrote:

"[This audio clip is outrageous.](#)"

| 3046|2002-07-14 16:07:41|Edward Loring|Re: Computer Aided Egyptology|

Dear Mr. Derrick,

I&E set up a website for the meeting: [www.ie2002.it/contacts.html](http://www.ie2002.it/contacts.html)

Questions can be addressed to Inas Younis [i.younis@cpr.it](mailto:i.younis@cpr.it) in English, Italian, French or Arabic

Papers will not all be in until the end of August and the organizers (Consorzio Pisa Ricerche) hope to have a CD-ROM ready by the end of September.

I can provide the following general information:

I&E is a working group of the International Association of Egyptologists. It has always been a rather informal multi-cultural group. Now we are preparing for a change of generations (I am 65).

When I joined the group in 1988, people had XTs and the Internet wasn't there yet. Now we have people making virtual reality etc. Things have changed and the group has changed. We want it to survive and progress and are passing it on to the younger colleagues who grew up with computers. A colleague in Holland, Hans van den Berg, author of GLYPH, will be setting up a central website for the group soon and I will keep Ta Seti informed.

Our goal for the 2004 meeting in Moscow is to present a state of the art comprehensive system for the study and research of Ancient Egypt and related cultures. CESRAS (Center for Egyptological Studies of the Russian Academy of Sciences) develops software in the area of analytical, multi-lingual lexical systems. We will now work in cooperation with the Consorzio

Pisa Ricerche, the University of Pisa, The University of Münster (Germany), The Humboldt University in Berlin (East), The Museum of Cultures, Basel (Switzerland), the new Library of Alexandria and of course the SCA to develop what we hope will be a super-system which includes Black African studies. The Museum of Cultures Basel has an important West African collection which is included in our database and we are very interested in African cultures.

Thanks for your interest!

Edward Loring

CESRAS

----- Original Message -----

**From:** Derrick, Alexander

**To:** 'Ta\_Seti@yahooogroups.com'

**Sent:** Sunday, July 14, 2002 2:19 AM

**Subject:** RE: [Ta\_Seti] Computer Aided Egyptology

Greetings Mr. Loring.

Are the minutes or any supplemental data available from the the conference, perhaps online?

-----Original Message-----

**From:** Edward Loring [<mailto:gnosarch@bluewin.ch>]

**Sent:** Saturday, July 13, 2002 12:21 PM

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Subject:** Re: [Ta\_Seti] What time period.

By the way, I just returned from the 14th Round Table "Informatique et Egyptologie" at the University of Pisa. Quite a lot of progress is being made in computer egyptology and the situation is encouraging. A major joint project to integrate the data of different work areas: virtual reality,

museum collections, geophysical data and analytical lexical systems has been set up with the goal of presenting consolidated results at the next meeting of the group to be hosted by the Center for Egyptological Studies of the Russian Academy of Sciences in Moscow in 2004.

As co-chair and information scientist of the meeting, I am interested in obtaining cooperation from serious scientists and institutions working in our area of studies and technology. In the near future we shall have a CD-ROM available for our lexical databank (German, English, Kmtj, some Russian, French, Italian) which we would be happy to share with interested parties. It includes modules for Kush and Black Africa. However, I should point out that we are not interested in racial conflicts and that we like Zahi Hawass. :(  
Peace and Progress through rational dialogue,  
Edward Loring  
CESRAS

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| 3047|2002-07-14 16:07:43|Edward Loring|Re: What time period.|

----- Original Message -----

From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 14, 2002 7:33 AM

Subject: Re: [Ta\_Seti] What time period.

> I am not interested in racial conflicts. Hawass seems to be a likeable  
> person.

> The question is will you aid and assist in the dissemination of lies?

> If not, break your silence on the issue.

>

> w.b.

\*\*\*\*\*

Dear W.B.

Zahi Hawass has a very difficult job. His main interest is to preserve the monuments. Conservation vs new excavation is an old and much disputed problem with many sides.

Of course, there is so much unprocessed material that it would take generations to properly document and conserve it. Alone things that I have seen in post-Soviet museum basements would break your heart. However, the public wants new finds and the encroachment of urban areas on archaeological sites makes prompt salvage excavation essential.

I am afraid that I don't know what you mean by the "dissemination of lies". That is certainly not my trip and, by the way, I am not noted for keeping silent. I can only comment if I know what you mean.

EL

| 3048|2002-07-14 16:11:40|Manu Ampim|What time period.|

I would agree, the style of iconography of this relief appears to be the 26th dynasty --Saite period. Without any other context, this piece which Wayne Chandler published in "Of Gods and Men: Egypt's Old Kingdom," p. 144 in **Egypt Revisited** (1989), ed I. Van Sertima has a typical Saite look. At first glance it is sometimes difficult to distinguish the art of the Saite period from the Old Kingdom, but upon close examination the 26th dynasty reliefs have a slightly distinctively look.

The African cultural revival of the 25th and 26th dynasties stimulated another period of high quality art. After this cultural renaissance, the ancient Egyptian art clearly declined in quality, and thus I doubt that this relief is later than the 26th dynasty.

Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

Edward Loring wrote:

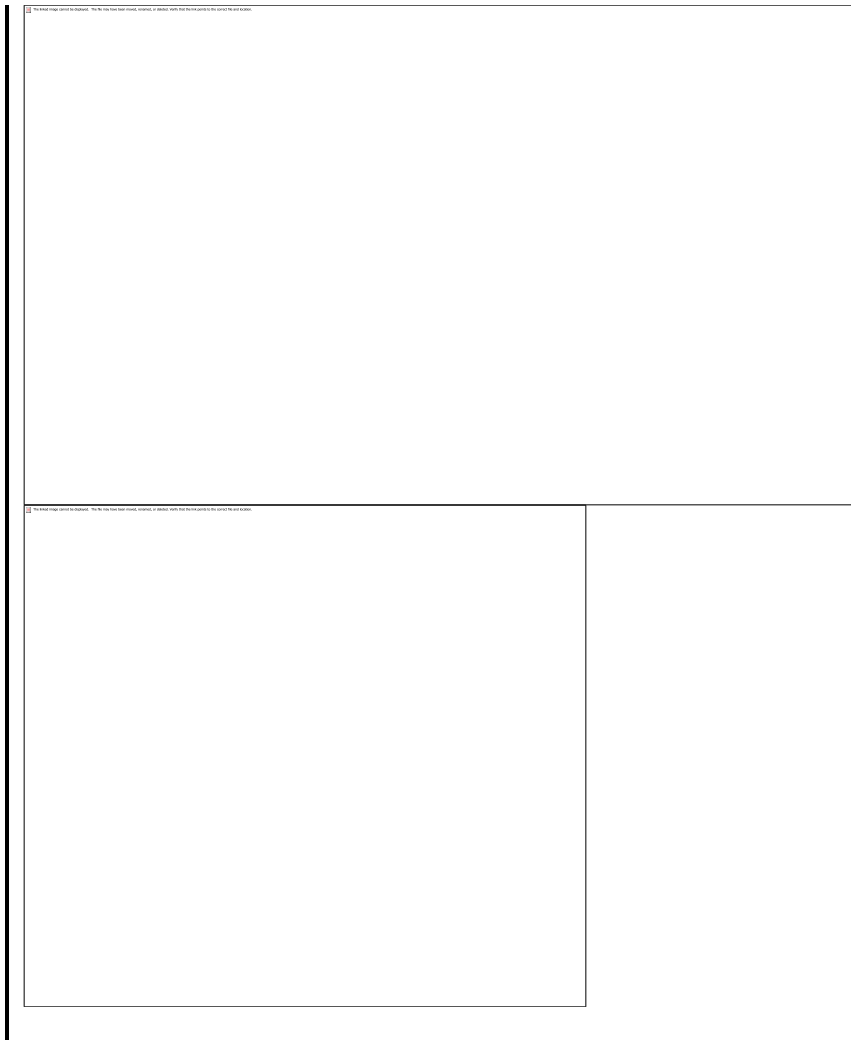
The first relief, which I believe is now in Copenhagen, is disputed. Some say it is from the time of Djoser (III.Dyn) and some say it is Saitic (XXVI.Dyn).

The style of iconography is mixed and I would date your piece to the Late Period (I know that's a bit weak, but with such resurrected styles it's really difficult to say out of context), either to the XXVI Dyn. or to the end of the period.

---

Alex Derrick wrote: During what kingdom(date) were these illustrations carved.





| 3049|2002-07-14 16:23:23|Manu Ampim|What time period.|

I would agree, the style of iconography of this relief appears to be the 26th dynasty -- Saite period. Without any other context, this piece which Wayne Chandler published in "Of Gods and Men: Egypt's Old Kingdom," p. 144 in **Egypt Revisited** (1989), ed I. Van Sertima has a typical Saite look. At first glance it is sometimes difficult to distinguish the art of the Saite period from the Old Kingdom, but upon close examination the 26th dynasty reliefs have a slightly distinctively look.

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Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

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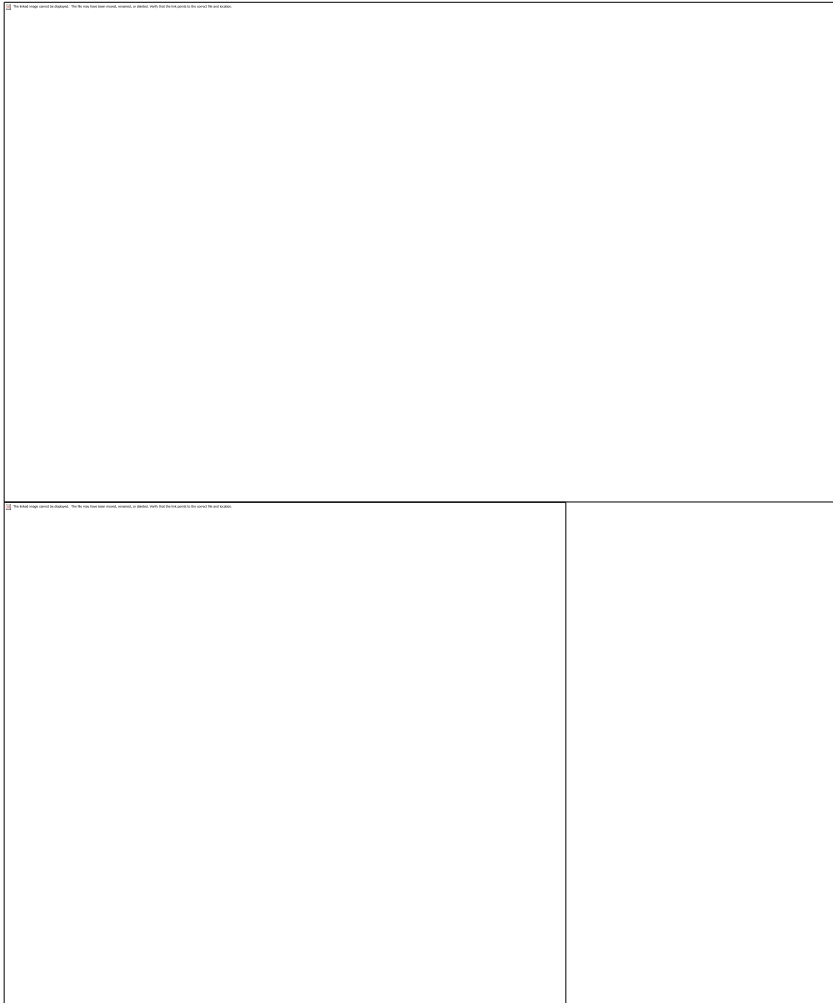
Edward Loring wrote:

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The style of iconography is mixed and I would date your piece to the Late Period (I know that's a bit weak, but with such resurrected styles it's really difficult to say out of context), either to the XXVI Dyn. or to the end of the period.

| \_\_\_\_\_

Alex Derrick wrote: During what kingdom(date) were these illustrations carved.



| 3050|2002-07-14 16:28:26|Edward Loring|Re: Digest Number 452|

Dear Alex,

Thank you for your answer and entirely justified questions. I shall try to answer them below as they occur.

----- Original Message -----

From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 14, 2002 1:25 PM

Subject: Re: [Ta\_Seti] Digest Number 452

> Message: 7

> Date: Sat, 13 Jul 2002 21:20:50 +0200

> From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

> Subject: Re: What time period.  
 >  
 > > Perhaps of  
 > > interest to Afrocentrists is a word sS determined with M2 and 3xM33  
 > > (W□□rbuch 3,485) which is known since the Middle Kingdom "seltenes  
 > > Pflanzenprodukt aus Nubien".  
 >  
 > Why would a "rare plant product from Nubia" be of interest to  
 > "Afrocentrists".

.....because it indicates dated trade relationships and trade relationships indicate cultural exchange. I remember the market at Kosti (head of navigation down to Juba) in the 1960s where there was still a very interesting interchange of cultures from the Arab and Nilotic areas.

> It seems like you have a rather skewed interpretation of the debate we're  
 > having.

.....that could very well be. I became interested in your group because I am an anti-imperialist and humanist. I am not really interested in peoples color, but rather in the understanding and preservation of their contributions to the heritage of humankind.

> > As co-chair and information scientist of the meeting, I am interested in  
 > > obtaining cooperation  
 > > from serious scientists and institutions working in our area of studies  
 and  
 > > technology. In the near future we shall have a CD-ROM available for our  
 > > lexical databank (German, English, Kmtj, some Russian, French, Italian)  
 > > which we would be happy to share with interested parties. It includes  
 > > modules for Kush and Black Africa.  
 >  
 > As opposed to... White Africa? As far as I'm concerned, Upper Egypt  
 > at least is part of Black Africa, making Egypt culturally part of Black  
 > Africa.

.....here is an illustration of the difficulties of terminology. In general we speak of 'Black Africa' as sub-Sahil, Central, South and East Africa. There is also the question of who is black and if that has to do with being negroid or not. Are Nilotics 'black'. They are not negroid, but do have a remarkably beautiful black color. What about Amharas, Somalis and Danakils and Tigres? When I speak of Black Africa it has absolutely no negative intonation.

Mostly people probably think in terms of their experience and places they know and can picture. I know the Maghreb down into the Sahara, Egypt, Sudan down to Uganda, the Ruenzori and parts of Zaire, Kenya, Ethiopia, Somalia and Eritrea. I tend to think of them as they are, or were when I knew them.

Egypt is mixed, as are many places on earth. Some of these mixtures are more mixed than others; take Pondicherry in former French South India on the sea route between Djibouti and Indochina. French and Senegalese soldiers mixed with Tamils and Vietnamese to produce a very proud creole culture. Mixed people seem to have the same general identity problems without respect to skin color. My father was English, my mother half German. I was brought up in the States and lived all over the world. Now I live in Switzerland and work for Russia ...no identity. I can't answer when people ask where I come from. That seems to be a common problem.

>>However, I should point out that we are not interested in racial conflicts

>>and that we like Zahi Hawass.

>

> How would you define "racial conflicts"?

.....racial conflicts are based on irrational classification of people by color or ethnicity.

The survival instinct causes all living creatures to be suspicious of those who are not exactly like them. I have noticed that the worst racial conflicts are among non-IndoEuropeans:

Tutsis and Hutus, Arabs and Jews etc.

> It may seem to you like I'm picking on minor points, but the fact is that

> the European dichotomy of Black Africa versus White/Mediterranean/

> Arabic and Egypt/North Africa simply is passé for me. Africa is one single

> continent, and it's people not only live on every part of it, but also

> emigrated to both neighboring and far flung corners of the world (like

> Mesopotamia and Australia).

.....as I said at the beginning, your questions are valid. You are suspicious of me, because I come from the 'bad guys' culture. I can accept that. Actually I was brought up by a black

American woman who told me never to forget that I had a black mother and a white mother.

I didn't forget.

By the way, coming up on the train from Pisa to Milano on Friday I sat with two men from Senegal, a Marabout wearing a bubu and a young man in European dress. We had a great conversation in a mixture of Italian, French, Arabic, hands & feet. There were no aggressions to be felt and we parted with salam alekum./wa alekum assalam..

just as I part from you now,

Edward

P.S. I found your long letter about ZH at the bottom of the stack and can't answer tonight.

I will come back to it.

E.

| 3051|2002-07-14 17:14:03|a.manansala@attbi.com|Re: Digest Number 452|

- > > As opposed to... White Africa? As far as I'm concerned, Upper Egypt
- > > at least is part of Black Africa, making Egypt culturally part of Black
- > > Africa.
- > .....here is an illustration of the difficulties of terminology. In
- > general we speak of 'Black Africa' as sub-Sahil,

Do you mean Sahel? This is usually included in "Black Africa," which usually refers to the "sub-Saharan" region.

However, this also is very weak since the southern and central Sahara are also strongly dominated in terms of population by Black peoples.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3052|2002-07-14 17:21:50|Mace Windu|Re: Digest Number 452|

Loring stated:

- > I have noticed that the worst racial
- > conflicts are among non-Indoeuropeans:
- > Tutsis and Hutus, Arabs and Jews etc.

Really?

As opposed to the medieval born tensions between the British and the French that yet linger on?

As opposed to the genocide upon Armenians as carried out by Turkey?

As opposed to the \*numerous\* conflicts within the former Yugoslavia?

As opposed to Albanian-Macedonian tensions?

As opposed to that Austrian guy named Hitler that ignited not only a partially racially based world war that resulted in a death toll unheard of in human history,

but engaged in genocide upon fellow European Jews,  
Gypsies and any other Europeans he could lay his hands  
on---in the millions?

And interesting you bring up Hutu-Tutsi relations. While the ultimate responsibility for the genocide between these ethnic groups rests with them, the influence that brought much of these massacres about do have direct ties to the colonial ideologies of the Belgians and Germans. And this actually has a direct link to \*this\* forum. For ideas of "Hamites" and "superior dark whites from Egypt" (as Europeans colonizers labeled the Tutsis) as opposed to "true Negroes" (as European colonizers labeled the Hutus) tie directly into the incidents of genocide/ethnic-hatred that have destabilized the Rwanda-Burundi region since the early 20th century. Again, I'm not laying the acts of genocide in the 90s at Europe's doorsteps--wholly. Hutu and Tutsi didn't live in utopia before colonizers arrived. But it \*was\* European racial ideologies that played a great hand into turning natural human ethnic conflict into a genocidal nightmare.

I'm not much for engaging in "racial conflicts" either by the way. My statement is a historical assessment, not a racial one.

And whenever you have the time, could you expand on this one?

- > Are Nilotics 'black'. They are not negroid, but
- > do have a remarkably beautiful black color. What about Amharas,
- > Somalis and
- > Danakils and Tigres?

DG

-----  
Loring said:

- > .....racial conflicts are based on irrational classification of
  - > people by
  - > color or ethnicity.
  - > The survival instinct causes all living creatures to be suspicious of
  - > those
  - > who are not exactly like them. I have noticed that the worst racial
  - > conflicts are among non-Indoeuropeans:
  - > Tutsis and Hutus, Arabs and Jews etc.
- | 3053|2002-07-14 18:35:02|mansu\_musa|Re: Digest Number 452|

--- In Ta\_Seti@y..., Mace Windu wrote:

> Loring stated:

>

> > I have noticed that the worst racial

> > conflicts are among non-Indoeuropeans:

> > Tutsis and Hutus, Arabs and Jews etc.

>

> Really?

>

> As opposed to the medieval born tensions between

> the British and the French that yet linger on?

>

> As opposed to the genocide upon Armenians as carried

> out by Turkey?

>

> As opposed to the \*numerous\* conflicts within the former Yugoslavia?

>

> As opposed to Albanian-Macedonian tensions?

>

> As opposed to that Austrian guy named Hitler that

> ignited not only a partially racially based world war

> that resulted in a death toll unheard of in human history,

> but engaged in genocide upon fellow European Jews,

> Gypsies and any other Europeans he could lay his hands

> on---in the millions?

>

> And interesting you bring up Hutu-Tutsi relations. While

> the ultimate responsibility for the genocide between these

> ethnic groups rests with them, the influence that brought

> much of these massacres about do have direct ties to

> the colonial ideologies of the Belgians and Germans. And

> this actually has a direct link to \*this\* forum. For ideas

of "Hamites"

> and "superior dark whites from Egypt" (as Europeans colonizers

> labeled the Tutsis) as opposed to "true Negroes" (as

> European colonizers labeled the Hutus) tie directly into the

> incidents of genocide/ethnic-hatred that have destabilized the

> Rwanda-Burundi region since the early 20th century. Again,

> I'm not laying the acts of genocide in the 90s at Europe's

> doorsteps--wholly. Hutu and Tutsi didn't live in utopia before

> colonizers arrived. But it \*was\* European racial ideologies that

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>> Are Nilotics 'black'. They are not negroid, but  
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>> Somalis and  
>> Danakils and Tigres?  
>  
> DG  
>  
> -----

-----  
>  
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>> The survival instinct causes all living creatures to be  
  
suspicious of  
>> those  
>> who are not exactly like them. I have noticed that the worst  
  
racial  
>> conflicts are among non-Indoeuropeans:  
>> Tutsis and Hutus, Arabs and Jews etc.

not negroid, but  
> do have a remarkably beautiful black color. What about Amharas,  
> Somalis and  
> Danakils and Tigres?

what about the hausa which are classified as hamites yet they are  
black as both yoruba and others around western africa  
tuarege tibbu and haratin which live in northern africa are  
classified as hamites tuarege are not white and sfoza found them to  
be related to the beja in the sudan  
somalis amhatic have some arab blood but this intermixture came at  
a later time somalis are not mixed with whites.  
shomaka keita has dismantled the hamitic myth and most people give it



no consideration except people who are looking to separate Egypt from African because of their accomplishments

| 3054|2002-07-14 20:28:45|Manu Ampim|Re: Audio clip from Zahi Hawass|

More images...

Here is a series of powerful profile images of the great Horemakhet ("Sphinx") statue. These profiles and other angles of the greatest and most recognizable statue in the world leave no doubt that black Africans (or "Negroids") were the ruling people of the pyramid age.

These are the various angles that Zahi Hawass sees on a regular basis when he is at work near the pyramids.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>

Despite these stunning images, Hawass stated:

> "If you look at the Egyptian from the anthropological point of view,  
> they are different from  
the African. And that is why I  
> believe that pharaonic Egypt is  
completely unique, and they have  
> no connection with the  
Africans"

Well, so much for the credibility of Hawass, who is one of the leading Eurocentric Egyptologists in the world. Also, he needs to get fitted for some glasses or give up his post if his eyesight is that bad.

Advancing the work

Manu Ampim

| 3055|2002-07-14 20:44:50|a.manansala@attbi.com|Re: Digest Number 452|

> Loring stated:

> > > Are Nilotics 'black'. They are not negroid, but  
> > do have a remarkably beautiful black color. What about Amharas,  
> > Somalis and  
> > Danakils and Tigres?  
>

I must have missed this the first time around. Sounds like Hamitic theory to me. What is "Negroid" in your (Loring's) view?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3056|2002-07-14 20:57:44|willie bennett|Re: What time period.|

Difficult job?

Has he ever tried being a black man in America? Not to be flip, but he really is making my EXISTENCE a problem by perpetuating this myth about Africans being nothing historically and needing a "feel good" by taking by taking Kemet for ourselves. I Or haven't you heard? Hawass says Ancient Egypt has nothing to do with any other African culture. Basically, the whole thing about Nile Valley civilization being Black was part instigated by CA Diop and others to please modern day African Americans. Just some plot to make a Black life as valuable as a White using history as a base of operation. He also said Diop had been successfully dismissed by by

Egyptologists back in 1974. If you have been getting your email you know that is wrong.

Ampin has shown me photos of workers eliminating evidence of Black folk in Ancient Kemit, so my heart is already weak. Seems like Hawass should let the cameras alone long enough to stop that from occurring. But then, Hawass can't seem to look at Hor-em-aket (the Sphinx) long enough to see that the people were Black can he ML?

So now you know. What do you think? Why don't you have your likeable Mr.Hawass drop in on us?

W.B.

>From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Subject: Re: [Ta\_Seti] What time period.

>Date: Mon, 15 Jul 2002 01:05:43 +0200

>

>

>----- Original Message -----

>From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>

>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>Sent: Sunday, July 14, 2002 7:33 AM

>Subject: Re: [Ta\_Seti] What time period.

>

>

>> I am not interested in racial conflicts. Hawass seems to be a likeable person.

>> The question is will you aid and assist in the dissemination of lies?

>> If not, break your silence on the issue.

>>

>> w.b.

>\*\*\*\*\*

>

>Dear W.B.

>

>Zahi Hawass has a very difficult job. His main interest is to preserve the monuments. Conservation vs new excavation is an old and much disputed problem with many sides.

>Of course, there is so much unprocessed material that it would take

>generations to properly document and conserve it. Alone things that I have

>seen in post-Soviet museum basements

>would break your heart. However, the public wants new finds and the

>encroachment of

>urban areas on archaeological sites makes prompt salvage excavation

>essential.

>

>I am afraid that I don't know what you mean by the "dissemination of lies".  
>That is certainly not my trip and, by the way, I am not noted for keeping  
>silent. I can only comment if I know what you mean.  
>  
>EL  
>  
>  
>

---

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| 3057|2002-07-15 05:22:00|Alex van Deelen|Ancient Egypt's origins lie in savannah|  
Hindustan Times 28 December 2000

Ancient Egypt's origins lie in savannah  
Tim Radford  
(London)

DISCOVERIES THAT open a new window on the prehistory of ancient Egypt have been made by British archaeologists who have found 30 sites rich in art chiselled into rocks up to 6,000 years ago in the desert east of the Nile. The rock drawings show cattle, boats, ostriches, giraffes, hippos and the people who lived in the area in 4000 BC, long before the pharaohs or the pyramids.

"It's the Sistine Chapel of predynastic Egypt. It's amazing," said Toby Wilkinson of Cambridge, who led the Eastern Desert Survey this month. "What this does is open up a completely new chapter in the study of Egyptian civilisation and its origins."

Ancient Egypt was always a puzzle. The civilisation appeared to archaeologists to have sprung up along a ribbon of fertile land on either side of the Nile.

Even to the ancient Greeks, the Sphinx and the pyramids seemed to have always been there. The challenge has been to identify the origins of settlement on

the Nile.

Egyptologists now think the forefathers of the pyramid builders could be the people who left their signatures on stones in the desert 6,000 years ago.

"Some of it is quite breathtaking," Dr Wilkinson said. "It is very difficult to date precisely, but looking at the stylistic parallels, a lot of this art has got to be from around 4,000 BC. That is pretty old - and some of it is even older. "Looking at the similarities between the rock art pictures and the painted pottery from the same period in the Nile, it is pretty clear that the same people were producing both."

Egypt began to turn to desert in about 3,500BC. Until then, the landscape would have been much like the present east African Savannah, with waterholes and seasonal rivers.

Dr Wilkinson said, "We think of Egypt today as just a narrow strip on either side of the Nile valley. We are going to have to rethink our idea of the extent of Egypt, 7,000 or 6,000 years ago. It wasn't just the Nile valley, it was this vast area on either side which was able to support life. These people moved out of the Savannah's into the Nile valley and settled there, and this is what kickstarted Egyptian civilisation." (GNS)  
| 3058|2002-07-15 07:09:00|Mace Windu|Researchers Seek Ways to Save Ancient Ruins of Egypt|  
Guarding Ancient History  
Researchers Seek Ways to Save Ancient Ruins of Egypt

<http://abcnews.go.com/sections/scitech/DyeHard/dyehard.html>

By Lee Dye  
Special to ABCNEWS.com

July 11 ? The fabulous Temple of Luxor has stood near the banks of the Nile River for more than 3,000 years, but it is in danger of crumbling from below as a rising water table eats away at the foundations of some of ancient Egypt's most important artifacts.

Increased irrigation throughout the region has caused the groundwater to rise at an alarming rate in recent years, and the water is quite literally dissolving the soft sandstones upon which many monuments, including the Avenue of the Sphinxes, have stood for thousands of years.

If nothing is done, "you'll get accelerated decay of the monuments and the loss of very significant Egyptian heritage," says Graham Fogg, a hydrology professor at the University of California, Davis, and one of many scientists who are trying to figure out how to save these treasures from destruction.

The modern city of Luxor grew up around the site of Thebes, the ancient capital of Egypt at a time when humans were first beginning to understand that great things could be done if they could just figure out how to work together. Those ancient Egyptians figured it out, at least to some degree, and what emerged from that astonishing epic in human history are some of the most treasured monuments on the planet.

### Getting Soaked

The centerpiece of their achievement is the famed Temple of Luxor, with its towering columns. It dates back to the 14th century, B.C. Also at risk is the Avenue of the Sphinxes, a row of smaller versions of the famed Great Sphinx that, fortunately, is some distance from the Luxor area and thus not as threatened.

Like most of the ancient monuments, the Temple of Luxor has been buried repeatedly beneath the drifting sands of the Sahara Desert, only to be resurrected later by humans who recognized that it was worth almost any cost to save them. But the current threat may prove too costly, because controlling groundwater is not a simple process, and time may be running out.

Scientists from the University of Missouri, Rolla, working with the National Research Institute of Astronomy and Geophysics in Egypt, collected samples of soil, sandstones and water from six archaeological sites in Luxor last year. After analyzing the samples back in their lab, the researchers concluded that the rising water table ? most likely caused by increased irrigation ? posed a real threat to the monuments.

Unfortunately, the sandstone used in the structures is porous and weak, and that makes it very vulnerable to water damage. It soaks up the groundwater like a paper towel, eroding the rocks and leaving salt deposits that increase the rate of degradation.

That rate has soared dramatically in recent years, according to civil

engineer Adam Sevi of the University of Missouri, a member of the research team.

There have been several efforts to curb the problem, including one attempt to pump the water from the ground back into the Nile, thus lowering the water table. But to make much of an impact, millions of gallons would have to be removed, and it's not clear at this point that that's economically feasible.

No attempt to address the problem is likely to be cheap.

### Piping It Out

Fogg, the Davis hydrologist who was brought into the project by a graduate student from Egypt, believes it may be possible to lay drainage pipes throughout the monument area and simply drain water away, probably back into the Nile.

But "it would not be a minor expenditure," he says. And "if you're going to do drains like that, how do you trench without disrupting the monuments or other buried features?"

In other words, might it be necessary to destroy the monuments in order to save them?

Fogg thinks a drainage system probably would work, but he also believes there may be a better answer. During the coming months he plans to study the irrigation systems used in the region. It might be possible to make the systems more efficient, thus reducing the amount of water that is used in irrigation.

"When you do that, you don't recharge the groundwater as much," he says.

Then, perhaps the water table would eventually recede, thus ending what some scientists believe to be a crisis. But maybe not.

### More Mouths to Feed

Egypt is caught in the same predicament as many other areas of the world. It takes crops to feed a growing population, and farming can have very serious consequences.

In this case, the effort to provide water to grow food may spell doom to ancient monuments that have stood for thousands of years as testaments to clever people who, so very long ago, figured out how to do some things that still baffle modern scholars.

We cannot allow these ruins to become, in the worse sense of the word, ruins.

| 3059|2002-07-15 07:47:09|Edward Loring|Re: Digest Number 452|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, July 15, 2002 5:44 AM

Subject: RE: [Ta\_Seti] Digest Number 452

>

> > Loring stated:

> > > Are Nilotics 'black'. They are not negroid, but

> > > do have a remarkably beautiful black color. What about Amharas,

> > > Somalis and

> > > Danakils and Tigres?

> >

>

> I must have missed this the first time around. Sounds like

> Hamitic theory to me. What is "Negroid" in your (Loring's)

> view?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

>

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>

| 3060|2002-07-15 07:47:10|Edward Loring|Re: Digest Number 452|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, July 15, 2002 5:44 AM

Subject: RE: [Ta\_Seti] Digest Number 452

>

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> view?  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>

Dear Paul,

I must admit that I know little about Hamitic theory. kmtj is/was considered to be a Semito-Hamitic language, but I am not so sure of the Hamitic part. As I am neither an ethnologist nor an anthropologist I can not make any qualified comments in this sector.

It has also been pointed out that I have a somewhat 'skewed' vision of the tA-stj racial discussion. It is true that I did not come into this discussion the first time around and do not know the point that you are trying to make. I have spent some time with all the peoples mentioned above and am interested in their relationships. Now that you pose the question, I probably can not define what I mean by 'Negroid'. You see, even non-racist Indogermanen who have had fairly intense and long term contact with Black ethnien are amazingly ingnorant. For me, 'Negroid' probably means broad noses, developed lips and tightly curled hair. My point in mentioning the non-Negroid ethnien is that the color Black is not the primary sorting criterion.

I am interested in learning more about the emerging Black philosophies and getting a real picture of your thought. I mean this in a freindly way. If all of you show a little patience with me, we might at least intellectually solve some misunderstandings.

Ed Loring

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>  
>

| 3061|2002-07-15 09:15:11|a.manansala@attbi.com|Re: Digest Number 452|  
Loring wrote:

> > I must have missed this the first time around. Sounds like  
> > Hamitic theory to me. What is "Negroid" in your (Loring's)  
> > view?  
> >  
> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>  
> >  
> Dear Paul,  
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> to be a Semito-Hamitic language, but I am not so sure of the Hamitic part.  
> As I am neither an ethnologist nor an anthropologist I can not make any  
> qualified comments in this sector.  
>

You have been on this list quite a while now, and yet you  
still don't know what Hamitic theory is despite all the  
discussion?

Now that you pose the question, I  
> probably can not define what I mean by 'Negroid'. You see, even non-racist  
> Indogermanen who have had fairly intense and long term contact with Black  
> ethnien are amazingly ingnorant. For me, 'Negroid' probably means broad  
> noses, developed lips and tightly curled hair.

I have a hard time accepting claims of ignorance on this  
subject from someone who claims to be a serious researcher  
in Egyptology.

How did you develop your understanding of "Negroid" and  
have you bothered to update that knowledge before using  
it here? Have you even followed many of the discussions  
here. If you did, you would know that your conception of  
the term is flawed.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

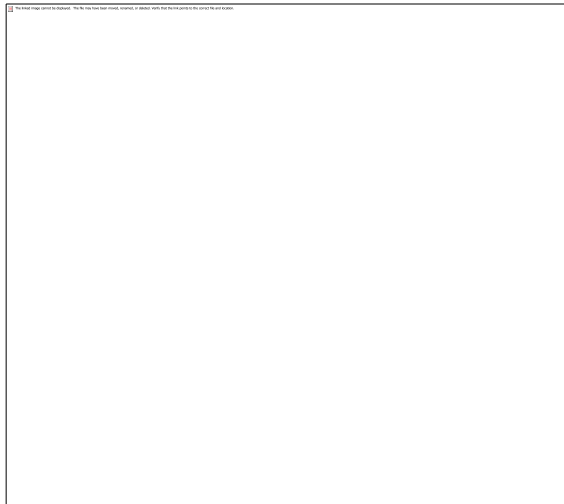
| 3062|2002-07-15 12:14:23|Derrick, Alexander|Re: What time period.|

Attachments :



Cleveland Museum of Art (InvNo.:199.14 "Hap-ii's Lady Musicians")

Left:Drummer.Right:Harpist



It is an interesting coincidence that you referenced the relief from the Cleveland Museum. I am currently digitally restoring that particular relief for the Museum, and have posted a detail from one of my photographs.

There does seem to be a basic resemblance to the three head dresses. But I think one can clearly see that the Lady Musicians have adorned their hair with feathers, and that the woman at the oil press is wearing a completely different object.

This fashion might be able to be identified somewhere else in Africa.

Of interesting note, the Lady Musicians motif is based upon an royal tomb motif from the Old-Kingdom. Does this older motif (which I have not seen) indicate more irrefutable negro\* presence in the early dynastic period's upper class?

\*negro in this case representing the stereotypical and old-fashioned western definition. **Negro** \Ne"gro\, n.; pl. {Negroes}. [Sp. or Pg. negro, fr. negro black, L. niger; perh. akin to E. night.] A black man; especially, one of a race of black or very dark persons who inhabit the greater part of tropical Africa, and are distinguished by crisped or curly hair, flat noses, and thick protruding lips; also, any black person of unmixed African blood, wherever found.

Peace and Blessings

*Alex Derrick*

-----Original Message-----

**From:** Edward Loring [mailto:gnosarch@bluewin.ch]

**Sent:** Saturday, July 13, 2002 12:21 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** Re: [Ta\_Seti] What time period.

Probably you are interested in the disk-like objects carried by the head-bands of the workers in your relief. There is a parallel in the Cleveland Museum of Art (InvNo.:199.14 "Hap-ii's Lady Musicians") from the XXX Dyn. (B. v.Bothmer et al, "Egyptian Sculpture of the Late Period",

An exhibition held at The Brooklyn Museum 18 Oct. 1960 to 9 Jan 1961 ISBN 0-913696-19-6p.103-4, Pl.78, Fig.203). I do not know what the disk is, but we will add it as a form to the iconography thesaurus and see what it collects. The question is interesting.

| 3063|2002-07-15 14:35:19|mansu\_musa|Re: Digest Number 452|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> Loring wrote:

>

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>>> Hamitic theory to me. What is "Negroid" in your (Loring's)

>>> view?

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>>> Regards,

>>> Paul Kekai Manansala

>>> <http://home.attbi.com/~a.manansala/afro.htm>

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>> qualified comments in this sector.

>>

>

> You have been on this list quite a while now, and yet you

> still don't know what Hamitic theory is despite all the

> discussion?

>

> Now that you pose the question, I

>> probably can not define what I mean by 'Negroid'. You see, even

non-racist

>> Indogermanen who have had fairly intense and long term contact

with Black

>> ethnien are amazingly ignorant. For me, 'Negroid' probably means

broad

> > noses, developed lips and tightly curled hair.  
 >  
 >  
 > I have a hard time accepting claims of ignorance on this  
 > subject from someone who claims to be a serious researcher  
 > in Egyptology.  
 >  
 > How did you develop your understanding of "Negroid" and  
 > have you bothered to update that knowledge before using  
 > it here? Have you even followed many of the discussions  
 > here. If you did, you would know that your conception of  
 > the term is flawed.  
 >  
 > Regards,  
 > Paul Kekai Manansala  
 > <http://home.attbi.com/~a.manansala/afro.htm>

the term hamito semetic language is not used anymore. egyptain language including many sub branches like chadic are classified as the afro asiatic languages, which originated in ethiopia. joseph greenberg pretty much sliced the hamitic myth in half. afro asiatic is the term now used by linguists and this includes semetic languages.

if you consider africans negroid because of their tightly curled hair sequene tao had tightly curled hair and was egyptain what would you classify him as.

let me also point out that people in cambodia have wide noses like africans but are not classified as negroid. so what is the physical criteria for negroid. there exist no pure negroid like early anthropologists tried to point out.

| 3065|2002-07-15 16:42:01|Derrick, Alexander|Creator or Ancestor? & Ancestral lands. |

Attachments :

I have a few questions regarding African and kmtj philosophy, which relate to the voyage to Punt.

- 1) Do the texts of Egypt portray God as creator or ancestor or both?
- 2) Is the world thought to be created directly by 'hands' of God?
- 3) Is the world thought to be procreated through successive intermingling of lower forces/powers/ntcr that ultimately produce life?(Implying that God is in essence an ancestor.)
- 4) Who symbolically birthed Isis and Osiris? God directly(Adam and Eve scenario) or other deities(ancestral scenario)?

In Mbiti's Intro to African Religion, Mbiti states that Africans view God as creator and also as ancestor and sometimes both.

*"A number of African peoples look upon God as Father and themselves as his children. This image gives the idea of a family. It shows a close relationship between people and God. It implies that God has not only 'begotten' or made the people, but is also their protector, provider, and keeper...God is the parent and people are his children. In some places he is even called the Great Ancestor, the Elder, the Grandfather, meaning that it is from him that all people and all things originate(Mbiti, 47)."*

The idea of God as family implies ancestry. It also implies a loose familiar relationship between Pharaoh and KMT populace.

I think the idea of God as ancestor can be found in a general survey of temple reliefs. The symbol of Osiris as a "begetter" is clearly depicted. In one particular relief he can be seen with semen issuing forth from his erect penis. If one look beyond the direct and immediate representation, perhaps ancestry is implied.



The ancient reliefs, papyrus and icons from KMT & Nubia indicate an gendered anthropomorphic understanding of the higher forces, principles, laws. This understanding can also be found in other areas of Africa. Can the use of gender by the ancients imply sexuality, which essentially implies family structure, and ancestry?

*"Some [spirits] are thought to have been created by God initially as spirits; others are said to have been human beings of the distant past. The spirits propagate among themselves and their population is on the increase (Mbiti, 66)."*

I don't think that the characters are meant to be read as humanistic or personal deities as taught in ancient Greece and Rome. Can they be seen as anthropomorphic nature principles? If so that is pretty interesting, and justifies a level of philosophical sophistication on par with other elements of the society. This idea is also found in Africa according to Mbiti.

*"It is helpful to the imagination for people to picture God as if he had human characteristics. Such mental images are aids to our understanding of God; that illustrate something about God. It does not mean God is looked on as a human being... They also help people communicate their ideas about God (Mbiti, 47)."*

Are there any other references that might shed light on the ancestor scenario?

Perhaps the description of Punt as "The Gods Land" could indicate an ancestral relationship. This seems possible, because the artists describe the people of Punt in a style similar to the Egyptians.

How is "God's Land" represented in mdw-ntcr?

If the view of God as ancestor can be substantiated it might help in understanding the title "God's Land."

#### References.

<http://www.highculture.8m.com/Files/RLIEF/RLIEF0010.jpg>

<http://www.highculture.8m.com/Files/RLIEF/RLIEF0011.jpg>

<http://www.highculture.8m.com/Files/RLIEF/RLIEF0012.jpg>

Mbiti, James. Introduction to African Religion. 1975

-----Original Message-----

**From:** Mace Windu [mailto:dg14@swt.edu]

**Sent:** Saturday, July 13, 2002 11:44 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Queen Hatshepsut's expedition to the Land of Punt: The first oceanographic cruise?

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Queen Hatshepsut ruled Egypt from ca. 1503 to 1480 B.C. In contrast to the warlike temper of her dynasty, she devoted herself to administration and the encouragement of commerce. In the summer of 1493 B.C., she sent a fleet of five ships with thirty rowers each from Kosseir, on the Red Sea, to the Land of Punt, near present-day Somalia. It was primarily a trading expedition, for Punt, or **God's Land**, produced myrrh, frankincense, and fragrant ointments that the Egyptians used for religious purposes and cosmetics.

| 3066|2002-07-15 17:23:58|mansu\_musa|Re: Creator or Ancestor? & Ancestral lands.|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> I have a few questions regarding African and kmtj philosophy, which

relate

> to the voyage to Punt.

>

> 1) Do the texts of Egypt portrait God as creator or ancestor or

both?

> 2) Is the world thought to be created directly by 'hands' of God?

> 3) Is the world thought to be procreated through successive

intermingling

> of lower forces/powers/ntcr that ultimately produce life?(Implying

that God

> is in essence an ancestor.)

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> scenario) or other deities(ancestral scenario)?

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> creator and also as ancestor and sometimes both.

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> children. This image gives the idea of a family. It shows a close  
> relationship between people and God. It implies that God has not

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> 'begotten' or made the people, but is also their protector,

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> keeper...God is the parent and people are his children. In some

places he

> is even called the Great Ancestor, the Elder, the Grandfather,

meaning that

> it is from him that all people and all things originate(Mbiti, 47)."

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> The idea of God as family implies ancestry. It also implies a loose

> familiar relationship between Pharaoh and KMT populace.

>

>

> Osiris's Sperm Arcing up towards Isis

>

<[http://www.thekeep.org/~kunoichi/kunoichi/themestream/osiris\\_sperm.jp](http://www.thekeep.org/~kunoichi/kunoichi/themestream/osiris_sperm.jpg)

g>

> I think the idea of God as ancestor can be found in a general

survey of

> temple reliefs. The symbol of Osiris as a "begetter" is clearly

depicted.

> In one particular relief he can be seen with semen issuing forth

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> spirits propagate among themselves and their population is on the

> increase(Mbiti, 66)."

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> justifies a level of philosophical sophistication on par with other

elements

> of the society. This idea is also found in Africa according to

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> "It is helpful to the imagination for people to picture God as if

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> human characteristics. Such mental images are aids to our

understanding of

> God; that illustrate something about God. It does not mean God is

looked on

> as a human being... They also help people communicate their ideas

about

> God(Mbiti, 47).

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> Are there any other references that might shed light on the ancestor

> scenario?

>



>  
> Perhaps the description of Punt as "The Gods Land" could indicate an  
> ancestral relationship. This seems possible, because the artists

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> the people of Punt in an style similar to the Egyptians.  
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> How is "God's Land" represented in mdw-ntcr?  
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> Mbiti, James. Introduction to African Religion. 1975

>  
> -----Original Message-----  
> From: Mace Windu [mailto:dg14@s...]  
> Sent: Saturday, July 13, 2002 11:44 AM  
> To: Ta\_Seti@y...  
> Subject: [Ta\_Seti] Queen Hatshepsut's expedition to the Land of

Punt: The

> first oceanographic cruise?  
>  
>  
>  
> -----

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> ----  
>  
> Queen Hatshepsut ruled Egypt from ca. 1503 to 1480 B.C. In contrast

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> the warlike temper of her dynasty, she devoted herself to

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> and the encouragement of commerce. In the summer of 1493 B.C., she

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> a fleet of five ships with thirty rowers each from Kossair, on the

Red

> Sea, to the Land of Punt, near present-day Somalia. It was

primarily a

> trading expedition, for Punt, or God's Land, produced myrrh,

> frankincense, and fragrant ointments that the Egyptians used for

> religious purposes and cosmetics.

from my understanding the kemetians called their ancestors ankhu which means the shinning ones. they also had ancestor altars in their house which is very much like other african people like the yoruba. yes the kemetians did practice what the western world calls ancestor worship.

by the way do you have pictures of beni hassan which shows the wrestling and martial arts moves.

if you got that please post it.

| 3067|2002-07-15 17:37:54|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|  
Interesting. So that means that the kmt spirit world can be broken down similarly to our traditional ancestral systems.

Thanks.

I have to look around for Beni Hassan. I don't think I have a great picture but I'll check.

My two year old daughter has completely destroyed my book marked, dog-eared library system. So give me a couple of days to locate some images and post.

Have you checked on the net?

These image search engines turn up some interesting pics.

[http://www.google.com/imghp?hl=en&ie=UTF-8&oe=UTF-8&q=  
http://www.altavista.com/sites/search/mm\\_imageresults?pg=q&stype=simage&imgset=2&q=&avkw=tgz](http://www.google.com/imghp?hl=en&ie=UTF-8&oe=UTF-8&q=http://www.altavista.com/sites/search/mm_imageresults?pg=q&stype=simage&imgset=2&q=&avkw=tgz)

AlexD.

p.s. I just put about 150+ hi-res images of the royal mummies online.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, July 15, 2002 5:24 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

from my understanding the kemetians called their  
ancestors ankhu  
which means the shinning ones. they also had ancestor  
altars in their  
house which is very much like other african people  
like the yoruba.

yes the kemetians did pratice what the western world  
calls ancestor  
whorship.  
by the way do you have pictures of beni hassan which  
shows the  
wrestling and martial arts moves.  
if you got that please post it.

| 3068|2002-07-16 01:44:00|mansu\_musa|London symposium to discuss new antiquities  
museum|

London symposium to discuss new antiquities museum

An international symposium, 'The Valley Museum in the Desert' begins  
tomorrow in London to discuss the idea of setting up a museum in the  
vicinity of the Giza Pyramids.

The museum project would be unique in that it would be implemented by  
the Ministry of Culture in cooperation with private sector companies.

The museum would contain life-size replicas of the tombs of Ramses I,  
Ramses VI, Hor Moheb, Tutankhamoun and others in the Valleys of Kings  
and Queens in Luxor.

Both British and Egyptian antiquities experts, archaeologists and  
Egyptologists will be involved in the project.

Former chairman of the Supreme Council for Antiquities (SCA),  
Gaballah Ali Gaballah is leading the Egyptian experts' delegation at  
the two-day event.

Minister of Culture Farouq Hosni said yesterday that a businessman  
had submitted a proposal to set up the project in cooperation with  
the Culture Ministry and the SCA.

The project would be a significantly historic and cultural  
achievement, the minister said.

The ambitious plan to build the world's biggest Egyptian antiquities  
museum was launched at the end of 2001 with the laying of the  
foundation stone near the Giza Pyramids.

The New Egyptian Museum would eventually house the largest collection  
of Pharaonic relics under one roof, including the solid gold death  
mask of Tutankhamun.

The museum would accommodate more than 120,000 antiquities dating  
back to the 4th millennium BC to the fall of the Roman Empire.

Tutankhamoun's tomb, which comprises 3,500 items, would be displayed  
in its entirety for the first time.

<http://www.uk.sis.gov.eg/online/html7/o150722i.htm>

| 3069|2002-07-16 11:31:31|a.manansala@attbi.com|Fwd: Mysterious giant human remains  
found in Fiji |

Given some of our discussions on this group, some  
members may find this article interesting.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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Mysterious giant human remains found in Fiji

AFP [ SUNDAY, JULY 14, 2002 10:29:37 AM ]

SUVA: Mysterious skeletal remains of what appears to be a 3,000-year-old giant have been unearthed on a South Pacific islands, but the bones' discovery has rattled local archaeologists who say poor treatment of the remains may have lost vital information.

Little is known about the highly unusual find, which includes a skull bearing strange holes drilled into its cheekbones, with authorities keen to keep the controversial discovery under wraps.

According to sources, the body, found at Lomaiviti, an island to the north of here, predates European exploration of the Pacific and it is believed the man was originally from the Solomon Islands.

The body was discovered last week by a Solomon Islander from the University of the South Pacific (USP), alongside examples of Lapita pottery ? artifacts created by a group of Melanesians believed to have been the founders of modern Polynesia.

Measuring 1.9 m, the body is unusually large considering its age and origin. Pictures of its skull show the holed cheekbones, a feature unseen in previous discoveries, according to Fiji Museum sources.

The head of pre-history archaeology at the museum, Sepeti Matararaba, said the discovery of the body and pottery was "significant".

"As for the skeleton remains, I will still have to see it ... it is a significant find for us.

"Studies done there now would enlighten us more on the early travelling habits in those times. We have found similar pottery on neighbouring islands of the group.

"Once they are dated, we can know the exact patterns of living and the kind of activities during those early occupations. It is really very good news."

But the skeleton has already caused controversy with experts voicing concern over its treatment at the hands of "cowboy" archaeologists.

One senior Fiji Museum source said a relocation of the remains may have destroyed vital information and museum experts should have been consulted earlier.

"These cowboy archaeologists, a bit like parachute journalists, are allowed such field trips but by law, if they were find something as significant as a skeleton, especially of the suspected period of existence, the Museum must be informed," the senior official said.

"It is also only logical that our field staff who are trained for such excavations are informed of such developments considering their skills and tools, paramount of course is the creation and maintenance of our historical database."

Patrick Nunn, the supervisor of the archaeological team analysing the remains at USP would not comment and said on Sunday "we have decided to keep our find under wraps".

[http://timesofindia.indiatimes.com/articleshow.asp?art\\_id=15943779](http://timesofindia.indiatimes.com/articleshow.asp?art_id=15943779)

| 3070|2002-07-16 12:41:25|neseret|Re: Creator or Ancestor? & Ancestral lands.|

--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I have a few questions regarding African and kmtj philosophy,

which relate to the voyage to Punt.

>

> 1) Do the texts of Egypt portrait God as creator or ancestor or

both?

The creator/creatix (depending upon the theology) is seen as the "first being" which arise from the waters of Chaos (Nun). For the Hermopolitan Ogdoad (first eight deities) they arise as creatures representing elemental forces, and not as men (darkness, hiddenness, etc).

> 2) Is the world thought to be created directly by 'hands' of God?

No, the world comes into being by acts of god which do not include formation of the world as a craftsman (there is a Late Period cosmogony which believes Khnum creates the world on a potter's wheel, but this is an extension of his original function as the creator of children in the womb).

So, you have the Heliopolitan cosmogony which states that Atum (the complete One) creates the universe, men and gods, via masturbation, and most directly the deities Shu (Air) and Tefnut (Moisture). Ptah of the Memphite theology speaks the words of this thoughts, and the world an all within it come into existence (as described on the Shabaka Stone, presently in the British Museum), while the Hermopolitan theology refers to the first 8 gods as arising from the slime of Nun when the sun-god called them, and Thoth gave them power to move and answer. Neith, the creator goddess of the Saite/Esna theology, moves over the inert waters of Nun and gives the creative spark to them which causes life to begin (not unlike the language of Genesis, or even present-day theories of how life began).

> 3) Is the world thought to be procreated through successive

intermingling of lower forces/powers/ntcr that ultimately produce life?(Implying that God is in essence an ancestor.)

Not really: the first god (creator god) arises from the Duat, and all takes place in the heavenly realms (Nun still exists in the Duat even now, according to all Egyptian cosmogonies).

> 4) Who symbolically birthed Isis and Osiris? God directly(Adam and Eve scenario) or other deities(ancestral scenario)?

In the Heliopolitan theology, Isis and Osiris are two of 4 gods who are born from Geb (the earth) and Nut (the night sky). They are each part of a pair of twins, for Nephthys is Isis' twin, while Sutekh/Seth is Osiris' twin. Isis and Osiris were said to have loved one another in the womb of Nut and were always paired after their birth. They are the great-grandchildren of the creator-deity, Atum, to be exact, but again, this is all defined on divine and not mortal planes of existence.

Of all the gods of the Heliopolitan Ennead (group of 9 gods), only Osiris and Isis intermingle with mortal men and rule as royalty, at the behest of Atum. Isis is said, in Late Period texts, to have brought language to men, while Osiris brings agriculture and settlements. They were considered the patron deities of civilization by the Late and Ptolemaic periods, although their original early dynastic and Old Kingdom function were as patron deities of the State (that is, the government). That is, they legitimized the concept of royal rule.

> In Mbiti's Intro to African Religion, Mbiti states that Africans view God as creator and also as ancestor and sometimes both.  
>  
> "A number of African peoples look upon God as Father and

themselves as his children. This image gives the idea of a family. It shows a close relationship between people and God. It implies that God has not only 'begotten' or made the people, but is also their protector, provider, and 'keeper...God is the parent and people are his children. In some places he is even called the Great Ancestor, the Elder, the Grandfather, meaning that it is from him that all people and all things originate(Mbiti, 47)."

The only reference I can think of which considers mortals as "Ra's children" is in the New Kingdom Book of the Heavenly Cow, which is when he is angry with them for ignoring to worship him, and orders their destruction. He refers to them as disobedient children who did not love him any longer, primarily because he is old.

In the other facets of Egyptian religion, the sun-god (who is merged with Atum's creator functions by the end of the Old Kingdom), mortals are referred to as "god's cattle," and this concept is pretty much the thrust of the relationship between man and god until

about the 19th Dynasty, when a new "personal piety" between man and his personal deity (usually of his city, nome or locale) occurs. In this instance, the idea is the deity was considered to "know the heart" of his worshipper, and the worshipper what his god required of him and a new intimacy between man and god arose.

> Osiris's Sperm Arcing up towards Isis  
>

<[http://www.thekeep.org/~kunoichi/kunoichi/themestream/osiris\\_sperm.jpg](http://www.thekeep.org/~kunoichi/kunoichi/themestream/osiris_sperm.jpg)>

> I think the idea of God as ancestor can be found in a general

survey of temple reliefs. The symbol of Osiris as a "begetter" is clearly depicted.

> In one particular relief he can be seen with semen issuing forth

from his erect penis. If one look beyond the direct and immediate representation, perhaps ancestry is implied.<

Horus, the son of Osiris, is conceived posthumously after the death of Osiris, due to the magic of Isis. That is she able to so conceive is what the imagery of the above website is about. There is no "ancestry" interpretation to the imagery except as it relates to the birth of a god from a dead god.

>

> The ancient reliefs, papyrus and icons from kmt & Nubia indicate

an gendered anthropomorphic understanding of the higher forces, principles, laws. This understanding can also be found in other areas of Africa. Can the use of gender by the ancients imply sexuality, which essentially implies family structure, and ancestry?<

Not sure of your query here, but creator deities are almost always androgynous (possessing characteristics of both genders), rather than being strictly male or female. Thus Atum is called the "great He/She," while Neith is often depicted as a goddess with a phallus, and who acts the part of a male. Other deities such as Ptah and Thoth are considered more asexual in their creating modes. The first sexually differentiated deities are Shu and Tefnut in the Heliopolitan theology, and the corresponding 4 couples of the Ogdoad in the Hermopolitan theology.

> "Some [spirits] are thought to have been created by God initially



as spirits; others are said to have been human beings of the distant past. The spirits propagate among themselves and their population is on the increase(Mbiti, 66)."<

This doesn't have a corresponding belief in Egyptian religion, BTW. Deities created by the creator god are always part of him, but also possess their own divine individuality. They encompass their copposites, which Hornung referred to as "complementarity," (Hornung 1982: 242)and Assmann has refined this to the concept of "constellative" relationships, where each god depends upon another to complete and/or be completed as part of the world's existence (Assmann 2001: 80-81).

> Perhaps the description of Punt as "The Gods Land" could indicate an ancestral relationship. This seems possible, because the artists describes the people of Punt in an style similar to the Egyptians.<

"God's land", FWIW, does not refer to any form of ancestral beginnings, but is a term in ancient Egyptian for a land under the control of Egypt - that is a protectorate of Egypt (Cf. Hannig 1995, Lexica I: 1400a). This is the meaning if "God's land" when you see it in texts, and referred also to Syro-Palestinian lands, Nubia, Punt, Sinai, etc.

> How is "God's Land" represented in mdw-ntcr?

/tA-nTr/.

=====

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Hornung, E. 1982. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca: Cornell University Press. [Best discussion work ofn the functions of ancient Egyptian religion.]

Lorton, D. 1974. *The Juridicial Terminology of International Relations in Egyptian Texts through Dyn. XVIII*. Johns Hopkins Near Eastern Studies. H. Goedicke. Baltimore and London: Johns Hopkins University Press. (Concerning the use of /tA/ in foreign land designations, cf. p. 96)

See also:

Assmann, J. 2002. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs*. New York: Metropolitan Books/Henry Holt and Co. [Excellent overview on the ancient Egyptian view of the world].

COZZOLINO, C. 1993. The land of Pwnt, in: Atti, Ed. 1992-1993. VI Congresso Internazionale di Egittologia II. 391-398. Turin: International Association of Egyptologists. [Summary: The purpose is to understand what Punt really meant for the Ancient Egyptians, why its products were wonderful and, possibly, to support one of the many hypotheses about its location. From the analysis of the sources, it would seem that biA Pwnt of the O.K. and M.K., and xAst Pwnt of the N.K. are terms all referring to the same foreign country, situated along the Red Sea coast, extending from Ajdip southwards, and in the hinterland to the mountainous land of Irem.]

el-Sayed, R. 1982. La D<sup>ne</sup> Neith de Sa<sup>ne</sup> Importance et rayonnement

de son cult. (2 Vols.). Cairo: IFAO. [On Neith as a creator deity].

PIRELLI, R., 1993. Punt in Egyptian myth and trade, in: Atti, Ed. \_1992-1993. VI Congresso Internazionale di Egittologia I\_. 383-390  
Turin: International Association of Egyptologists. [Summary: Punt exhibited a mix of exotic subjects and characteristic Egyptian elements legitimates the presence of a foreign reality within a cultural context. By means of this legitimation the foreign land of Punt becomes the God's land (tA nTr), the exotic products (inw) "divine manifestation, marvels" (biAw/yt). The whole scene, in conclusion, becomes the symbol of the precious gift to Amon. (That is, the god Amun is given dominion over a foreign land which he protects \_after\_ it is dominated by the Egyptians).]

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 3071|2002-07-16 12:53:07|a.manansala@attbi.com|Re: Creator or Ancestor? & Ancestral lands.|

> --- In Ta\_Seti@y..., "Derrick, Alexander"  
> wrote:  
>  
>  
> > Perhaps the description of Punt as "The Gods Land" could indicate  
> an ancestral relationship. This seems possible, because the artists  
> describes the people of Punt in an style similar to the Egyptians.<  
>  
> "God's land", FWIW, does not refer to any form of ancestral  
> beginnings, but is a term in ancient Egyptian for a land under the  
> control of Egypt - that is a protectorate of Egypt (Cf. Hannig 1995,  
> Lexica I: 1400a). This is the meaning if "God's land" when you see  
> it in texts, and referred also to Syro-Palestinian lands, Nubia,  
> Punt, Sinai, etc.  
>

The use of "ta-neter" in early texts was exclusive to  
Punt and had nothing to do with the land as a protectorate.

More likely it was connected with the concept of Ta-aakhu, land of the ancestral spirits. The ancient Egyptians came from the south and they remembered and recognized this fact.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3072|2002-07-16 13:03:43|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|  
Thanks for the in depth reply.

I have noticed the similarity with today's evolutionary theory(life from water) and the ancient theory. That is partly why I posed this question. It is interesting that both cultures are arriving at the same conclusion through material(modern) or spiritual(ancient) reduction.  
Can one be used validate the other ;)

I'll have to digestthe reference material you posted over the weekend before I get back at you.

Peace and health.  
Alex Derrick

-----Original Message-----

**From:** neseret [mailto:egylist@griffis-consulting.com]

**Sent:** Tuesday, July 16, 2002 12:41 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

"Neith, the creator goddess of the Saite/Esna theology, moves over the inert waters of Nun and gives the creative spark to them which causes life to begin (not unlike the language of Genesis, or even present-day theories of how life began)."

| 3073|2002-07-16 13:34:41|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|

If the Egyptians understood themselves as being a physicalbyproduct(child) of the subsequent activities of the the ntr.w(parent)in the spiritual realm(duat?)thenwould "neter" have a basic ancestral implication?

Is my English clear?  
Alex Derrick.

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Tuesday, July 16, 2002 12:48 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

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and recognized this fact.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 3074|2002-07-16 13:36:11|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|

Attachments :

Is ntr.w the correct plural form of ntr? :)



nTr



nTr.w

is this the correct signage?

What is Gardiner code for "ta-neter" and "ta-aakhu."

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Tuesday, July 16, 2002 12:48 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** Re: [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

The use of "ta-neter" in early texts was exclusive to Punt and had nothing to do with the land as a protectorate.

More likely it was connected with the concept of Ta-aakhu, land of the ancestral spirits. The ancient Egyptians came from the south and they remembered and recognized this fact.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 3075|2002-07-16 13:45:36|a.manansala@attbi.com|Re: Creator or Ancestor? & Ancestral lands.|

- > If the Egyptians understood themselves as being a physical byproduct(child)
- > of the subsequent activities of the the ntr.w(parent) in the spiritual
- > realm(duat?) then would "neter" have a basic ancestral implication?
- >

I would agree with this interpretation.

As I don't have a copy of Gardiner with me, I can't say what the codes are for "neter" or "aakhu."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3076|2002-07-16 14:57:36|Djehuti Sundaka|Hwt-Ipt [AithIope]?|

My comments come at the bottom of this post.

---

<http://groups.yahoo.com/group/Meroe/message/61>

Here's some more excerpts  
from my stuff on the  
origin of  
the name Ethiopian, this  
one about the linguistic  
problems  
with an originally Greek  
origin, i.e. the idea  
that somebody  
like Homer just "made it  
up" as a name like the  
"Dog milkers"  
or "Lotus eaters".(

Instead of the  
possibility that an  
originally  
plural foreign name like Idiupe or Adiabe etc. was given  
a  
popular etymology and eventually an altered spelling to  
indicate a Greek singular or a Greek toponym, etc. E.g.  
in the Iliad and Odyssey, the earliest attestations,  
there  
is never a singular (Aithiops) or a toponym (Aithiopia,  
it is always "Land of the Ethiopians" ) only the plural  
gentilic.

## THE BURNT FACES THEORY

As a sample of how this problem is usually presented by  
Western  
academics, here is the Introduction to Ethiopia: The  
Modernization  
of Autocracy (1970) by Robert Hess (p xvii):

"Ethiopia or Abyssinia? The official name of this  
northeast  
African country is Ityopya or Ethiopia, a word of  
obscure origin.

The ancient Greeks called all areas inhabited by dark-skinned peoples Aithiopia; the term means 'Land of the Burnt Face', after the legend that Phoebus' gold chariot passed too close to the tropics and thereby left the peoples of the torrid zone permanently sun-tanned. The Ethiopians, who call themselves Ityopawan, claim that the term is etymologically derived from Ethiops, an alleged descendant of Noah's son Ham..."

After admitting that the name has an "obscure origin" (unknown? dark? Black origin?) Hess then turns around and presents us with what he obviously takes to be its Greek origin. That the name derives from Greek aitho- "burnt" plus opes - "faces" is commonly

presented as "fact" by the literature on Ethiopia and Kush.

Another theory is suggested by Edward Ullendorff in Ethiopia and the Bible (Oxford, 1968) p. 5, footnote \*2: "(the word Aithiops) might also be derived from aithops,

which means "sparkling, brilliant". He then quotes an Italian Ethiopianist, Conti Rossini, as having translated aithops to mean

"dal viso ardente, rilucente" -i.e. "shine-faced". This suggests to me Isaiah ch. 18, v. 1-2, about the "tall, glossy-skinned nation"

from "beyond the rivers of Ethiopia" (from 1917 JPS translation of Torah ). Ullendorff also suggests that aithops means

"red" or  
"fiery", and might be an equivalent to the Amharic qay /  
red,  
their name for their own color as opposed to tequr/ the  
darker  
color of the "negri, sciangalla" [Shankella, a  
disparaging  
epithet,  
perhaps related to Shankhara, the term the Hittites used  
to refer

to Kashshite Babylonia /Karduniash, Biblical Shinar.]  
(Pankhurst, R., "The History of the Bareya, Shanqella,  
and  
other Ethiopian slaves from the borderlands of the  
Sudan, " in  
Sudan Notes and Records, 58, 1977 . Zadok. R., "The  
Origin  
of the Name Shinar," in Zeitschrift der Assyriologie 74,  
1984. )

Such etymological efforts as the above from Ullendorff &  
Conti  
Rossini are rare in the literature; the "burnt-faces"  
theory  
reigns  
nearly unchallenged. Both men are clearly implying an  
original  
reference of the name Ethiopian ( in the minds of the  
ancient  
Greeks) to the people of the high plateau of modern  
Ethiopia,  
where the people were dubiously already "red" or brown,  
thus  
disposing of the (in Conti Rossini's days, 1920's)  
seeming  
contradiction that the Greeks should have called the  
Macrobian  
Ethiopians "the handsomest people in the world." I do  
not know  
of any other scholar who supports such a theory,  
however.  
Snowden (Blacks in Antiquity, p 4 ) has provided much  
evidence  
that to the ancients the term Ethiopian was generally  
equivalent



to  
modern Black, though they were aware of the existence of  
lighter-  
skinned Ethiopians too - cf some Egyptian tomb paintings  
which  
show alternately light and dark Nubians, perhaps as an  
artistic  
device  
( all with similar facial traits).

However, Ullendorff's idea is supported by Hinds and  
Nobles'  
Classic Greek Dictionary, p 19: the verb aitho-/"to  
burn, to  
light up  
or kindle" becomes the adjective aithon/ "fiery,  
burning;  
flashing  
or glittering (of metal)", which can also be used to  
describe the

color of animals. Black animals? Nope! It indicates a  
"yellow,  
tawny" color! Presumably this light color would also  
apply to the

adjective aithops/ "fiery-looking, flashing". Even  
aithos/  
"burnt"  
also means "fiery, fire-colored." Note that Christopher  
Ehret  
(Proto-Cushitic Reconstruction, # 177) reconstructs an  
ancient  
proto-Kushitic word for "to burn, shine" (note the same  
combination of meanings!): \* ats'/ \*its' -- so maybe  
even this  
Greek root aith- has a common ancestry with this  
Kushitic  
word!\* Nostratic anyone?

[\*footnote: cf. Nilo-Saharan:  
E. Sudanic: Kunama: ito/ to burn.  
E. Nilotic: Masai: isul/ burn.  
C. Sudanic: Mangbetu: osu/eesu/ burn.  
When we note that athra also means "fire" in Avestan and

Sanskrit, it is interesting to note the African variants: in the Nilo-Saharan family:  
Nubian: Modob: ussi/fire Gulfan: es/fire.  
E. Sudanic: Koman: Uduk: ot/fire.  
C. Sudanic: Madi: asi/fire; Kreish: osho/fire.  
Other C-Sud. "fire" words are suggestive also:  
C. Sudanic: Lendu: kazz; Lega: kasua, kasu, kasi. End footnote]

Note that the only Greek adjectives formed from aitho- which have a dark color as their meaning are those formed with an additional -L on the root: aithalous/"burning, blazing, smoky, sooty, black"; aithalion/"swarthy, dusky." Pierre Chantraine, Dictionnaire Etymologique de la Langue Grecque, Vol I (Paris, 1968) p. 33 : " A coherent group of derivatives presents a suffix in -L: aithale/ (n.f.) "soot" with the doublet aithalos (n.m.), of which there are diverse derivatives in Homer: aithaloeis, aithaleusi/ "blackened by fire", sometimes "burning", aithaleos (late, Alexandrine), aithalion, (an epithet of grasshoppers) "burned by the sun". According to the scholia , however, these grasshoppers are named for their brown color. Aithalodes designates rust ... "For it [the verb aitho] to refer to the blackened, sooty after effects of fire, it has to be used with a suffix --L as in Aithalia, the name for the island of

Elba, noted for its sooty metalworking shops." (Note that the island of Chios was also called Aethalia, while Rhodes was called Aethria, and Lesbos Aethiope. Paulys, q.v.)

To supplement the above information from Pierre Chantraine,  
Frank Snowden ( op cit p. 117, footnote #65, p.288)  
mentions  
an instance of Dionysius "Periegetes" referring to the  
Blemmyes,  
a desert tribe threatening Egypt, as "burnt-colored"/  
"aithaleon  
Blemyon". So if "burnt-faces" meaning "dark, black"  
faces were  
to be correctly expressed in Greek, we would have had  
Aithalopes, not Aithiopes.

That this was also true in the earlier times is  
demonstrated by  
the texts of Homer's epics. The adjective aithopi is  
used in  
The Iliad, Bk. 4, l. 495, to mean "flashing, fiery  
looking",  
describing brass: "arrayed in flashing brass"/ aithopi  
kalku .  
In Bk I, l. 52, when "to burn" is used in relation to  
wood  
faggots,  
the verb kaio is used, the normal Greek word for actual  
burning .

Note that the future of kaio is kauso. (Charles Anthon,  
1868,  
The First Six Books of Homer's Iliad, with English  
notes,  
critical  
and explanatory , p. 749 & 477.) Anthon points to  
Sanskrit kush/  
"to be dry", while I would point to Kaus and Kais, the  
Arabic  
forms  
of the name Kush(Encyclopedia of Islam, q.v.). Note that  
Anthon  
translates the verb aitho in one instance, when  
discussing its  
relation  
to aither/"the ether", as "to light up, to kindle". He  
articulates the  
burned-faced theory (p. 557) in its orthodox form (this

is 1868):

"Aithiops, -opos, from aitho, 'to burn' with ops, 'the visage' as

indicating a sunburned race."

The only example I have been able to find of someone using the adjective aithopes in the sense of dark skin-color, and not as

"fiery, sparkling" as Homer did, is Nonnos, who was a very late

Hellenistic writer: his aithopes Indoi has been translated

"burnt-faced Indians, "black Indians", "swarthy Indians"..

(Nonnos, Dionysiaca, tr. Rouse, Book XIV, p. 503) which was

probably his intended meaning. By this late date I would imagine

that the original meaning of the adjective had become imbued

with the meaning of the ethnic term Aithiopes. Unless Nonnos

in fact means red/brown colored , "fire-colored"

(Aryan-speaking)

Indians, and all these myths of Ethiopians from the Indus

migrating

to the Nile are based on a misunderstanding of this one adjective!

But [pseudo?]-Manetho also reports Ethiopians from the Indus

migrating to the vicinity of Egypt..

(Manetho, The Book of Sothis , tr. Waddell).

Heyschius of Alexandria, in the 5th c AD, some 1300 years after

Homer, produced a Lexicon in which he discusses the following

names: Aithiopia as a name for the Aegean island of Samothrace;

the Aithikes, a Thessalian tribe living near the

Dolopes;

Aithipeis

as an epithet of Diana/ Artemis; a place called  
Aithopius Paida,  
the land of Dionysus...and of Artemis; and Aithiopikon  
akakia,  
said to be a fabulous innocent people --- nowhere in any  
of these

items does he mention anything about "burnt faces" .  
( Chantraine, op. cit. , p 32-33.)

Almost 2000 years after Homer, in the 12th c. AD,  
Eustatius,  
bishop of Thessalonica, a native of Constantinople with  
"the  
most extensive knowledge of Greek literature from  
earliest to  
latest times" (Smith's Dict. of Greek & Roman Biography  
)  
uses Aethiops as the name of a god, and the name of a  
horse  
of Titanomaxion. He explains the name as meaning " that  
which  
is flaming". In this sense it is appropriate to the  
steed of the  
sun  
chariot, earlier named Aithon; to Aithiops as a firegod  
like  
Vulcan,  
god of metalworking, his father (acc. to Pliny!); and to  
the  
epithet  
of Zeus, Zeus Aithiops, Zeus the flaming or the fiery (  
a so dem  
say!), the name by which he was worshipped on the island  
of  
Chios, an island also formerly known as Aethalia. (Bruno  
Snell,  
1955, Lexicon der fruhgriechischen Epos q.v.  
"Aethiops".)

The other reason careful scholars have to admit that the  
Greek  
origin of the name Ethiopian is in itself problematic is  
that the

linguists themselves cannot satisfactorily account for

it.

According  
to Pierre Chantraine, op. cit., vol 1, p.32-3: the verb  
aitho/aithw  
is " practically unknown in the Attic prose, which  
employs xaio."

[cf. Ethiopic qai/red, color of fire?] The verb aitho is  
"always  
employed in the sense of 'to burn' ", but in implying  
also the  
notion  
of light, or lightning. The verb is used only in the  
present and  
imperfect.  
[is burning, was burning, but not burnt?]) In Homer the  
verb is  
always  
used in the participle burning, i.e. hot and giving  
light, not  
blackened  
and cold = [burnt.]; the active aitho is  
post-Homeric.[did I copy  
that  
wrong? the active verb? transitive verb?] To the verb  
aitho are  
related  
the noun aithos/"heat, fire," and the adjective, aithos/  
"burned,  
color  
of fire", or aithon/ "burning, color of fire", in  
speaking of  
bronze or of  
animals [This sounds red, not black!]; aithops only in  
the  
accusative  
and dative singular, is an epithet of bronze, and of  
wine in  
Homer.  
(see above, "sparkling").

Now the problem for these linguists who have cared  
enough to  
examine the mantra aithiopes=burnt faces is that their  
root comes

out as aitho- or aitha-. They need a root aithi-, for  
they  
already  
need the o to be part of their suffix -opes, which B.  
Snell gives  
as  
meaning "eyes, faces". Someone [didn't get the ref] even  
suggests  
that the -i- was introduced by Homer to give the word an  
extra  
syllable, for the sake of metre!

Bruno Snell, op. cit. gets around this whole problem by  
deriving  
Aithiopes not from aithw/ to burn, but from aithros  
/ether -  
which  
would agree with Pliny's report that the Aethiopians had  
formerly  
been called Atlantians, and before that Aetherians.  
(Aether as  
father of Atlas). Snell points to the formation of  
adjectival  
forms  
from nouns such as phaidros/phaidimos; xudros/ xudimos.  
Note  
that these two examples are noun stems followed by  
adjectival  
suffixes. Aithiopes , if derived from the noun aither,  
would be a

compound noun, "ether-faces". But Schwyer Greek Grammar  
I,  
p 447, by contrast states that there are no known  
compound noun  
formations like this besides the aithi- of Aithiopes.  
Learn  
more!!

This line, of thinking that it means "ether-faced",  
(better would  
be  
"people of the ether, formed from the [black] ether") is  
somewhat

more promising, in that it would provide an explanation

for the  
disappearance of the "-r" in Pliny's oldest name of the  
Ethiopians  
Aetheria. The -r would have dropped out in the course of  
adding  
the -opes suffix, and then the toponym Aithiopia,  
without an r,  
was recreated from the ethnonym Aithiopes. The problem  
with a  
derivation from aither is that the adjective derived  
from it in  
fact  
retains the -r, and does not indicate dark blackness:  
aithrios/"clear,  
bright, fair", just as aithra means "clear sky, fair  
weather".  
(Classic Greek Dict., op. cit., q.v.)

=====

Well that was almost all one footnote, except for the  
paragraph  
or two of text which introduced it. I might just add  
this which  
I culled from a much later footnote.

Note that the Aezaneas inscription of the 4th c CE  
contrasts  
saba qay / red-brown people with saba sali/ black  
people. Note  
that the modern western Nubian languages Midob and  
Birked  
also have the word kayli/kayle/ red, while riverine  
Nubian  
("Barabra") has qel/red. In Greek xaio/chaio meant "to  
burn".  
Could this Semitic word "red", or Greek "burn" underlie  
the  
name for the Greeks Akai-wan/Akaiwasha preserved in  
Hittite sources? (Greek Achaioi ).If so here is a  
possible  
example of Greeks being named by outsiders for their  
"fiery red" skin color! This is a good tit for tat for  
the  
burned-faces theory, with just about as much/little  
solidity to the theory!



OK, this is long enough. There is another part surveying

the Phaeton mythology and the idea that the sun turned people black, and whether any ancient writers ever claimed this as an etymological explanation for the name Aithiopes. Plus examining some medieval writers who came closer to this, though none explicitly claiming an etymology from aitho or aither.

E. Adams

---


In light of the above post, I've been exploring the possibility of a Hapy Valley origin for the name "Ethiopia". I've noticed that the "Aith" in the name "Aithiopes" resembles Greek renderings of the word "Hwt" meaning "Temple". If this is the actual origin of it, "iopes" might actually be "Iope" or "Ipt" (a local goddess). The 's' in "iopes" would be a Greek addition and the 't' in "Ipt" would have been silent. The 'o' would have been expressed in the 'I' since "Ipt" is also rendered as "Opet". Thus, the original word could be hypothetically reconstructed as "Hwt-Ipt". The main problem I find with this is the Greek rendering of "ipt" as "oipe" in reference to a measure of capacity (i.e. 4 hakat/18 liters). Such a rendering reveals the 'o' before the 'i' rather than after it as in "iopes".

Upon inquiry, I've recently been informed that the designation /Hwt m Ipt/ did indeed exist and had been a reference for Thebes. Thebes had been the capital of Kamat in Middle and New Kingdom times and had remained the capital of Upper Kamat through the 25th Dynasty when Kash (i.e. "Ethiopia") had exercised dominion over the "Two Lands" (i.e. Upper and Lower Kamat). The earliest use of the word "Aithiopes" is said to be by Homer who may have lived around this time. If so, it might explain how "Hwt-Ipt" (Ethiopia) could have come to be used as a reference for Kash just as "Hwt-Ku-Ptah" (Egypt) had come to be used as a reference for Kamat.

Djehuti Sundaka

| 3077|2002-07-16 16:59:02|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|

Attachments :

CA Diop also likens some of the  to totemic icons. The jackal, bull, and ibis immediately spring to mind as totems common in other parts of Africa. Although I have no idea how totems are used in traditional Africa, the definition of totem seems to imply ancestry.

**Webster's Dictionary:**

**Totem** \To"tem\, n. [Massachusetts Indian wutohtimoin that to which a person or place belongs.] A rude

picture, as of a bird, beast, or the like, used by the North American Indians as a symbolic designation, as of a family or a clan.

The totem, the clan deity, the beast or bird who in some supernatural way attends to the clan and watches over it. --Bagehot.

Does the totemic ancestry clearly bridge the gap between the physical and spiritual realm?

If so, does that mean the cosmology is essentially a family tree from God to man?

From what Katherine posts the cosmology is tricky business, because the nature of the mduw-ntr is somewhat esoteric. And there is more than one understanding of cosmology depending on temple. Yet, these cosmologies seem to relate, and also operate through a process that is sometimes akin to (a) sexual reproduction (ancestry), esoteric Darwinism, and conjunctive symbiosis.

"they arise as creatures representing elemental forces, and not as men (darkness, hiddenness, etc)... Atum (the complete One) creates the universe, men and gods, via masturbation, and most directly the deities Shu (Air) and Tefnut (Moisture)...

Neith, the creator goddess of the Saite/Esna theology, moves over the inert waters of Nun and gives the creative spark to them which causes life to begin... Isis and Osiris are two of 4 gods who are born from Geb (the earth) and Nut (the night sky)...

They are the great-grandchildren of the creator-deity, Atum... Horus, the son of Osiris, is conceived posthumously after the death of Osiris, due to the magic of Isis...

Thus Atum is called the "great He/She," while Neith is often depicted as a goddess with a phallus, and who acts the part of a male. Other deities such as Ptah and Thoth are considered more asexual in their creating modes. The first sexually differentiated deities are Shu and Tefnut..."

This really doesn't seem like religion but more like science with a spiritual twist. Interesting.

Can someone recommend a book that might contain illustration of temple cosmology? I'd like to look at the information first hand.

Peace and blessing's  
Alex Derrick

Totem Reference:

Diop, CA. 1983. The African Origin of Civilization: Myth or Reality. Lawrence Hill & Co.

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Tuesday, July 16, 2002 1:43 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** RE: [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

> If the Egyptians understood themselves as being a  
physical byproduct (child)  
> of the subsequent activities of the the  
ntr.w (parent) in the spiritual  
> realm (duat?) then would "neter" have a basic  
ancestral implication?

>

I would agree with this interpretation.

As I don't have a copy of Gardiner with me, I can't say what the codes are for "neter" or "aakhu."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3078|2002-07-16 23:41:26|neseret|Re: Creator or Ancestor? & Ancestral lands.|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

I had said:

>> "God's land", FWIW, does not refer to any form of ancestral  
>> beginnings, but is a term in ancient Egyptian for a land under  
the control of Egypt - that is a protectorate of Egypt (Cf. Hannig  
1995, Lexica I: 1400a). This is the meaning of "God's land" when  
you see it in texts, and referred also to Syro-Palestinian lands,  
Nubia, Punt, Sinai, etc.

>>

>

> The use of "ta-neter" in early texts was exclusive to  
> Punt and had nothing to do with the land as a protectorate.

Well, Paul, I can't change the texts as they appear upon monuments,  
and /tA-nTr/ is used to refer to Sinai and Byblos as early as the  
Old and Middle Kingdoms, as well as Punt, so I suppose we will have  
to agree to disagree. This is detailed as to when it first appears  
in the master language compendium:

Erman, A. and H. Grapow 1926. *Wörterbuch der Aegyptischen Sprache*.  
Leipzig: J. C. Hinrich.

See Vol. 5: 225

>

> More likely it was connected with the concept  
> of Ta-aakhu, land of the ancestral spirits. The ancient  
> Egyptians came from the south and they remembered  
> and recognized this fact.

I have asked for this before, but where is the exact statement in  
which the ancient Egyptians state they "...came from the south and  
they remembered and recognized this fact"?

I don't seem to recall any ancient text saying this (and BTW, it is  
NOT in pHunefer).

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 3079|2002-07-17 00:14:26|neseret|Re: Creator or Ancestor? & Ancestral lands.  
--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> Is ntr.w the correct plural form of ntr? :)  
> R8-Z1 <<http://hieroglyphs.net/000501/images/d/708.gif>> nTr

Yes, /nTr.w/ is the plural form. The Gardiner signs for the  
singular would be as shown on Hieroglyphs.net: R8-A40 or R8-Z1

> <[http://hieroglyphs.net/000501/temp/Hw\\_1026850921145808110.png](http://hieroglyphs.net/000501/temp/Hw_1026850921145808110.png)>

nTr.w is this the correct signage?

(I didn't see this image come down on the page, BTW).

Gardiner signs for /nTr.w/ are R8-Z2

> What is Gardiner code for "ta-neter" and "ta-aakhu."

two forms of /tA-nTr/:

R8-N16

or

R8-N16:N25

[Where : = grouped signs atop one another]

-----

/tA Axtiw/, or alternatively, /tA n Axtiw/ ("land of the Horizon-  
dwellers" is how the term is translated by the W□□rbuch ['Land der  
Horizonbewohner']) has 3 series of signs:

G25-Aa1\*X1:N18-U33-M17

N27-X1:Z4-O1\*O1-A40-A40

G25-Aa1-G1-B53-B53-B53

[Where \* = sign adjacent to one another, and as before : = signs atop one another.]

HTH.

Regards --

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 3080|2002-07-17 01:47:20|Manu Ampim|Re: Creator or Ancestor? & Ancestral lands.  
Yes, this is the correct plural form and signage.

ta-netcher:

nTr+ N16 = "ta" (land with grains of sand)

Note: Although the word is written "ta-nTr" the signs are transposed and thus the nTr sign is drawn first because of honorific intent (rule 57, Gardiner).

ta-akh:

N16 + G25 "aH" (crested ibis)

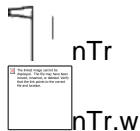
Also check in the "Egyptian-English Vocabulary" section under the vulture sign (p. 550) and you will see the \_crested ibis\_ and an expanded definition of aH and aHw.

Manu Ampim

---

Alex Derrick wrote:

Is ntr.w the correct plural form of ntr? :)



is this the correct signage?

What is Gardiner code for "ta-neter" and "ta-aakhu."

---

Paul Manansala wrote:

The use of "ta-neter" in early texts was exclusive to Punt and had nothing to do with the land as a protectorate.

More likely it was connected with the concept of Ta-aakhu, land of the ancestral spirits. The ancient Egyptians came from the south and they remembered and recognized this fact.

Regards,

Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 3081|2002-07-17 08:40:44|danielhart420|Hey all.. please help me out|  
Hey... I'd really appreciate it if you all could help me find some  
information on the country of Punt. I haven't found anything much,  
and I really need the info. It would be great if you would help me,  
and again, I'd really appreciate it.

| 3082|2002-07-17 09:30:48|a.manansala@attbi.com|Re: Creator or Ancestor? & Ancestral  
lands.|

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > More likely it was connected with the concept  
> > of Ta-aakhu, land of the ancestral spirits. The ancient  
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> I have asked for this before, but where is the exact statement in  
> which the ancient Egyptians state they "...came from the south and  
> they remembered and recognized this fact"?  
>  
> I don't seem to recall any ancient text saying this (and BTW, it is  
> NOT in pHunefer).  
>

Well, we will have to agree to disagree on this one also.

It is now widely accepted that the Egyptians came from  
the south although exactly when and by which route they  
took might be in dispute. Since the Afro-Asiatic  
expansion is probably well after the beginning of the  
Neolithic, the ancient Egyptians, or at least the original  
Egyptian speakers, along with the Beja speakers,  
may have come only shortly before the start of the  
predynastic period.

We have discussed this many times before as you said  
including on this group. Members can search the archives  
for relevant informations. The ancient Egyptians  
had greatest reverance for the south in which direction  
they prayed to the ancestors (aakhu).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3083|2002-07-17 15:16:51|Emeagwali, Gloria (History)|Re: Hey all.. please help me out|  
There is much controversy about Punt although all seem to agree that the region is Northeast African. The Somali region and Ethiopia probably shared this ancient entity which Egyptians called God's land and cited very sentimentally in their prose and poetry.

On another note, please note that the Indigenous Knowledge Systems site has moved to a new address:

[www.africahistory.net](http://www.africahistory.net)

GE

-----Original Message-----

From: danielhart420 [mailto:[danielhart1@hotmail.com](mailto:danielhart1@hotmail.com)]

Sent: Wednesday, July 17, 2002 11:41 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Hey all.. please help me out

Hey... I'd really appreciate it if you all could help me find some information on the country of Punt. I haven't found anything much, and I really need the info. It would be great if you would help me, and again, I'd really appreciate it.

To unsubscribe from this group, send an email to:

[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

| 3084|2002-07-17 16:13:29|danielhart420|Re: Hey all.. please help me out|

Thank you very, very much!

| 3085|2002-07-17 16:14:15|Djehuti Sundaka|The Legacy Continues|

The American Heritage Dictionary of the English Language: Fourth Edition. 2000.

Abaya, Lake

A lake of southwest Ethiopia in the Great Rift Valley south-southwest of Addis Ababa. It was discovered in 1896 and has several inhabited

islands.

<http://www.bartleby.com/61/75/A0007500.html>

---

"It was discovered in 1896"??? In a country inhabited by kingdoms well known to the colony aspiring Europeans of the time? If this isn't an example of the ongoing perspectives of Eurocentrism in standard sources I don't know what is. With such a perspective, I'm surprised they didn't present the name of "Lake Margherita" as well. Apparently even in 2000, things still weren't considered "discovered" until a European could be given credit for them.

Djehuti Sundaka

| 3086|2002-07-17 16:19:04|Mace Windu|Van Diesel or Denzel for Hannibal|

This should keep some peoples minds busy for a few days...

DG

-----  
Denzel As Afrocentrist Hannibal  
July 17, 2002

LOS ANGELES, Jul 17, 2002 (United Press International via COMTEX) -- Press reports that 20th Century Fox is considering making an epic movie starring Denzel Washington as Hannibal -- not the cannibal, but the North African general who led his war elephants over the Alps to surprise ancient Rome by attacking from the north -- are reviving controversies over Afrocentrism and just how "ethnically correct" movies need to be.

Washington is one of Hollywood's most honored and consistently profit-generating leading men. Washington can "open" a movie big and with the kind of budget this costume war movie would require, that's a crucial consideration.

Washington is black. But, what was Hannibal?

After many decades in which white actors played non-white characters, such as John Wayne's curious portrayal of the Mongolian Genghis Khan in 1956's "The Conqueror," should non-whites like Washington now play ancient figures who were probably Caucasian, such as Hannibal? How important is it for actors to racially match their



characters?

Hollywood will have to come up with some solution to the complications that Afrocentrism and other forms of identity politics pose for the casting of ancient epics, because a huge number of these sword-and-sandal films are being planned. The box-office success of the Oscar-winner "Gladiator" and the 30 percent increase in revenue over the last two years have combined to allow Hollywood's more macho and grandiose moguls, directors, and stars to seriously propose filming some of their favorite role models -- the conquerors of the ancient world.

These include at least four potential Alexander the Great projects and two Julius Caesars. The latter might raise the hugely controversial issue of the race of Caesar's lover Cleopatra.

One thing to keep in mind about rumored Hollywood productions, though, is that after all is said and done, a lot more is said than done. Southern California is full of respected, veteran screenwriters driving S-class Mercedes who have never had one of the numerous scripts they've sold actually made into a movie.

Meanwhile, Revolution Studios is trying to beat Washington's Hannibal with its own biopic of the Carthaginian military genius who posed the gravest threat to Rome in its first thousand years of existence. It would feature Vin Diesel, the action star of "The Fast and the Furious."

Diesel doesn't like to discuss his racial background in detail, other than to say, "I am truly multiracial. When people view me they don't necessarily see a black man," he notes.

To some Afrocentrists, Hannibal ranks not far behind Cleopatra as a black hero. Since 1975, Anheuser-Busch has been promoting its corporate image in the African-American community by commissioning and distributing portraits of "The Great Kings and Queens of Africa." These attractive and forceful paintings include a Hannibal who is depicted as even blacker than Washington. In the beer company's view, Hannibal more closely resembled Michael Clarke Duncan, the imposing 6'5" African-American actor who earned an Oscar nomination for "The Green Mile."

In contrast, non-Afrocentrists interested in the classical world have generally not reacted enthusiastically to the rumors that Washington might play Hannibal.

Mary Lefkowitz, a leading classicist from Wellesley, and author of

the anti-Afrocentrist bestseller "Not Out of Africa," told UPI that Hannibal "came from one of the elite families of Carthage; his ancestors were settlers from Phoenicia (in modern day Lebanon), Semites like other peoples in that area of the world. They spoke Phoenician, a Semitic language."

Carthage was a colony founded by the Phoenicians in what is now modern Tunisia, which is only about 125 miles southwest of Sicily. Philippe Gouillou, a French evolutionary psychologist who spent the last two years in that North African country, laughingly commented about his former hosts, who aren't always terribly sensitive toward diversity, "I imagine Tunisians would hate Hannibal being considered as a black African."

Indeed, in the depictions of Hannibal on Carthaginian coins, he appears to be a strong, handsome Semitic white man. Of course, ancient artworks weren't always perfectly realistic.

Salim George Khalaf, a North Carolinian of Lebanese origin who runs the informative Phoenicia.org Web site, commented, "Although Washington is a great actor, for him to play Hannibal would be joke."

On the other hand, as Lefkowitz noted, "Of course, the Phoenician colonists could have intermarried with native African peoples."

Richard Poe is a white conservative political pundit. He wrote a sophisticated Afrocentrist book called "Black Spark, White Fire," which argued against Lefkowitz's view that the ancient Egyptians had very little influence on Greek culture. Poe said, "Nobody really knows to what extent the Phoenicians did or did not intermarry with Africans during the hundreds of years that followed the colonization of Carthage." He suggested, "For this reason, it is possible that Hannibal might have resembled either Diesel or Washington, but it's perhaps more probable that he resembled Diesel."

Still, the indigenous people of Africa's northern coast west of the Nile were largely white. (Today, the U.S. Census Bureau classifies individuals of North African descent as white.) The largest North African ethnic group of that time was the Berbers, many of whom would appear to be closer to Europeans than to Africans.

Yet, there are also other Berbers tribes who have some clear sub-Saharan black admixture. Further, there are some quite black occupational castes in North Africa, such as the blacksmiths. When exactly the bulk of these admixtures took place is hard to say.

The Nile provided an easy road from the equator through the Sahara desert to the Mediterranean, a route that has continued in modern times.

Yet, crossing the arid central Sahara to Carthage was much harder, especially before the domestication of the camel.

The racial diversity of North Africans offers the more erudite Afrocentrists a clever response. If you use the old American "one drop of blood rule" for defining who is black, then you could argue that there is a strong probability that Hannibal was "black" in the Jim Crow sense of having at least one black ancestor somewhere in his family tree.

The passions these kind of questions arouse make casting politically delicate.

Many theatre companies these days use colorblind casting. For example, the prominent Goodman Theatre in Chicago blithely cast a black actor as a 17th-century Italian cardinal in Bertolt Brecht's "Galileo."

Film is a rather different medium, however, and moviemakers obsess over whether actors would look right to audiences during close-ups. As fans travel more and become more sophisticated about how different peoples from around the world look, this puts added pressure on casting.

The more ethnically correct the casting tries to be, the narrower the talent pool it can draw from. Lebanese-American actors who would be perfect as Carthaginian aristocrats include the distinguished F. Murray Abraham, the Oscar winner for "Amadeus," and the respected Tony Shalhoub ("Monk" on the USA Network). Yet, both are probably a little too old for the sword-swinging Hannibal, so they'd be better for supporting roles.

Hollywood has a long tradition of using stars to portray ancient North Africans who, like Diesel, are hard to pin down racially. The exotic European and Mongolian Yul Brynner made a striking Pharaoh in "The Ten Commandments," and wrestler The Rock (who is Samoan and black) was a likable hero in "The Scorpion King."

Poe argued, "Using racially ambiguous stars in some roles is not only a reasonable precaution, but also probably gives a relatively accurate picture of how many people in ancient North African societies looked."

Several ancient world enthusiasts, who objected to Washington as Hannibal, approved of Diesel in the role. Khalaf of the Center for Phoenician Studies enthused over the star of the upcoming "XXX," Vin

Diesel is the absolute best choice for playing Hannibal. He looks very Mediterranean."

| 3087|2002-07-17 17:22:43|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|  
So does that mean that /ntr/ is the determinative even though it comes first?

If /nTr/ is the determinative, can the definition/nature of /t;-nTr/ change?

See Gardiner rules 22, 23, 24.

---

This is interesting, and perhaps implies a southern origin.

/mdw-nTr/

Akhu

Akhu = 'spirit','spirit-like nature'.

KiSwahili,Bantu

mahoka, m+ahoka = ancestor worship, spirit of an ancestor

/mdw-nTr/

ntr = god

KiSwahili,Bantu

n+tora = orderliness, regularity. (actions of god?)

n+chora = sculpt, carve, draw, sculpt. (actions of god?)

The Sambura of Kenya use an axe to symbolize power and authority. The following illustration shows an axe and sword being consecrated.

<http://highculture.8m.com/Files/AFRICA/AFRICA0013.jpg>

Reference.

Kamus Project, Living Swahili Dictionary. -> <http://www.yale.edu/swahili/>

Gardiner, Allen. \_Egyptian Grammar.\_

Pavit, N. Sambura of Kenya.

Alex

-----Original Message-----

From: Manu Ampim

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: 7/17/2002 1:58 AM

Subject: Re: [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

Yes, this is the correct plural form and signage.

ta-netcher:

nTr + N16 = "ta" (land with grains of sand)

Note: Although the word is written "ta-nTr" the signs are transposed and thus the nTr sign is drawn first because of honorific intent (rule 57, Gardiner).

ta-akhu:

N16 + G25 "aH"(crested ibis)

Also check in the "Egyptian-English Vocabulary" section under the vulture sign (p. 550) and you will see the \_crested ibis\_ and an expanded definition of aH and aHw.

| 3088|2002-07-17 17:37:49|mansu\_musa|Re: Van Diesel or Denzel for Hannibal|

--- In Ta\_Seti@y..., Mace Windu wrote:

> This should keep some peoples minds busy for a

> few days...

>

>

> DG

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>

> Denzel As Afrocentrist Hannibal

> July 17, 2002

>

> LOS ANGELES, Jul 17, 2002 (United Press International via

COMTEX) --

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> starring Denzel Washington as Hannibal -- not the cannibal, but the

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> Washington is black. But, what was Hannibal?

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> After many decades in which white actors played non-white

> characters, such as John Wayne's curious portrayal of the Mongolian

> Genghis Khan in 1956's "The Conqueror," should non-whites like

> Washington now play ancient figures who were probably Caucasian,

such as

> Hannibal? How important is it for actors to racially match their

> characters?

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> individuals of North African descent as white.) The largest North

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> appear to be closer to Europeans than to Africans.

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> Mediterranean."

well actually there are also coins which depict hannibal as black  
africa,so this is a little information they leave out of the article.

i myself am half berber and not all the berber tribes are white  
people. the people that lived around this time were called afers,and  
according to lucian afers had black features. there were also people  
called the maure,which were described by a greek writer as very

dark in complexion. the whiter berbers lived around the atlas mountains. i don't know for sure if hannibal was 100 percent black, but i have heard him referred to as afer.

i would like to see dinezel get the part, but van diesel would probably look closer to hannibal.

| 3089|2002-07-17 17:42:55|a.manansala@attbi.com|Re: Creator or Ancestor? & Ancestral lands.|

> This is interesting, and perhaps implies a southern origin.

> /mdw-nTr/

> Akhu

> Akhu = 'spirit', 'spirit-like nature'.

>

Don't depend on Gardiner, use Wörterbuch der Aegyptischen Sprache and other concordances to check the actual context in which akhu is used.

Aakhu is usually used to refer specifically to the spirits of one's ancestors.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3090|2002-07-17 18:18:12|djahuti.geo|Re: Van Diesel or Denzel for Hannibal|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Mace Windu wrote:

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> i would like to see dinezel get the part, but van diesel would  
> probally look closer to hannibal.

---

According to Martin Bernal concerning Libya on page 96 of "Black Athena" (vol. 2),

"One of the most famous of the tribes that raided the coast from the interior, on horseback or using chariots, was the Nigretai or Nigretes - whose beautiful blackness was the source of the Latin word niger, from which the Portuguese, Spanish and English 'negro' developed".

This challenges the view infered in the posted article that any "Black Berbers" would have to be an "admixture" rather than seeing it the other way around for the coastal peoples who had been colonized for hundreds of years by the Romans, Germanic tribes, and the French.

Djehuti Sundaka

| 3091|2002-07-17 18:22:34|a.manansala@attbi.com|Re: Van Diesel or Denzel for Hannibal|

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > --- In Ta\_Seti@y..., Mace Windu wrote:  
>  
> This challenges the view infered in the posted article that any  
> "Black Berbers" would have to be an "admixture" rather than seeing it  
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> for hundreds of years by the Romans, Germanic tribes, and the French.  
>

And the Arabs (mostly Syrians).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3092|2002-07-17 18:50:28|kcammm23063@aol.com|Re: Van Diesel or Denzel for Hannibal|

I don't know about Denzel as Hannibal, mainly because of his slight stature. I don't know the names of too many actors, but based on physique alone, I would pick that wrestler, The Rock. Mind you, I have only seen pics of Rock, and I have no idea what his acting is like.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/17/02 4:19:37 PM Pacific Daylight Time, dg14@swt.edu writes:

This should keep some peoples minds busy for a few days...

DG

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Denzel As Afrocentrist Hannibal  
July 17, 2002

LOS ANGELES, Jul 17, 2002 (United Press International via COMTEX) -- Press reports that 20th Century Fox is considering making an epic movie starring Denzel Washington as Hannibal -- not the cannibal, but the North African general who led his war elephants over the Alps to surprise ancient Rome by attacking from the north -- are reviving controversies over Afrocentrism and just how "ethnically correct" movies need to be.

Washington is one of Hollywood's most honored and consistently profit-generating leading men. Washington can "open" a movie big and with the kind of budget this costume war movie would require, that's a crucial consideration.

Washington is black. But, what was Hannibal?

After many decades in which white actors played non-white characters, such as John Wayne's curious portrayal of the Mongolian Genghis Khan in 1956's "The Conqueror," should non-whites like Washington now play ancient figures who were probably Caucasian, such as Hannibal? How important is it for actors to racially match their characters?

Hollywood will have to come up with some solution to the complications that Afrocentrism and other forms of identity politics pose for the casting of ancient epics, because a huge number of these sword-and-sandal films are being planned. The box-office success of the Oscar-winner "Gladiator" and the 30 percent increase in revenue over the last two years have combined to allow Hollywood's more macho and grandiose moguls, directors, and stars to seriously propose filming some of their favorite role models -- the conquerors of the ancient world.

These include at least four potential Alexander the Great projects and two Julius Caesars. The latter might raise the hugely controversial issue of the race of Caesar's lover Cleopatra.

One thing to keep in mind about rumored Hollywood productions, though, is that after all is said and done, a lot more is said than done. Southern California is full of respected, veteran screenwriters driving S-class Mercedes who have never had one of the numerous scripts they've sold actually made into a movie.

Meanwhile, Revolution Studios is trying to beat Washington's Hannibal with its own biopic of the Carthaginian military genius who posed the gravest threat to Rome in its first thousand years of existence. It would feature Vin Diesel, the action star of "The Fast and the Furious."

Diesel doesn't like to discuss his racial background in detail, other than to say, "I am truly multiracial. When people view me they don't necessarily see a black man," he notes.

To some Afrocentrists, Hannibal ranks not far behind Cleopatra as a black hero. Since 1975, Anheuser-Busch has been promoting its corporate image in the African-American community by commissioning and distributing portraits of "The Great Kings and Queens of Africa." These attractive and forceful paintings include a Hannibal who is depicted as even blacker than Washington. In the beer company's view, Hannibal more closely resembled Michael Clarke Duncan, the imposing 6'5" African-American actor who earned an Oscar nomination for "The Green Mile."

In contrast, non-Afrocentrists interested in the classical world have generally not reacted enthusiastically to the rumors that Washington might play Hannibal.

Mary Lefkowitz, a leading classicist from Wellesley, and author of the anti-Afrocentrist bestseller "Not Out of Africa," told UPI that Hannibal "came from one of the elite families of Carthage; his ancestors were settlers from Phoenicia (in modern day Lebanon), Semites like other peoples in that area of the world. They spoke Phoenician, a Semitic language."

Carthage was a colony founded by the Phoenicians in what is now modern Tunisia, which is only about 125 miles southwest of Sicily. Philippe Gouillou, a French evolutionary psychologist who spent the last two years in that North African country, laughingly commented about his former hosts, who aren't always terribly sensitive toward diversity, "I imagine Tunisians would hate Hannibal being considered as a black African."

Indeed, in the depictions of Hannibal on Carthaginian coins, he appears to be a strong, handsome Semitic white man. Of course, ancient artworks weren't always perfectly realistic.

Salim George Khalaf, a North Carolinian of Lebanese origin who runs the informative Phoenicia.org Web site, commented, "Although Washington is a great actor, for him to play Hannibal would be joke."

On the other hand, as Lefkowitz noted, "Of course, the Phoenician colonists could have intermarried with native African peoples."

Richard Poe is a white conservative political pundit. He wrote a sophisticated Afrocentrist book called "Black Spark, White Fire," which argued against Lefkowitz's view that the ancient Egyptians had very little influence on Greek culture. Poe said, "Nobody really knows to what extent the Phoenicians did or did not intermarry with Africans during the hundreds of years that followed the colonization of

Carthage." He suggested, "For this reason, it is possible that Hannibal might have resembled either Diesel or Washington, but it's perhaps more probable that he resembled Diesel."

Still, the indigenous people of Africa's northern coast west of the Nile were largely white. (Today, the U.S. Census Bureau classifies individuals of North African descent as white.) The largest North African ethnic group of that time was the Berbers, many of whom would appear to be closer to Europeans than to Africans.

Yet, there are also other Berbers tribes who have some clear sub-Saharan black admixture. Further, there are some quite black occupational castes in North Africa, such as the blacksmiths. When exactly the bulk of these admixtures took place is hard to say.

The Nile provided an easy road from the equator through the Sahara desert to the Mediterranean, a route that has continued in modern times.

Yet, crossing the arid central Sahara to Carthage was much harder, especially before the domestication of the camel.

The racial diversity of North Africans offers the more erudite Afrocentrists a clever response. If you use the old American "one drop of blood rule" for defining who is black, then you could argue that there is a strong probability that Hannibal was "black" in the Jim Crow sense of having at least one black ancestor somewhere in his family tree.

The passions these kind of questions arouse make casting politically delicate.

Many theatre companies these days use colorblind casting. For example, the prominent Goodman Theatre in Chicago blithely cast a black actor as a 17th-century Italian cardinal in Bertolt Brecht's "Galileo."

Film is a rather different medium, however, and moviemakers obsess over whether actors would look right to audiences during close-ups. As fans travel more and become more sophisticated about how different peoples from around the world look, this puts added pressure on casting.

The more ethnically correct the casting tries to be, the narrower the talent pool it can draw from. Lebanese-American actors who would be perfect as Carthaginian aristocrats include the distinguished F. Murray Abraham, the Oscar winner for "Amadeus," and the respected Tony Shalhoub ("Monk" on the USA Network). Yet, both are probably a little too old for the sword-swinging Hannibal, so they'd be better for supporting roles.

Hollywood has a long tradition of using stars to portray ancient North Africans who, like Diesel, are hard to pin down racially. The exotic European and Mongolian Yul Brynner made a striking Pharaoh in "The Ten Commandments," and wrestler The Rock (who is Samoan and black) was a likable hero in "The Scorpion King."

Poe argued, "Using racially ambiguous stars in some roles is not only a reasonable precaution, but also probably gives a relatively accurate picture of how many people in ancient North African societies



looked."

Several ancient world enthusiasts, who objected to Washington as Hannibal, approved of Diesel in the role. Khalaf of the Center for Phoenician Studies enthused over the star of the upcoming "XXX, "Vin Diesel is the absolute best choice for playing Hannibal. He looks very Mediterranean."

| 3093|2002-07-18 04:00:40|Alex van Deelen|Re: Van Diesel or Denzel for Hannibal|  
Message: 7

Date: Wed, 17 Jul 2002 18:18:43 -0500

From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>

Subject: Van Diesel or Denzel for Hannibal

>Denzel As Afrocentrist Hannibal

> July 17, 2002

>

> Hollywood will have to come up with some solution to the  
> complications that Afrocentrism and other forms of identity politics  
> pose for the casting of ancient epics, because a huge number of these  
> sword-and-sandal films are being planned.

Right, as if the whole Grecomania movement was anything but identity politics...

> On the other hand, as Lefkowitz noted, "Of course, the Phoenician  
> colonists could have intermarried with native African peoples."

>

> Richard Poe is a white conservative political pundit. He wrote a  
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> Carthage." He suggested, "For this reason, it is possible that Hannibal  
> might have resembled either Diesel or Washington, but it's perhaps more  
> probable that he resembled Diesel."

Note that Richard Poe (bless him) is now wheeled out as the acceptable face of "Afrocentrism".

> Still, the indigenous people of Africa's northern coast west of  
> the Nile were largely white. (Today, the U.S. Census Bureau classifies  
> individuals of North African descent as white.)

White like Zacharias Moussaoui (who, before shaving his hair, sported a huge Afro). I had a lot of Moroccan friends when I was younger, and I'll bet one reason we got along so well (as opposed to the few Turkish people I knew) was that we did look pretty much alike. I suggest the writer of this piece take a trip to Morocco, if only so she can tell the difference between them and the Lebanese, who he or she seems to have gone to for info on "the Arabs".

She/he continues:

- > The largest North
- > African ethnic group of that time was the Berbers, many of whom would
- > appear to be closer to Europeans than to Africans.

Make of that what you will.

- > Yet, there are also other Berbers tribes who have some clear
- > sub-Saharan black admixture. Further, there are some quite black
- > occupational castes in North Africa, such as the blacksmiths. When
- > exactly the bulk of these admixtures took place is hard to say.

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- > Afrocentrists a clever response. If you use the old American "one drop
- > of blood rule" for defining who is black, then you could argue that
- > there is a strong probability that Hannibal was "black" in the Jim Crow
- > sense of having at least one black ancestor somewhere in his family
- > tree.

Now how is consistency a "clever way out"?

I think that this is the problem. Americans are conditioned to think of Black people one way in America, but another way when they set foot in Africa. In America "White" is Black, but in Africa "Black" becomes "White", as long as the "White" person in question has an Arabic name or identifies themselves as Arabic and looks ever so slightly mixed-race.

- > Film is a rather different medium, however, and moviemakers obsess
- >over whether actors would look right to audiences during close-ups. As
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- >Phoenician Studies enthused over the star of the upcoming "XXX, "Vin
- >Diesel is the absolute best choice for playing Hannibal. He looks very
- >Mediterranean."

And he mostly plays Italians. :-)

The problem with that remark of course is that there is no such thing as a single Mediterranean look. And as the writer has already remarked, there are plenty of Black people in North Africa.

Slowly, the wheel turns.

Alex

| 3094|2002-07-18 07:39:15|Manu Ampim|Re: Creator or Ancestor? & Ancestral lands.|

Alex Derrick wrote:

This is interesting, and perhaps implies a southern origin.

/mdw-nTr/

Akhu

Akhu = 'spirit', 'spirit-like nature'.

> Don't depend on Gardiner, use

Wörterbuch der

> Aegyptischen Sprach and other concordances to check

> the actual context in which aakhu is used.

>

> Aakhu is

usually used to refer specifically to the

> spirits of one's

ancestors.

>

> Regards,

> Paul Kekai Manansala

>

<http://home.attbi.com/~a.manansala/afro.htm>

---

Paul, there is no doubt that linguists and scholars also use other sources, but Gardiner's Egyptian Grammar is a fundamental source for anyone who is serious about learning the \*rules\* and grammar of middle Egyptian. By the way, Dr. Theophile Obenga also uses Gardiner to teach middle Egyptian. Alex, the term Akh ("spirit") is often used in the formula "*akh ikr n re*" ("effective spirit belong to Ra"). This formula is written on many stele and represents the most powerful group of ancestors. These powerful ancestors that are referred to as "*akh ikr n re*" were often called upon in ancient Kemet in times of need, such as to intervene in disputes, help deliver healthy babies, end illnesses, etc. There were various levels of ancestors in Kemet and the group called "*akh ikr n re*" were of the highest order, other than a king or queen. If you want to know more about this fascinating subject, I can grab my notes from some of the actual *akh ikr n re* stele and translate a few of them for you.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 3095|2002-07-18 07:54:34|Mace Windu|Re: Vin Diesel or Denzel for Hannibal|  
van Deelen said:

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> acceptable face of "Afrocentrism".

I thought that was an oddity myself. The term Afrocentric, as I have said before, is at times tossed around too greatly. Case in point, Africana.com's factoid on the Nation of Islam states they are a mixture of Islamic and Afrocentric ideologies. Yet the NOI is not Afrocentric in any shape, form or fashion.

They could at least have gone to someone who actually better represents the African-centered position(s). There is Edward Scobie, who contends Hannibal was black. And there is Van Sertima who leaves the possibility open that the Phoenician migrants intermingled with the local population. At least the article could have been more balanced.

Another thing, the idea of Hannibal being black (right or wrong) is not of Afrocentric origin. As early as the 1700s the Ethiopian slave (the famed Alexander Pushkin's great grandfather) of Peter I of Czarist Russia claimed he was a descendant of Hannibal. I don't think this was a factual statement of course. In fact, as he was brought up as an adopted son of the Russian and Polish court and educated by them, I'd say his ideas of a black Hannibal came from Europe---who pretty much held the same ideology. In the 1970s, when some southern Italians were claiming a racial breakaway with Europe, they used Hannibal as evidence of black intermixture. So laying the Hannibal as black argument solely at the feet of the African-centered movement is inaccurate. Heck, there was a song from Italy in the early 1990s that tried to link the area's darker inhabitants to a "black general Hannibal."

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> a huge Afro). I had a lot of Moroccan friends when I was younger,  
> and I'll bet one reason we got along so well (as opposed to the few  
> Turkish people I knew) was that we did look pretty much alike.  
> I suggest the writer of this piece take a trip to Morocco, if only so  
> she can tell the difference between them and the Lebanese, who  
> he or she seems to have gone to for info on "the Arabs".

Good point. Everytime I see Zacharias Moussaoui in that orange prison suit I think of Suge Knight. :)

But the counterpoint would be that Morocco has been a crossroads for Africans from further south for quite some time. Most blacks in Morocco are seen as the descendants of Berber intermixture with black slaves. Some of them did move up the social ladder, such as Abou el-Hassan the famed "Black Sultan." I don't think all these migrants were slaves mind you. I'm sure Africans had no problems migrating northward on their own at times. The Almoravid movement is a case in point, as its adherents came from as far south as Senegal.

From what I've pieced together, from often competing theories, is that Berbers are the result of migrants into North Africa (from origins undetermined) who intermixed and probably absorbed the local black population. So many Berbers are mixed from the jump, though this may vary: as with the Atlas Berbers. One has to take into account blacks many Berbers would hold in slave like caste systems.

But you also have to take into account the waves of various peoples (Germanic Vandal invasions, European slaves, Arabs, Turks, etc.) who would intermix with Berbers over time. Look at Tunisia, which often claims Berber heritage. Only about 90,000 of its 9 million inhabitants are consisted "pure" Berbers (which is a misnomer in itself as those early migrants into North Africa intermixed from the jump).

I think Berber should be used as an ethnic group. For there never seems to be a time (now or then) when they are a monolithic phenotypical racial group. Just as one can find pockets of blacks in North Africa who claim Berber today, ancient writers spoke of black vs. "tawny" North Africans. And in the end, isn't much of indigenous Berber culture "African"---no matter what race they are?

> I think that this is the problem. Americans are conditioned to think  
> of Black people one way in America, but another way when they  
> set foot in Africa. In America "White" is Black, but in Africa "Black"  
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> Arabic name or identifies themselves as Arabic and looks ever so  
> slightly mixed-race.

Good point.

> I don't get it. Why would Hannibal have to be Lebanese, when he was  
> Carthaginian/Tunesian?? Did the writer think about this?

The founders of Carthage are generally accepted to be Phoenician migrants from the city of Tyre (sp) around 814BC. The region this is generally attributed to is Lebanon. So this is why Hannibal as a Lebanese is postulated. But he doesn't live until around 240BC.

The question is, in near 600 years did the Punic population remain completely Phoenician. It doesn't seem to be so from the cranial evidence. I'm sure they intermixed with local peoples---both Africoid and non Africoid. There were also a lot of migrants from regions like Turkey, Spain, etc. settling within. I think it was Stephen Gsell who investigating upper class Carthaginian tombs claimed to find no racial continuity, and remarked some of them were "even" of Negro heritage. Now did this intermixture affect the royal Carthaginian lineage? And to what degree?

Unless we're talking about an unbroken line of interbreeding for

600 years, I'm apt to suspect that the royal family of Hannibal had more than Phoenician-Lebanese in their gene pool. Was there black African in there as well? I don't know. There are no honest portraits of Hannibal. And the coins generally accepted as being that of his family don't portray black looking peoples. Yet they seem very Hellenistic in art and design. You can't tell from them whether you are looking at multi-racial people or not. At any rate, Vin Diesel is probably a good choice because of his ambiguous racial features. There are modern day Tunisians who are both lighter and darker than him.

There are a famous set of coins featuring an Africoid head and on the back are elephants. It is dated I believe to the time of Hannibal.

Frank Snowden has said this must have been a commander in Hannibal's armies, one of his elephant riders---though there is still disagreement about where Hannibal's elephants came from, India or Africa. Other like Scobie contend this \*is\* Hannibal (though truthfully this would be a contrast to the coins purported to be that of his family). Van Sertima presents both sides, and leaves the entire thing very open. Some mainstream historians go with the Roman bust, which looks more Roman than Phoenician, Berber or anything else.

Whatever Hannibal's racial make-up, Carthage itself was no racial monolith.

\*Another note: Phoenicia does come under Egyptian control in the New Kingdom. Nubia involves itself with trade and politics in the Levant. So Phoenicia probably doesn't remain unmixed either. But I wouldn't think the overall effects of a few traders, viceroys, soldiers and exiles from the Nile region overly altered the make-up of the region. I can't say this would bear any racial relevance to the royal family at Tyre.

> And he mostly plays Italians. :-)

Yeah. Vin Diesel played the large Italian soldier in Saving Private Ryan, who ends up getting killed by the Nazi Sniper after trying to rescue a young French girl.

When I first saw him in that movie, my first thought was... whoa...that guy sure looks black (in the bi-racial sense).

It wasn't until a documentary on him (following the movie Pitch Black) that I learned my suspicion was right, he's of

partial black heritage. I wonder how many Italians guessed that too? :)

DG

| 3096|2002-07-18 09:51:52|a.manansala@attbi.com|Re: Vin Diesel or Denzel for Hannibal|

- > van Deelen said:
- >
- >> Note that Richard Poe (bless him) is now wheeled out as the
- >> acceptable face of "Afrocentrism".
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- > I thought that was an oddity myself. The term Afrocentric,
- > as I have said before, is at times tossed around too greatly.
- > Case in point, Africana.com's factoid on the Nation of Islam
- > states they are a mixture of Islamic and Afrocentric ideologies.
- > Yet the NOI is not Afrocentric in any shape, form or fashion.
- >

The NOI teaches that Black people originated in Asia for example.

- > They could at least have gone to someone who actually
- > better represents the African-centered position(s). There
- > is Edward Scobie, who contends Hannibal was black.
- > And there is Van Sertima who leaves the possibility open
- > that the Phoenician migrants intermingled with the local
- > population. At least the article could have been more balanced.
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- > Another thing, the idea of Hannibal being black (right or
- > wrong) is not of Afrocentric origin. As early as the 1700s
- > the Ethiopian slave (the famed Alexander Pushkin's
- > great grandfather) of Peter I of Czarist Russia claimed
- > he was a descendant of Hannibal. I don't think this was
- > a factual statement of course. In fact, as he was brought
- > up as an adopted son of the Russian and Polish court and
- > educated by them, I'd say his ideas of a black Hannibal
- > came from Europe---who pretty much held the same
- > ideology. In the 1970s, when some southern Italians were
- > claiming a racial breakaway with Europe, they used Hannibal
- > as evidence of black intermixture. So laying the Hannibal
- > as black argument solely at the feet of the African-centered
- > movement is inaccurate. Heck, there was a song from
- > Italy in the early 1990s that tried to link the area's darker



> inhabitants to a "black general Hannibal."  
>

Roland Dixon, who was hardly the most enlightened anthropologist, thought the Phoenicians were "Australoid".

He found that the common population in both Lebanon and Carthage, which he thought represented the Phoenicians, differed sharply from the majority populations in both regions.

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> writers spoke of black vs. "tawny" North Africans. And in  
> the end, isn't much of indigenous Berber culture "African"---no  
> matter what race they are?  
>

The Kaybyle are the only Berber group that can be considered "white" although the media often tries to present the Tuareg and others the same way.

The Berbers may have come from beyond North

Africa but still from within the African continent.

Btw, Moussaoui's mother looks more "Middle Eastern" in appearance. That's something that I found very common not only in coastal N. Africa but also among the desert tribes of W. Asia. Members of the same family would belong to different "racial" groups using Western criteria.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3097|2002-07-18 12:08:42|mansu\_musa|Re: Vin Diesel or Denzel for Hannibal|

--- In Ta\_Seti@y..., Mace Windu wrote:

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> prison suit I think of Suge Knight. :)

>

> But the counterpoint would be that Morocco  
> has been a crossroads for Africans from further south for  
> quite some time. Most blacks in Morocco are seen as  
> the descendants of Berber intermixture with black slaves.  
> Some of them did move up the social ladder, such as  
> Abou el-Hassan the famed "Black Sultan." I don't think  
> all these migrants were slaves mind you. I'm sure Africans  
> had no problems migrating northward on their own at times.  
> The Almoravid movement is a case in point, as its adherents  
> came from as far south as Senegal.

>

> From what I've pieced together, from often competing  
> theories, is that Berbers are the result of migrants  
> into North Africa (from origins undetermined) who intermixed  
> and probably absorbed the local black population. So many  
> Berbers are mixed from the jump, though this may vary: as  
> with the Atlas Berbers. One has to take into account  
> blacks many Berbers would hold in slave like caste systems.  
> But you also have to take into account the waves of  
> various peoples (Germanic Vandal invasions, European  
> slaves, Arabs, Turks, etc.) who would intermix with Berbers  
> over time. Look at Tunisia, which often claims Berber heritage.  
> Only about 90,000 of its 9 million inhabitants are consisted "pure"  
> Berbers (which is a misnomer in itself as those early migrants  
> into North Africa intermixed from the jump).

>

> I think Berber should be used as an ethnic group. For there  
> never seems to be a time (now or then) when they are a  
> monolithic phenotypical racial group. Just as one can find pockets  
> of blacks in North Africa who claim Berber today, ancient  
> writers spoke of black vs. "tawny" North Africans. And in  
> the end, isn't much of indigenous Berber culture "African"---no  
> matter what race they are?

>

>> I think that this is the problem. Americans are conditioned to

think

>> of Black people one way in America, but another way when they  
>> set foot in Africa. In America "White" is Black, but in

Africa "Black"

>>

>> becomes "White", as long as the "White" person in question has an  
>> Arabic name or identifies themselves as Arabic and looks ever so  
>> slightly mixed-race.

>

> Good point.

>

>> I don't get it. Why would Hannibal have to be Lebanese, when he

was

>> Carthaginian/Tunesian?? Did the writer think about this?

>

> The founders of Carthage are generally accepted to be Phoenician  
> migrants from the city of Tyre (sp) around 814BC. The region this  
> is generally attributed to is Lebanon. So this is why Hannibal as a  
> Lebanese is postulated. But he doesn't live until around 240BC.

>

> The question is, in near 600 years did the Punic population remain  
> completely Phoenician. It doesn't seem to be so from the cranial  
> evidence. I'm sure they intermixed with local peoples---both

Africoid

> and non Africoid. There were also alot of migrants from regions  
> like Turkey, Spain, etc. settling within. I think it was Stephen

Gsell

> who investigating upper class Carthaginian tombs claimed to find  
> no racial continuity, and remarked some of them were "even" of  
> Negro heritage. Now did this intermixture affect the royal

Carthaginian

> lineage? And to what degree?

>

> Unless we're talking about an unbroken line of interbreeding for  
> 600 years, I'm apt to suspect that the royal family of Hannibal  
> had more than Phoenician-Lebanese in their gene pool. Was there  
> black African in there as well? I don't know. There are no honest  
> portraits of Hannibal. And the coins generally accepted as being  
> that of his family don't portray black looking peoples. Yet they  
> seem very Hellenistic in art and design. You can't tell from them  
> whether you are looking at multi-racial people or not. At any rate,  
> Vin Diesel is probably a good choice because of his ambiguous  
> racial features. There are modern day Tunisians who are both  
> lighter and darker than him.

>

> There are a famous set of coins featuring an Africoid head and  
> on the back are elephants. It is dated I believe to the time of  
> Hannibal.

> Frank Snowden has said this must have been a commander in  
> Hannibal's armies, one of his elephant riders---though there is  
> still disagreement about where Hannibal's elephants came from,  
> India or Africa. Other like Scobie contend this \*is\* Hannibal  
> (though truthfully this would be a contrast to the coins purported  
> to be that of his family). Van Sertima presents both sides, and

leaves

> the entire thing very open. Some mainstream historians go  
> with the Roman bust, which looks more Roman than Phoenician,  
> Berber or anything else.

>

> Whatever Hannibal's racial make-up, Carthage itself was no  
> racial monolith.

>

> \*Another note: Phoenicia does come under Egyptian control in  
> the New Kingdom. Nubia involves itself with trade and politics  
> in the Levant. So Phoenicia probably doesn't remain unmixed  
> either. But I wouldn't think the overall effects of a few traders,  
> viceroys, soldiers and exiles from the Nile region overly altered

the

> make-up of the region. I can't say this would bear any racial  
> relevance to the royal family at Tyre.

>

> > And he mostly plays Italians. :-)

>

> Yeah. Vin Diesel played the large Italian soldier in Saving  
> Private Ryan, who ends up getting killed by the Nazi Sniper

> after trying to rescue a young French girl.  
 >  
 > When I first saw him in that movie, my first thought was...  
 > whoa...that guy sure looks black (in the bi-racial sense).  
 >  
 > It wasn't until a documentary on him (following the movie  
 > Pitch Black) that I learned my suspicion was right, he's of  
 > partial black heritage. I wonder how many Italians guessed  
 > that too? :)  
 >  
 >  
 >  
 > DG

black people in mrocco are not desendants of slaves,and darker  
 skinned berbers are not mixtures of african slaves and berbers. the  
 haratin for example that live in libya,morocco,and mauritania are not  
 desednded from slaves. these people are the aboriginal population of  
 the sahara. the only really white berbers are the ones in the upper  
 atlas. the tuarege,zenaga,tibbu,and haratin all look black. my mother  
 is a tuareg and she is blacker than some african americans. another  
 myth is that the darker skinned tuareg are the slaves and never the  
 elite. this is simply not true. alot of the so called pictures you  
 see on web sites of tuareg are not actually them,but other northern  
 nomadic people. people have even been known to fake tuareg photos for  
 tourist. tuareg usually group with negriods according to sfoza and  
 especially the beja people.

the only desendants of slaves inmrocco are the gnawa which came to  
 morocco as captives of timbuktu,and most of these people became  
 muscians where they preformed music for the sultan.

gnawa are lighter skinned than the haratin.

kaybele by the way never took part in the moorish invasion.

i also explained that in northern africa the afers were the people  
 the carthigeans mixed with and according to virgil they were fucus  
 dark in color with wooly hair and thick lips.

maure were another group of people that were black northern  
 africans. garmantes which had a civlization around the same time as  
 carthage in the sahara were described as ethiopie by ptolomey in his  
 book.

| 3098|2002-07-18 13:45:04|Mace Windu|Coins from Carthage|  
 Coins from Carthage.

I can't find online photos of the famous Africoid coin with  
 the elephants on the reverse side. But it is displayed  
 on pp. 70-71 in Frank Snowden's Blacks in Antiquity:

Ethiopians in the Greco- Roman Experience (1970).

But here are some coins from Carthage, mostly of the priestess Tanit.

<http://www.wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg>  
3rd Century BC

[http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins\\_302.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins_302.jpg)

Carthage, 310-290BC

[http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop\\_084.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop_084.jpg)  
4th century

Coin reputed to be made by Hannibal's family:

<http://www.barca.fsnet.co.uk/Graphics/coin-hannibal-elephant.jpg>  
3rd century BC, Spain  
| 3099|2002-07-18 15:25:55|a.manansala@attbi.com|Re: Coins from Carthage|  
One thing to note is that these coins are in the Greco-Roman style, which may influence the physiognomy.

A lot of the coinage in India and Central Asia is also typically Greek in nature.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg  
> 3rd Century BC  
>  
> [http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins\\_302.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins_302.jpg)  
>  
> Carthage, 310-290BC  
>  
> [http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop\\_084.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop_084.jpg)  
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> 3rd century BC, Spain

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| 3100|2002-07-18 18:56:21|Clyde Winters|Re: Coins from Carthage|  
Hi Paul

This is a good point. This may result from the fact that I believe the Greeks introduced the tradition into Central Asia.

C.A. Winters

At 10:25 PM 7/18/02 +0000, [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:  
>  
> One thing to note is that these coins are in the Greco-Roman  
> style, which may influence the physiognomy.  
>  
> A lot of the coinage in India and Central Asia is also  
> typically Greek in nature.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
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>  
> wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg  
>> 3rd Century BC  
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>> [http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins\\_302.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins_302.jpg)  
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>> Carthage, 310-290BC  
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>> 4th century



>>  
>> Coin reputed to be made by Hannibal's family:  
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>> <http://www.barca.fsnet.co.uk/Graphics/coin-hannibal-elephant.jpg>  
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| 3101|2002-07-18 19:03:48|kcamm23063@aol.com|Re: Coins from Carthage|  
I felt the same way after viewing the coins. Perhaps a lot has to do with who the smiths were.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/18/02 6:57:34 PM Pacific Daylight Time, cwinters@enc.k12.il.us writes:

Hi Paul

This is a good point. This may result from the fact that I believe the Greeks introduced the tradition into Central Asia.

C.A. Winters

At 10:25 PM 7/18/02 +0000, a.manansala@attbi.com wrote:

>  
> One thing to note is that these coins are in the Greco-Roman  
> style, which may influence the physiognomy.  
>

> A lot of the coinage in India and Central Asia is also  
> typically Greek in nature.  
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> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
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> [wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg](http://wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg)  
>> 3rd Century BC  
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>> 4th century  
>>  
>> Coin reputed to be made by Hannibal's family:  
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>> <http://www.barca.fsnet.co.uk/Graphics/coin-hannibal-elephant.jpg>  
>> 3rd century BC, Spain

| 3102|2002-07-18 19:40:07|Mace Windu|Re: Vin Diesel or Denzel for Hannibal|  
mansa musa said:

> black people in mrocco are not desendants of slaves,

that's not exactly what I said. I stated "Most blacks in Morocco are \*seen\* as the descendants of Berber intermixture with black slaves." That is the mainstream view. I gave it as the mainstream counterpoint.

I went on to state, "I don't think all these migrants were slaves mind you. I'm sure Africans had no problems migrating northward on their own at times." I did not intend to allude that all blacks in Morocco are the descendants of slaves. In fact, there are many black Berber groups in Morocco---particularly in the south---who are probably the region's oldest inhabitants: the proto Haratin from the Dra Valley in southern Morocco for instance were clearly "Africoid," as are the Haratin still today. Of note, some have said their language had Cushitic relationships. And the Haratin have been linked as having the closest blood type to pharaonic Egyptians.

Yet and still, there is a \*significant\* portion of black Morocco that owes its existence to slavery. Abou el-Hassan, the famed "Black Sultan," had a black mother who was a slave. And he

was by far not the only one. Morocco engaged in slavery, black and otherwise. Blacks were especially used in the military. But as in the Zanj revolt of Iraq, dire conflicts soon arose that made some Moroccan sultans disband the black troops altogether. They would be absorbed into the population of course. One famed Moroccan sultan had an army of about 1/4 of a million elite African troops.

See: Lewis, Bernard. Race and Slavery in the Middle East. (1994)

> and darker skinned berbers are not mixtures of african  
> slaves and berbers.

again, I clearly stated that \*some\* dark skinned Berbers were the products of slavery while others were NOT. It is not an either or situation IMHO. Both occurred.

>the haratin for example that live in libya, morocco, and  
>mauritania are not descended from slaves. these people  
>are the aboriginal population of the sahara.

I agree and state as much above. I contend the Haratin reflect the earliest inhabitants of Morocco.

The Garamantes and other Africoid types are also deemed the original inhabitants of the Sahara. The original inhabitants of the Libyan Sahara are described as having sharp profiles with thick lips. Even as late as the 8th century BC, depictions of some Libyans are clearly Africoid (perhaps mixed) as seen on the Shabaka ivories. Romans speak of "black Gaetuli (Melanogaetuli) and black-skinned Asphodelodes." And I believe it was the Greek era Ptolemy II who described certain peoples in North Africa (the Garamantes) as "somewhat black" and "more likely Ethiopians." Frank Snowden discusses them as well.

It is these peoples who I think non-black migrants (whose origins are yet debated) intermixed with to create the bulk of people who became known as Berbers. Thus my point has been that Berbers of today are a racial melting pot, with near "whites" like the Kabyles, very mixed types and Africoid types (Tibbu, Haratin, Tuwarek, etc). I further make the point that these groups have been continually intermingled with both blacks from the south (as slaves or migrants) as well as Arabs and Europeans (as slaves or migrants).

>the only really white berbers are the ones in the upper  
>atlas.

depends on one's definition of white...but I'll agree they are the closest with "true Caucasian" features. (see how I flipped da' whole Hamite/true Negro thang on em'? LOL)

>the tuarege,zenaga,tibbu,and haratin all look black.  
>my mother is a tuareg and she is blacker than some  
>african american

Indeed I mentioned the Tibbu above and Haratin. I have definitely seen jet black Tuareg. Though I notice often that the further north in Africa one gets, the less black the Tuareg begin to look. And I have seen pictures of very mixed Tuareg groupings, with peoples of all shades.

>another myth is that the darker skinned tuareg are the slaves  
>and never the elite. this is simply not true. alot of the so called  
>pictures you see on web sites of tuareg are not actually them,  
>but other northern nomadic people. people have even been  
>known to fake tuareg photos for tourist.

so you're saying there are only black Tuaregs? they are not intermixed? and i can't trust photos I see of mixed or non-black Tuareg? that's an interesting assertion. i don't have a comment. :)

But what of the caste/slave system involving the Haratin in places like Morocco and Mauretania? Are you saying modern reports of this are not true? I'm curious as to your position on this. I do not know how long color prejudice has existed among certain Berber groups, but I have seen many references that it exists. Are you saying this is a myth?

>tuareg usually group with negriods according to sfoza and  
>especially the beja people.

Interesting that you bring up the Bedja. Dana Reynolds? work dissents with the popular view of the term Berber and their origins. She makes the argument that the term and people may originally have come from East Africa. Reynolds states that the word Berber in ancient manuscripts differs from the Roman plural meaning ?barbarian.?

Using linguistics Reynolds contends that the root ?bar, ber or bur? has its roots in East Africa and means ??phallus, young man or warrior.? Reynolds points to numerous place names in East Africa that share similarities with the word Berber such as ?Behera? or ?Bahr.?. She also mentions that the term Berber was used by the Romans to refer to ?the people of the Somali coast and certain nomadic peoples of Nubia and the Eastern desert.?

Reynolds uses these references to expand her argument claiming a ?Cushitic? or East African origin for particular Berber groups. She points to the Berber Fulani of Niger as having many cultural and physical similarities with some Somali groups. She points to Arabic documents that describe the Fulani as ?Waratin Berbers? of the ?Beni Goddala? clan. She further states that the Goddala are the same Libyan ?black Gaetuli? referred to by Roman writers. Other Berber groups described as blacks by Reynolds include the Masmuda and the Zaghawa. Reynolds cites Arab chronicler Ibn Khaldun who states these groups originally lived near ?Abyssinia,? ancient Ethiopia. Bernard Lewis himself cites Abu Sham in the Kitab Al-Raudatayn describing the Masmudas as ?black.?

Lewis, Bernard. Islam Vol. 2: Religion and Society (1979).

Reynolds, Dana. ?The African Heritage and Ethnohistory of the Moors,? Golden Age of the Moor, ed. Ivan Van Sertima (1993).

Its all rather interesting, though I simply haven't studied the Maghreb enough to make a final decision on. Though, interestingly enough, one of the many mainstream points of origin for the Berbers is Yemen (which of course has ties with East Africa). At any rate she links the Bedja as a Berber related group. And it all helps confirm my contention that Berbers are a mixed grouping.

>the only descendants of slaves in Morocco are the Gnawa  
>which came to Morocco as captives of Timbuktu,

we're going to have to agree to disagree on this one I suppose.  
i just don't buy that Morocco \*ceased\* importing  
black Africans (among others) as slaves into the region  
after the fall of Timbuktu. it just doesn't fit the history of

slavery (and numerous attempts to abolish it) in the region.

>and most of these people became musicians where  
>they performed music for the sultan.

yes. I have heard of the Gnawa. They have also emigrated to places like Tunisia.

>gnawa are lighter skinned than the haratin.

well some are...I have seen photos where they have a fairly comparative skin tone.

>kaybele by the way never took part in the Moorish invasion.

okay. I'm not getting into the Moorish invasions of Iberia. one controversial headache at a time. :)

>i also explained that in northern Africa the Afer were the people  
>the Carthaginians mixed with and according to Virgil they were fuscus  
>dark in color with wooly hair and thick lips.

You're probably referring to Virgil's Moretum, where he talks about a woman who is of the race of Afer. I have seen the line referenced. I agree, they were black by most accounts. And furthermore they seem to have lived in the region of Carthage. In fact Afer has been translated as synonymous with Carthage. I have heard claims that Hannibal was at times called the Afer. But I've seen no good source references.

I agree that the Phoenician migrants intermingled with the Afer and other groups in the region. I don't see any reason to think that in 600 years they would remain isolated. Yet there were other peoples to intermingle with. And migrants came from various regions, Spain, Turkey, etc. The racial milieu this created probably accounts for the lack of racial continuity in Punic tombs, even in those of the upper class.

So I heard you when you talked about the Afer. I just assert they weren't the only peoples in the region. Even the Romans speak of variation among North Africa at the time.

>maure were another group of people that were  
>black northern africans. garmantes which had  
>a civilization around the same time as carthage  
>in the sahara were described as ethiopie by ptolomey  
>in his book.

agreed. covered this up top as well.

Hope i helped explain my points. Thanks for any  
extra info.

DG

| 3103|2002-07-18 19:52:15|Mace Windu|Re: Coins from Carthage|

Yes. I was thinking much the same.

That's one reason I wanted to post them.

As I stated in one of my earlier posts, the  
coins seem very Hellenistic. Its possible we  
are looking at stylized images and not actual  
portraits.

But then again, the coin with the "Africoid" head  
and the obverse of elephant looks much like Hellenist  
portraits of blacks. My question would be, why are  
there not more black coins?

Or are the images on the coin the end result of the  
racial/ethnic mixture in the region for 600 years?  
I am reminded of the very scarce blacks of Argentina,  
who once comprised 30+% of Buenos Aires only  
to be absorbed by non-black migrants.

On a related note, a key figure in those portraits is supposedly  
a priestess Tanit. In readings long ago I came across descriptions  
of her as a "Negro" despite her portraits. But this reference  
never gave a \*source\* (hence why I have pretty much deleted  
it from memory).

Perhaps someone on the forum has heard of this.

DG

-----

> One thing to note is that these coins are in the Greco-Roman  
> style, which may influence the physiognomy.

>  
> A lot of the coinage in India and Central Asia is also  
> typically Greek in nature.

>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

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>  
>  
>  
>  
| 3104|2002-07-18 20:18:35|a.manansala@attbi.com|Re: Coins from Carthage|

> Yes. I was thinking much the same.  
>  
> That's one reason I wanted to post them.  
>  
> As I stated in one of my earlier posts, the  
> coins seem very Hellenistic. Its possible we  
> are looking at stylized images and not actual  
> portraits.  
>

One might compare the coins to other Phoenician art in  
the "Semitic" style. Even when the "racial" type is similar,  
one can't miss the stark ethno-cultural differences.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

| 3105|2002-07-18 21:55:42|Mace Windu|Weird Fossilized Flying Reptile 'A Vision of Hell'|  
Main reason I posted this, was just so some  
could take a look at the scientific name: *Thalassodromeus sethi*

So far we got a *Basilosaurus isis* and alot of *aegyptica*  
in the taxonomic record. But most of those were found  
in Egypt proper.

If you're also interested in paleontology ...enjoy. :)



DG

---

## Weird Fossilized Flying Reptile 'A Vision of Hell'

Thu Jul 18

By Will Dunham

WASHINGTON (Reuters) - Scientists have found the remains of one of the weirdest creatures ever discovered -- a big flying reptile that lived during the time of the dinosaurs that snapped up fish with a scissors-like beak as it skimmed over the water and had a head crowned by a huge, bony crest.

Brazilian scientists Alexander Kellner and Diogenes de Almeida Campos on Thursday described a previously unknown type of pterosaur (pronounced TER-oh-sawr), winged reptiles that were cousins of the dinosaurs.

The find is important both for the oddity of its cranial crest and for the insight that the animal offers into how pterosaurs hunted for food, the researchers said. They named it *Thalassodromeus sethi* (pronounced thal-ahs-oh-DROH-mee-us SETH-ee), meaning "sea runner" and "Seth," for the ancient Egyptian god of evil and chaos.

Kellner said *Thalassodromeus*, which lived 110 million years ago, had a head that measured 4-1/2 feet long due to the size of its crest, a wingspan of nearly 15 feet and a body length of about 6 feet.

"If you didn't have the fossils, you wouldn't believe that such an animal would have ever lived," Kellner said in a telephone interview from Rio de Janeiro.

"Can you imagine such an animal just cruising over the water and skimming over the surface in your direction? It must have been, really, a vision of hell," added Kellner, of the National Museum in Rio.

Searching for food, *Thalassodromeus* probably glided low over the water in a brackish inland lagoon, its lower jaw skimming the surface of the water, ready to nab any tasty fish or crustaceans it encountered, said Kellner, whose findings were published in the journal *Science*.

Similarities between this pterosaur's flattened jaws, which end in a scissors-like beak, and the beak of a type of living bird called *Rynchops* prompted the belief that *Thalassodromeus*, like these so-called skimmer birds, skimmed over the water's surface, with the lower jaw

slightly submerged, Kellner said.

"The new pterosaur from Brazil gives us important information about the feeding strategy of pterosaurs," Fabio Dalla Vecchia, a pterosaur expert at the Paleontological Museum of Monfalcone, Italy, told Reuters.

## A REMARKABLE FAMILY CREST

The most eye-popping characteristic of *Thalassodromeus* is its large, thin, cranial crest that looks with its V-shaped end like a giant spearhead or knife blade. The bony crest makes up about three-quarters of the animal's head. Proportionately, it is the largest such crest of any known extinct or living vertebrate, with the exception of one other type of pterosaur.

"This is pretty close to the far end of weird," said Christopher Bennett, a pterosaur expert at the University of Bridgeport in Connecticut who has seen the new specimen. "But pterosaurs are really weird animals."

The crest is covered by a network of grooves that Kellner said represented an extensive system of blood vessels that the pterosaur may have employed to regulate its body temperature -- in this case, cooling off.

Bennett called this "a reasonable conclusion," but said there is "an awful lot of evidence to suggest that crests were used for sexual display" in other pterosaurs.

Pterosaurs were not dinosaurs, although both were highly successful types of reptiles. Both appeared about 225 million years ago during the Triassic Period and flourished until 65 million years ago, when an asteroid or other big extraterrestrial object slammed into Earth. Some fossils suggest that pterosaurs had a fur-like body covering.

Pterosaurs were the Earth's first flying vertebrates, appearing many millions of years before birds or bats.

*Thalassodromeus* lived in the middle of the Cretaceous period -- the final chapter of the age of dinosaurs.

Little is known about pterosaurs because their lightly built bones do not lend themselves to fossilization. Kellner describes *Thalassodromeus* in the journal *Science* based on a well-preserved skull found in 1983 at the fossil-rich Santana Formation in northeastern Brazil. He said bones

from other parts of the body have been found there, allowing him to determine the animal's wingspan and body size.

| 3106|2002-07-19 05:40:58|Alex van Deelen|Re: Vin Diesel or Denzel for Hannibal|

From: a.manansala@a...

Date: Thu Jul 18, 2002 6:51 pm

Subject: Re: Vin Diesel or Denzel for Hannibal

>

>> movement is inaccurate. Heck, there was a song from  
>> Italy in the early 1990s that tried to link the area's darker  
>> inhabitants to a "black general Hannibal."

>>

>

>Roland Dixon, who was hardly the most enlightened  
>anthropologist, thought the Phoenicians  
>were "Australoid".

>

>He found that the common population in both Lebanon  
>and Carthage, which he thought represented the  
>Phoenicians, differed sharply from the majority populations  
>in both regions.

To see an artist's rendering of Hamitic Phoenicians, check out the images I've finally managed to upload. (Don't look very Lebanese to me).

<http://www.geocities.com/vandeelen/Afrocentric/hamitic/>

Anyway, for anyone who's checked the court renderings of Moussaoui, it should be striking that the "artist" continuously draws the man incorrectly and makes him conform to some aquiline nosed, long faced modern "Hamite".

>> I think Berber should be used as an ethnic group. For there  
>> never seems to be a time (now or then) when they are a  
>> monolithic phenotypical racial group. Just as one can find pockets  
>> of blacks in North Africa who claim Berber today, ancient  
>> writers spoke of black vs. "tawny" North Africans. And in  
>> the end, isn't much of indigenous Berber culture "African"---no  
>> matter what race they are?

>>

>

>The Kaybyle are the only Berber group that can be  
>considered "white" although the media often tries to  
>present the Tuareg and others the same way.

>  
>The Berbers may have come from beyond North  
>Africa but still from within the African continent.  
>  
>Btw, Moussaoui's mother looks more "Middle Eastern" in  
>appearance.

Actually, her hair has a tendency towards "Afro" too.  
The only person I know who looks like her is a  
Surinamese (Black)/Indonesian singer from back in  
the 80s, called Sheri Duyns (I think, so don't quote me).

To add a note to how the Hamitic theory is really ingrained,  
in court sketches she is even drawn with slighty curly straight  
hair. This theory is so deeply ingrained that the "artist" cannot  
even draw what he sees. Talk about relevance.

Alex  
| 3107|2002-07-19 05:41:00|Alex van Deelen|Re: Vin Diesel or Denzel for Hannibal|  
From: Mace Windu  
Date: Thu Jul 18, 2002 4:54 pm  
Subject: Re: Vin Diesel or Denzel for Hannibal

van Deelen said:

> Note that Richard Poe (bless him) is now wheeled out as the  
> acceptable face of "Afrocentrism".

I thought that was an oddity myself. The term Afrocentric,  
as I have said before, is at times tossed around too greatly.  
Case in point, Africana.com's factoid on the Nation of Islam  
states they are a mixture of Islamic and Afrocentric  
ideologies.  
Yet the NOI is not Afrocentric in any shape, form or fashion.

They could at least have gone to someone who actually  
better represents the African-centered position(s). There  
is Edward Scobie, who contends Hannibal was black.  
And there is Van Sertima who leaves the possibility open  
that the Phoenician migrants intermingled with the local  
population. At least the article could have been more balanced.

Another thing, the idea of Hannibal being black (right or  
wrong) is not of Afrocentric origin. As early as the 1700s

the Ethiopian slave (the famed Alexander Pushkin's great grandfather) of Peter I of Czarist Russia claimed he was a descendant of Hannibal. I don't think this was a factual statement of course. In fact, as he was brought up as an adopted son of the Russian and Polish court and educated by them, I'd say his ideas of a black Hannibal came from Europe---who pretty much held the same ideology. In the 1970s, when some southern Italians were claiming a racial breakaway with Europe, they used Hannibal as evidence of black intermixture. So laying the Hannibal as black argument solely at the feet of the African-centered movement is inaccurate. Heck, there was a song from Italy in the early 1990s that tried to link the area's darker inhabitants to a "black general Hannibal."

>> White like Zacharias Moussaoui (who, before shaving his hair, sported  
>> a huge Afro). I had a lot of Moroccan friends when I was younger,  
>> and I'll bet one reason we got along so well (as opposed to the few  
>> Turkish people I knew) was that we did look pretty much alike.  
>> I suggest the writer of this piece take a trip to Morocco, if only so  
>> she can tell the difference between them and the Lebanese, who  
>> he or she seems to have gone to for info on "the Arabs".

> Good point. Everytime I see Zacharias Moussaoui in that orange  
> prison suit I think of Suge Knight. :)  
>  
> But the counterpoint would be that Morocco  
> has been a crossroads for Africans from further south for  
> quite some time. Most blacks in Morocco are seen as  
> the descendants of Berber intermixture with black slaves.  
> Some of them did move up the social ladder, such as  
> Abou el-Hassan the famed "Black Sultan." I don't think  
> all these migrants were slaves mind you. I'm sure Africans  
> had no problems migrating northward on their own at times.  
> The Almoravid movement is a case in point, as its adherents  
> came from as far south as Senegal.

I think that the North African coast is a pretty good example of all the people that get to travel through a region when it's inhabited for thousands of years.

I think that a lot of us get indoctrinated with the biblical idea of creation, and extend that to the belief that people have always lived where they live now, or that the composition of a population in a country stays exactly the same from it's moment of inception.

- > From what I've pieced together, from often competing
- > theories, is that Berbers are the result of migrants
- > into North Africa (from origins undetermined)

But if language is something to go by, they would have been proto-Afroasiatic speakers.

- > I don't get it. Why would Hannibal have to be Lebanese, when he was
- > Carthaginian/Tunesian?? Did the writer think about this?

- >The founders of Carthage are generally accepted to be Phoenician
- >migrants from the city of Tyre (sp) around 814BC. The region this
- >is generally attributed to is Lebanon. So this is why Hannibal as a
- >Lebanese is postulated. But he doesn't live until around 240BC.
- >
- >The question is, in near 600 years did the Punic population remain
- >completely Phoenician.

Right. Or that the population of Tyre then, was the same as the population of the Lebanon today.

- > > And he (Vin) mostly plays Italians. :-)
- >
- > Yeah. Vin Diesel played the large Italian soldier in Saving
- > Private Ryan, who ends up getting killed by the Nazi Sniper
- > after trying to rescue a young French girl.
- >
- > When I first saw him in that movie, my first thought was...
- > whoa...that guy sure looks black (in the bi-racial sense).
- >
- > It wasn't until a documentary on him (following the movie
- > Pitch Black) that I learned my suspicion was right, he's of
- > partial black heritage. I wonder how many Italians guessed
- > that too? :)

It makes you think, though. There is an Italian singer (he did a duet with Tina Turner) called Eros Ramazotti, who could very easily be mistaken for Vin Diesel. And another guy that was on commercials for CNN in Italy.

Alex

| 3108|2002-07-19 07:24:45|Mace Windu|New show rivals the treasures of King Tut|

New show rivals the treasures of King Tut

<http://www.csmonitor.com/2002/0717/p18s03-hfgn.html>

By Katherine Stephen

Perhaps no other culture generates as many megawatts of mystery as ancient Egypt.

This atmosphere of exotic intrigue was powerfully evoked in the renowned King Tutankhamen show of 1976, which introduced millions of Americans to Egyptian artifacts and lingered in the public memory as a defining cultural event.

Now, Americans may again glimpse the splendor of one of earth's first civilizations through a major exhibition of Egyptian antiquities, including huge stone sculptures, intricate necklaces, and decorated sarcophagi. It's the largest collection of objects ever loaned by Egypt to the United States.

While the King Tut show focused on the art that surrounded one pharaoh, "The Quest for Immortality: Treasures of Ancient Egypt," on view at The National Gallery in Washington, D.C., until Oct. 14, is thematically organized. It attempts to shed light on the Egyptian mystery.

Egyptian art had a profound purpose: The vast majority of it was created to aid the deceased in the afterlife.

The Egyptians placed pictures and messages in tombs, believing that what was depicted would become real in the next world. Artisans also provided ushebtis, or small human statues that would become real servants in the beyond.

Also on display is an elegant boat sculpture (shown below), which belonged in the tomb of Amenhotep II, who reigned from 1427 to 1400 BC. It's modeled on an actual boat the pharaoh would have used on the Nile. The replica was to ensure his transport to the next world.

But what is most visually striking in the exhibition is the sheer design impact of hieroglyphics, which adorn many of the objects displayed. For many Westerners, this is the essence of Egypt: writing born as picture, and the picture ? given its emotional potency in this exhibit ? as art.

"The Quest for Immortality" culminates in a life-size recreation of the burial chamber tomb of Pharaoh Thutmose III, who ruled from about 1504 to 1450 BC. Though the recreation's artificiality is controversial, such

reproductions may become the norm as crowds threaten the stability of the real Egyptian tombs.

The walls of the reproduced tomb depict the entire text of "The Amduat," the Egyptian "Book of the Dead," the original title of which was "The Book of the Going Forth by Day."

The elaborate cosmology pictured here, esoteric to modern eyes, encapsulates the exhibit's theme: The quest for immortality in ancient Egypt, as in many cultures, involves confronting fears and obstacles, which lead to a triumph of light and life.

| 3109|2002-07-19 08:10:52|Djehuti Sundaka|Africa's Indigenous Knowledge Systems is now accessible|

Africa's Indigenous Knowledge Systems is now accessible at:

<http://www.africahistory.net>

| 3110|2002-07-19 10:39:20|Djehuti Sundaka|Project under way to catalogue historical sites |

<http://www.uk.sis.gov.eg/online/html7/o180722b.htm>

July 18, 2002

Project under way to catalogue historical sites

The Antiquities Authority has completed the first stage of a national project to catalogue Egyptian antiquities.

In collaboration with the Finnish government, the authority intends to set up a database on archaeological sites.

Unfortunately, the project has run up against several difficulties. Many sites have not been accurately or exhaustively surveyed.

Nor is there any coordination between the authorities concerned to ensure that urban development is not hampered by archaeological investigation and vice-versa.

The demarcation of archaeological sites is often unclear, which makes the task of keeping encroachments at bay doubly difficult.

In spite of the pitfalls, officials are determined



to stave off urban expansion at the expense of archaeological sites.

Surveys in new urban areas in the New Valley and Sinai must be carried out in order to avoid damage to areas of archaeological interest.

"Accurate surveys, a database, and above all, fully trained staff are indispensable for the project's success," SCA Secretary-General Dr Zahi Hawas said.

Once the project is complete, the information it will provide will be an invaluable aid to planning for the ministries of housing, agriculture and tourism, and cultural institutes.

The database will contain information about each site, its history, legal status, terms, and the potential risk from hasty development and nearby residential, agricultural and industrial areas.

Project director, Azza el-Shawarbi said that teams from sixty countries are working on one hundred sites with the assistance of Egyptian institutes.

Environmental hazards such as high water tables, salinity, erosion, flooding, earthquakes and quarrying threaten the integrity of archaeological sites, especially those which are not yet registered, Ms el-Shawarbi said, adding out that the project has so far been implemented on 120 sites in Sharqia Governorate, Tel Al Hir in North Sinai and Marina on the north coast.

The project included training courses for employees at the Supreme Cultural Council to develop their language skills in French and English in addition to administrative programmes, she said.

Agreements had been made with various official bodies, which resulted in the collection of 1,100 charts, of which only three include information on archaeological sites in relation to other activities, she concluded.

| 3111|2002-07-19 11:14:49|Derrick, Alexander|Truth centric/afrocentric Children's Literature.| Greetings.

Does anyone on this list have kids besides me?

Can anyone suggest books that are:

- 1)Non-racist
  - 2) Truth centered
  - 3) Character building
- Is this too much to ask?

I'm trying to steer my daughter away from illustrations and texts that are steeped in King James Biblical(ill)logic(Hamite, Semite, Japhetite, virgin birth, pagan ideology,etc.).

Thanks in advance.

Alex Derrick

| 3112|2002-07-19 12:27:02|mansu\_musa|Re: Truth centric/afrocentric Children's Literature.|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Greetings.

>

> Does anyone on this list have kids besides me?

>

> Can anyone suggest books that are:

> 1) Non-racist

> 2) Truth centered

> 3) Character building

> Is this too much to ask?

>

> I'm trying to steer my daughter away from illustrations and texts

that are

> steeped in King James Biblical (ill)logic(Hamite, Semite,

Japhetite, virgin  
> birth, pagan ideology, etc.).  
>  
> Thanks in advance.  
> Alex Derrick

why don't you try anasi the spider stories,maybe soime african epics condensed in a children format like sundiata. ancient egyptain stories have some great children stotires including the cinderella story originates in anceint egypt. i would also recommend a book called hieroglyps for kids i think a contemporary of diop and obenga put'sa it out. there is also a nice book of folktales from ethiopia that read like aesop's fables,but i forgot the name of it. i will try to remeber it.

i would not recommend loading to many white bible images on your child,because it can give your child false images of history.

| 3113|2002-07-19 12:51:11|Derrick, Alexander|Re: Truth centric/afrocentric Children's Literature .|

[Heiroglyphics for Babies](#), by Ayie Kwei Armah is pretty good. It goes over the basic alphabet with connect the dot type drawings so kids can copy. This manual is rare. I got my copy from Armah at a book signing and he sold all the copies he had with him on the spot :(

Armah who is at least in his late 60s(elder) was stressing the importance for modern day blacks to learn the mdw-ntr. I now agree with him. Unfortunately I think most people still categorize the mdw-ntr with ancient Greek, and Sumerian in terms of practicality. Which is sad, because there is much wisdom to be gained from just learning the basic alphabet and generic determinatives. This is asecret of egyptology(in my opinion).

Peace and thanks  
Alex Derrick.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Friday, July 19, 2002 12:27 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Truth centric/afrocentric Children's Literature.

why don't you try anasi the spider stories,maybe  
soime african epics  
condensed in a children format like sundiata. ancient  
egyptain  
stories have some great children stotires including  
the cinderella  
story originates in anceint egypt. i would also  
recommend a book  
called hieroglyps for kids i think a contemporary of  
diop and obenga  
put'sa it out. there is also a nice book of folktales

from ethiopia  
that read like aesop's fables, but i forgot the name  
of it. i will try  
to remeber it.  
i would not recommend loading to many white bible  
images on your  
child, because it can give your child false images of  
history.

| 3114|2002-07-19 13:05:52|Kenneth King|Re: Truth centric/afrocentric Children's Literature.|  
Greetings Derrick,

I'm not sure exactly what type of literature you are  
looking for but Tony Browder's daughter has put out  
two good books. Also if you can obtain a copy of the  
catalogue from Africa World Press, there's several  
titles there you can choose from.

Nnamdi

--- "Derrick, Alexander"

<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:

> Greetings.

>

> Does anyone on this list have kids besides me?

>

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> 2) Truth centered

> 3) Character building

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> illustrations and texts that are

> steeped in King James Biblical (ill)logic(Hamite,

> Semite, Japhetite, virgin

> birth, pagan ideology, etc.).

>

> Thanks in advance.

> Alex Derrick

>

>

---

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| 3115|2002-07-19 13:08:36|Milos Bogdanovic|Very good site!|  
<http://www26.brinkster.com/archived/>

#### HUMAN RACES CALCULATOR:

<http://www26.brinkster.com/archived/calc/>

| 3116|2002-07-19 13:29:37|Mace Windu|Artist's Rendering of Armana Period|  
This is not a professional or academic site,  
but it does reflect an artist's conception  
of major figures of 18th dynasty Egypt gained  
from analyzing busts, artwork and even mummified  
craniums.

The artist in question is claims to be a graduate  
of Penn State with a BA in Classics and Ancient  
Mediterranean Studies, with a particular interest  
in Armana period Egypt.

<http://www.heptune.com/artgal.html>

DG

PS- While I don't see Denzel Washington as a good physical  
representation of Hannibal, I'd nominate him for the role of  
Amenhotep III. :)

| 3117|2002-07-19 13:33:22|Mace Windu|Re: Truth centric/afrocentric Children's Literatur|  
this article might be of some use:

Books | Children's Literature  
Contributed By: Lisa Clayton Robinson  
Africana.com

In 1919 African American intellectual W. E. B. Du Bois  
announced his plans to coedit a new magazine, The  
Brownies' Book, intended especially for black children.  
In his announcement, Du Bois outlined three main  
purposes for the new publication:

1. To make colored children realize that being colored  
is a normal, beautiful thing.
2. To make them familiar with the history and achievements  
of the Negro race.
3. To make them know that other colored children have

grown into beautiful, useful, and famous persons.

Du Bois understood that black children needed literature of their own that would offer these lessons that could not be found in mainstream children's literature. The Brownies' Book was rare for its time, but in the decades that followed more and more black authors—including some of the best-known writers of African American literature—wrote books that teach the same three messages to black children and young adult readers.

There had been a few earlier attempts at publishing books and magazines specifically for black children. In 1887 black writer Amelia Etta Johnson briefly edited the magazine *Joy*. Eight years later Paul Laurence Dunbar, the most famous black poet of his time, published *Little Brown Baby*, a volume of children's verse. Several other books followed, including Silas X. Floyd's *Floyd's Flowers, or Duty and Beauty for Colored Children* (1905) and the anthology *The Upward Path* (1920). But the success of the 1928 white-authored *Little Black Sambo* showed just how pervasive stereotypical racist images of blacks remained in mainstream children's literature and how much work was left for the black authors who hoped to counter those portrayals.

Langston Hughes and Arna Bontemps were the next well-known authors to write books expressly for black children. In 1932 they cowrote the novel *Popo and Fifina*, and Hughes published *The Dream Keepers*, a collection of poetry. Bontemps went on to write several more children's stories and publish the poetry anthology *Golden Slippers* (1941). Hughes and Bontemps also wrote nonfiction books for children documenting black achievements, and noted historian Carter G. Woodson wrote several history books for children.

By the 1940s several other prominent black authors were writing fiction and poetry for children and young adults. Jesse Jackson's novel *Call Me Charley* (1945) and Lorenz Graham's *South Town-North Town* series (1958-1976) dealt with racial problems, and the poetry collection *Bronzeville Boys and Girls* (1956), by Gwendolyn Brooks, featured black children living in urban settings. More white authors in the 1950s and 1960s also began writing books that portrayed African Americans more positively—and a few, such as Ezra Jack Keats, featured black characters almost exclusively. But the numbers of children's books by black or white authors

that included black characters remained very small until the Civil Rights Movement and the Black Power Movement, when a new group of authors appeared who were ready to communicate the message to their children that being black is beautiful.

In fiction, Walter Dean Myers, Louise Meriwether, June Jordan, and Rosa Guy were among the many authors who began writing young adult novels set against a contemporary urban background. A different approach was taken by several other celebrated writers of young-adult novels, such as Mildred Taylor, whose award-winning series that begins with *Roll of Thunder, Hear My Cry* (1976) is set in a 1930s rural Mississippi community; Julius Lester, who retold slave narratives and folktales in his novels; and Virginia Hamilton, who has used black folktales, 19th-century history, and futuristic science fiction throughout her imaginative career.

Nikki Giovanni, one of the most successful writers to emerge from the Black Arts Movement, has written several books of children's poetry. Other well-known contemporary children's poets include Eloise Greenfield and Lucille Clifton; and Tom Feelings, Jerry Pinkney, John Steptoe, and Ashley Bryan are among the successful black illustrators of contemporary children's books. In the 1980s, when mainstream publishers' interest in black children's books declined, independent African American publishers such as Black Butterfly Press, Just Us Books, and the Third World Press stepped in to bridge the gap. But in the 1990s, an increased interest in multiculturalism in American classrooms led to a renewed demand for these books?this time, to be read by children of all races. Novelist Alice Walker, poet Maya Angelou, and activist Rosa Parks have joined the ranks of African American children's book authors in the last decade.

In 1969 the Coretta Scott King Book Award was established to honor African American authors and illustrators for outstanding contributions to children's literature. This award offers long-overdue recognition to the black writers and artists who have worked for decades to ensure that African American children and young adults will find positive, realistic depictions of themselves, their families, and their histories in the books that they read.

| 3118|2002-07-19 14:11:39|Mace Windu|Re: Truth centric/afrocentric Children's Literature|  
I don't have any children, but I compiled this list for a friend of mine who was looking for African/black fiction/myth stories for his children (ages 4-8).

I can't say if any of them are "Afrocentric"  
(in a political sense).

You might want to browse them first. For  
introduction to African folklore, these books  
are probably good for \*any\* age, though  
they are intended generally for ages 4-12.  
I have a list for more mature readers if you'd like.

Kwian and the Lazy Sun: A San Myth by Melinda Lilly, Charles Reasoner

Marriage of the Rain Goddess: A South African Myth by Margaret Olivia  
Wolfson, Clifford Alexander Parms

Inkishu Myths and Legends of the Maasai by Kioi Wa Mbugua

Crocodile and Hen: A Bakongo Folktale by Joan M. Lexau, Doug Cushman

Bisi and the Golden Disc by Carol Olu Easmon, Easmon C. Olu

Tamba and the Chief : A Temne Tale by Melinda Lilly, Charles Reasoner

Kintu's Mistake by Rosalind Kerven, Matilda Harrison

Sundiata : An Epic of Old Mali by D.T. Naine, Djibril Tamsir Niane  
(older readers)

Sundiata: Lion King of Mali by David Wisniewski (children's book)

The Orphan Boy: A Maasai Story by Tololwa M. Mollel

The Hatseller and the Monkeys: A West African Folktale by Baba Wague  
Diakite, Babawague Diakite

Children of Wax : African Folk Tales by Alexander McCall Smith

The Orphan Girl and Other Stories: West African Folk Tales by Buchi  
Offodile

The Ox of the Wonderful Horns : And Other African Folktales by Ashley  
Bryan

In the Rainfield : Who Is the Greatest? by Isaac Olaleye, Ann Grifalconi

The Sun, the Wind, and Tashira: A Hottentot Tale from Africa by



Elizabeth Claire, Elise Mills

The Coming of Night : A Yoruba Tale from West Africa by James Riordan,  
Jenny Stow

The Princess Who Lost Her Hair : An Akamba Legend by Tololwa M. Mollel,  
Charles Reasoner

The Adventures of Torti : Tales from West Africa by Okechukwu K. Ugorji

and of course you may want to look at the film: <http://www.kirikou.net/>

there are also the children's book by Anthony Browder's daughter:

<http://www.sarafina.nl/MFTAAOMM.html>

this link has a great deal of African children's stories. Some I  
recognize, others I do not. But it seems a great source:

<http://www.cpinternet.com/~rwilli/FicBook.htm>

Hope this is all useful.

DG

| 3119|2002-07-19 14:17:18|cristofori whitakara|Re: Truth centric/afrocentric Children's  
Literature.|

naimakhbar.com is a good website alex

**Kenneth King** wrote:

```
Greetings Derrick,  
I'm not sure exactly what type of literature you are  
looking for but Tony Browder's daughter has put out  
two good books. Also if you can obtain a copy of the  
catalogue from Africa World Press, there's several  
titles there you can choose from.
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Nnamdi
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--- "Derrick, Alexander"  
wrote:
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```
> Greetings.  
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> Does anyone on this list have kids besides me?  
>  
> Can anyone suggest books that are:  
> 1) Non-racist
```

> 2) Truth centered  
> 3) Character building  
> Is this too much to ask?  
>  
> I'm trying to steer my daughter away from  
> illustrations and texts that are  
> steeped in King James Biblical (ill)logic(Hamite,  
> Semite, Japhetite, virgin  
> birth, pagan ideology, etc.).  
>  
> Thanks in advance.  
> Alex Derrick  
>  
>

---

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| 3120|2002-07-19 15:07:29|Alex van Deelen|Artist's Rendering of Armana Period|

From: Mace Windu

Date: Fri Jul 19, 2002 10:28 pm

Subject: Artist's Rendering of Armana Period

> PS- While I don't see Denzel Washington as a good physical  
> representation of Hannibal, I'd nominate him for the role of  
> Amenhotep III. :)

That too, but I think that he could easily play Hannibal.  
The truth is that no one can say what race Hannibal was,  
they can't say he wasn't Black either.

Alex

| 3121|2002-07-19 15:48:09|Alex van Deelen|Re: Truth centric/afrocentric Children's Literature|

From: "Derrick, Alexander"  
Date: Fri Jul 19, 2002 8:14 pm  
Subject: Truth centric/afrocentric Children's Literature.

Alex D.,

>Greetings.

>

>Does anyone on this list have kids besides me?

>

>Can anyone suggest books that are:

>1) Non-racist

Goes without saying, but tricky. Someone suggested Maya Angelou, Toni Morrison, but I'm always concerned as to how much these feminist types have internalized racism (and "Niggeritude", etc.) to the extent that you don't even need White people anymore to spread the message. Same thing with negative folks like Wole Soyinka, etc.

> 2) Truth centered

> 3) Character building

> Is this too much to ask?

No it isn't. :-) What is needed is material that is both challenging and educational. I particularly like the book by Molefe Kete Ashante "The Egyptian Philosophers". I think that that's perfect children's literature, but then I'm probably thinking of myself when I was a child. :-)

Seriously though, when it comes to children's education, I think it is more important to learn how to learn, than what they learn, especially at a very young age (leaving racist stuff aside for the moment). Learning skills (memorization, visualization, intuition, independent tasks) are so important because they are generally applicable throughout life. And I also don't believe that reading skills stop at the ability to read and write, but to read different kinds of material differently (visually reading novels, scanning encyclopedias and general text books, memorizing text). Like all skills, I don't think they come naturally, but that they have repeated and repeated often.

But that's just my personal pet peeve.

> I'm trying to steer my daughter away from illustrations and texts that are steeped in King James

> Biblical (ill)logic(Hamite, Semite, Japhetite, virgin birth, pagan  
ideology, etc.).  
>  
> Thanks in advance.  
> Alex Derrick

Check out the titles from Red Sea Press and Africa World Press  
<http://www.africanworld.com/>

Their children's books are at  
<http://store.yahoo.com/africanworld/chilandbryou.html>

Their history books are at:  
<http://store.yahoo.com/africanworld/history.html>

Alex  
| 3122|2002-07-19 15:48:12|Mace Windu|Re: Artist's Rendering of Armana Period|  
I suppose I am going with what I think is more  
probable. No one knows exactly what Hannibal  
looked like, but its not a complete fog of incoherence.  
We can come to reasonable conclusions by weighing  
evidence, though those conclusions may certainly  
differ (as seen here).

Vin Diesel is also black--in the all encompassing  
meaning of the term. And if there is anyone who  
represents "no racial continuity" as Gsell noted of  
upper class Carthaginian tombs, Vin Diesel is  
(IMHO) the best choice.

As an aside, I also didn't think a Samoan-African-  
American (who looks more Samoan than anything  
else) was the best choice for a pre-dynastic Egyptian  
Scorpion King. And I didn't buy Eddie Murphy as  
Ramses II either---though model Iman made an excellent  
(though temporally displaced) Nefertiti. :)

DG

-----

> That too, but I think that he could easily play Hannibal.  
> The truth is that no one can say what race Hannibal was,  
> they can't say he wasn't Black either.

>

> Alex

| 3123|2002-07-19 16:01:58|Derrick, Alexander|Re: Creator or Ancestor? & Ancestral lands.|

Attachments :

I put a paper online discussing indirect pan-african stimuli and features of pharonic KMT occurring before and after the dynastic period of KMT.

If you accept the following scholarship, then we can eliminate much eastern (indo-european) origin and influences. And we have to attribute some southern influence on the iconography and the culture that it presents.

There might be texts that directly call out a southern origin. I haven't come across them yet, or perhaps they have not been unearthed. But it seems more than likely that popular migration brought culture and technology to KMT and pharonic KMT did not evolve separately from Africa. As some would like to believe. Zahi Hawaaaahhem. :-o

Alex Derrick

-----Original Message-----

**From:** neseret [mailto:egylist@griffis-consulting.com]

**Sent:** Tuesday, July 16, 2002 11:41 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

I have asked for this before, but where is the exact statement in which the ancient Egyptians state they "...came from the south and they remembered and recognized this fact"?

I don't seem to recall any ancient text saying this (and BTW, it is NOT in pHunefer).

<http://highculture.8m.com/ADAS1.htm>

### **Animal Deities and Symbols in Africa (1996)**

*Chapurkha M. Kusimba*

*Curator, Department of Anthropology*

*Field Museum of Natural History*

*Frank J. Yurco*

*Research Associate*

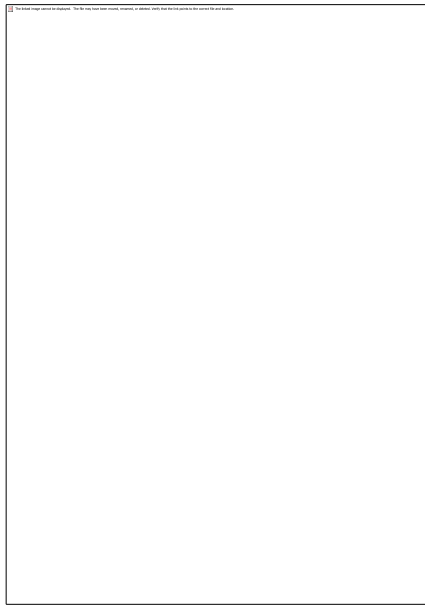
*Field Museum of Natural History*

---

Interaction between humankind and animals in Africa has profoundly affected Africa's cultural and ecological landscape. This interaction has been captured in the archaeological record, in ancient rock art, in more recent wood carving, and in oral traditions. Chroniclers, storytellers, and artists have passed on knowledge and ethnic experiences in the form of proverbs, legends, epics, and myths.

Many mythological and popular stories in African prominently feature animals (e.g. Beier 1966;

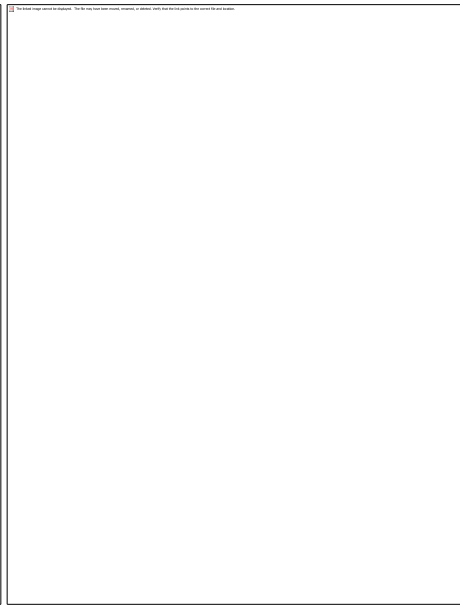
Bleek and Lloyd 1911; Hambly 1949). Some were hunted for food, clothing, and shelter. Some were respected for the might, wit, and cunning. The belief that spirituality is deeply rooted in most aspects of African life may explain why man animals or composite animals forms were adopted as totems and as deities of particular groups and societies (Mbiti 1970; Hornung 1983). For example, the ancient Egyptians revered Sobek, the crocodile deity, and Sekhmet, the lioness, and some of the snake deities such as Edjo, the cobra, for their dangerous qualities. Seth, whom the Egyptians considered a trickster (Evans-Pritchard 1967; Hambly 1949; Te Velde 1977), was manifested as a hippopotamus, pig, or donkey. As a trickster, Seth was very much in African mold. Characteristic of frogs, lizards and insects were used to express aspects of deities. Composite animals forms in Egypt included Taweret, part female hippopotamus, part crocodile, and part lioness, and Bes, the bandy legged household deity, benign, but with a leonine face. Composite animal forms sometimes constitute the imagery of sub-Saharan masks. Other ancient Egyptians deities, like Hathor and Isis, both having cow aspects, were beneficent (Goedicke 1970). That both Egyptians and Kushites worshipped rams as deities, especially Amon of Karnak, underscores the cultural interaction between Egypt and the Nubian cultures of Kush (Kendall 1982). Rams have also had a spiritual significance among the Yoruba, Edo, and other West African peoples. Moreover, most of the animals of special importance in ancient Egypt have ritual and social significance in sub-Saharan Africa.



**Edo People**  
**Benin Kingdom**  
 Nigeria (Western Africa)

**Leopard head vessel lid**  
 brass; h 7 3/4 in.  
 15th-16th centuries

Indianapolis Museum of Art  
 Alliance Income Fund



**Karakwe People**  
 Tanzania (Eastern Africa)

**Cattle figure**  
 iron; h 16 1/8 in.  
 19th-20th centuries

Anonymous

Thus, Egyptian religious culture depicted in engravings and in art and sculpture points to the common African substratum of Egypt's culture (Frankfort 1948). What have been interpreted as masked priests portraying animals deities in Egyptian ceremonies depicted in murals are reminiscent of common African rituals. The proliferation of animal representation in rock art in Africa probably illustrates the practical, emotional, and spiritual ties between Africans and animals. For example, depictions of people wearing animals masks and animals with discs, aureoles, and rods on their heads, often found together in southern Oran and Oued Djerat in Algeria, suggest people praying in front of animals (Ki-Zerbo 1981:670).

A myth of the San of Southern Africa, which tells of the sun growing tired of being carried on a zebra's back and taking refuge between the horns of a bull (Bleek and Lloyd 1911), is very similar to depictions showing an oxen bedecked with the solar disc in Egypt, southern Oran, and the Sahara. The origins of the cow-goddess Hathor may be rooted in a pan-Africanist myth (Ki-Zerbo 1981:669). KiZerbo makes a strong case for the cultural unity of Africa based on his analysis of prehistoric art:

*Art of the Egyptian Nile flourished much later than that of Saharan and Sudan Africa. The Sahara representations of oxen with discs between their horns is much earlier than those of the cow-goddess Hathor. The hawk delicately carved on the sandstone plaque of Hammada el Guir is much earlier than the ram of Amon [known from the 12th Dynasty onwards]. When Andre Malraux looked at the animal heads at Oued Djera, he considered them to be "forerunners of the Egyptian animal deities." The same no doubt holds for the bird-headed goddess at Jabbaran. Semi-naturalism only appears in Egypt in the Gerzean period and is derived from Saharan ox period carvings ... Egypt had a tremendous influence on the interior of Africa ... but what is even more certain is that the prehistoric civilizations of the Sahara is earlier in time ... It was only from the so-called "historic" period onwards that Egyptian civilization achieved that splendor as a result of which everything is now attributed. But where art and technology is concerned, the focal points were originally in the modern republic of the Sudan, in East Africa, and the Near East. Moreover, the prehistoric Sudan owed much more to southeastern influence than to those from the Near East (1981:676).*

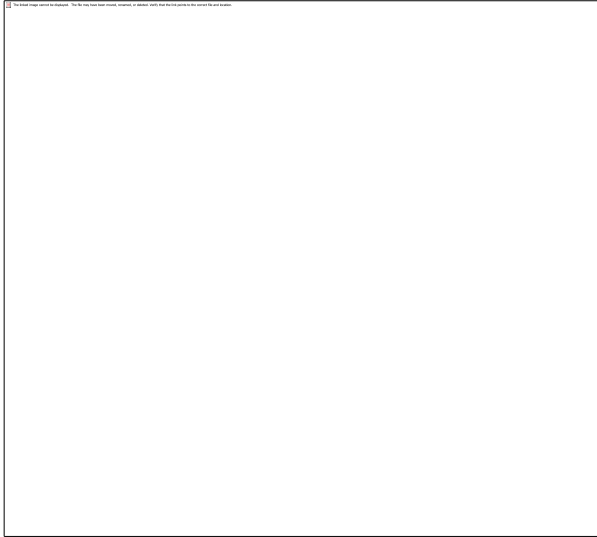
<p><b>unidentified people</b> Tassili Plateau Algeria (Northern Africa)</p> <p><b>Pastoral scene of cattle with deformed horns</b> rock art Neolithic Period 7000-2000 BCE</p> <p>Drawing from Jean-Dominique Lajoux, <i>The Rock Paintings of Tassili</i>, 1963, p.108</p>	<p><b>Ancient KMT people</b> Saqara KMT (Northeastern Africa)</p> <p><b>Cattle with deformed horns</b> tomb relief Old Kingdom, 5th Dynasty 2535-2410 BCE</p> <p>Drawing from C. G. Seligman, <i>Pagan Tribes of the Nilotic Sudan</i>, 1935, fig. 8</p>	<p><b>Dinka or Nuer people</b> Sudan (Northeastern Africa)</p> <p><b>Cattle with deformed horns</b> 20th Century</p> <p>Drawing from Henri Frankfort, <i>Kingship and The Gods</i>, 1948, fig. 38b</p>

Thus, the ancient Egyptian belief that divinity can be manifested in any form has strong pan-Africanist roots. Among cattle-owning societies in Africa, cattle are symbols of wealth and serve to define as well as distinguish status. Old Kingdom tombs depict cattle as large parts of a noble's holdings. Cattle provided the means for forging new relations of cooperation and interdependence. Cattle were valued for milk and cheese, but were occasionally slaughtered for religious offerings (Bedlam 1960; Bloch 1971; Rigby 1969). In common with other African pastoralists, the Egyptians practiced horn deformation on special cattle. Egyptians worshipped cattle as beneficent deities. Deities with bovine aspects echoed the importance of cattle in Egyptian society. Apis, the bull deity of Memphis, was a national deity. A bull with special markings and color was sought and, once located, was enshrined at Memphis with great honor. When the Apis died, he was embalmed with solemn ceremony and buried in the vast catacombs at Saqqara, called the Serapeum. It should be noted that some ox masks of the Bidjogo peoples of West Africa and Apis bulls have a triangular forehead design. Besides Hathor and Isis, Neith and a lesser-known deity, Bat, occasionally were depicted in bovine form. Cow deities provided milk and nourishment for the pharaoh.

Egyptian myths and stories feature cattle. In the *Story of the Two Brothers* (Lichtheim 1976:203-210), a pair of brothers are grazing animals, and one brother takes on the appearance of a bull. Cattle formed an important part of the booty in Egyptian and other African military raids on neighboring peoples. The Maasai, for example, believe that God gave them all the cattle in the world. They thus feel that they have strong kinship ties with cattle (Rigby 1992). This culture is well myth of many African societies, in the archaeological record, and in modern African



religious and cultural practices. Animal deities and animals, then and now, continue to play a central role in everyday spiritual, cultural, and economic life of African people.



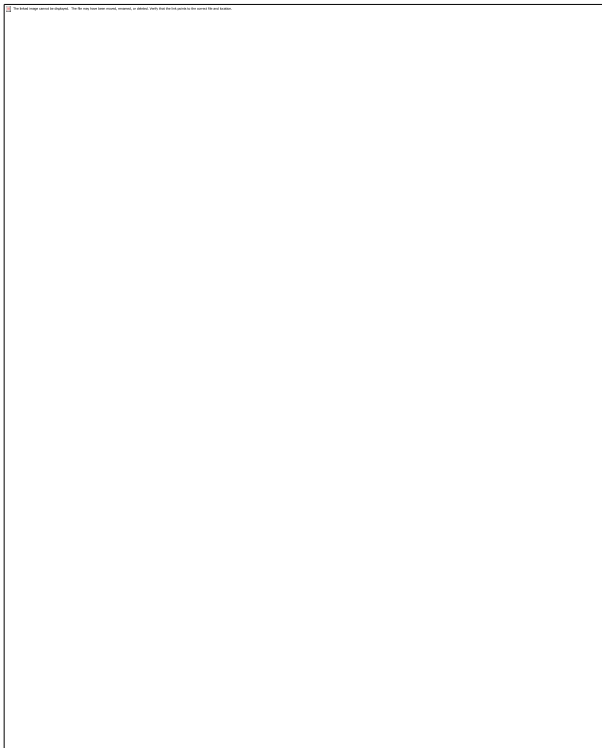
**Bidjogo people**

Guinea-Bissau (Western Africa)

**ox mask**

wood, horn, pigment, glass, iron, h 18 in.  
19th-20th centuries

Indianapolis Museum of Art  
Gift of Mr. & Mrs. Harrison Eiteljorg  
1988.375



**Ancient KMT people**

Saqqara  
KMT (Northeastern Africa)

**Apis bull figure**

bronze; h 4 7/8 in.  
Late Period, 26th Dynasty  
Ptolemaic (Greek) Period  
663-30 BCE

Walters Art Gallery,  
Baltimore Maryland  
54.538

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Te Velde, Hermann, 1977. *Seth, God of Confusion*. Leiden: E.J. Brill.

| 3124|2002-07-19 19:16:25|Mace Windu|Re: Creator or Ancestor? & Ancestral lands.  
Now that I've taken a break from talking  
about Carthage and Hannibal...

Derrick, Alexander said:

> I have a few questions regarding African and kmtj philosophy, which  
> relate to the voyage to Punt.

I'll stick to the religious questions as the Punt portion (Egypt's  
southern point of origin) has been discussed by others.

>

> 1) Do the texts of Egypt portrait God as creator or ancestor or both?

In the Heliopolis creation story (2300BC), Ra as Khepra is: "the one who created all that came into being." He spits out his own children (Shu, Tefnut, etc.). However after he creates these divine beings, he goes on to say such things as: "the tears of my eyes gave birth to men and women." He later comes into existence as plants, animals, etc. His divine children Shu, Tefnut, Geb and Nut give birth to gods like Aset, Set, Asar, etc. whose offspring are said to give birth and increase the world's numbers.

Khnum was later given the role of creating humans at the least, shaped on a potter's wheel from clay. In fact it was said that Khnum fashioned the body of every child born. Khnum was also given the title of being the creator of the gods. Khnum claimed to be self-created and was hailed as the maker of heaven, earth the underworld and water. Khnum was represented as a man with the head of a ram with horizontal wavy horns or as a ram standing on its hind legs.

Interestingly his chief place of worship was Elephantine, seen often as the gateway to Nubia. His association with the ram, as Amun, reminds me of the ram headed Amani from Nubia (who may have been Amun's precursor). However I have nothing to link the two.

I think a more direct example of ancestor/gods are deities like Asar and Aset who are seen as gods but also an ancestral king and queen responsible for establishing society, laws, etc.

This is similar to the San who see Cagn and Coti as the first god/goddess and rulers. Among the Khoi Tsui/goab is the first chief who all Khoikhoib claim origin from. This idea of "god-kings" is demonstrated in Egypt's rulers of course. And this is common in many parts of Africa where kings are divine and remembered ancestrally. In Egypt there were the Souls of Nekhen (Hierakonpolis) and the Souls of Pe, who are seen as deceased

kings from the predynastic era. The divine chiefs who dwell in Amenta are another example. This is similar to the orisas of the Yoruba, many of whom are spirit-gods and ancestral kings at once.

(note: Cagn of the San, Tsui//goab of the Khoi and Asar of Egypt are not only ancestral kings, but are killed by rivals and brought back to life.)

see:

Bell, Lany. "Ancestor Worship and Divine Kingship in the Ancient Nile Valley," *Egypt in Africa* (1996).

Frankfort, Henri. *Kingship of the Gods* (1978).  
(posits that an African substratum existed that gave rise to divine kingship similarities in Egypt and other parts of Africa).

Hoffman, Michael. "Nubia: George Andrew Reisner and the Land of Kush," *Egypt Before the Pharaohs* (1983/1993).  
(Hoffman examines and disagrees with Frankfort's idea of an African divine kingship substratum, and instead allows for its diffusion into the rest of Africa by way of Egypt. I disagree with this analysis but nevertheless it aligns Egyptian practices---religious and royal---with other parts of Africa)

Schafer, Byron, ed. *Religion in Ancient Egypt: Gods, Myths and Personal Practice* (1991).

> 2) Is the world thought to be created directly by 'hands' of God?

In the Heliopolis narrative Ra states:

"After my coming into existence, all other things were created through my mouth. Nothing existed in heaven or in earth, no plants, no creeping things, and no places before I created them out of Nu, the primeval water."

In the Memphite theology (copied by Shabaka but dated to 2100BC), it is Ptah who is given the act of creating the world:

"Ptah taught that aspects of himself are manifested in all nature, in the mouth of all gods, and in every human, and in animals plants and all over living things."

- > 3) Is the world thought to be procreated through
- > successive intermingling of lower forces/powers/ntcr
- > that ultimately produce life?(Implying that God is in
- > essence an ancestor.)

In the Heliopolis narrative Ra states of himself:

"Even I myself used my clenched hand in an intercourse with my shadow, I poured semen into my own mouth and brought forth Shu."

It is not the most "traditional" creation process, but there is the idea of bringing forth life using life producing qualities.

- > 4) Who symbolically birthed Isis and Osiris?
- > God directly(Adam and Eve scenario) or other
- > deities(ancestral scenario)?

Nut and Geb give birth to Asar who is already crowned. The fourth day saw the birth of Aset. Yet before Asar and Aset achieve the status of royalty, it is Ra-Atum (creator of all in the On/Heliopolis narrative) who brings about humans from his tears, founds Egypt and then becomes the first king. He rules for centuries until humans plot against him (the children of his tears as he refers to them) and he sends his lioness daughter Sekhmet (the Eye of Ra) to avenge him.

Translations of the Memphite and Heliopolis accounts can be found in numerous texts, so there's no need to list them.

For more on Cagn, Tsui//goab and other African ancestral kings see:

Scheub, Harold. The Mythmaker as Storyteller: A Dictionary of African Mythology (2000).

Sproul, Barbara C. Pimral Myths (1979).

You may also want to see the following and compare them with Egyptian/Nubian religious philosophy:

Barber, Karin. "How Man Makes God in West Africa: Yoruba Attitudes Towards the Orisa," Perspectives on Africa (1997).

Hountondji, Paulin J. "African Philosophy, Myth and Reality," POA.

Kopytoff, Igor. "Ancestors as Elders in Africa," POA.

DG

| 3125|2002-07-20 06:35:58|Emeagwali, Gloria (History)|Re: Weird Fossilized Flying Reptile 'A Vision of Hell'|

So Herodotus was also right about this one. He talked about a flying reptile of Egypt. His description certainly fits this.

This information strengthens his overall credibility.

(Note his several references to the Black identity of the Pharaonic Egyptians in his Histories Book 2.)

Gloria Emeagwali

-----Original Message-----

From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]

Sent: Thursday, July 18, 2002 11:53 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Weird Fossilized Flying Reptile 'A Vision of Hell'

Main reason I posted this, was just so some could take a look at the scientific name: *Thalassodromeus sethi*

So far we got a *Basilosaurus isis* and alot of *aegyptica* in the taxonomic record. But most of those were found in Egypt proper.

If you're also interested in paleontology ...enjoy. :)

DG

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Weird Fossilized Flying Reptile 'A Vision of Hell'

Thu Jul 18

By Will Dunham

WASHINGTON (Reuters) - Scientists have found the remains of one of the weirdest creatures ever discovered -- a big flying reptile that lived during the time of the dinosaurs that snapped up fish with a

scissors-like beak as it skimmed over the water and had a head crowned by a huge, bony crest.

Brazilian scientists Alexander Kellner and Diogenes de Almeida Campos on Thursday described a previously unknown type of pterosaur (pronounced TER-oh-sawr), winged reptiles that were cousins of the dinosaurs.

The find is important both for the oddity of its cranial crest and for the insight that the animal offers into how pterosaurs hunted for food, the researchers said. They named it *Thalassodromeus sethi* (pronounced thal-ahs-oh-DROH-mee-us SETH-ee), meaning "sea runner" and "Seth," for the ancient Egyptian god of evil and chaos.

Kellner said *Thalassodromeus*, which lived 110 million years ago, had a head that measured 4-1/2 feet long due to the size of its crest, a wingspan of nearly 15 feet and a body length of about 6 feet.

"If you didn't have the fossils, you wouldn't believe that such an animal would have ever lived," Kellner said in a telephone interview from Rio de Janeiro.

"Can you imagine such an animal just cruising over the water and skimming over the surface in your direction? It must have been, really, a vision of hell," added Kellner, of the National Museum in Rio.

Searching for food, *Thalassodromeus* probably glided low over the water in a brackish inland lagoon, its lower jaw skimming the surface of the water, ready to nab any tasty fish or crustaceans it encountered, said Kellner, whose findings were published in the journal *Science*.

Similarities between this pterosaur's flattened jaws, which end in a scissors-like beak, and the beak of a type of living bird called *Rynchops* prompted the belief that *Thalassodromeus*, like these so-called skimmer birds, skimmed over the water's surface, with the lower jaw slightly submerged, Kellner said.

"The new pterosaur from Brazil gives us important information about the feeding strategy of pterosaurs," Fabio Dalla Vecchia, a pterosaur expert at the Paleontological Museum of Monfalcone, Italy, told Reuters.

## A REMARKABLE FAMILY CREST

The most eye-popping characteristic of *Thalassodromeus* is its large, thin, cranial crest that looks with its V-shaped end like a giant spearhead or knife blade. The bony crest makes up about three-quarters of the animal's head. Proportionately, it is the largest such crest of

any known extinct or living vertebrate, with the exception of one other type of pterosaur.

"This is pretty close to the far end of weird," said Christopher Bennett, a pterosaur expert at the University of Bridgeport in Connecticut who has seen the new specimen. "But pterosaurs are really weird animals."

The crest is covered by a network of grooves that Kellner said represented an extensive system of blood vessels that the pterosaur may have employed to regulate its body temperature -- in this case, cooling off.

Bennett called this "a reasonable conclusion," but said there is "an awful lot of evidence to suggest that crests were used for sexual display" in other pterosaurs.

Pterosaurs were not dinosaurs, although both were highly successful types of reptiles. Both appeared about 225 million years ago during the Triassic Period and flourished until 65 million years ago, when an asteroid or other big extraterrestrial object slammed into Earth. Some fossils suggest that pterosaurs had a fur-like body covering.

Pterosaurs were the Earth's first flying vertebrates, appearing many millions of years before birds or bats.

Thalassodromeus lived in the middle of the Cretaceous period -- the final chapter of the age of dinosaurs.

Little is known about pterosaurs because their lightly built bones do not lend themselves to fossilization. Kellner describes Thalassodromeus in the journal Science based on a well-preserved skull found in 1983 at the fossil-rich Santana Formation in northeastern Brazil. He said bones from other parts of the body have been found there, allowing him to determine the animal's wingspan and body size.

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| 3126|2002-07-20 07:06:25|a.manansala@attbi.com|Fwd: Italy to give back axum obelisk to Ethiopia |  
Italy to give back axum obelisk to Ethiopia

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Story Filed: Friday, July 19, 2002 1:39 PM EST

ROME, Jul 19, 2002 (Xinhua via COMTEX) --

The Italian government said Friday it had ordered the return to Ethiopia of an ancient obelisk plundered by the troops of Italian Fascist dictator Benito Mussolini.

A statement from the Italian cabinet said that after a report from Italian Premier and Interim Foreign Minister Silvio Berlusconi, the cabinet "decided to begin procedures for the return of the Axum Obelisk to Ethiopia."

A month ago, Ethiopia stepped up its campaign to get its ancient monument back, issuing a worldwide appeal.

The Ethiopian Information Ministry issued a statement asking "all states, governments and people in the world to place unrelenting pressure on the Italian government to honour the bilateral and international accords that it has signed and give back the Axum Obelisk."

The statement said Ethiopia would be launching an international campaign to drum up the support of agencies such as the Organization of African Unity and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The 24-metre obelisk, which currently stands in front of the Rome headquarters of the United Nations' Food and Agricultural

Organization (FAO), was hit by lightning during a fierce storm on the night of May 27.

The bolt struck just before midnight, knocking big chunks out of the top of the monument and sending blocks of granite crashing to the ground.

The fragments have been recovered and Italian restorers say the obelisk, which is believed to be more than 2,000 years old, can be restored.

In mid June, at a FAO food summit in Rome, Ethiopian Prime

Minister Meles Zenawi blasted Italy for "giving Ethiopia the run-around for 55 years."

The contested obelisk was seized by Mussolini's troops in 1937

and hauled back to Rome after reportedly being sliced into five parts to facilitate its transport.

Italy promised to give the obelisk back in 1947 as part of a

peace treaty with Ethiopia. Further reassurances were made in 1956

with the signing of another bilateral accord.

In 1997, the formal pledge to return the 200-tonne monument

was repeated and last year, Italian Culture Minister Giuliano

Urbani confirmed Italy's intention to hand it back.

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| 3127|2002-07-20 07:15:29|Djehuti Sundaka|Italy to give back Axum obelisk to Ethiopia|  
<http://library.northernlight.com/FD20020719880000047.html?cb=0&dx=1006&sc=0#doc>

Italy to give back axum obelisk to Ethiopia

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The statement said Ethiopia would be launching an international campaign to drum up the support of agencies such as the Organization of African Unity and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

The 24-metre obelisk, which currently stands in front of the Rome headquarters of the United Nations' Food and Agricultural Organization (FAO), was hit by lightning during a fierce storm on the night of May 27.

The bolt struck just before midnight, knocking big chunks out of the top of the monument and sending blocks of granite crashing to the ground.

The fragments have been recovered and Italian restorers say the obelisk, which is believed to be more than 2,000 years old, can be restored.

In mid June, at a FAO food summit in Rome, Ethiopian Prime Minister Meles Zenawi blasted Italy for "giving Ethiopia the run-around for 55 years."

The contested obelisk was seized by Mussolini's troops in 1937 and hauled back to Rome after reportedly being sliced into five parts to facilitate its transport.

Italy promised to give the obelisk back in 1947 as part of a peace treaty with Ethiopia. Further reassurances were made in 1956 with the signing of another bilateral accord.

In 1997, the formal pledge to return the 200-tonne monument was repeated and last year, Italian Culture Minister Giuliano

Urbani confirmed Italy's intention to hand it back.

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| 3128|2002-07-20 07:17:49|Djehuti Sundaka|Ancient Potters of Buganda's Royalty|  
<http://library.northernlight.com/FD20020719420000069.html?cb=0&dx=1006&sc=0#doc>

Ancient Potters of Buganda's Royalty

Story Filed: Friday, July 19, 2002 12:04 PM EST

Jul 19, 2002 (New Vision/All Africa Global Media via COMTEX) -- When Kabaka Kimera assigned his friend, Banda, to become his potter 400 years ago, he created a special niche for Buganda's royal pot moulders, the Abajoona.

Since then, Buganda's succeeding kings have recognised Banda's descendants as the legitimate royal moulders of ceremonial and domestic pots.

One hot afternoon I find myself in Kajjansi township, riding to Nakigalala, the land of the Abajoona.

Through Kajjansi's shanty buildings, muffled in unsightly layers of dust, the motorist wades through a dusty rugged road whose twists, turns and uphill slopes assault my balance.

The afternoon is a rush hour in this part of the country, just like any other township. Bare-chested marauders and the business-oriented residents busily stagger and toil in gaits that make them one item enduring the biting heat of the sun.

The motorcycle weaves a playful column of dust as we pass through shops flanked on either side of the dusty murram road.

We are shrouded in clouds of dust as cars occasionally ply along the dusty road. Such are the conditions that make it feel like hell to see a car coming our way.

My destination, as I came to realise, is a sparsely populated village set in a swampy valley within Kajjansi tea estates, about five kilometres from Kajjansi town. Not many residents are aware of it's cultural significance or can accurately direct visitors to the place. But I was not out of luck.

From the unbearable dust of Kajjansi to the dazzling green silhouette of the tea estate, Nakigalala welcomes me with a mother's gentleness.

The sweet twittering of wetland birds from bushes and shrubs enlivens the swampy valley. A small family stares from their mud house whose walls have a puzzling labyrinth of cracks. By God's grace, it will still be up by the end of the day.

"May I speak to Dominic Kato?" I ask a curious young man, caked with mud.

Through the shrubs and bushes, we make past mounds of raw mud extracted from huge ditches. The ditches are overflowing with milk-like clay water. With great abandonment, three muscular men occupying different ditches, dig and shove purposefully.

Kato comes out of the bushes. I can not precisely make out his age, but his face is wizened by years of moulding experience.

"(Kabaka) Kimera offered this land to Banda, in appreciation for having moulded the Kyogero (special pot) in which he had been bathed as a baby. After he was inaugurated as Buganda's King, Kimera requested Banda to become his official moulder," Kato says, explaining their moulding genesis.

Banda was assigned the responsibility to mould for all the kings of Buganda from Kimera's reign. When he died, his descendants carried on the tradition.

"All of Banda's descendants in Nakigalala are royal pot moulders," says Kato. "My dad also moulded royal pots. After he had died in 1946, I followed in his footsteps at the age of 14."

From Kalema's era, each succeeding King of Buganda recognised this special lineage and their significant role in the kingdom.

"We moulded all the pots that were used during the recent Buganda royal festivals, including the coronation of the incumbent Kabaka, Mutebi, at Buddo, his marriage to the Nnabagereka, Nagginda, and after the birth of Princess Katrina," his says, the tone of his voice overflowing with pride.

"Not anyone is allowed to mould for the royalty. One must have the kigwa," he says. Kigwa is a shrine where spirits dwell.

"It is the Kigwa that bestows upon us the cultural right and spiritual potency to mould for the royalty and perform royal rituals," he explains.

Moulding the royal pots involves keen observation of traditional procedures and stages. Each stage has its head but all answer to a superior.

Kato says he supervises the excavation of clay while Banda Henry, his superior, is responsible for actual moulding.

The pots are moulded outside the Kiggala, a small traditional hut, in which finished pots are kept.  
"If one slept with his wife the previous night, he is not allowed to participate in the moulding," Kato says.

"We spread sheep's skin outside the Kiggala, where we mix herbs and three different types of clay.  
The herbs make the pots stronger and durable."

Each pot is moulded from the base of a broken pot. The traditional inputs applied give the pots shape, smooth curves, appeal and strength.

"In about three days, we can make up to 40 pots of 10 different kinds. Each serving distinct traditional functions such as water storage, ritual bath, cooking etc,"

he says. "We sun dry the pots  
for one month before baking for one and a half hours."

Through a narrow and bushy path, we ascend together with Kato to the  
Kiggalala, which he says  
protects the village from any evil.

As if to simulate its fortitude, the Kiggalala is set on a lofty hill  
overlooking the village and tea estate.  
To reflect its importance, the village was named after it.

"The entire moulding ritual is done with the help and guidance of  
traditional spirits which dwell in the  
Kigwa," he discloses.

"What kind of spirits and herbs?" I ask him.

He looks squarely at me, flashes his tawny eyes in a glare as if saying  
my asking is a sacrilege.

"Uh, uh, I am not at liberty to disclose," he scowls. "we can only teach  
our children who have to  
carry on the custom even after we have died."

It then comes back to me that this is classified information,  
traditionally sealed within Banda's  
descendants who feel obliged to pass on the legacy from one generation  
to another.

by Raphael Okello

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Media(AllAfrica.com)

KEYWORD: Uganda

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| 3129|2002-07-20 09:58:00|Mace Windu|Re: Weird Fossilized Flying Reptile 'A Vision of Hell'  
A point of clarification as I think the title  
of this peice in conjunction with the forum  
topic might be misleading at first glance.

The find was made in Brazil, not Egypt.

They gave it the "sethi" portion of its  
taxonomic name because of what they

thought was its "hellish" and "evil" look.

Of course this is a one sided view of Seth, but its the one that most people are familiar with. That was the main reason I forwarded the post to the forum, hoping to generate some talk about perceptions of Seth (changing and varying) in pharaonic Egypt.

Now Basilosaurus isis (the 'whale with legs') was found in the Fayum deposits of Egypt, indicating it lived sometime in the Eocene epoch (54 to 38 mya).

Thalassodromeus sethi itself lived somewhere in the middle of the Cretaceous (145 to 65 mya), of course long removed from any humans. Sorry for any confusion this off-topic post may have caused.

But as an aside, I've often wondered if certain fantastic tales of large flying reptiles (dragons, etc.) owe something to ancient/pre-historic peoples coming along fossilized remains of creatures millions of years removed from themselves.

DG

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> So Herodotus was also right about this one. He talked about a flying  
> reptile  
> of Egypt. His description certainly fits this.  
> This information strengthens his overall credibility.  
> (Note his several references to the Black identity of the Pharaonic  
> Egyptians in his Histories Book 2.)

>

> Gloria Emeagwali

| 3130|2002-07-20 10:41:49|Edward Loring|Re: Coins from Carthage|

The Hellenistic coinage of Bactria was widely circulated in Central Asia. In the late 60's there were many small silver coins of this gender to be found in the Bazar in Kabul. The fact that most of them had been clipped indicates that they had been in actual use.

Ed Loring



----- Original Message -----

From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, July 19, 2002 4:08 AM

Subject: Re: [Ta\_Seti] Coins from Carthage

>

> Hi Paul

>

> This is a good point. This may result from the fact that I believe the

> Greeks introduced the tradition into Central Asia.

>

> C.A. Winters

>

>

>

> At 10:25 PM 7/18/02 +0000, [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>>

>> One thing to note is that these coins are in the Greco-Roman

>> style, which may influence the physiognomy.

>>

>> A lot of the coinage in India and Central Asia is also

>> typically Greek in nature.

>>

>> Regards,

>> Paul Kekai Manansala

>> <http://home.attbi.com/~a.manansala/afro.htm>

>>

>>

>>

>> [wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg](http://wildwinds.com/coins/greece/zeugitana/carthage/ae17-o.jpg)

>>> 3rd Century BC

>>>

>>>

>>> [http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins\\_302.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/Jenkins_302.jpg)

>>>

>>> Carthage, 310-290BC

>>>

>>> [http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop\\_084.jpg](http://www.wildwinds.com/coins/greece/zeugitana/carthage/SNGCop_084.jpg)

>>> 4th century

>>>

>>> Coin reputed to be made by Hannibal's family:

>>>

>>> <http://www.barca.fsnet.co.uk/Graphics/coin-hannibal-elephant.jpg>

>>> 3rd century BC, Spain

> >>

> >>

> >>

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> >>

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| 3131|2002-07-20 11:34:37|Thomas Mountain|Re: Hey all.. please help me out|

A tough one. The best sources seem to be those that have studied up on Frankensence and Myrhh. Try Nigel Grooms book with the same name. There is a famous inscription from Hatshepsuts expedition but I asked if anyone on this list had a photo or drawing of it and got no response. If anyone is going to Egypt soon and can photograph it for me please let me know.

Thomas C. Mountain

ps. some very interesting work is being done on Punt in Eritrea, in particular the origins of Gheez and its alphabet as well a preliminary excavations and explorations in the Masawwa/Adulis port area. You can find references to Punt starting with the 5th KMT dynasty, again in the 12th dynasty and of course, extensively in the 18th.

> From: "danielhart420" <[danielhart1@hotmail.com](mailto:danielhart1@hotmail.com)>  
> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Date: Wed, 17 Jul 2002 15:40:44 -0000  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Hey all.. please help me out  
>  
> Hey... I'd really appreciate it if you all could help me find some  
> information on the country of Punt. I haven't found anything much,  
> and I really need the info. It would be great if you would help me,  
> and again, I'd really appreciate it.  
>  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
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>  
>

| 3132|2002-07-20 11:37:02|Emeagwali, Gloria (History)|Re: Weird Fossilized Flying Reptile 'A Vision of Hell'|

Whether found in Egypt or Brazil the fact remains that flying reptiles were not from the imagination but REAL.....and Herodotus did not make it up. That's my point.

Gloria Emeagwali

-----Original Message-----

From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]

Sent: Saturday, July 20, 2002 11:56 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Weird Fossilized Flying Reptile 'A Vision of Hell'

A point of clarification as I think the title of this peice in conjunction with the forum topic might be misleading at first glance.

The find was made in Brazil, not Egypt.

They gave it the "sethi" portion of its taxonomic name because of what they thought was its "hellish" and "evil" look.

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Now Basilosaurus isis (the 'whale with legs') was found in the Fayum deposits of Egypt, indicating it lived sometime in the Eocene epoch (54 to 38 mya).

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But as an aside, I've often wondered if certain fantastic tales of large flying reptiles (dragons, etc.) owe something to ancient/pre-historic peoples coming along fossilized remains of creatures millions of years removed from themselves.

DG

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- > So Herodotus was also right about this one. He talked about a flying
- > reptile
- > of Egypt. His description certainly fits this.
- > This information strengthens his overall credibility.
- > (Note his several references to the Black identity of the Pharaonic
- > Egyptians in his Histories Book 2.)
- >
- > Gloria Emeagwali

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| 3133|2002-07-20 13:17:24|Mace Windu|Re: Weird Fossilized Flying Reptile 'A Vision of Hell'  
Okay. understood.

But no one disputes that flying reptile-like creatures once existed. There were plenty of pterosaurs like the related *Thalassodromeus sethi* that have been known of for quite some time. Their remains have been found worldwide. I was trying to point out that *Thalassodromeus sethi* however thrived 100+ million years before there was a Herodotus. It and all other pterosaurs would disappear forever with their dinosaur counterparts during the K-T extinction 65 mya. None of them should have ever seen a human, and vice versa.

I honestly have no idea what Herodotus was speaking of with his flying reptiles. I don't think just because he made some odd claims of the fantastic that it should have any bearing when he talks about mundane matters. Columbus claimed to have seen mermaids in Florida (probably manatees) but such comments doesn't make him any less of a sailor. He is still a person whom historians rely upon for early European understandings of the western hemisphere---even if he died thinking he was in India. Thus any seemingly wild claims by Herodotus should have no bearing on his ability to point out something as mundane/simplistic as skin color and hair type. Such is my usual reply for those who try to discount Herodotus claims of black Egyptians.

Perhaps Herodotus came upon the million year fossilized bones of such a creature that was known to the local inhabitants--and he just overly embellished the experience. Who knows, perhaps that is what numerous other peoples who speak of dragons, etc. also saw. I can only imagine what someone from the ancient or even fairly modern era would have thought were a heavy flood to bring up a T-rex skull. Or perhaps of course flying reptiles and dragons have no real mundane tangible connection at all, and represent some symbolic human thought.

However for those who may be much more open-minded than myself and entertain fringe/alternative ideologies, there have been worldwide claims of remaining pterosaur type creatures in the modern era for quite some time. They are very much like the claims of Loch Ness or Bigfoot. In East Africa there are the legends of the Kongamato, a beaked flying creature with leathery skin. Numerous early European "explorers"

in Africa came back with fantastic tales of winged dragons near Mt. Kilimanjaro in Tanzania and other regions of Africa, much like their earlier counterparts spoke of sea serpents and mermaids. In Indonesia and New Guinea there are also tales of flying reptile-like creatures with long beaks that come out only at night.

To be very clear, I myself am not saying any human has ever seen a living pterosaur. I generally accept that they got snuffed out 65 mya probably from a very large object slamming into the Yucutan. I have no idea what to make of anyone, be it Herodotus, Kenyans or European explorers, who claim to have seen living pterosaur type creatures.

I just file them away under "X" for Mully and Sculder to investigate. :)

DG

-----

> Whether found in Egypt or Brazil the fact remains that flying reptiles  
> were  
> not from the imagination but REAL.....and Herodotus did not make it  
> up. That's my point.  
>  
> Gloria Emeagwali  
| 3134|2002-07-20 17:49:33|Djehuti Sundaka|David, Solomon and Egypt|  
<http://www.bibleinterp.com/articles/ash3.htm>  
David, Solomon and Egypt

Scholar claims evidence suggests limited  
relationship between  
the kingdoms of David and Solomon and Egypt.  
(continued  
from page two)

(Sheffield: Sheffield Academic Press,  
1999)

Chapter 3 looks at the biblical evidence. For the  
most part, the references  
to contact are incidental and passing. These include a  
mention of encountering

a lone Egyptian near Ziklag (1 Sam. 30:11-15), a reference to a Cushite in David's army (2 Sam. 18:19-31), and Benaiah's defeat of an Egyptian in one-to-one combat (2 Sam. 23:20-23). These are all of the references regarding contacts with Egyptians during David's life. One can hardly conclude from this that strong contact existed at the time of David. In addition, many of the references regarding contact with Solomon show hostility rather than close ties of friendship and alliance. For instance, Egypt is said to have harbored David's and Solomon's political rivals and enemies (1 Kings 11: 14-22, 40). This corresponds to the Egyptian evidence that shows hostility between Shoshenq and the kingdoms in Palestine.

The following exceptions to the data noted above, however, have been the lynchpins for arguments that close ties existed: the references to Solomon's marriage to a princess of Egypt (1 Kings 3:1, 7:8, 9:16, 9:24, 11:1) and a report of trade with Egypt (1 Kings 10: 28). Nevertheless, even if taken at face value as historical remarks, none of these references necessarily indicates strong ties or influences. Moreover, there are good reasons for not taking these references at face value.

First, the biblical accounts of Solomon in Kings and Chronicles were compiled and written long after Solomon's reign and it is uncertain how much they preserve an accurate historical memory of the period. Recent scholarship has called into question the existence of any early sources that the biblical writers might have used. In fact, it becomes more apparent with every passing archaeological campaign that the time of David and

Solomon was a time of little or no writing. Writing was known but not used.

Second, the account of Solomon is clearly intended to glorify Solomon and not to give a dispassionate, antiquarian description of his kingdom. Indeed, virtually every aspect of Solomon's reign fits the pattern of typical ancient Near Eastern royal ideology and propaganda. Therefore, it is unclear whether the references to marriages with foreign potentates and grandiose trade are historical or merely part of the stock repertoire of activities in which any ancient Near Eastern king was supposed to have engaged. Consequently, there are good reasons to be initially suspicious of the historicity of these reports.

In the case of the references to Solomon's marriage to Pharaoh's daughter, several other facts lessen my confidence in their historical reliability. First, as noted above, there is nothing in the references to indicate that they were drawn from any first-hand source; that is, any account that was written close in time to the events and by a person or persons in a position to know the facts about Solomon's reign. Quite the contrary? Had the biblical writers been drawing from first-hand sources found in archives or records coming from Solomon's time, they surely would have included the names of the pharaoh and his daughter. After all, the point of a royal marriage of this sort was to establish an alliance, and listing the names of the participants was indispensable to this process. Also, a comparison of these notices to the biblical report about Shoshenq's (Shishak's) campaign in Palestine (1 Kings 14:22-25) immediately shows the differences. In the



latter, not only is a year given, but a specific king's name is also mentioned. Neither of these data is found in the reports of the marriage. Nor is the princess's name given. Undoubtedly when the biblical authors had access to specific names, places, dates and such, they included them. Therefore, the references to Solomon's marriage resemble tradition and stock royal ideology not first-hand reports drawn from inscriptions, annals, archives, etc.

Second, we have explicit evidence from Egypt itself that pharaohs did not marry their daughters to foreigners. In a letter dating to the time of Amenhotep III (ca. 14th century BCE), Kadashman-Enlil I, king of Babylon, quoted Amenhotep III as having said, "From of old a daughter of the king of the land of Egypt was not given to anyone." Indeed, from what is otherwise known of the Amarna period, the time of Amenhotep III, Egyptian pharaohs regularly married princesses from foreign countries, but never allowed their own daughters to marry a foreign potentate. Moreover, an analysis of Egyptian evidence from the time of David and Solomon supports this fact by showing a lack of marriages of pharaoh's daughters to foreigners. Although a few scholars have attempted to demonstrate that such marriages occurred, primarily when Egypt was weak, my analysis of their published evidence and arguments shows that their claim does not hold up. To date, there are no clearly attested marriages of princesses of reigning pharaohs to foreigners. All of these considerations should make us skeptical of the historical reliability of the biblical reports of Solomon's marriage to an Egyptian princess. True, we cannot prove that it never happened, but prudence and

caution make it necessary to avoid placing any weight on these reports in our reconstruction of relations between Egypt and Palestine during Solomon's reign.

Regarding Solomon's alleged trade with Egypt, similar concerns arise. First, reports of elaborate trade are part of typical Near Eastern royal ideology. Indeed, the passage in which the report appears is a description of Solomon's incredible wealth. Second, external evidence suggests that the report of trade with Egypt in horses and chariots is less than historical. Most importantly, evidence for Egypt's export of horses or chariots is virtually non-existent. In fact, Egypt usually had to import horses. Hence, both internal problems and external evidence combine to give us a picture that leans against having confidence in the historicity of this report. As with the reports of Solomon's marriage, there are good reasons to resist the temptation to place any weight on this reference to elucidate the relations between Egypt and Palestine.

It is at this point that my book differs radically from most scholarship on this topic. Other works usually begin with an acceptance of the historicity of the notices of the royal marriage and trade, usually with very little published critical examination of the texts, and end with these passages as well. The Egyptian evidence in turn is analyzed and interpreted based on acceptance of the historicity of the biblical passages. My book has 1) broadened the examination by including other evidence, 2) interpreted the Egyptian texts in isolation from the Bible and without the biblical framework, and 3) brought a

published, critical analysis of the biblical texts.

When approached in this manner, all three types of evidence yield the same picture: There were few contacts between Egypt and Palestine at the time of David and Solomon and these contacts, when direct, occurred late in the time of Solomon and were hostile, not friendly. Therefore, the time of David and Solomon was not a time of vibrant trade and close political ties resulting in a flood of Egyptian influence on Palestine's and Israel's culture. Rather it was a time of minimal relations and few, even hostile, contacts. Hence, two broad conclusions arise:

1. The lack of Egyptian presence or involvement with Palestine helped to allow the rise of the Iron Ages states during the early first millennium BCE. These include Aram, Israel, Ammon, Moab, Judah and Edom, as well as the Philistine city-states. Egypt's weakness left a power vacuum that allowed these states to develop.
2. As yet, there should be no talk of direct, immediate Egyptian influence on Palestine's political structures, economic structures, art, literature, and the like, during the tenth century. No doubt, Egypt powerfully affected the peoples and civilizations of ancient Palestine, but not at the time of David and Solomon.

| 3135|2002-07-20 20:35:34|willie bennett|Re: Truth centric/afrocentric Children's Literature.|  
Harambee

Does any one know of any Afrocentric materials written in spanish?  
We now have my wife's two children (11, 9 years of age) up from Panama.

W.B.

>From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Truth centric/afrocentric Children's Literature.  
>Date: Fri, 19 Jul 2002 19:27:00 -0000  
>  
>--- In Ta\_Seti@y..., "Derrick, Alexander"  
>wrote:  
>> Greetings.  
>>  
>> Does anyone on this list have kids besides me?  
>>  
>> Can anyone suggest books that are:  
>> 1) Non-racist  
>> 2) Truth centered  
>> 3) Character building  
>> Is this too much to ask?  
>>  
>> I'm trying to steer my daughter away from illustrations and texts  
>that are  
>> steeped in King James Biblical (ill)logic(Hamite, Semite,  
>Japhetite, virgin  
>> birth, pagan ideology, etc.).  
>>  
>> Thanks in advance.  
>> Alex Derrick  
>  
>  
>why don't you try anasi the spider stories,maybe soime african epics  
>condensed in a children format like sundiata. ancient egyptain  
>stories have some great children stotires including the cinderella  
>story originates in aneaint egypt. i would also recommend a book  
>called hieroglyps for kids i think a contemporary of diop and obenga  
>put'sa it out. there is also a nice book of folktales from ethiopia  
>that read like aesop's fables,but i forgot the name of it. i will try  
>to remeber it.  
> i would not recommend loading to many white bible images on your  
>child,because it can give your child false images of history.  
>  
>

I saw this huge almost 75 foot Ethiopian Axum obelisk while I was in Rome in 1989. It is good to see this monument finally returned to Africa after more than half a century. However, the Italians have also stolen many obelisks from Egypt. There are 12 \*original\* ancient Egyptian obelisks in Rome alone! I saw eleven of these twelve ancient African monuments while I was in Rome. Most of them are in public squares or in front of churches. Even the Pope has one of these powerful African monuments in the middle of St. Peter's Square at the Vatican in Rome. Whether it is the original obelisks in London, Paris, and at the Vatican, or the modern replica obelisk called the "Washington Monument" in Washington, DC, Euro-Americans are fascinated with having powerful African monuments and symbols in important religious, political, and cultural centers. The cultural rape of African symbols and artifacts by Europeans and North Americans is almost beyond belief. Maybe Ethiopia will also have success in getting its sacred artifacts from Maqdala returned to them by the British. Check out this link for a good overview and image of the Axum obelisk.  
<http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>  
Other African obelisks in Rome  
<http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>  
Advancing the work,

Prof. Manu Ampim  
[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

---

> -----  
>  
> Story  
Filed: Friday, July 19, 2002 1:39 PM EST  
>  
> ROME, Jul 19, 2002  
(Xinhua via COMTEX) --  
>  
> The Italian government said  
Friday it  
> had ordered the return to Ethiopia of an ancient  
>  
obelisk plundered  
> by the troops of Italian Fascist dictator Benito  
> Mussolini.  
> A  
statement from the Italian cabinet said that after  
> a report  
>  
from Italian Premier and Interim Foreign Minister  
> Silvio  
>  
Berlusconi, the cabinet "decided to begin procedures  
> for the  
>  
return of the Axum Obelisk to Ethiopia."  
> A month ago, Ethiopia stepped up its campaign to get  
> its  
> ancient monument back, issuing a worldwide  
>  
appeal.  
> The Ethiopian  
Information Ministry issued a

> statement asking "  
> all states,  
governments and people in the world to  
> place  
> unrelenting  
pressure on the Italian government to  
> honour the  
> bilateral and  
international accords that it has signed  
> and give  
> back the  
Axum Obelisk."  
> The statement said Ethiopia would be launching an  
> international  
> campaign to drum up the support of agencies such  
as the  
> Organization of African Unity and the United Nations  
> Educational, Scientific and Cultural Organization  
>  
(UNESCO).  
> The 24-metre  
obelisk, which currently stands in  
> front of the  
> Rome  
headquarters of the United Nations' Food and  
> Agricultural  
>  
Organization (FAO), was hit by lightning during a  
> fierce storm on  
> the night of May 27.  
>  
The bolt struck just before midnight, knocking big  
> chunks  
out  
> of the top of the monument and sending blocks of  
> granite  
crashing  
> to the ground.  
>  
The fragments have been recovered and Italian  
> restorers  
say the  
> obelisk, which is believed to be more than 2,000 years  
>  
old, can be  
> restored.  
>  
In mid June, at a FAO food summit in Rome, Ethiopian  
> Prime  
> Minister Meles Zenawi blasted Italy for "giving  
> Ethiopia the  
run-  
> around for 55 years."  
> The contested obelisk was seized by  
Mussolini's troops

> in 1937  
> and hauled back to Rome after  
reportedly being sliced  
> into five  
> parts to facilitate its  
transport.  
> Italy  
promised to give the obelisk back in 1947 as  
> part of a  
> peace  
treaty with Ethiopia. Further reassurances were  
> made in 1956  
>  
with the signing of another bilateral accord.  
> In 1997, the  
formal pledge to return the 200-tonne  
> monument  
> was  
repeated and last year, Italian Culture Minister  
> Giuliano  
>  
Urbani confirmed Italy's intention to hand it back.  
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>  
| 3137|2002-07-20 22:51:08|Manu Ampim|Re: Creator or Ancestor? & Ancestral lands.|  
[Alex Derrick wrote,](#)  
["pharonic KMT did not evolve separately from Africa. As some would like to believe."](#)  
No doubt. As your post further illustrates, Zahi Hawass has an irrational belief of Kemet being "completely  
independent" and having "no connection with the Africans." His fantasy position is directly contradicted by

the abundant evidence of African cultural unity. Kemet cannot be separated from the African cultural milieu out of which it evolved.  
Manu Ampim

---

I put a paper online discussing indirect pan-african stimuli and features of pharonic KMT occurring before and after the dynastic period of KMT.

If you accept the following scholarship, then we can eliminate much eastern (indoeuropean) origin and influences. And we have to attribute some southern influence on the iconography and the culture that it presents.

There might be texts that directly call out a southern origin. I haven't come across them yet, or perhaps they have not been unearthed. But it seems more than likely that popular migration brought culture and technology to KMT and pharonic KMT did not evolve separately from Africa. As some would like to believe. Zahi Hawaaaahheem. :-o  
Alex Derrick

-----Original Message-----

**From:** naseret [mailto:egylist@griffis-consulting.com]

**Sent:** Tuesday, July 16, 2002 11:41 PM

**To:** Ta\_Seti@yahooogroups.com

**Subject:** [Ta\_Seti] Re: Creator or Ancestor? & Ancestral lands.

I have asked for this before, but where is the exact statement in which the ancient Egyptians state they "...came from the south and they remembered and recognized this fact"?

I don't seem to recall any ancient text saying this (and BTW, it is NOT in pHunefer).

<http://highculture.8m.com/ADAS1.htm>

**Animal Deities and Symbols in Africa (1996)**

*Chapurkha M. Kusimba*

*Curator, Department of Anthropology*

*Field Museum of Natural History*

*Frank J. Yurco*

*Research Associate*

*Field Museum of Natural History*

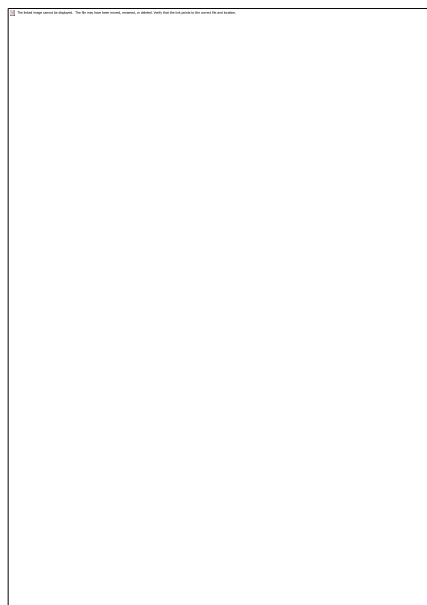
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Interaction between humankind and animals in Africa has profoundly affected Africa's cultural and ecological landscape. This interaction has been captured in the archaeological record, in ancient rock art, in more recent wood carving, and in oral traditions. Chroniclers, storytellers, and artists have passed on knowledge and

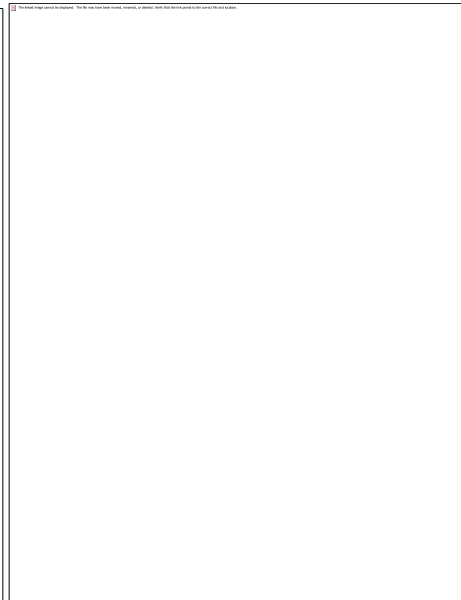


ethnic experiences in the form of proverbs, legends, epics, and myths.

Many mythological and popular stories in African prominently feature animals (e.g. Beier 1966; Bleek and Lloyd 1911; Hambly 1949). Some were hunted for food, clothing, and shelter. Some were respected for the might, wit, and cunning. The belief that spirituality is deeply rooted in most aspects of African life may explain why man animals or composite animals forms were adopted as totems and as deities of particular groups and societies (Mbiti 1970; Hornung 1983). For example, the ancient Egyptians revered Sobek, the crocodile deity, and Sekhmet, the lioness, and some of the snake deities such as Edjo, the cobra, for their dangerous qualities. Seth, whom the Egyptians considered a trickster (Evans-Pritchard 1967; Hambly 1949; Te Velde 1977), was manifested as a hippopotamus, pig, or donkey. As a trickster, Seth was very much in African mold. Characteristic of frogs, lizards and insects were used to express aspects of deities. Composite animals forms in Egypt included Taweret, part female hippopotamus, part crocodile, and part lioness, and Bes, the bandy legged household deity, benign, but with a leonine face. Composite animal forms sometimes constitute the imagery of sub-Saharan masks. Other ancient Egyptians deities, like Hathor and Isis, both having cow aspects, were beneficent (Goedicke 1970). That both Egyptians and Kushites worshipped rams as deities, especially Amon of Karnak, underscores the cultural interaction between Egypt and the Nubian cultures of Kush (Kendall 1982). Rams have also had a spiritual significance among the Yoruba, Edo, and other West African peoples. Moreover, most of the animals of special importance in ancient Egypt have ritual and social significance in sub-Saharan Africa.



**Edo People**  
**Benin Kingdom**



**Karakwe People**  
**Tanzania (Eastern Africa)**

Nigeria (Western Africa)

**Leopard head vessel lid**

brass; h 7 3/4 in.

15th-16th centuries

Cattle figure

iron; h 16 1/8 in.

19th-20th centuries

Anonymous

Indianapolis Museum of Art

Alliance Income Fund

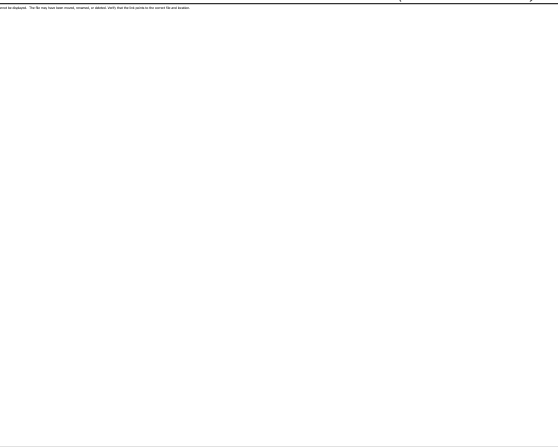
1992.61

Thus, Egyptian religious culture depicted in engravings and in art and sculpture points to the common African substratum of Egypt's culture (Frankfort 1948). What have been interpreted as masked priests portraying animals deities in Egyptian ceremonies depicted in murals are reminiscent of common African rituals. The proliferation of animal representation in rock art in Africa probably illustrates the practical, emotional, and spiritual ties between Africans and animals. For example, depictions of people wearing animals masks and animals with discs, aureoles, and rods on their heads, often found together in southern Oran and Oued Djerat in Algeria, suggest people praying in front of animals (Ki-Zerbo 1981:670).

A myth of the San of Southern Africa, which tells of the sun growing tired of being carried on a zebra's back and taking refuge between the horns of a bull (Bleek and Lloyd 1911), is very similar to depictions showing an oxen bedecked with the solar disc in Egypt, southern Oran, and the Sahara. The origins of the cow-goddess Hathor may be rooted in a pan-Africanist myth (Ki-Zerbo 1981:669). KiZerbo makes a strong case for the cultural unity of Africa based on his analysis of prehistoric art:

*Art of the Egyptian Nile flourished much later than that of Saharan and Sudan Africa. The Sahara representations of oxen with discs between*

*their horns is much earlier than those of the cow-goddess Hathor. The hawk delicately carved on the sandstone plaque of Hammada el Guir is much earlier than the ram of Amon [known from the 12th Dynasty onwards]. When Andre Malraux looked at the animal heads at Oued Djera, he considered them to be "forerunners of the Egyptian animal deities." The same no doubt holds for the bird-headed goddess at Jabbaran. Semi-naturalism only appears in Egypt in the Gerzean period and is derived from Saharan ox period carvings ... Egypt had a tremendous influence on the interior of Africa ... but what is even more certain is that the prehistoric civilizations of the Sahara is earlier in time ... It was only from the so-called "historic" period onwards that Egyptian civilization achieved that splendor as a result of which everything is now attributed. But where art and technology is concerned, the focal points were originally in the modern republic of the Sudan, in East Africa, and the Near East. Moreover, the prehistoric Sudan owed much more to southeastern influence than to those from the Near East (1981:676).*

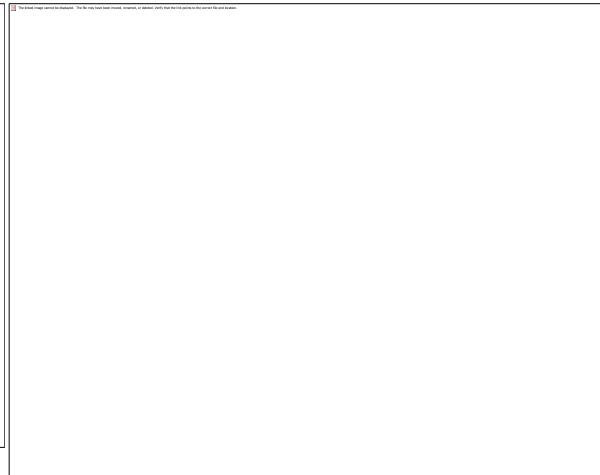


**Identified people**  
Tassili Plateau  
Libya (Northern Africa)

**Artistic scene of cattle with deformed horns**

Rock art  
Neolithic Period  
c. 8000-2000 BCE

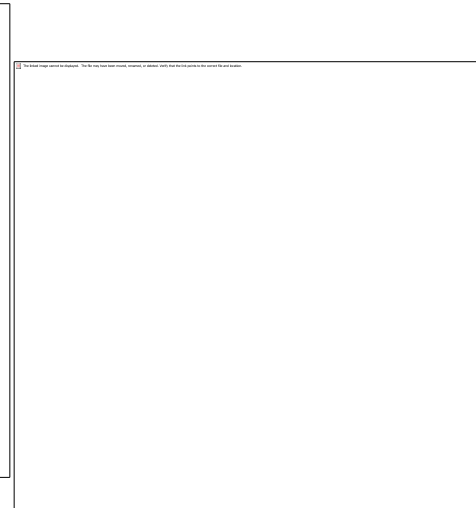
Drawing from Jean-Dominique Lajoux, *The Rock Art of the Tassili n'Ajjer*, 1963, p.108



**Ancient KMT people**  
Saqqara  
KMT (Northeastern Africa)

**Cattle with deformed horns**  
tomb relief  
Old Kingdom, 5th Dynasty  
2535-2410 BCE

Drawing from C. G. Seligman, *Pagan Tribes of the Nilotic Sudan*, 1935, fig. 8



**Dinka or Nuer people**  
Sudan (Northeastern Africa)

**Cattle with deformed horns**  
20th Century

Drawing from Henri Frankfort, *Kingship and the Gods*, 1948, fig. 38b

Thus, the ancient Egyptian belief that divinity can be manifested in any form has strong pan-Africanist roots. Among cattle-owning societies in Africa, cattle are symbols of wealth and serve to define as well as distinguish status. Old Kingdom tombs depict cattle as large parts of a noble's holdings. Cattle provided the means for forging new relations of cooperation and interdependence. Cattle were valued for milk and cheese, but were occasionally slaughtered for religious offerings

(Bedlam 1960; Bloch 1971; Rigby 1969). In common with other African pastoralists, the Egyptians practiced horn deformation on special cattle. Egyptians worshipped cattle as beneficent deities. Deities with bovine aspects echoed the importance of cattle in Egyptian society. Apis, the bull deity of Memphis, was a national deity. A bull with special markings and color was sought and, once located, was enshrined at Memphis with great honor. When the Apis died, he was embalmed with solemn ceremony and buried in the vast catacombs at Saqqara, called the Serapaeum. It should be noted that some ox masks of the Bidjogo peoples of West Africa and Apis bulls have a triangular forehead design. Besides Hathor and Isis, Neith and a lesser-known deity, Bat, occasionally were depicted in bovine form. Cow deities provided milk and nourishment for the pharaoh.

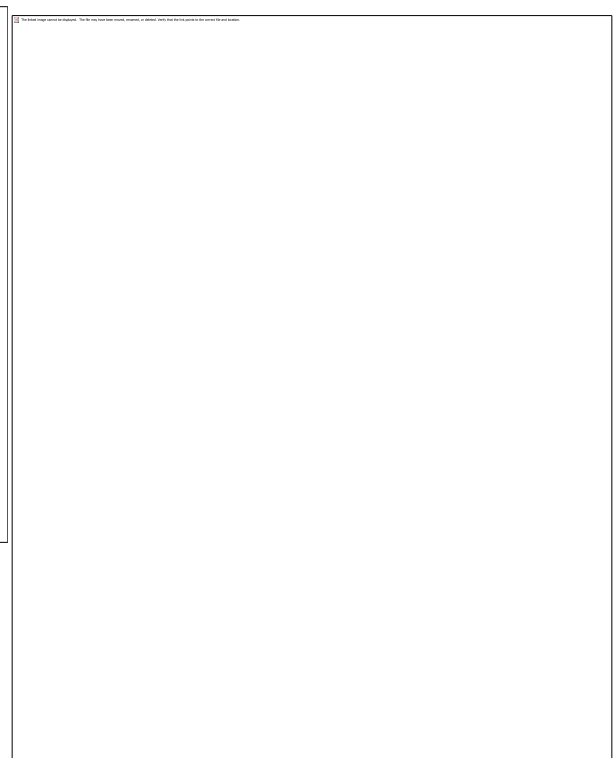
Egyptian myths and stories feature cattle. In the *Story of the Two Brothers* (Lichtheim 1976:203-210), a pair of brothers are grazing animals, and one brother takes on the appearance of a bull. Cattle formed an important part of the booty in Egyptian and other African military raids on neighboring peoples. The Maasai, for example, believe that God gave them all the cattle in the world. They thus feel that they have strong kinship ties with cattle (Rigby 1992). This culture is well known in the myth of many African societies, in the archaeological record, and in modern African religious and cultural practices. Animal deities and animals, then and now, continue to play a central role in everyday spiritual, cultural, and economic life of African people.



**Bidjogo people**  
Guinea-Bissau (Western Africa)

**ox mask**  
wood, horn, pigment, glass, iron, h 18 in.  
19th-20th centuries

Indianapolis Museum of Art  
Gift of Mr. & Mrs. Harrison Eiteljorg  
1988.375



**Ancient KMT people**  
Saqqara  
KMT (Northeastern Africa)

**Apis bull figure**

bronze; h 4 7/8 in.

Late Period, 26th Dynasty

Ptolemaic (Greek) Period

663-30 BCE

Walters Art Gallery,

Baltimore Maryland

54.538

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| 3138|2002-07-21 03:35:57|kcammm23063@aol.com|Re: Artist's Rendering of Armana Period|  
Dexter, there are Samoans who could pass for African or African-American without having a Black or African-American parent. In fact, I know one girl who is half-Korean and half-Samoan, and she looks straight-up African-American. The first time I went to Hawaii, my mother had to tell me that the people I thought were Negroes were actually the locals. So I think Rock looks just as much African-American as any brotha.

I have never seen Van Diesel, but I had elected Rock on his physique only.

Often Hollywood does not try to assimilate an actor with the appearance of an actual character - Ben Vereen as Chicken George and Sidney Poitier as Thurgood Marshall are a couple of the worse scenarios to me. Although I have no idea of what Hannibal looked like, Denzell just does not strike me as a Hannibal.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/19/02 3:50:02 PM Pacific Daylight Time, dg14@swt.edu writes:

I suppose I am going with what I think is more probable. No one knows exactly what Hannibal looked like, but its not a complete fog of incoherence. We can come to reasonable conclusions by weighing evidence, though those conclusions may certainly differ (as seen here).

Vin Diesel is also black--in the all encompassing meaning of the term. And if there is anyone who represents "no racial continuity" as Gsell noted of upper class Carthaginian tombs, Vin Diesel is (IMHO) the best choice.

As an aside, I also didn't think a Samoan-African-American (who looks more Samoan than anything else) was the best choice for a pre-dynastic Egyptian Scorpion King. And I didn't buy Eddie Murphy as Ramses II either---though model Iman made an excellent (though temporally displaced) Nefertiti. :)

DG

-----  
> That too, but I think that he could easily play Hannibal.  
> The truth is that no one can say what race Hannibal was,  
> they can't say he wasn't Black either.  
>  
> Alex

| 3139|2002-07-21 09:48:46|Djehuti Sundaka|Thieving Nations Concerned Over Eventual Loss of Loot|

<http://www.washingtonpost.com/wp-dyn/articles/A34741-2002Jul19.html>

Italy Vows to Return Ethiopia's Obelisk

Homecoming of Relic Taken by Mussolini's Forces Would End Long Dispute

By Daniel Williams

ROME, July 19 -- Italy's government decided today to send home an ancient obelisk looted from Ethiopia by Mussolini's troops in 1937 and end a long controversy over its presence in central Rome.

The Obelisk of Axum, believed to be a funeral monument, stands outside the headquarters of the U.N. Food and Agriculture Organization, a building that was originally intended to be the ministry in charge of Italy's African colonies. Beginning shortly after World War II, various Italian governments have promised to send the obelisk back, but pleaded practical problems in moving the 80-foot granite monument.

In late May, lightning struck the obelisk and broke off parts of the top, effectively demolishing an old argument that it was safer to keep it in Rome than transport it to Ethiopia. Shortly afterward, Ethiopian Prime Minister Meles Zenawi, attending an FAO summit in Rome on hunger, called for the end of the obelisk's "forced exile." A month ago, the parliament in Addis Ababa said the dispute could seriously damage relations with Rome.

Today, a spokesman for Italian Prime Minister Silvio Berlusconi said tersely, "The decision has been made and it will be returned."

Ethiopia's ambassador, Eshetsu Yisma, said: "We have been waiting a long time, but we had reached a point where we decided we would wait no longer. It is a symbol of our history, our glorious time."

Behind the reluctance to repatriate the obelisk was a concern common to many European countries: Once repatriation of antiquities begins, where will it stop? Museums throughout the continent could lose valuable displays obtained by force of arms, archaeological skulduggery or even legally through deals with uncaring former rulers of the countries of origin.



The Axum decision was not unanimously welcomed here, even though Italy itself has lost numerous art and archaeological gems to foreign looters and collectors. Napoleon, for instance, carted off numerous paintings after he conquered Venice in 1797. Vittorio Sgarbi, a former high official in Berlusconi's Culture Ministry, said that only a "government of incompetents" could make such a decision.

In Europe, the most notable repatriation controversy centers on Greece, which has been campaigning for the return of celebrated marble friezes removed 200 years ago from the Parthenon by the Scottish earl of Elgin. They are on display at the British Museum in London. Elgin obtained permission from the Ottoman rulers of Greece to take the marbles.

Today, Greece's ambassador to Rome, Constantin Yerokostopoulos, seized the opportunity to praise Italy's action and urge London to take the hint. "Italy has shown the way," he said. "I hope Great Britain receives inspiration."

Russia and Germany have been grappling with the fate of looted artworks taken from each other during World War II. Turkey wants to recover Trojan artifacts now in Russian hands after being seized from Nazi Germany. Mexico has long expressed a desire for the return of Montezuma's plumed headdress from Austria.

The British Museum in particular is vulnerable to repatriation efforts. For example, Egypt wants the Rosetta Stone, a priceless object that made its way to London in a deal with France.

Some American museums have returned sacred objects to native Americans at the request of various tribes. The United States returned looted artwork to Germany after World War II.

The odyssey of the Axum obelisk began in 1937, when the forces of fascist dictator Benito Mussolini invaded Ethiopia, then ruled by Emperor Haile Selassie. The monument, said to date from

between the first and fourth centuries A.D., was dismantled, driven to the coast of Eritrea, put on a ship for Naples and from there sent by train to Rome. In 1947, a postwar Italian government pledged to repatriate it, and the promise was repeated by Italian President Oscar Luigi Scalfaro during a 1997 visit to Ethiopia.

The story is not quite over. The Berlusconi government has pledged to repair the obelisk before sending it home, and no one knows how long that will take.

2002 The Washington Post Company  
| 3140|2002-07-21 10:09:20|Milos Bogdanovic|Does anybody know...|  
Example of speech or music of Masai (or similar tribes) in wav or realaudio format?

Thank you very much!

Milos Bogdanovic  
| 3141|2002-07-21 10:19:24|Mace Windu|Re: Artist's Rendering of Armana Period|  
I'm aware of Africoid types in the South seas.  
And I have seen Samoans with flattish noses  
and even afros. So I'm not denying they exist.

I am simply saying the Rock looks more Asian  
(Mongloid) Samoan than Africoid \*to me.\* And what  
was more, I wasn't aware of the large number of Mongloid  
Asian/Africoid types running around Northeast Africa  
during Egypt's pre-dynasty. Maybe I missed that bit  
of history class... :)

When one adds his Asian female co-star in the  
movie, I'm left puzzling on just what ideology the  
movie makers were trying to postulate. The movie  
also makes him an Akkadian-Mesopotamian who  
arrives from Western Asia to found the Egyptian state.  
We all know Hollywood ain't history.

Of course I know the Rock \*is\* an African-American  
and I accept him as such.

But even I, who am used to a diversity of black types from  
Wesley Snipes to Vin Diesel, did not pick up on the Rock's  
Africoid heritage/features immediately. That's just my perception  
which of course is as biased as anything else.

Race is an imperfect marker, thus it is natural to have imperfect perceptions.

At any rate, while I can see Vin Diesel as a good Hannibal I wouldn't cast him as a Sundiata or Akhenaten. It is interesting however that the three people nominated for the role of Hannibal are all, in the full encompassing meaning of the term, "black."

DG

---

- > Dexter, there are Samoans who could pass for African or
- > African-American
- > without having a Black or African-American parent. In fact, I know
- > one girl
- > who is half-Korean and half-Samoan, and she looks straight-up
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- >
- > Forward Ever (by any means necessary); Backward Never!
- > Karen-Yaa (YGA)

| 3142|2002-07-21 10:20:18|Manu Ampim|Thieving Nations Concerned Over Eventual Loss of Loot|

I have recently commented on thiswidespread Euro-American tradition of theft and looting, and the international repatriation movement which has been fueled by indigenous people for the return of their sacred artifacts. African governments have been involved in the repatriation efforts for many years, now Western governments areseizing the opportunity to get some of their artifacts returned.

See earlier Ta-Setimessage:

[http://groups.yahoo.com/group/Ta\\_Seti/message/2959](http://groups.yahoo.com/group/Ta_Seti/message/2959)

> <http://www.washingtonpost.com/wp-dyn/articles/A34741-2002Jul19.html>

> Italy Vows to Return Ethiopia's Obelisk

>

Homecoming of Relic Taken by Mussolini's Forces Would End Long Dispute

>

> By Daniel Williams

> Washington Post Foreign Service

>

Saturday, July 20, 2002; Page A15

>

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>

>

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> incompetents" could make such a

> decision.

>

> In Europe, the most notable repatriation controversy centers on Greece,

> which has been

> campaigning for the return of celebrated marble friezes removed 200

> years ago from the Parthenon

> by the Scottish earl of Elgin. They are on display at the British Museum

> in London. Elgin obtained

> permission from the Ottoman rulers of Greece to

take the marbles.

>

> Today, Greece's ambassador to Rome, Constantin Yerokostopoulos, seized

> the opportunity to

> praise

Italy's action and urge London to take the hint. "Italy has shown

> the

way," he said. "I hope

> Great Britain receives inspiration."

>

> Russia and Germany have been grappling with the fate of looted artworks

> taken from each other

> during World War II. Turkey wants

to recover Trojan artifacts now in

> Russian hands after being

>

seized from Nazi Germany. Mexico has long expressed a desire for the

>

return of Montezuma's

> plumed headdress from Austria.

>

>

The British Museum in particular is vulnerable to repatriation efforts.

>

For example, Egypt wants the

> Rosetta Stone, a priceless object that made its way to London in a deal

> with France.

>

> Some American museums have returned sacred objects to native Americans

> at the request

of

> various tribes. The United States returned looted artwork to Germany

> after World War II.

>

> The odyssey of the Axum

obelisk began in 1937, when the forces of

> fascist dictator

Benito

> Mussolini invaded Ethiopia, then ruled by Emperor Haile Selassie.

The

> monument, said to date from

> between the first and fourth

centuries A.D., was dismantled, driven to

> the coast of Eritrea, put on

a

> ship for Naples and from there sent by train to Rome. In 1947, a postwar

> Italian government

> pledged to repatriate it, and the promise was repeated by Italian

> President Oscar Luigi Scalfaro  
>  
during a 1997 visit to Ethiopia.  
>  
> The story is not quite over.  
The Berlusconi government has pledged to  
> repair the obelisk  
before  
> sending it home, and no one knows how long that will  
take.  
>  
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| 3143|2002-07-21 11:08:47|kcamm23063@aol.com|Re: Artist's Rendering of Armana Period|  
Well, I pulled up some pics of Vin Diesel on the internet, and although his arms are quite muscular, I didn't feel the overwhelming power that I get when I see pics of Rock. Diesel looks more like a street warrior than an epic warrior, in his pics. He also lacks that masterful charisma, and I didn't find him attractive in the least bit (but maybe he can act, I don't know). So now I know what all three look like, and based solely on physical appearance, I still choose Rock. (If I based my selection on acting ability, of course Denzell would win hands down - even though I have yet to see either Rock or Diesel perform.)

As far as the Asian/Mongoloid features, although I don't know what Africans looked like on that part of the continent at that particular time, there are many peoples throughout Africa with such (the only thing different is the hair texture), so this would not impede my selection. Mind you, there are still tribes in the northeast region of Africa, who claim the land as their ancestral home, the Wolof of Senegal being one. I have also met with Africans in Egypt, who are from the northeast, who look just like the West Africans we see today.

I would like to hear what the other members think of who would make a good Hannibal, and their reasons as to why.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 7/21/02 10:20:08 AM Pacific Daylight Time, dg14@swt.edu writes:

I'm aware of Africoid types in the South seas.  
And I have seen Samoans with flattish noses  
and even afros. So I'm not denying they exist.

I am simply saying the Rock looks more Asian  
(Mongloid) Samoan than Africoid \*to me.\* And what  
was more, I wasn't aware of the large number of Mongloid  
Asian/Africoid types running around Northeast Africa  
during Egypt's pre-dynasty. Maybe I missed that bit  
of history class... :)

When one adds his Asian female co-star in the  
movie, I'm left puzzling on just what ideology the  
movie makers were trying to postulate. The movie  
also makes him an Akkadian-Mesopotamian who  
arrives from Western Asia to found the Egyptian state.  
We all know Hollywood ain't history.

Of course I know the Rock \*is\* an African-American  
and I accept him as such.

But even I, who am used to a diversity of black types from  
Wesley Snipes to Vin Diesel, did not pick up on the Rock's  
Africoid heritage/features immediately. That's just my perception  
which of course is as biased as anything else.

Race is an imperfect marker, thus it is natural to have imperfect  
perceptions.

At any rate, while I can see Vin Diesel as a good Hannibal  
I wouldn't cast him as a Sundiata or Akhenaten. It is interesting  
however that the three people nominated for the role of Hannibal  
are all, in the full encompassing meaning of the term, "black."

DG

-----  
> Dexter, there are Samoans who could pass for African or  
> African-American  
> without having a Black or African-American parent. In fact, I know  
> one girl  
> who is half-Korean and half-Samoan, and she looks straight-up  
> African-American. The first time I went to Hawaii, my mother had to  
> tell me  
> that the people I thought were Negroes were actually the locals. So I  
> think Rock looks just as much African-American as any brotha.  
  
> I have never seen Van Diesel, but I had elected Rock on his physique  
> only.  
>  
> Often Hollywood does not try to assimilate an actor with the



- > appearance of an
- > actual character - Ben Vereen as Chicken George and Sidney Poitier as
- > Thurgood Marshall are a couple of the worse scenarios to me. Although
- > I have
- > no idea of what Hannibal looked like, Denzell just does not strike me
- > as a Hannibal.
- >
- > Forward Ever (by any means necessary); Backward Never!
- > Karen-Yaa (YGA)

| 3144|2002-07-21 12:18:30|mansu\_musa|Re: Weird Fossilized Flying Reptile 'A Vision of Hell'|

--- In Ta\_Seti@y..., Mace Windu wrote:

> Okay. understood.

>

> But no one disputes that flying reptile-like creatures once  
> existed. There were plenty of pterosaurs like the related  
> Thalassodromeus sethi that have been known of for quite  
> some time. Their remains have been found worldwide. I  
> was trying to point out that Thalassodromeus sethi however  
> thrived 100+ million years before there was a Herodotus.  
> It and all other pterosaurs would disappear forever  
> with their dinosaur counterparts during the K-T extinction  
> 65 mya. None of them should have ever seen a human,  
> and vice versa.

>

> I honestly have no idea what Herodotus was speaking of with  
> his flying reptiles. I don't think just because he made some odd  
> claims of the fantastic that it should have any bearing when he  
> talks about mundane matters. Columbus claimed to have seen  
> mermaids in Florida (probably manatees) but such comments  
> doesn't make him any less of a sailor. He is still a person whom  
> historians rely upon for early European understandings of the  
> western hemisphere---even if he died thinking he was in India.  
> Thus any seemingly wild claims by Herodotus should have no  
> bearing on his ability to point out something as mundane/simplistic  
> as skin color and hair type. Such is my usual reply for those who  
> try to discount Herodotus claims of black Egyptians.

>

> Perhaps Herodotus came upon the million year fossilized bones  
> of such a creature that was known to the local inhabitants--and  
> he just overly embellished the experience. Who knows, perhaps  
> that is what numerous other peoples who speak of dragons, etc.  
> also saw. I can only imagine what someone from the ancient or  
> even fairly modern era would have thought were a heavy flood to  
> bring up a T-rex skull. Or perhaps of course flying reptiles and  
> dragons have no real mundane tangible connection at all, and  
> represent some symbolic human thought.

>  
> However for those who may be much more open-minded  
> than myself and entertain fringe/alternative ideologies, there  
> have been worldwide claims of remaining pterosaur type creatures  
> in the modern era for quite some time. They are very much  
> like the claims of Loch Ness or Bigfoot. In East Africa there  
> are the legends of the Kongamato, a beaked flying creature  
> with leathery skin. Numerous early European "explorers"  
> in Africa came back with fantastic tales of winged dragons  
> near Mt. Kilimanjaro in Tanzania and other regions of  
> Africa, much like their earlier counterparts spoke of sea  
> serpents and mermaids. In Indonesia and New Guinea  
> there are also tales of flying reptile-like creatures with  
> long beaks that come out only at night.

>  
> To be very clear, I myself am not saying any human has  
> ever seen a living pterosaur. I generally accept that they got  
> snuffed out 65 mya probably from a very large object slamming  
> into the Yucutan. I have no idea what to make of anyone,  
> be it Herodotus, Kenyans or European explorers, who claim  
> to have seen living pterosaur type creatures.

>  
> I just file them away under "X" for Mully and Sculder to  
> investigate. :)

>  
>  
>  
> DG

>  
> -----

-----

>  
>  
>  
> > Whether found in Egypt or Brazil the fact remains that flying

reptiles

> > were  
> > not from the imagination but REAL.....and Herodotus did not make

it

> > up. That's my point.  
> >  
> > Gloria Emeagwali

Herdotus also talked about ants that dug for gold i think around in india or persia. I am not sure about this,but alot of things herodotus said are actually true and have been proven with archeology. The main mistake people make is that they assume Herdotus is the only greek historian that speaks on the apperance of the ancient kemetians. lucian a greek writter describes youth in egypt plaiting their hait. recent findings in iran where herdootus claimed to find cannibals turned out to be true,and the port city of herkuleion also turned out to be true. the question is did herdotusd go to all these places he claimed. some people think he did not actually go to the niger river.

| 3145|2002-07-21 12:47:38|Mace Windu|Re: Artist's Rendering of Armana Period|  
My reasoning for Vin Diesel as Hannibal has absolutely zilch, nada, zip (\*nothing\*) to do with muscularity, charisma or even acting ability.

I was following up on what the original article was discussing---what phenotype would best fit the racial millieu that was Carthage of 240BC, as well as represent 600 years of admixture by the royal Phoenician line with indigenous north African blacks, non-blacks, mixed types as well as Europoid Mediterraneans (Spanish, Turks, Greeks, etc.) and no doubt continuing waves of Western Asians.

That was what the article was discussing. That was what I was discussing, as it fit in with the theme of this forum. If the discussion was simply about who I thought could act better or would look better on top of an elephant and whoop Roman ass, I wouldn't even have brought it up on this listserv. :)

BUI, if I had to go strictly on acting ability and I was trying to make a historical/dramatic acting movie and not an action-adventure slug-out-fest, I'd go back and get a younger James Earl Jones as Hannibal.

My choice of Vin Diesel had to do with the racial-make up and diversity of Carthage during the era of Hannibal, not much else.

As for the Rock, he doesn't look too much like any Northeast Africans, Central, West or Southern that I know of. The San have epicanthic eyefolds, yet they and the Rock are miles apart in phenoype.

Vin Diesel, who is lighter of skin, actually looks more Africoid to me than he (the Rock) does. Of course again, that's just my personal opinion and perception of the at times blurred lines within the imperfect marker we call race.

DG

---

- > Well, I pulled up some pics of Vin Diesel on the internet, and
- > although his
- > arms are quite muscular, I didn't feel the overwhelming power that I
- > get when
- > I see pics of Rock. Diesel looks more like a street warrior than an
- > epic
- > warrior, in his pics. He also lacks that masterful charisma, and I
- > didn't
- > find him attractive in the least bit (but maybe he can act, I don't
- > know).
- > So now I know what all three look like, and based solely on physical
- > appearance, I still choose Rock. (If I based my selection on acting
- > ability,
- > of course Denzell would win hands down - even though I have yet to see
- > either
- > Rock or Diesel perform.)
- >
- > As far as the Asian/Mongoloid features, although I don't know what
- > Africans
- > looked like on that part of the continent at that particular time,
- > there are
- > many peoples throughout Africa with such (the only thing different is
- > the
- > hair texture), so this would not impede my selection. Mind you, there
- > are
- > still tribes in the northeast region of Africa, who claim the land as
- > their
- > ancestral home, the Wolof of Senegal being one. I have also met with
- > Africans in Egypt, who are from the northeast, who look just like the
- > West
- > Africans we see today.
- >
- > I would like to hear what the other members think of who would make a
- > good

> Hannibal, and their reasons as to why.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

| 3146|2002-07-21 14:00:46|a.manansala@attbi.com|Re: Artist's Rendering of Armana Period|  
DG wrote;

> I am simply saying the Rock looks more Asian

> (Mongloid) Samoan than Africoid \*to me.\* And what

> was more, I wasn't aware of the large number of Mongloid

> Asian/Africoid types running around Northeast Africa

> during Egypt's pre-dynasty. Maybe I missed that bit

> of history class... :)

>

Seligman wrote about "Pseudo-Mongoloid" traits in modern  
NE Africa although I can't recall if he connects them  
with prehistory.

Obviously, the Khoisanoid type possessed a lot of  
these so-called "pseudo-Mongoloid" features, and modern  
Khoisan speakers still retain many of them.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3147|2002-07-21 14:10:55|a.manansala@attbi.com|Re: Artist's Rendering of Armana Period|

> I would like to hear what the other members think of who would make a good

> Hannibal, and their reasons as to why.

>

Tiger Woods. Reasons? I don't see Hannibal as a buff  
person so much.

I see Hannibal as someone capable of thinking many steps  
ahead and with unique spatial aspect, and that's also  
the way I see Tiger.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3148|2002-07-21 14:16:35|Mace Windu|Re: Artist's Rendering of Armana Period|

For clarification...

My point was about direct Africoid-Mongloid types---which the Rock is being of West African (by his African-American heritage) and Samoan descent. Thus I was speaking of his \*actual\* heritage. In similar vein, I noted before these movies were normally shot in Morocco---which may be similar but is not at all the same as if they had shot it in Thebes.

As I noted already, I agree there are blacks with epicanthic eyefolds all over Africa. The San and Khoisian people are perfect examples, as are the famous bust reputed to be that of Narmer (which I have often compared them to). But the Rock doesn't look very Khoisian or San to me---however Narmer's bust does.

I thought Hollywood's choosing of the Rock was some replay on Yul Brenner. I understand what you are saying however.

DG

-----

- > Seligman wrote about "Pseudo-Mongoloid" traits in modern
- > NE Africa although I can't recall if he connects them
- > with prehistory.

- >
- > Obviously, the Khoisanoid type possessed a lot of
- > these so-called "pseudo-Mongoloid" features, and modern
- > Khoisan speakers still retain many of them.

- >
- > Regards,
- > Paul Kekai Manansala
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- > DG wrote;
- >
- >> I am simply saying the Rock looks more Asian
- >> (Mongloid) Samoan than Africoid \*to me.\* And what
- >> was more, I wasn't aware of the large number of Mongloid
- >> Asian/Africoid types running around Northeast Africa

> > during Egypt's pre-dynasty. Maybe I missed that bit  
> > of history class... :)  
| 3149|2002-07-21 14:28:19|Mace Windu|Re: Artist's Rendering of Armana Period|  
Now Tiger... I'd mos def think he could  
play a San...by features. :)

Incidentally, I think the Rock could play a Hawaiian.  
Yet some Hawaiians are quite adamant about not wanting  
him in that role. But I don't think it has much to do with  
his looks and more with their historical relationship with Samoa.

[http://film.guardian.co.uk/News\\_Story/Exclusive/0,4029,756769,00.html](http://film.guardian.co.uk/News_Story/Exclusive/0,4029,756769,00.html)

DG

-----

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> don't see Hannibal as a  
> buff  
> person so much.  
>  
> I see Hannibal as someone  
> capable of thinking many  
> steps  
> ahead and with unique  
> spatial aspect, and that's also  
> the way I see Tiger.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
| 3150|2002-07-21 14:54:23|Mace Windu|Ancient Chocolate Found in Maya "Teapot"; Usage  
May Date to Olmec P|  
Not seemingly forum related, but I thought the bit on the  
Olmec (given their controversial relationship to some  
African-centered theories) might be of interest.

DG

-----

Ancient Chocolate Found in Maya "Teapot"

[http://news.nationalgeographic.com/news/2002/07/0717\\_020717\\_TVchocolate.html](http://news.nationalgeographic.com/news/2002/07/0717_020717_TVchocolate.html)

By Bijal P. Trivedi  
National Geographic Today  
July 17, 2002

Analysis of residue from a ceramic "teapot" suggests that the Maya, and their ancestors, may have been gobbling chocolate as far back as 2,600 years ago, pushing back the earliest evidence of cacao use more than 1,000 years.

"This reopens the whole debate about who first invented chocolate," said Jonathan Haas, curator of the mouthwatering "Chocolate" exhibition at the Field Museum in Chicago.

The first chemical evidence of cacao use came about 15 years ago after the analysis of residue from a vessel found at the Mayan site of Rio Azul in northeastern Guatemala and belonging to the Early Classic period of Maya culture?approximately A.D. 460. But Michael Coe, co-author of *The True History of Chocolate*, believes based on a slew of evidence, some linguistic, that the roots of chocolate go much further back to the great Olmec civilization, which preceded the Maya.

This is one of three spouted vessels from Colha in Northern Belize that was found to contain a cacao residue. The spouted vessel dates to between 600 B.C. and A.D. 250.

"The Maya derived a lot of their high culture from the Olmec," said Coe, also professor emeritus of anthropology at Yale. "Even the word 'cacao' is not a native Maya word?it's Olmec." The Olmec lived in the southern Gulf of Mexico between 1500 and 500 B.C., and their influence extended to Guatemala, Honduras, Belize, Costa Rica, and El Salvador.

"The new find is hard chemical evidence that the Mayans were drinking chocolate in 500 B.C.," said Coe, suggesting that people were cultivating the cacao tree long before the Maya civilization, which flourished in southern Mexico, the Yucatán and the highlands of Belize between 500 B.C. and A.D. 1500.

Chocolate is made from the seeds of the cacao tree, which are swaddled in gooey white flesh inside green-yellow pods. The seeds and the pulp are scooped out of the pod and allowed to ferment until the seeds are a rich dark brown. The seeds are then dried, and then roasted before being ground to produce a thick chocolate paste.

Chocolate for Breakfast, Lunch and Dinner



The Maya had a lifestyle many kids would envy?chocolate at every meal. "It was the beverage of everyday people and also the food of the rulers and gods," said Haas. In fact, the scientific name for the cacao tree is *Theobroma cacao*? "food of the gods." Hieroglyphs that depict chocolate being poured for rulers and gods are present on Maya murals and ceramics.

Now the newly-analyzed spouted ceramic pot reveals the deeper darker history of this almost drug-like substance.

Mayan teapots have always fascinated Terry Powis, an archaeologist at the University of Texas at Austin, which is how his investigation began. "Spouted vessels are very distinct from other Mayan ceramics and quite rare, typically associated with elite burials," he explained.

Fortunately for Powis, fourteen such vessels were excavated in 1981 from a site at Colha, which lies close to the Caribbean coast in northern Belize, and have since been housed at the University of Texas, Austin. The Maya occupied Colha, which is known for its production of stone tools and its Preclassic spouted vessels, continuously from about 900 B.C. to A.D. 1300.

### The Essence of Chocolate

Powis's goal was to determine whether the vessels were indeed used to pour some type of chocolate libation.

He scraped residue from the vessels and sent the samples to W. Jeffrey Hurst, who has a delicious job as an analytical biochemist at the Hershey Foods Technical Center in Hershey, Pennsylvania.

Using "high performance liquid chromatography coupled to atmospheric-pressure chemical ionization mass spectrometry," Hurst analyzed all the samples. The first instrument separates all the components of the mixture and the other measures the molecular weight of each. Cacao is a blend of more than 500 chemical compounds. Of this tasty compendium the signature chemical is a compound called theobromine?the chemical marker of cacao.

Of the 14 samples analyzed, 3 were positive for theobromine, "chocolate, that is," said Powis. The study is published in the July 18 issue of the journal *Nature*.

These spouted vessels were first dubbed chocolate pots about 100 years ago. Archaeologists knew from Spanish accounts that the Maya drank liquid chocolate and just assumed that the teapots were used to pour the

beverage. "Now we have proof," said Powis.

### Chilli, Honey and Maize With Your Chocolate?

By the time the Spanish reached the Maya, around the 1500s, everyone was drinking chocolate?rich and poor alike. Traces of chocolate have been found in ordinary Maya houses.

The Maya drink was very different from America's thin, watery hot chocolate, said Powis. According to Spanish accounts?many of which come from Bishop Diego de Landa, whose descriptions of Maya culture and language are the primary tools used today to translate Maya glyphs?the Maya enjoyed their hot chocolate thick and foamy.

While standing, Maya poured the chocolate drink from one vessel to another on the ground. The drop, together with the fatty cacao butter, produced a thick head of rich, dark, chocolate foam?the most coveted part of the drink.

Chemical analysis of these vessels is now becoming a standard tool in archaeology. As long as they're not washed, they can be analyzed for ancient residues. Powis hopes to use the same type of studies to reveal the other ingredients used in the chocolate drinks. From Spanish records, Mayanists already know that the chocolate was mixed with maize, water, honey, or chilli. But what other secret ingredients are discovered will be a sweet surprise.

| 3151|2002-07-21 15:05:20|pinatubo.geo|Re: Artist's Rendering of Armana Period|

--- In Ta\_Seti@y..., Mace Windu wrote:

> Now Tiger... I'd mos def think he could

> play a San...by features. :)

>

> Incidentally, I think the Rock could play a Hawaiian.

> Yet some Hawaiians are quite adamant about not wanting

> him in that role. But I don't think it has much to do with

> his looks and more with their historical relationship with Samoa.

>

> [http://film.guardian.co.uk/News\\_Story/Exclusive/0,4029,756769,00.html](http://film.guardian.co.uk/News_Story/Exclusive/0,4029,756769,00.html)

>

>

I don't know if it still goes on, but even into modern times it was not unusual for Hawaiians and Samoans to "rumble" with each other on Oahu.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3152|2002-07-21 15:05:48|Mace Windu|Ancient alphabet enters cyber age|

Old but interesting article---if you ignore the silliness implied in the first paragraph.

DG

-----  
Ancient alphabet enters cyber age

January, 2000

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_609000/609217.stm](http://news.bbc.co.uk/hi/english/world/africa/newsid_609000/609217.stm)

The alphabet used in Ethiopia and Eritrea is Africa's oldest. Laeke Mariam Demessie reports on the efforts to get the 276-letter script to work on computers.

Ethiopic script has been in use since 100 BC. It is the only indigenous African alphabet still in use today.

But it was only in 1991 that the Ethiopian Science and Technology Commission (ESTC) first displayed the Ethiopic alphabet on a computer.

The reaction of one European was: "It is impossible - how did you do it?" recalls Dr Nega Alemayehu, a lecturer in information technology at Addis Ababa University.

But as Ethiopian computer programmer Mesfin Belay points out: "The greatest breakthrough was not in developing an Ethiopic alphabet programme or software, it was rather to come up with the idea.

"Just as you have software in Japanese, Korean or Arabic, there was no reason why one cannot develop Ethiopic script."

Quicker than handwriting

Daniel Admasse, an Ethiopian who studied in Sweden, claims to have been the first person to come up with the idea of computerising "fidel", as Ethiopians call their alphabet.

While studying in Sweden he helped produce materials for an Ethiopian studies conference. Some of the conference texts were in Ge'ez, the ancient language which is the ancestor of modern Ethiopian languages.

But he found that in Sweden he had no means of printing Ethiopic script.

"So the burden of writing by hand in Ge'ez letters and reducing them using a camera fall on me," Mr Daniel recalls.

"My handwriting was bad. Because of that incident I said to myself why shouldn't I develop an Amharic computer programme?"

"I started working on it in 1982 and developed an Ethiopic WordPerfect version 2.01 in one year".

#### Programmes develop

Mr Daniel returned to Ethiopia in 1987, and set up a team of computer programmers at the ESTC. There they developed Ethiopic software ranging from a disc operating system to a desktop publishing programme.

"So we had a complete set of Ethiopic computer programmes in Fidel and the Amharic language by 1991, which meant one could take computer courses in Amharic even if one didn't know English."

Mr Daniel has since developed an Ethiopic version of WordPerfect 6.0.

He says the first challenge was to design the fidel characters. This was done using a computer programme known as font manager.

#### Lots of letters

The second challenge was to put the 276 characters onto the English language keyboard designed to accommodate only 26 letters.

Each character in the Ethiopic alphabet represents a syllable: a combination of consonant plus vowel. There are 33 consonants and seven vowels.

So 33 of the keys are assigned to the different consonant sounds, which are used in combination with keys such as "control" and "alt" to create the vowel-consonant combinations.

"The English keyboard was made to recognise only 26 characters, but to make it recognise 276 Ethiopic characters the computer programmers have to override the rules in the computer," Mr Daniel explains.

"This was made possible by using the keyboard handler program."

Ethiopic characters also have to be attuned to American Standard Coding for Information Interchange (ASCII) which assigns letters to the

numerical codes which the computer works with.

The third challenge was printing. The printing of Amharic characters was complicated in the earlier generations of printers, Mr Daniel says, but has become simpler with more recent laserjet printers.

#### Standardisation headaches

Therefore any Ethiopic alphabet software is a package which deals with the designing of characters, keyboard layout and printer set-up.

Some Ethiopian computer engineers in Canada have also been developing Ethiopic software independently, out of a sense of patriotism, Dr Nega says.

But the enthusiastic rush to develop software led to a new problem: lack of standardisation. Today there are at least 35 Ethiopic software products available, each with its own character set, encoding system, typeface names, and keyboard layout.

"However efficient and fast a keyboard layout is, it is useless unless accepted as a standard by users," Dr Nega argues.

The lack of standardisation also makes it difficult to transfer documents from one computer to another - including e-mail.

The problems of Ethiopic computing have resulted in the creation of the Ethiopian Computer Standard Association (ECOSA), of which Dr Nega is president, and the North American-based Committee for Ethiopian Computing (CEC).

The two groups are working on standardisation of the Ethiopic script on the computer.

"We have come together to face the challenge," says Dr Nega, who is optimistic about finding a solution.

"The sooner we standardise Ethiopic script computing, the faster we hop on the global information superhighway."

| 3153|2002-07-21 15:24:46|mansu\_musa|Re: Ancient alphabet enters cyber age|  
--- In Ta\_Seti@y..., Mace Windu wrote:

> Old but interesting article---if you ignore the silliness  
> implied in the first paragraph.

>

> DG

>

> -----

-----

- >
- > Ancient alphabet enters cyber age
- > January, 2000
- >
- >

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_609000/609217.stm](http://news.bbc.co.uk/hi/english/world/africa/newsid_609000/609217.stm)

- >
- > The alphabet used in Ethiopia and Eritrea is Africa's oldest. Laeke
- > Mariam Demessie reports on the efforts to get the 276-letter script

to

- > work on computers.
- > Ethiopic script has been in use since 100 BC. It is the only

indigenous

- > African alphabet still in use today.
- >
- > But it was only in 1991 that the Ethiopian Science and Technology
- > Commission (ESTC) first displayed the Ethiopic alphabet on a

computer.

- >
- > The reaction of one European was: "It is impossible - how did you do
- > it?" recalls Dr Nega Alemayehu, a lecturer in information

technology at

- > Addis Ababa University.
- >
- > But as Ethiopian computer programmer Mesfin Belay points out: "The
- > greatest breakthrough was not in developing an Ethiopic alphabet
- > programme or software, it was rather to come up with the idea.
- >
- > "Just as you have software in Japanese, Korean or Arabic, there was

no

- > reason why one cannot develop Ethiopic script."
- >
- > Quicker than handwriting
- >
- > Daniel Admasse, an Ethiopian who studied in Sweden, claims to have

been

> the first person to come up with the idea of computerising "fidel",

as

> Ethiopians call their alphabet.

>

> While studying in Sweden he helped produce materials for an

Ethiopian

> studies conference. Some of the conference texts were in Ge'ez, the

> ancient language which is the ancestor of modern Ethiopian

languages.

>

> But he found that in Sweden he had no means of printing Ethiopic

script.

>

> "So the burden of writing by hand in Ge'ez letters and reducing them

> using a camera fall on me," Mr Daniel recalls.

>

> "My handwriting was bad. Because of that incident I said to myself

why

> shouldn't I develop an Amharic computer programme?".

>

> "I started working on it in 1982 and developed an Ethiopic

WordPerfect

> version 2.01 in one year".

>

> Programmes develop

>

> Mr Daniel returned to Ethiopia in 1987, and set up a team of

computer

> programmers at the ESTC. There they developed Ethiopic software

ranging

> from a disc operating system to a desktop publishing programme.

>

> "So we had a complete set of Ethiopic computer programmes in Fidel

and

> the Amharic language by 1991, which meant one could take computer

> courses in Amharic even if one didn't know English."

>

> Mr Daniel has since developed an Ethiopic version of WordPerfect

6.0.

>

> He says the first challenge was to design the fidel characters.

This was

> done using a computer programme known as font manager.

>

> Lots of letters

>

> The second challenge was to put the 276 characters onto the English  
> language keyboard designed to accommodate only 26 letters.

>

> Each character in the Ethiopic alphabet represents a syllable: a  
> combination of consonant plus vowel. There are 33 consonants and

seven

> vowels.

>

> So 33 of the keys are assigned to the different consonant sounds,

which

> are used in combination with keys such as "control" and "alt" to

create

> the vowel-consonant combinations.

>

> "The English keyboard was made to recognise only 26 characters, but

to

> make it recognise 276 Ethiopic characters the computer programmers

have

> to override the rules in the computer," Mr Daniel explains.

>

> "This was made possible by using the keyboard handler program."

>

> Ethiopic characters also have to be attuned to American Standard

Coding

> for Information Interchange (ASCII) which assigns letters to the  
> numerical codes which the computer works with.

>

> The third challenge was printing. The printing of Amharic



characters was

> complicated in the earlier generations of printers, Mr Daniel says,

but

> has become simpler with more recent laserjet printers.

>

> Standardisation headaches

>

> Therefore any Ethiopic alphabet software is a package which deals

with

> the designing of characters, keyboard layout and printer set-up.

>

> Some Ethiopian computer engineers in Canada have also been

developing

> Ethiopic software independently, out of a sense of patriotism, Dr

Nega

> says.

>

> But the enthusiastic rush to develop software led to a new problem:

lack

> of standardisation. Today there are at least 35 Ethiopic software

> products available, each with its own character set, encoding

system,

> typeface names, and keyboard layout.

>

> "However efficient and fast a keyboard layout is, it is useless

unless

> accepted as a standard by users," Dr Nega argues.

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> The lack of standardisation also makes it difficult to transfer

> documents from one computer to another - including e-mail.

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> Ethiopian Computer Standard Association (ECOSA), of which Dr Nega is

> president, and the North American-based Committee for Ethiopian

> Computing (CEC).

>

> The two groups are working on standardisation of the Ethiopic  
script on  
> the computer.  
>  
> "We have come together to face the challenge," says Dr Nega, who is  
> optimistic about finding a solution.  
>  
> "The sooner we standardise Ethiopic script computing, the faster we

hop  
> on the global information superhighway."

Dalby, David. 1969. Further indigenous scripts of West Africa :  
Manding, Wolof and Fula alphabets and Yoruba " holy " writing.  
African Language Studies 10, p. 161-181.

geez is not the only alphabertic writting system in africa. i wish  
however more interest was taken into geez littature like the adwe  
negast which means the book of the stars one of the oldest books on  
astronomy.

there is also an undocumented script in senegal called gerze. alot  
of these wrtittibg systems in africa are used by secret soceties in  
africa like vai.

| 3154|2002-07-21 15:27:42|mansu\_musa|Re: Ancient Chocolate Found in Maya "Teapot";  
Usage May Date to Olm|

--- In Ta\_Seti@y..., Mace Windu wrote:

> Not seemingly forum related, but I thought the bit on the  
> Olmec (given their controversial relationship to some  
> African-centered theories) might be of interest.

>

> DG

>

> -----

-----

>

> Ancient Chocolate Found in Maya "Teapot"

>

>

[http://news.nationalgeographic.com/news/2002/07/0717\\_020717\\_TVchocolate.html](http://news.nationalgeographic.com/news/2002/07/0717_020717_TVchocolate.html)

>  
> By Bijal P. Trivedi  
> National Geographic Today  
> July 17, 2002  
>  
> Analysis of residue from a ceramic "teapot" suggests that the Maya,

and

> their ancestors, may have been gobbling chocolate as far back as

2,600

> years ago, pushing back the earliest evidence of cacao use more than  
> 1,000 years.  
> "This reopens the whole debate about who first invented chocolate,"

said

> Jonathan Haas, curator of the mouthwatering "Chocolate" exhibition

at

> the Field Museum in Chicago.

>

> The first chemical evidence of cacao use came about 15 years ago

after

> the analysis of residue from a vessel found at the Mayan site of Rio  
> Azul in northeastern Guatemala and belonging to the Early Classic

period

> of Maya culture?approximately A.D. 460. But Michael Coe, co-author

of

> The True History of Chocolate, believes based on a slew of evidence,  
> some linguistic, that the roots of chocolate go much further back

to the

> great Olmec civilization, which preceded the Maya.

>

> This is one of three spouted vessels from Colha in Northern Belize

that

> was found to contain a cacao residue. The spouted vessel dates to  
> between 600 B.C. and A.D. 250.

>

> "The Maya derived a lot of their high culture from the Olmec," said

Coe,

> also professor emeritus of anthropology at Yale. "Even the word 'cacao' is not a native Maya word?it's Olmec." The Olmec lived in the southern Gulf of Mexico between 1500 and 500 B.C., and their influence

extended  
> to Guatemala, Honduras, Belize, Costa Rica, and El Salvador.  
>  
> "The new find is hard chemical evidence that the Mayans were drinking chocolate in 500 B.C.," said Coe, suggesting that people were cultivating the cacao tree long before the Maya civilization, which flourished in southern Mexico, the Yucatán and the highlands of

Belize  
> between 500 B.C. and A.D. 1500.  
>  
> Chocolate is made from the seeds of the cacao tree, which are

swaddled  
> in gooey white flesh inside green-yellow pods. The seeds and the

pulp  
> are scooped out of the pod and allowed to ferment until the seeds

are a  
> rich dark brown. The seeds are then dried, and then roasted before

being  
> ground to produce a thick chocolate paste.  
>  
> Chocolate for Breakfast, Lunch and Dinner  
>  
> The Maya had a lifestyle many kids would envy?chocolate at every

meal.  
> "It was the beverage of everyday people and also the food of the

rulers  
> and gods," said Haas. In fact, the scientific name for the cacao

tree is

> Theobroma cacao?"food of the gods." Hieroglyphs that depict

chocolate

> being poured for rulers and gods are present on Maya murals and

> ceramics.

>

> Now the newly-analyzed spouted ceramic pot reveals the deeper darker

> history of this almost drug-like substance.

>

> Mayan teapots have always fascinated Terry Powis, an archaeologist

at

> the University of Texas at Austin, which is how his investigation

began.

> "Spouted vessels are very distinct from other Mayan ceramics and

quite

> rare, typically associated with elite burials," he explained.

>

> Fortunately for Powis, fourteen such vessels were excavated in 1981

from

> a site at Colha, which lies close to the Caribbean coast in northern

> Belize, and have since been housed at the University of Texas,

Austin.

> The Maya occupied Colha, which is known for its production of stone

> tools and its Preclassic spouted vessels, continuously from about

900

> B.C. to A.D. 1300.

>

> The Essence of Chocolate

>

> Powis's goal was to determine whether the vessels were indeed used

to

> pour some type of chocolate libation.

>

> He scraped residue from the vessels and sent the samples to W.

Jeffrey

> Hurst, who has a delicious job as an analytical biochemist at the

> Hershey Foods Technical Center in Hershey, Pennsylvania.

>

- > Using "high performance liquid chromatography coupled to
- > atmospheric-pressure chemical ionization mass spectrometry," Hurst
- > analyzed all the samples. The first instrument separates all the
- > components of the mixture and the other measures the molecular

weight of

- > each. Cacao is a blend of more than 500 chemical compounds. Of this
- > tasty compendium the signature chemical is a compound called
- > theobromine?the chemical marker of cacao.
- >
- > Of the 14 samples analyzed, 3 were positive for

theobromine, "chocolate,

- > that is," said Powis. The study is published in the July 18 issue

of the

- > journal Nature.

- >

- > These spouted vessels were first dubbed chocolate pots about 100

years

- > ago. Archaeologists knew from Spanish accounts that the Maya drank
- > liquid chocolate and just assumed that the teapots were used to

pour the

- > beverage. "Now we have proof," said Powis.

- >

- > Chilli, Honey and Maize With Your Chocolate?

- >

- > By the time the Spanish reached the Maya, around the 1500s,

everyone was

- > drinking chocolate?rich and poor alike. Traces of chocolate have

been

- > found in ordinary Maya houses.

- >

- > The Maya drink was very different from America's thin, watery hot

- > chocolate, said Powis. According to Spanish accounts?many of which

come

- > from Bishop Diego de Landa, whose descriptions of Maya culture and

- > language are the primary tools used today to translate Maya glyphs?

the

> Maya enjoyed their hot chocolate thick and foamy.  
>  
> While standing, Maya poured the chocolate drink from one vessel to  
> another on the ground. The drop, together with the fatty cacao  
butter,  
> produced a thick head of rich, dark, chocolate foam?the most coveted  
> part of the drink.  
>  
> Chemical analysis of these vessels is now becoming a standard tool

in  
> archaeology. As long as they're not washed, they can be analyzed for  
> ancient residues. Powis hopes to use the same type of studies to

reveal  
> the other ingredients used in the chocolate drinks. From Spanish  
> records, Mayanists already know that the chocolate was mixed with

maize,  
> water, honey, or chilli. But what other secret ingredients are  
> discovered will be a sweet surprise.

the long ccount calender also comes form the olmecs,which is what the  
mayan calender is based upon.

also many mayan deities come form the olmecs as well.

| 3155|2002-07-21 15:34:34|sistahgal2000|New Web Site on African History! |

I briefly skimmed the titles of a few articles posted on the site. It  
looks pretty good:

<http://www.africahistory.net/>

| 3156|2002-07-21 16:29:07|kcammm23063@aol.com|Re: Artist's Rendering of Armana Period|  
In a message dated 7/21/02 12:49:04 PM Pacific Daylight Time, dg14@swt.edu writes:

BUI, if I had to go strictly on acting ability and I was trying to  
make a historical/dramatic acting movie and not an  
action-adventure slug-out-fest, I'd go back and get a younger  
James Earl Jones as Hannibal.

Laurence Fishburne can pass for a younger version of James Earl Jones.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

| 3157|2002-07-21 19:26:38|a.manansala@attbi.com|Re: Artist's Rendering of Armana Period|

> For clarification...

>

- > My point was about direct Africoid-Mongloid
- > types---which the Rock is being of West African
- > (by his African-American heritage) and Samoan
- > descent. Thus I was speaking of his \*actual\* heritage.
- > In similar vein, I noted before these movies were normally
- > shot in Morocco---which may be similar but is not
- > at all the same as if they had shot it in Thebes.
- >

I admit that the Rock's actual heritage might not be the best match. But let's say one could compare the DNA of Hannibal with that of Dwayne Johnson (The Rock) on the one hand, and Vin Diesel or Denzel on the another.

Would the latter two necessarily present a closer match?

Don't get me wrong, I'm not saying there were Proto-Samoans ranging around N. Africa during Hannibal's time. Just that a lot of time has passed between then and now.

Or let us say that Clyde Winter's theory is correct and Polynesians are at least partly proto-Saharan in origin. How would that play in?

- > As I noted already, I agree there are blacks with
- > epicanthic eyefolds all over Africa. The San and
- > Khoisian people are perfect examples, as are the
- > famous bust reputed to be that of Narmer (which
- > I have often compared them to). But the Rock doesn't
- > look very Khoisian or San to me---however Narmer's
- > bust does.
- >

When I last visited the Egyptian Museum in Cairo, the sphinxes in front of the museum at the time were very popular among Japanese tourists.

The reason was that the tourists found these statues looked more than a little Japanese/Asian. This was known to the museum guides who did not mind commenting on the fact when handling Japanese groups (probably looking for bigger tips ;).



Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3158|2002-07-21 21:07:05|Mace Windu|Re: Artist's Rendering of Armana Period|

It was Karen who was speaking about the Rock as Hannibal.

I was talking about him as the Scorpion King.

I would have picked a more Africoid actor for the role:  
one that was less ambiguous seeing as how we were talking  
about the pre-dynasty and Upper Egypt.

.

Thus...

- > I admit that the Rock's actual heritage might not be
- > the best match. But let's say one could compare
- > the DNA of Hannibal with that of Dwayne Johnson (The
- > Rock) on the one hand, and Vin Diesel or Denzel on
- > the another.
- >
- > Would the latter two necessarily present a closer match?

I see your point. In truth none of them would more so genetically  
outmatch the other. But I wasn't really speaking about Hannibal.  
For Hannibal I'm going with Vin Diesel due to the racial polyglot  
I think the region was at the time. I don't \*care\* if they cast  
Denzel as the role. But (perhaps this is all resurfacing from a course  
I took on historical portrayals in media) I do like to see media  
depictions more closely match the region and period. I think the  
original article pointed this out. In a world where people are  
increasingly  
seeing various types, we no longer accept more extreme cases  
of substituting darkened up whites for Asians or Native Americans  
or Middle Easterners.

My humorous bit about the Rock was that of all actors for  
the Scorpion King, they chose a man of Samoan-African-  
American heritage. I think even someone else on the forum  
(though I can't recall who), noted he looked more like his  
Samoan mother. Coupled in with the Asian co-star they  
deposited into the Mesopotamian/Egyptian region, I am  
left in wonder at what Hollywood is trying to say (if anything).

Most humorous of all was the guy they had playing a Mesopotamian  
(who looked Western European), so don't think I'm solely picking  
on the Rock. I laugh as hard at other media depictions. There was  
a sitcom that came on in Britain about an Afro-Carib (West Indian)  
family. It was called Desmonds. In it the characters were all

Afro-Caribs,  
but from different islands. So you had this one family with a mixture  
of accents, trying to pass themselves off as a homogenous grouping.  
It worked for people unfamiliar with variances in W. Indian accents.  
But for others who were, it was a good show but also quite humorous.

My bit on the Rock still has to do mostly with phenotype.  
Karen say she sees a "black" person when she looks at him.  
I see it now...that I've been told...but not right away. And  
its not as if I have some monotypic view of "true Negroes."  
My perception is simply different.

- > Don't get me wrong, I'm not saying there were Proto-Samoans
- > ranging around N. Africa during Hannibal's time. Just
- > that a lot of time has passed between then and now.

True. I think the Rock was a \*better\* choice than the Dutch  
South Afrikaner they had play Imhotep (whichever one he was  
supposed to be....perhaps a Libyan?) in the earlier Mummy movies.  
I just do not think he was the most ideal choice. I suspect, given  
that they had a black woman playing a Queen Isis also in the movie,  
they were trying to get a multi-cultural appeal.

- > Or let us say that Clyde Winter's theory is correct
- > and Polynesians are at least partly proto-Saharan
- > in origin. How would that play in?

If I accepted such a thing I would look at \*many\*  
things differently, including my entire notion of human  
evolution and migration.

- > When I last visited the Egyptian Museum in Cairo, the
- > sphinxes in front of the museum at the time were very
- > popular among Japanese tourists.
- >
- > The reason was that the tourists found these statues
- > looked more than a little Japanese/Asian. This was known
- > to the museum guides who did not mind commenting
- > on the fact when handling Japanese groups (probably
- > looking for bigger tips ;).

I learned that for a little baksheesh, you could probably  
get just about anything. The same vendors who greet me  
as "brother! brother!" in shops in Thebes/Luxor probably

tell the large throngs of German and French tourists there  
anything they want to hear. :) lol

DG

| 3159|2002-07-22 02:38:47|Edward Loring|New SCA regulations for Egyptian Archaeology|

Attachments :

Dear List Members,

The attached document should be informative for all who are interested in Egyptian archaeology and the policy of the SCA. Those of you who attended the 2000 IAE meeting in Cairo will remember that Dr. Hawass made the same points at that time. With the weighting on conservation and documentation these regulations will stimulate increased activity in the area of information sciences.

Ed Loring

IAE working group "Informatique et Egyptologie" (I&E)

| 3160|2002-07-22 04:44:43|kcamm23063@aol.com|Re: New SCA regulations for Egyptian Archaeology|

Hi Ed - Is it possible for you to copy and paste? I'm not too keen on opening attachments.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 7/22/02 2:39:13 AM Pacific Daylight Time, gnosarch@bluewin.ch writes:

| Dear List Members,

The attached document should be informative for all who are interested in Egyptian archaeology and the policy of the SCA. Those of you who attended the 2000 IAE meeting in Cairo will remember that Dr. Hawass made the same points at that time. With the weighting on conservation and documentation these regulations will stimulate increased activity in the area of information sciences.

Ed Loring

IAE working group "Informatique et Egyptologie" (I&E)

| 3161|2002-07-22 06:01:30|Clyde Winters|Re: Ancient Chocolate Found in Maya "Teapot";

Usage May Date to Olm|

At 10:27 PM 7/21/02 -0000, mansu\_musa wrote:

> <> wrote:

>> Not seemingly forum related, but I thought the bit on the

>> Olmec (given their controversial relationship to some

>> African-centered theories) might be of interest.

>>

>> DG

>

> the long count calendar also comes from the olmecs, which is what the

> mayan calendar is based upon.

> also many mayan deities come from the olmecs as well.

>

>

The Olmec civilization was founded by Africans . These Africans influenced the Maya writing system and culture . You can read about these facts at the following sites:

<http://www.geocities.com/Athens/Academy/8919/biling.htm>

<http://www.geocities.com/Athens/Academy/8919/yquiche.htm>

Enjoy

C.A. Winters

| 3162|2002-07-22 07:57:25|Djehuti Sundaka|'Arabian Peninsula linked Asia, Africa'|

<http://www.gulf-news.com/Articles/news.asp?ArticleID=58422>

'Arabian Peninsula linked Asia, Africa'

Muscat | By Sunil K. Vaidya | 22/07/2002

Archaeologists have found evidence in Oman's Al Wusta region to support a theory that the Arabian Peninsula served as 'the bridge' between Asia and Africa during the Achaean era.

Ghassan S. Al Ghassani, the Deputy Director of Antiquities at the Ministry of Heritage and Culture, told Gulf News yesterday: "The initial excavations this year have led to the discovery of some tools used during that period."

He added Professor Norman Whelan of Texas University was doing a research to establish a theory about the Arabian Peninsula being a connecting factor between Asia and Africa before the Red Sea divided the land.

"He has been to several parts of Asia, including India to find evidence. He has come here for the first time," Al Ghassani revealed.

The initial findings have been limited to some tools and further expedition would continue in winter this year, according to the Omani expert.

Oman has played a vital link for the migration of people from Asia to Africa and vice versa and the recent discoveries provide further proof that it has been a 'link' for centuries.

He said the search for proof was carried out in Al Huqf's Rumairah desert, in the Al Wusta region.

The ministry is making every effort to discover archaeological sites and carry out work to find evidence of the old civilisations.

He pointed out that the Bahla fort was one of the most significant fortification monuments in Oman.

"We have discovered castles of pre-Islamic age in Oman like the Bahla fort. The Unesco has placed the site and three more sites in Oman in the World Heritage List."

The French and the Italian teams have been involved in the excavations in the Ras Al Hadd and Ras Al Jinz areas with the experts from the ministry and they have made significant discoveries.

"We have found evidence that Omanis of third millennium B.C. were sea farmers," he said and added that Indian pottery discovered in this region endorses the fact that Oman and India have relations for over 5,000 years. "There's also evidence that exchanges took place between the Omanis and the Chinese in the third millennium B.C. In the southern region, we have discovered temples which were used to sacrifice animals in the second and third millennium B.C.

"Our excavation at Samad Ash-shan concentrated on studying the burial customs of the second millennium B.C.," he revealed.

A camel burial was discovered in which a necklace, made up of glass, shell and stone beads was hanging down its neck.

"We are making efforts to invite academics from abroad to come and do their research here in Oman."

He added the ministry is also coordinating with the Sultan Qaboos University to do research.

| 3163|2002-07-22 10:59:13|Derrick, Alexander|Re: Artist's Rendering of Armana Period|  
[Could you post some photos of khoisian or san types?](#)

-----Original Message-----

**From:** Mace Windu [mailto:dg14@swt.edu]

**Sent:** Sunday, July 21, 2002 1:14 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] Artist's Rendering of Armana Period

I have often compared them to). But the Rock doesn't look very Khoisian or San to me---however Narmer's bust does.

| 3164|2002-07-22 11:17:48|a.manansala@attbi.com|Re: Artist's Rendering of Armana Period|  
<http://www.sa-breeders.co.za/org/africanis/San-n2honden.jpg>  
<http://www.worldwilderness.org/images/khoikids.JPG>  
<http://northonline.sccd.ctc.edu/christen/SAfrica.Khoisan.72.jpg>  
<http://www.sanbi.ac.za/khoisan.jpg>  
[http://news.bbc.co.uk/olmedia/1445000/images/\\_1447295\\_group300.jpg](http://news.bbc.co.uk/olmedia/1445000/images/_1447295_group300.jpg)  
<http://www.gateway-africa.com/countries/namibia/San.jpg>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> Could you post some photos of khoisian or san types?

>

> -----Original Message-----

> From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]

> Sent: Sunday, July 21, 2002 1:14 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: RE: [Ta\_Seti] Artist's Rendering of Armana Period

>

>

>

> I have often compared them to). But the Rock doesn't  
> look very Khoisian or San to me---however Narmer's  
> bust does.


>

>

| 3165|2002-07-22 11:28:31|Derrick, Alexander|Re: Ancestral lands & Taxonomy.|


Attachments :

Greetings to those who are following this thread.

Does anyone know what taxonomist's call the "Crested ibis" that is symbolic for  (Akh.)

I am having a difficult time tracking down information on this species.

The ibis that is associated with Djehuti is called *Threskiornis aethiopicus*. But I do not think that this Ibis is

exactly that same as  (Akh.)

Thanks in advance,

Alex Derrick

| 3166|2002-07-22 12:33:16|Derrick, Alexander|Re: Artist's Rendering of Armana Period|

Thanks Paul!

Has evidence of Khosian or San cultures or peoples been preserved, documented or unearthed in KM.t? I always likened the bust of Narmer to the blast master KRS-1. The images you posted seem to make more sense in terms of a southern cultural migration.

In what context can the Narmer bust be referred to as "so-called." Is it possibly a fraud? It looks authentic to me when compared to the Narmer cosmetic palette.

Detail.

<http://highculture.8m.com/Files/RLIEF/RLIEF0005.jpg>

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Monday, July 22, 2002 11:18 AM

**To:** Ta\_Seti@yahoo.com

**Subject:** RE: [Ta\_Seti] Artist's Rendering of Armana Period

<http://www.sa-breeders.co.za/org/africanis/San-n2honden.jpg>

<http://www.worldwilderness.org/images/khoikids.JPG>

<http://northonline.sccd.ctc.edu/christen/SAfrica.Khoisan.72.jpg>

<http://www.sanbi.ac.za/khoisan.jpg>

[http://news.bbc.co.uk/olmedia/1445000/images/1447295\\_group300.jpg](http://news.bbc.co.uk/olmedia/1445000/images/1447295_group300.jpg)

<http://www.gateway-africa.com/countries/namibia/San.jpg>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3167|2002-07-22 14:32:49|Derrick, Alexander|Re: Ancestral lands & Taxonomy.|

Attachments :

I'll answer my own question. : |

The sacred crested ibis is *Geronticus eremita* also called the Northern Bald Ibis. Since the middle ages the bird was considered a delicacy in Egypt and the Middle East and hunted to near extinction. In modern times the world population is +/- 200 birds. Modern migratory breeding grounds in Turkey have almost vanished from pesticide usage.

[http://news.bbc.co.uk/hi/english/sci/tech/newsid\\_2117000/2117624.stm](http://news.bbc.co.uk/hi/english/sci/tech/newsid_2117000/2117624.stm)

Birds have been seen in Eritrea and Ethiopia, and perhaps there are breeding grounds there too. I am not certain of ancient migratory patterns or locations of ancient breeding grounds, but there is some evidence that the bald ibis used to migrate south to "Abyssinia" (punt, ta-ntr, god's land, etc.)

I am still not clear why this species has been codified in the mdw-ntr. Perhaps it has something to do with the incandescent wing feathers???

Alex Derrick

REFERENCES:

Photo - <http://www.rspb.org.uk/wildlife/scisurv/international/images/baldib1.jpg>

Collar, N.J. and Stuart, S.N. 1985. *Threatened Birds of Africa and Related Islands* The ICBP/IUCN Red Data Book, Part 1. ICBP (now BirdLife International) and IUCN, Cambridge.

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Monday, July 22, 2002 11:28 AM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** RE: [Ta\_Seti] Re: Ancestral lands & Taxonomy.

Does anyone know what taxonomist's call the "Crested ibis" that is symbolic for  
(Akh.)



I am having a difficulty time tracking down information on this species.

| 3168|2002-07-22 17:15:35|mansu\_musa|what is everybody's opinion on this article |  
Island brains behind pyramids?

The skills are said to have been exported

The pyramids of Egypt may have been inspired by a group of builders on the Scottish island of Orkney, according to an academic.

Dr Robert Lomas, of the University of Bradford, believes complex construction techniques were developed on Orkney more than 1,000 years before the Egyptians used similar ideas.

He said skills used on the islands from 3800 BC were extremely sophisticated.

The Egyptians heard of the ideas and copied their techniques after they spread across Europe.

Astronomer priests

Dr Lomas said: "These people seem to have been led by a group of astronomer priests who passed on their knowledge to pilgrims all over Britain.

"Unfortunately, although they were intelligent, they had not developed any type of writing that we are able to read so their discoveries have been forgotten.

Going underground at Maes Howe

"We can see what they did but have to experiment to find out how they did it."

At Maes Howe on the Orkney islands - a chambered tomb built around 3000BC - the builders devised a standard unit of length by taking detailed readings from the movement of sun and stars.

Dr Lomas believes this measurement - the megalithic yard - proves the islanders knew the earth was round.

They also understood that it moved around the sun centuries before it was generally accepted by the rest of the world.

Seafaring theory

The measurement was used to build state-of-the-art monuments, he said.

In the book Uriel's Machine: The Ancient Origins Of Science, Dr Lomas



and co-author Christopher Knight argue that the megalithic yard - which measures 82.966cm - could easily have been taken by seafarers to Brittany and beyond.

The megalithic yard was first discovered in 1967 by Professor Alexander Thom, of Oxford University, who analysed more than 400 sites around the British Isles and Northern France.

| 3169|2002-07-22 17:29:27|Ayele Bekerie|Re: Fwd: Italy to give back axum obelisk to Ethiopia|  
Dear Ta Setians,

While the decision by the Italian leadership 'to begin procedures for the return of Aksum obelisk' is encouraging, it does not necessarily mean that they have began to dismantle the obelisk for its safe transportation to the Holy City of Aksum. They have made similar promise in the past and they failed to respect them repeatedly.

There is a new national and international momentum for the return of the Aksum obelisk. Let us keep the momentum until the obelisk is in Aksum. The ugly chapter of Fascism in Africa will be closed with the return of the Aksum obelisk, manuscripts, airplane and other priceless legacies.

Respectfully,

Ayele

Ta Seti Members,

I saw this huge almost 75 foot Ethiopian Axum obelisk while I was in Rome in 1989. It is good to see this monument finally returned to Africa after more than half a century.

However, the Italians have also stolen many obelisks from Egypt. There are 12 \*original\* ancient Egyptian obelisks in Rome alone! I saw eleven of these twelve ancient African monuments while I was in Rome. Most of them are in public squares or in front of churches. Even the Pope has one of these powerful African monuments in the middle of St. Peter's Square at the Vatican in Rome.

Whether it is the original obelisks in London, Paris, and at the Vatican, or the modern replica obelisk called the "Washington Monument" in Washington, DC, Euro-Americans are fascinated with having powerful African monuments and symbols in important religious, political, and cultural centers. The cultural rape of African symbols and artifacts by Europeans and North Americans is almost beyond belief. Maybe Ethiopia will also have success in getting its sacred artifacts from Maqdala returned to them by the British.

Check out this link for a good overview and image of the Axum obelisk.  
<http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

Other African obelisks in Rome  
<http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

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> -----  
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> The fragments have been recovered and Italian

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Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: ab67@cornell.edu  
phone: 607 255 4607  
fax: 607 255 0784

| 3170|2002-07-22 18:30:14|mansu\_musa|Re: Fwd: Italy to give back axum obelisk to Ethiopia|

--- In Ta\_Seti@y..., Ayele Bekerie wrote:

> Dear Ta Setians,

>

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> the return of Aksum obelisk' is encouraging, it does not

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co3.htm><http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

>>

>>Other African obelisks in Rome

>><<http://www.geocities.com/Paris/Arc/5319/roma->

co1.htm><http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

>>

>>

>>Advancing the work,

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>  
>  
>--  
> Ayele Bekerie, PhD  
> Asst Professor and Director of Undergraduate Studies  
> Africana Studies and Research Center  
> 310 Triphammer Rd  
> Ithaca, Ny 14850  
> e-mail: ab67@c...  
> phone: 607 255 4607  
> fax: 607 255 0784

not to get off topic, but do you have any information on the awade negast which is called the book of stars, and where i can find out more about it.

| 3171|2002-07-22 21:06:51|sistahgal2000|Urdu Website |

URDU WEBSITE BREAKS NEW GROUND

BBCUrdu.com is a landmark in online publishing. It is the first news site to use Urdu text rather than scanned-in images of printed



materials. Urdu is a national language of Pakistan, but a diverse base of Urdu speakers reside in India, the U.S., Canada, South Africa, Japan and the Persian Gulf. By providing a satisfactory Urdu font that may be downloaded onto a user's computer, the website is providing more than just a rich round-the-clock news service. The BBC has an archive of over 40 years of Urdu news output, audio clips, images and political reporting that will now be accessible in its native language. The integration of Urdu language and desktop computers may also serve to expand online use in Pakistan and for Urdu speakers around the world.

[SOURCE: BBC News]

([http://news.bbc.co.uk/hi/english/sci/tech/newsid\\_2139000/2139300.stm](http://news.bbc.co.uk/hi/english/sci/tech/newsid_2139000/2139300.stm))

| 3172|2002-07-22 22:49:24|sistahgal2000|Ashe and Ra|

The Yoruba concept of Ashe as life force or human essence links all creation to Oludumare. In the Judeo-Christian tradition, I suppose this could be interpreted as the "Holy Spirit" (at least how the Holy Spirit is defined in the Black American worship tradition). However, I'm curious about ancient Egyptian correlations to Ashe. I am inclined to say that the equivalent of Ashe in an ancient Egyptian context would be the concept of Ra as life energy. I am also curious about ancient Egyptian correlations to the Yoruba concept of "Ori" or human consciousness.

It seems that the Yoruba Ori is most similar to the Ibo concept of "Chi" which linguistically, at least, has a link to eastern philosophy - which could possibly be traced back to Egypt.

Of course, it is possible that these brilliant West African nations could have come up with these concepts all on their own :).

Any thoughts?

| 3173|2002-07-22 23:52:52|Manu Ampim|Fwd: Italy to give back axum obelisk to Ethiopia|

Good point, we must be diligent to make sure the monument is actually returned. However, with the recent damage to the Aksum obelisk and the increased momentum of the repatriation efforts to return this Aksum monument, it is now very probably that the Italians will finally return the priceless obelisk.

Manu Ampim

---

----- Original Message -----

**From:** [Ayele Bekerie](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, July 22, 2002 5:29 PM

**Subject:** Re: [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Dear Ta Setians,

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Advancing the work,

Prof. Manu Ampim

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Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
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| 3174|2002-07-23 00:14:11|Edward Loring|Re: New SCA regulations for Egyptian Archaeology|

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## SCA's Regulations for Foreign Archaeological Missions

The Supreme Council of Antiquities (SCA) has created a new department titled *The Department of Foreign Archaeological Missions*. This department will standardize the rules and regulations concerning the application and execution of all archaeological work in Egypt. The director or assistant director of a foreign mission will deal solely with this department.

### The application process:

1. Three months prior to excavation work, the mission's director is required to submit a list of the expedition team, specifying the nationalities and positions of each member. This application must be written in English, clearly stating the time frame of the excavation season. A survey map showing the location of the requested site should be attached to the application form.
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4. An assistant director should be specified for each mission, to act in the absence of the mission director.
5. The SCA has the right to request the details of source of any expedition's funding at any time.

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## **MINISTRY OF CULTURE**

### **SUPREME COUNCIL OF**

### **ANTIQUITIES**

- a. The Northern border, from Mersa Wadi Lahmi on the Red Sea Coast to Kom-Ombo.
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- c. The Western border, from the eastern shore of Lake Naser, including Kom-Ombo Aswan and el-Mafarq, to Ashkeet on latitude 22.
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2. A fee of 10.50 LE for each personal application should be paid to the Department of Security in order to process the security clearance.
3. Sending samples and specimens abroad for analyses is prohibited; samples must be examined in the Research and Maintenance Lab of the SCA or in approved alternative Egyptian labs.
4. Adding additional members to the mission's team after application acceptance is prohibited.
5. For missions wanting to work at a location close to their current site in the West or East Deserts or Coastal regions, eleven survey maps signed by the director of the mission need to be submitted to the SCA three months prior to the excavation. The maps should use the 1 to 50,000 scale or the 1 to 25,000 scale.

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1. No new concession will be given to a current team member wanting to create a new excavation area within the granted site of the mission.
2. The working mission will not be allowed to open new sites anywhere until they publish their current site completely.
3. The mission will be granted only one season per year. The season's start and finish dates must be specified in the application. If the mission needs another season within the year, they should request this at the beginning.

## **MINISTRY OF CULTURE**

### **SUPREME COUNCIL OF**

### **ANTIQUITIES**

4. The SCA prohibits missions to work at more than one site at the same time.
5. In order to renew the contract with the SCA the mission is required to reapply and meet the above mentioned conditions.
6. Working on Thursdays can be granted with permission. However, no restoration or excavation is allowed at the site on Fridays.
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## **MINISTRY OF CULTURE**

### **SUPREME COUNCIL OF**

### **ANTIQUITIES**

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11. The inspectorate will oversee all conservation work.
12. A member from the Center of Research and Maintenance of the SCA needs to accompany missions that are working in the field of anthropology and geophysics. The final report of such work should be submitted to the SCA.
13. Every precaution should be taken to protect the monuments during epigraphical work. A copy of all epigraphical work should be submitted to the SCA.
14. Five copies of the mission's preliminary report, written in English, must be submitted to the SCA immediately after the end of the season prior to the mission's departure.
15. Within three months of the season's completion a detailed report, written in either French, German, or English and translated into Arabic, including photographs, charts, and plans must be sent to *The Department of Foreign Archaeological Missions*.
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## **MINISTRY OF CULTURE**

### **SUPREME COUNCIL OF**

### **ANTIQUITIES**

2. The mission is required to pay the SCA either:
  - a. 1500 LE / month for the overtime transportation of Inspectors who do not live with the expedition.
  - b. 1000 LE / month for Inspectors who do live with the expedition.

3. The Inspectors are prohibited from accepting any cash rewards or getting involved in any money transactions separate from those stated above.

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#### **New Policies:**

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3. The SCA requires that the mission publishes the site within five years after work has been completed. The Director and institution backing any mission that does not comply will be denied any future concessions.

4. It is absolutely prohibited for any member of a mission to be involved with dealers of stolen artifacts. Members of foreign missions are expected to yield any information they have regarding stolen artifacts to the *Department of Stolen Artifacts*. People who are found by court evidence to be involved with stolen artifacts will be removed from the excavation. If the director is involved, the mission will be terminated.

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## **MINISTRY OF CULTURE**

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Sca\_missions@hotmail.com

**Magdy E1-  
Ghandour**

**General Director, Foreign and Egyptian  
Missions Affairs**

**Dr. Zahi Hawass**

**Secretary General, SCA**

----- Original Message -----

**From:** [kcamm23063@aol.com](mailto:kcamm23063@aol.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, July 22, 2002 1:44 PM

**Subject:** Re: [Ta\_Seti] New SCA regulations for Egyptian Archaeology

Hi Ed - Is it possible for you to copy and paste? I'm not too keen on opening attachments.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 7/22/02 2:39:13 AM Pacific Daylight Time, [gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch) writes:

Dear List Members,

The attached document should be informative for all who are interested in Egyptian archaeology and the policy of the SCA. Those of you who attended the 2000 IAE meeting in Cairo will remember that Dr. Hawass made the same points at that time. With the weighting on conservation and documentation these regulations will stimulate increased activity in the area of information sciences.

Ed Loring  
IAE working group "Informatique et Egyptologie" (I&E)

To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 3175|2002-07-23 00:38:54|kcamm23063@aol.com|Re: New SCA regulations for Egyptian  
Archaeology|  
Thank you, Ed.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 3176|2002-07-23 01:01:07|kcamm23063@aol.com|Re: New SCA regulations for Egyptian Archaeology|

For easier reading:

## **MINISTRY OF CULTURE**

SUPREME COUNCIL OF

ANTIQUITIES

### **SCAs Regulations for Foreign Archaeological Missions**

The Supreme Council of Antiquities (SCA) has created a new department titled *The Department of Foreign Archaeological Missions*. This department will standardize the rules and regulations concerning the application and execution of all archaeological work in Egypt. The director or assistant director of a foreign mission will deal solely with this department.

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Foreign and Egyptian Missions Affairs

**Dr. Zahi Hawass** Secretary General, SCA

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 3177|2002-07-23 02:11:22|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'|  
"Bridges":

The discussion of the connections of the population(s) of NE Africa and thus of the Nile Valley is getting some interesting new dimensions. Axum and S. Arabia belong together.

Oman is the eastern portion of S. Arabia. I have not had the pleasure of visiting Oman, but

I am quite sure the coast there shows the same evidence of intercontinental trade from very early times as is found along the coast of the Hadrammout from Aden to Mukhalla. The Sumerians speak of a large island, certainly Sokotra, in what can only be the N. portion of the Arabian Sea. As I am sure all of you are aware, the monsoons have always provided almost automatic transport without need of much navigation back and forth between the Arabian Gulf/ Indian sub-continent and Africa.

The "Obelisk" which Italy will return to Axum is actually a stela and is in no way related to the solar function of Egyptian obelisks. The S. Arabian religion had lunar orientation. There are still a number of these stelae in Axum, some standing and some fallen. More interesting than what these objects are called is what they show. The lower portions of the stelae are clearly cut representations of heavily timbered wooden architecture several levels/stories high. They are said to show construction as practiced in S. Arabia in their rather late time. Recent investigations by the Humboldt Uni (E.Berlin). on the plateau in NW Eritrea have revealed evidence of large wooden constructions of the Axumite Period on the route between Axum and Musawwarat/Meroe. It was a rather different world full of ethnic interactions; in this case from Arabia to the Nile.

Several of you have raised the question about my thinking on Zahi Hawass' hypothesis of the non-African origin of Kmt. As one who has followed the White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you that I do not agree with what he says, but as a humanist I must add, in the words of Thomas Payne, "I would defend to the death his right to say it".

Now I have to get to work and will come back to a strategy for objectively examining the African influences in Kmt later. As I have said before, I am not an expert on African studies in any way, but have had experiences and made neutral observations in many of the places in question. I would like to thank those of you who have made suggestions to improve my understanding of the Ta Seti discussion and will answer your letters individually as soon as time permits.

Your  
Ed Loring  
Information Scientist, Center for Egyptological Studies, Russian Academy of Sciences,  
Member: International Association of Egyptologists, Egyptian Exploration Society, Soci<sub>鸚</sub>  
d'hypnologie Gen<sub>趙</sub>, Schweizerische Gesellschaft fr orientalische  
Altartumswissenschaften, Forum fr Aegyptologie Basel, Society for  
Internationsl Development, Sri Aurobindo's Action.



----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

Sent: Monday, July 22, 2002 5:04 PM

Subject: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

> <http://www.gulf-news.com/Articles/news.asp?ArticleID=58422>

> 'Arabian Peninsula linked Asia, Africa'

> Muscat | By Sunil K. Vaidya | 22/07/2002

>

> Archaeologists have found evidence in Oman's Al Wusta region to support  
> a theory that the Arabian Peninsula

> served as 'the bridge' between Asia and Africa during the Achaean era.

>

> Ghassan S. Al Ghassani, the Deputy Director of Antiquities at the  
> Ministry of Heritage and Culture, told Gulf News

> yesterday: "The initial excavations this year have led to the discovery  
> of some tools used during that period."

>

> He added Professor Norman Whelan of Texas University was doing a  
> research to establish a theory about the  
> Arabian Peninsula being a connecting factor between Asia and Africa  
> before the Red Sea divided the land.

>

> "He has been to several parts of Asia, including India to find evidence.  
> He has come here for the first time," Al  
> Ghassani revealed.

>

> The initial findings have been limited to some tools and further  
> expedition would continue in winter this year,  
> according to the Omani expert.

>

> Oman has played a vital link for the migration of people from Asia to  
> Africa and vice versa and the recent  
> discoveries provide further proof that it has been a 'link' for  
> centuries.

>

> He said the search for proof was carried out in Al Huqf's Rumairah  
> desert, in the Al Wusta region.

>

> The ministry is making every effort to discover archaeological sites and  
> carry out work to find evidence of the old  
> civilisations.

>  
> He pointed out that the Bahla fort was one of the most significant  
> fortification monuments in Oman.  
>  
> "We have discovered castles of pre-Islamic age in Oman like the Bahla  
> fort. The Unesco has placed the site and  
> three more sites in Oman in the World Heritage List."  
>  
> The French and the Italian teams have been involved in the excavations  
> in the Ras Al Hadd and Ras Al Jinz areas  
> with the experts from the ministry and they have made significant  
> discoveries.  
>  
> "We have found evidence that Omanis of third millennium B.C. were sea  
> farmers," he said and added that Indian  
> pottery discovered in this region endorses the fact that Oman and India  
> have relations for over 5,000 years. "There's  
> also evidence that exchanges took place between the Omanis and the  
> Chinese in the third millennium B.C. In the  
> southern region, we have discovered temples which were used to sacrifice  
> animals in the second and third millennium  
> B.C.  
>  
> "Our excavation at Samad Ash-shan concentrated on studying the burial  
> customs of the second millennium B.C.," he  
> revealed.  
>  
> A camel burial was discovered in which a necklace, made up of glass,  
> shell and stone beads was hanging down its  
> neck.  
>  
> "We are making efforts to invite academics from abroad to come and do  
> their research here in Oman."  
>  
> He added the ministry is also coordinating with the Sultan Qaboos  
> University to do research.  
>  
>  
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>

| 3178|2002-07-23 02:47:28|mansu\_musa|Re: 'Arabian Peninsula linked Asia, Africa'|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> "Bridges":

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> Your

> Ed Loring

> Information Scientist, Center for Egyptological Studies, Russian

Academy of

> Sciences,

> Member: International Association of Egyptologists, Egyptian

Exploration

> Society, Soci<sup>鳩</sup>

> d'hgyptologie Gen<sup>趙</sup>, Schweizerische Gesellschaft fr orientalische

> Altertumswissenschaften, Forum fr Aegyptologie Basel, Society for

> Internationsl Development, Sri Aurobindo's Action.

>

>

>

>

>

> ----- Original Message -----

> From: "Djehuti Sundaka"

> Sent: Monday, July 22, 2002 5:04 PM

> Subject: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

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> > centuries.  
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> >  
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> > in the Ras Al Hadd and Ras Al Jinz areas  
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> >  
> > "We have found evidence that Omanis of third millennium B.C. were

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> > A camel burial was discovered in which a necklace, made up of

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> > shell and stone beads was hanging down its  
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> > "We are making efforts to invite academics from abroad to come

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> > their research here in Oman."  
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> > He added the ministry is also coordinating with the Sultan Qaboos  
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Obelisk" which Italy will return to Axum is actually a stela and is in no way related to the solar function of Egyptian obelisks. The S. Arabian religion had lunar orientation. There are still a number of these stelae in

actually what you failed to see is that the obelisks in Ethiopia are not actually stelae, and have no written inscription on them. the function of these were like grave stone for burials. where exactly in southern Arabia does these stelae still stand, and from what I seen there are none like this in Yemen where the Sabeen civilization existed. where exactly are these there is the Marib dam, but these are not stelae or obelisks.

do you have pictures ????

| 3179|2002-07-23 02:58:25|Edward Loring|Re: Ashe and Ra|

Although I must plead ignorance of how "Holy Spirit" is defined in the Black American tradition, I would like to submit something quite a bit older than either Christianity (which obviously has an Egyptian origin), or Kmt (whose origin is being discussed). It is a simple equation.

The word which you use translated as "Spirit" is Greek 'pneuma' or 'breath'. You are aware that the 'nfr' sign shows the bronchia and lungs of an animal. Many Saharan (probably mesolithic) representations of animals (mostly bovine, if I remember correctly) use the 'x-ray' technique to show the bronchia and lungs connected to the open mouth. This is the real interface



between the animal and the atmosphere which sustains it, between incarnate life and cosmos. Let us, however, remember that in those days people could pass by land between what we now call Morocco and Spain. As you may know, paleolithic rock paintings (ca. 25'000 BCE) found in the Drakanberge (Zululand) are very close to some found in southern France.

Now let us try to find out if/how the people who drew these animals later came to the Nile valley as the savannah vanished and if they founded the Negada Culture. We might also investigate how the 'Nilotic' people and their archaic cattle, living around Malakal in the Sudd, the last great papyrus swamp, came to be isolated there surrounded by other ethnien. Were they always there, or did they retreat there when the Sahara dried out?

There are so many fascinating questions open...

Your  
Ed Loring

----- Original Message -----

From: "sistahgal2000" <[sistahgal2000@yahoo.com](mailto:sistahgal2000@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, July 23, 2002 7:49 AM

Subject: [Ta\_Seti] Ashe and Ra

> The Yoruba concept of Ashe as life force or human essence links all  
> creation to Oludumare. In the Judeo-Christian tradition, I suppose  
> this could be interpreted as the "Holy Spirit" (at least how the Holy  
> Spirit is defined in the Black American worship tradition). However,  
> I'm curious about ancient Egyptian correlations to Ashe. I am  
> inclined to say that the equivalent of Ashe in an ancient Egyptian  
> context would be the concept of Ra as life energy. I am also curious  
> about ancient Egyptian correlations to the Yoruba concept of "Ori" or  
> human consciousness.  
>  
> It seems that the Yoruba Ori is most similar to the Ibo concept  
> of "Chi" which linguistically, at least, has a link to eastern  
> philosophy - which could possibly be traced back to Egypt.  
>  
> Of course, it is possible that these brilliant West African nations  
> could have come up with these concepts all on their own :).  
>  
> Any thoughts?  
>  
>

>

>

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| 3180|2002-07-23 03:24:15|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'|

I think we have a misunderstanding. I did not mean that there are such monuments standing in

South Yemen, but rather referred to those in Axum itself. I use the term 'stela' to describe a monolith with a rectangular rather than a quadratic section and not having a half octahedral

apex. I did not know that these monoliths were used as funerary monuments (which as you know was the use of many stelae). One of the major interests of my group is establishing a normalized terminology for such artifacts.

Head of this project is Dr. (art history) Dr. (egyptology) Maya Miller, Curator of Egyptology in the Museum of Cultures, Basel. Maya classifies by form-type ex.: stela and form-function ex.: funerary monument. If anyone is interested, we can post our thesaurus on Ta Seti. A thesaurus is never finished and can never be the work of one person or single group. We are very interested in and open to suggestions. Thank's for your interest.

EL

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, July 23, 2002 11:47 AM

Subject: [Ta\_Seti] Re: 'Arabian Peninsula linked Asia, Africa'

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> "Bridges":

> The discussion of the connections of the population(s) of NE Africa and thus

> of the Nile Valley is getting some interesting new dimensions. Axum and S.

> Arabia belong together.

> Oman is the eastern portion of S. Arabia. I have not had the pleasure of

> visiting Oman, but

> I am quite sure the coast there shows the same evidence of

intercontinental

- > trade from very early times as is found along the coast of the Hadrammout

- > from Aden to Mukhalla. The Sumerians speak of a large island, certainly

- > Sokotra, in what can only be the N. portion of the Arabian Sea. As I am sure

- > all of you are aware, the monsoons have always provided almost automatic

- > transport without need of much navigation back and forth between the Arabian

- > Gulf/ Indian sub-continent and Africa.

- >

- > The "Obelisk" which Italy will return to Axum is actually a stela and is in

- > no way related to the solar function of Egyptian obelisks. The S. Arabian

- > religion had lunar orientation. There are still a number of these stelae in

- > Axum, some standing and some fallen. More interesting than what these

- > objects are called is what they show. The lower portions of the stelae are

- > clearly cut representations of heavily timbered wooden architecture several

- > levels/stories high. They are said to show construction as practiced in S.

- > Arabia in their rather late time. Recent investigations by the Humboldt Uni

- > (E.Berlin). on the plateau in NW Eritrea have revealed evidence of large

- > wooden constructions of the Axumite Period on the route between Axum and

- > Musawwarat/Meroe. It was a rather different world full of ethnic

- > interactions; in this case

- > from Arabia to the Nile.

- >

- > Several of you have raised the question about my thinking on Zahi Hawass'

- > hypothesis of the non-African origin of Kmt. As one who has followed the

- > White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you

- > that I do not agree with what he says, but as a humanist I must add, in the

- > words of Thomas Payne, "I would defend to the death his right to

say it".

>

> Now I have to get to work and will come back to a strategy for objectively

> examining the African influences in Kmt later. As I have said before, I am

> not an expert on African studies in any way, but have had experiences and

> made neutral observations in many of the places in question. I would like

> to thank those of you who have made suggestions to improve my understanding

> of the Ta Seti discussion and will answer your letters individually as soon

> as time permits.

>

> Your

> Ed Loring

> Information Scientist, Center for Egyptological Studies, Russian Academy of

> Sciences,

> Member: International Association of Egyptologists, Egyptian Exploration

> Society, Societas

> d'Egyptologie Genève, Schweizerische Gesellschaft für orientalische

> Altertumswissenschaften, Forum für Ägyptologie Basel, Society for

> International Development, Sri Aurobindo's Action.

>

>

>

>

>

>

> ----- Original Message -----

> From: "Djehuti Sundaka"

> Sent: Monday, July 22, 2002 5:04 PM

> Subject: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

>

>

> > <http://www.gulf-news.com/Articles/news.asp?ArticleID=58422>

> > 'Arabian Peninsula linked Asia, Africa'

> > Muscat | By Sunil K. Vaidya | 22/07/2002

> >

> > Archaeologists have found evidence in Oman's Al Wusta region to support

> > a theory that the Arabian Peninsula

> > served as 'the bridge' between Asia and Africa during the Achaean

era.

> >

> > Ghassan S. Al Ghassani, the Deputy Director of Antiquities at the

> > Ministry of Heritage and Culture, told Gulf News

> > yesterday: "The initial excavations this year have led to the discovery

> > of some tools used during that period."

> >

> > He added Professor Norman Whelan of Texas University was doing a

> > research to establish a theory about the

> > Arabian Peninsula being a connecting factor between Asia and Africa

> > before the Red Sea divided the land.

> >

> > "He has been to several parts of Asia, including India to find evidence.

> > He has come here for the first time," Al

> > Ghassani revealed.

> >

> > The initial findings have been limited to some tools and further

> > expedition would continue in winter this year,

> > according to the Omani expert.

> >

> > Oman has played a vital link for the migration of people from Asia to

> > Africa and vice versa and the recent

> > discoveries provide further proof that it has been a 'link' for

> > centuries.

> >

> > He said the search for proof was carried out in Al Huqf's Rumairah

> > desert, in the Al Wusta region.

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> > He added the ministry is also coordinating with the Sultan Qaboos

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do you have pictures ????

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| 3181|2002-07-23 07:20:41|Mace Windu|Cultural Biases Reflected in the Hominid Fossil Record|  
Cultural Biases Reflected in the Hominid Fossil Record  
By Joshua Barbach and Craig Byron

<http://www.archaeologyinfo.com/perspectives003.htm>

Abstract: An examination of the published hominid fossil record reveals political and cultural bias. An example of this societal influence is the Age of Enlightenment of the mid-19th century. Prevailing European ideology established specifically Eurocentric recovery patterns. Later developments, such as the Neo-Darwinian Synthesis in the mid-1900s, led to an increasingly sophisticated understanding of humanity's origins. These developments are reflected by an increase in the recovery and publication of Asian and African fossil hominid sites.

## Introduction

The discipline of Anthropology has served the data for several ethnocentric arguments interpreting human antiquity. Biometrics and

modern human variation have been the vehicle for racist programs throughout the 19th and early 20th century. A significant factor of this equation is the prevailing view of human origins. Specifically, the geographic location of fossil humans has been used to argue for continuity of modern people and their pre-historic fossil counterparts. Given this factor, a differential recovery of fossils between continental regions could lead to misunderstood notions of human evolution.

An examination of the published human fossil record reveals a significant bias favoring the European continent. The early stages of human fossil recovery are near entirely contained within Europe throughout the 1800s. As discussed below, we believe this to be the product of several cultural biases. Of these were prevailing notions of science and man's place in nature. Also, the individual biases inherent with each researcher severely limited any collecting or interpretational activities. Not until the modern theoretical framework of human evolution was established do significant human fossil localities create a more representable spatial and temporal pattern of pre-history. As evidenced by the line graph in figure 1, the early to mid-1900s (~1900-1950) saw a surge of fossil localities being recorded from the Asian and African continents.

A major cause in the rise of human fossil localities was the changing view of man by the scientific community. In this view, the integration of Darwin's theory of natural selection, Mendel's principles of heredity and genetics, and the molecular evidence for DNA combined to forge the New Evolutionary Synthesis or otherwise referred to as the Neo-Darwinian Synthesis. This new paradigm opened the Asian and African continents to a changed collecting pattern.

## Methods

We used Oakley et al's Catalogue of Fossil Hominids, Parts I, II, III as well as Wu and Poirier's Human Evolution in China: A Metric Description of the Fossils and a Review of the Sites in order to note the year of publication for recorded hominid fossil localities. Fossil sites within the localities were also used as this better represents the wealth of material from different regions. For example, the number of fossil localities in Africa and Asia is significantly smaller than in Europe. However, the number of sites with localities in Africa and Asia dwarf the single site/single locality trend we see in Europe, figure 3. The publication date was chosen, as opposed to the collection date, to more accurately represent the year in which the scientific community could be influenced. The year of publication was plotted against the number of human fossil localities recorded from three continents, Africa, Asia and



Europe. The patterns emerged from this were interpreted with the development of scientific philosophy throughout the past two centuries. Specifically, the Neo-Darwinian Synthesis provided a newly productive approach as indicated in the published Anthropology literature.

## Discussion

Of extreme importance when considering human fossils is the notion of man's place in nature and the understanding of evolutionary processes by the 'culture' that discovers and describes these fossils. An interpretation always operates according to the limits set by the interpreter and the environment in which the interpretation takes place. A severely limiting notion held by the Western community throughout the past two millennia was Plato's Typology represented by such works as Republic. It is in the seventh book of this collection, The Allegory of the Cave, that deals with the notion of typology. This long-accepted notion of physical reality posited that all objects, including animals and people, were unable to mimic their ideal form. As a result, variation in attributes reflects the imperfection in nature which is attempting to produce ideal types.

Specifically, the work of Johann F. Blumenbach, 1752-1840, is shaped according to this philosophy. Blumenbach was committed to the idea of monogenism, in which proponents interpreted the human races as unified and descended from a single origin. Operating under this view of the human races and Plato's Typology, Blumenbach created an argument that helped forge the early paradigm for the search of human fossils. It was his belief that Caucasians represented the Platonic Ideal and that all other human races, descended from the same origin according to the monogenist philosophy, were divergences from this ideal type (Wolpoff and Caspari 1997:62). Essentially, Blumenbach emplaced a search and recovery model for human fossils according to the regional location of the ideal human type, i.e. Europe.

Also during this time, early 1800s, the scientific community at large was dealing with the notion of man's place in the natural world. Chevalier de Lamarck, 1744-1829, first presented the notion of evolution as an explanation for the diversity but yet unity of all life on earth. His Zoological Philosophy, of 1809, presented a natural philosophy for the plants and animals around the world (Birx 1984:12). Where humans figured into this naturalist philosophy was controversial. If man was a product of this natural process of evolution, some felt their view of religion, and more specifically Christianity, was compromised. It was through the work of Ludwig Feuerbach, 1804-1872, that helped place man in this natural realm of evolution. Feuerbach was a German theologian and philosopher who broke from the German idealists

(Leibniz, Kant and Hegel) by positing a new school of thought known as naturalist humanism. This philosophy featured a scientific and rational attitude towards man in nature. More importantly, our species was seen as an evolved animal; we were the product of an evolutionary process (Birx 1984:8).

The Age of Enlightenment, mid-1800s, synthesized many of these newly emerging philosophies as well as sciences such as geology, paleontology and archaeology. A new worldview was gleaned from this growing body of evidence arguing for human evolution (Birx 1984:12). The Age of Enlightenment saw a new view for European pre-history provided by Jacques Boucher de Perthes and Christian Thomson. Boucher de Perthes published his study of hominid fossils associated with Paleolithic artifacts in 1836. The evidence of these artifacts associated with extinct faunal remains argued for the antiquity of man in France (Schick and Toth 1993:61). Thomson was from Denmark and invented the three age system, (Stone Age, Bronze Age, Iron Age), which was used throughout the world. This system was created to interpret European pre-history. A major bias occurs simply as the result of applying this specifically European concept to the pre-history of the other continents.

Throughout this time, the revolution of scientific philosophy was an insular occurrence. The European continent saw this change in worldview. Africa and Asia were little, if at all, affected by this paradigm shift. We think it follows then that the recovery of fossils in Europe and their interpretation as having to do with man's ancestry were contingent upon the paradigms set in place by the Age of Enlightenment.

One of the most influential ideas to come from the Age of Enlightenment was Darwin's theory of Natural Selection. This theory synthesized what had been floating in the circles of progressive philosophy. By the end of the 1800s, most of Western and Eastern European naturalists accepted this view (Birx 1984:18). Unfortunately, Darwin's view of man's ancestral affinities to apes and the location of those fossils was ignored by many. The idea of deep human ancestry in Africa or Asia was difficult to accept and a full realization of this notion does not occur until the mid-20th century.

Arthur Schopenhauer, 1788-1860, was an early proponent of man's ape origins. His was a metaphysical approach as evidenced by *The World as Will and Representation*, Vol. 2, published in 1844. Schopenhauer argued that humans were born from a chimpanzee in Africa and an orangutan in Asia (Birx 1984:27). His idea was perhaps too outlandish coming from a non-scientific approach. No real understanding of biological evolution and man's origins were taken from this. However, his opinion of man's ape ancestry was unique to human evolutionary thought and not until a few years later would this issue be addressed.

Charles Darwin, 1809-1882, in his book *Descent of Man* published in 1871, synthesized the views of two of his colleagues Huxley and Haeckel. It was in this book where Darwin first stated man was a product of the same evolutionary forces that produced the rest of the biological variation we see in the world. In the scope of his work, Darwin brought together the work of several natural historians as well as the two pillars of Western society, Aristotle and Aquinas, and created a revolution in scientific thought. It was in this important work that Darwin proposed man's common ancestry with apes. Because of this, evidence would be found on the continent of Africa (Birx 1984:140).

This notion of ape ancestry was called, by Huxley, Haeckel and Darwin, the pithecometra thesis. This idea first postulated by Thomas Henry Huxley in his 1863 essay *On the Origin of Species*, stated that man was more closely related to apes than apes were to monkeys. Therefore, if one is to find evidence of this close ancestry to apes and humans, the regions where modern apes are found should be the focal point. This was a bold statement but typical from Huxley, 1825-1895, who operated as 'Darwin's bulldog' by staunchly defending Darwin's ideas.

Another of Darwin's colleagues was Ernst Heinrich Haeckel, 1834-1919. Haeckel agreed with Huxley on many aspects of the pithecometra thesis. However, he frequently lectured on the Asian origin of this 'missing link'. Consequently, Eugene Dubois, a student of Haeckel's indoctrinated with the idea of Asian hominid origins, traveled to Java, Indonesia in 1890-1892. It was on this expedition when Dubois made an incredible discovery of *Homo erectus* in Asia. Otherwise known as 'Java Man', this specimen was validation of man's deep ancestry outside of Europe (Birx 1984:160).

The pithecometra thesis and the work of Darwin, Huxley and Haeckel did much to liberate the European scientific community of its Eurocentric biases. However, their work did not directly cause a change. It would take a later revolution in evolutionary thought, i.e. The Neo-Darwinian Synthesis of the early to mid-1900s, to cause a change in the recovery of fossils from regions outside Europe. Evidence of this refusal to accept the fossils that began to trickle in from Asia and Africa in the late 1800s and early 1900s was the Piltdown Hoax.

The perpetrator of this hoax is uncertain but the year and location indicate a refusal of the growing evidence for man's antiquity outside of Europe. In 1912 England a fossil was presented and called Piltdown Man. This specimen was the mosaic of ape and human features the scientific community had been looking for in order to argue human/ape affinities. A high, globular braincase indicated human-like features

while the robust jaw and molars resembled apes. This fossil was used as proof of human evolution in England. With the 'discovery' of this specimen, actual fossil specimens of the now recognized australopithecine genus coming from Africa were being ignored. Raymond Dart, who had a fossil skull of an actual hominid showing human-ape affinities from South Africa was made a joke.

Later in the 1950s, as the Neo-Darwinian Synthesis had thoroughly saturated the European scientific community, people could not ignore the significant Australopithecus fossils coming from Africa and the Piltdown Man fossil was re-evaluated. Upon closer inspection, the cranium was discovered to be of a modern human and the jaw was from a modern orangutan. The molars had been filed down to match those of the human upper molars and the surface of this specimen had been painted to give it the appearance of having been buried for a long time (Schick and Toth 1993:65). The rejection of this fossil in the 1950s removed a significant barrier blocking the European scientific community's view of a more accurate human origin.

#### The Legacy of the French: Paul Broca, Professional Anthropology and Polygenism

Paul Broca initially earned fame in France as an anatomist, in particular for studying neuroanatomy. Having achieved high celebrity, Broca founded the Société d'Anthropologie de Paris in 1859. The following year, the *Bulletins de la Société d'Anthropologie* were published. The first issue of the second volume clearly shows what 'anthropology' was to the French, and particularly Broca: 'The aim of the Société d'Anthropologie is the scientific study of human races' (1861).

Broca's polygenic view of humanity was further evident in another quote:

'I am among those who think that the great typical differences which separate human groups are primordial' (1862).

Nevertheless, Broca's Société was a success and led to the establishment of the Laboratoire d'Anthropologie in 1867, and more significantly, the *École d'Anthropologie* in the Collège de France in 1876. The *École d'Anthropologie* was the first 'modern' anthropology department and featured chairs for: Zoological Anthropology, General Anthropology, Physiological Anthropology, Prehistoric Anthropology (= Archaeology), History of Civilization, Medical Geography, Ethnology-Philology-Mythology, and Demography. Broca effectively founded professional anthropology in France. Furthermore, his school served as the model when anthropology grew in other countries. Unfortunately,

Broca's school came from "the tradition of typological essentialism inherited from Medieval Neoplatonism"(Brace 1995).

Broca's polygenic influence was carried through WWI by his disciples, Paul Topinard and Joseph Deniker. When the "Allies" won the war, the outlook of the victors, in this case the French, gained in prestige. The saddest point of Broca's polygenic legacy is that it legitimized blatantly racist policy. "Much of polygenism's support came from its being considered a science, as opposed to the religious dogma associated with monogenism" (Wolpoff, et al 1997). Only after decades of embarrassment over anthropology's racist history, and the outrage over Nazi Germany's "Eugenics" was the place of polygenism in anthropology put to an end.

## Conclusion

The Neo-Darwinian Synthesis, otherwise known as the New Evolutionary Synthesis, was the product of several scientific endeavors including Mendel's experiments in heredity and genetics with pea plants, Darwin's theory of natural selection, and Watson and Crick's molecular identification of DNA. Evolution now had a theoretical means, process and mechanism. The integration of these fields were, in part, done at the urging of paleontologist George Gaylord Simpson and others in the 1930s.

With this new synthesis came new fossil discoveries. The Taung Skull in 1924, Peking Man in 1926 and Mary and Louis Leakey's excavations at Olduvai Gorge provided fossil evidence to alter the misunderstood notions of man's deep antiquity in Europe. It is our belief that this history of evolutionary thought is sufficient to explain the European human fossil bias as seen in figure 1.

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Wu, X., and F.E. Poirier. 1995. Human Evolution in China: A Metric Description of the Fossils and a Review of the Sites. Oxford University Press, Oxford.

| 3182|2002-07-23 07:21:17|sistahgal2000|Re: Ashe and Ra|

Thanks. Very interesting. I believe that the 'nfr' as you describe it is also the first letter in Ethiopian Gez (can someone confirm this?). Therefore, there is obvious a pre-Egyptian and sub-Saharan origin for this concept of life force/energy/spirit.

However, I was not asking for the origins of the concept of Ashe or spirit. I was looking for direct correlations between Yoruba and Egyptian spiritual thought. Perhaps I didn't understand your point. Could you clarify?

Thanks!

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> The word which you use translated as r"Spirit" is Greek 'pneuma' or 'breath'.

> You are aware that the 'nfr' sign shows the bronchia and lungs of an mammal.

> Many Saharan (probably mesolithic) epresentations of animals (mostly

> bovine, if I remember correctly) use the 'x-ray' technique to show the

> bronchia and lungs connected to the open mouth. This is the real interface

> between the animal and the artmosphere which sustains it, between incarnate

> life and cosmos. Let us, however, remember that in those days people could

> pass by land between what we now call Morocco and Spain. As you may

know,

- > paleolithic rock paintings (ca. 25'000 BCE) found in the Drakanberge
- > (Zululand) are very close to some found in southern France.

- >

- > Now let us try to find out if/how the people who drew these animals
- later

- > came to the Nile

- > valley as the savannah vanished and if they founded the Negada
- Culture. We

- > might also investigate how the 'Nilotic' people and their archaic
- cattle,

- > living around Malakal in the Sudd, the last great papyrus swamp,
- came to be

- > isolated there surrounded by other ethnien.

- > Were they always there, or did they retreat there when the Sahara
- dried out?

- >

- > There are so many fascinating questions open...

- >

- > Your

- > Ed Loring

- >

- >

- > ----- Original Message -----

- > From: "sistahgal2000"

- > To:

- > Sent: Tuesday, July 23, 2002 7:49 AM

- > Subject: [Ta\_Seti] Ashe and Ra

- >

- >

- >> The Yoruba concept of Ashe as life force or human essence links
- all

- >> creation to Oludumare. In the Judeo-Christian tradition, I suppose

- >> this could be interpreted as the "Holy Spirit" (at least how the
- Holy

- >> Spirit is defined in the Black American worship tradition).

However,

- >> I'm curious about ancient Egyptian correlations to Ashe. I am

- >> inclined to say that the equivalent of Ashe in an ancient Egyptian

- >> context would be the concept of Ra as life energy. I am also
- curious

- >> about ancient Egyptian correlations to the Yoruba concept
- of "Ori" or

- >> human consciousness.

- >>

- >> It seems that the Yoruba Ori is most similar to the Ibo concept

> > of "Chi" which linguistically, at least, has a link to eastern  
> > philosophy - which could possibly be traced back to Egypt.

> >

> > Of course, it is possible that these brilliant West African  
nations

> > could have come up with these concepts all on their own :).

> >

> > Any thoughts?

> >

> >

> >

> >

> >

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> >

| 3183|2002-07-23 09:57:11|Ayele Bekerie|Re: Fwd: Italy to give back axum obelisk to Ethiopia|  
Yes, I do have a copy of Awde Negest, a book of astrology, astronomy,  
theology, holistic medicine and spiritual analysis. The book is  
written both in Geez and Amharic.

>--- In Ta\_Seti@y..., Ayele Bekerie wrote:

>> Dear Ta Setians,

>>

>> While the decision by the Italian leadership 'to begin procedures  
>for

>> the return of Aksum obelisk' is encouraging, it does not  
>necessarily

>> mean that they have began to dismantle the obelisk for its safe  
>> transportation to the Holy City of Aksum. They have made similar  
>> promise in the past and they failed to respect them repeatedly.

>>

>> There is a new national and international momentum for the return  
>of

>> the Aksum obelisk. Let us keep the momentum until the obelisk is  
>in

>> Aksum. The ugly chapter of Fascism in Africa will be closed with  
>the

>> return of the Aksum obelisk, manuscripts. airplane and other  
>> priceless legacies.



>>  
>> Respectfully,  
>>  
>> Ayele  
>>  
>>  
>> >Ta Seti Members,  
>> >  
>> >I saw this huge almost 75 foot Ethiopian Axum obelisk while I was  
>in  
>> >Rome in 1989. It is good to see this monument finally returned to  
>> >Africa after more than half a century.  
>> >  
>> >However, the Italians have also stolen many obelisks from Egypt.  
>> >There are 12 \*original\* ancient Egyptian obelisks in Rome alone!  
>I  
>> >saw eleven of these twelve ancient African monuments while I was  
>in  
>> >Rome. Most of them are in public squares or in front of churches.  
>> >Even the Pope has one of these powerful African monuments in the  
>> >middle of St. Peter's Square at the Vatican in Rome.  
>> >  
>> >Whether it is the original obelisks in London, Paris, and at the  
>> >Vatican, or the modern replica obelisk called the "Washington  
>> >Monument" in Washington, DC, Euro-Americans are fascinated with  
>> >having powerful African monuments and symbols in important  
>> >religious, political, and cultural centers. The cultural rape of  
>> >African symbols and artifacts by Europeans and North Americans is  
>> >almost beyond belief. Maybe Ethiopia will also have success in  
>> >getting its sacred artifacts from Maqdala returned to them by the  
>> >British.  
>> >  
>> >Check out this link for a good overview and image of the Axum  
>obelisk.  
>> ><[http://www.geocities.com/Paris/Arc/5319/roma-](http://www.geocities.com/Paris/Arc/5319/roma-co3.htm)  
>co3.htm><http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>  
>> >  
>> >Other African obelisks in Rome  
>> ><[http://www.geocities.com/Paris/Arc/5319/roma-](http://www.geocities.com/Paris/Arc/5319/roma-co1.htm)  
>co1.htm><http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>  
>> >  
>> >  
>> >Advancing the work,  
>> >  
>> >Prof. Manu Ampim  
>> ><>[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

>> >  
>> >  
>> >  
>> >> -----  
>> >>  
>> >> Story Filed: Friday, July 19, 2002 1:39 PM EST  
>> >>  
>> >> ROME, Jul 19, 2002 (Xinhua via COMTEX) --  
>> >>  
>> >> The Italian government said Friday it  
>> >> had ordered the return to Ethiopia of an ancient  
>> >> obelisk plundered  
>> >> by the troops of Italian Fascist dictator Benito  
>> >> Mussolini.  
>> >> A statement from the Italian cabinet said that after  
>> >> a report  
>> >> from Italian Premier and Interim Foreign Minister  
>> >> Silvio  
>> >> Berlusconi, the cabinet "decided to begin procedures  
>> >> for the  
>> >> return of the Axum Obelisk to Ethiopia."  
>> >> A month ago, Ethiopia stepped up its campaign to get  
>> >> its  
>> >> ancient monument back, issuing a worldwide  
>> >> appeal.  
>> >> The Ethiopian Information Ministry issued a  
>> >> statement asking "  
>> >> all states, governments and people in the world to  
>> >> place  
>> >> unrelenting pressure on the Italian government to  
>> >> honour the  
>> >> bilateral and international accords that it has signed  
>> >> and give  
>> >> back the Axum Obelisk."  
>> >> The statement said Ethiopia would be launching an  
>> >> international  
>> >> campaign to drum up the support of agencies such as the  
>> >> Organization of African Unity and the United Nations  
>> >> Educational, Scientific and Cultural Organization  
>> >> (UNESCO).  
>> >> The 24-metre obelisk, which currently stands in  
>> >> front of the  
>> >> Rome headquarters of the United Nations' Food and  
>> >> Agricultural  
>> >> Organization (FAO), was hit by lightning during a  
>> >> fierce storm on

>>> the night of May 27.  
>>> The bolt struck just before midnight, knocking big  
>>> chunks out  
>>> of the top of the monument and sending blocks of  
>>> granite crashing  
>>> to the ground.  
>>> The fragments have been recovered and Italian  
>>> restorers say the  
>>> obelisk, which is believed to be more than 2,000 years  
>>> old, can be  
>>> restored.  
>>> In mid June, at a FAO food summit in Rome, Ethiopian  
>>> Prime  
>>> Minister Meles Zenawi blasted Italy for "giving  
>>> Ethiopia the run-  
>>> around for 55 years."  
>>> The contested obelisk was seized by Mussolini's troops  
>>> in 1937  
>>> and hauled back to Rome after reportedly being sliced  
>>> into five  
>>> parts to facilitate its transport.  
>>> Italy promised to give the obelisk back in 1947 as  
>>> part of a  
>>> peace treaty with Ethiopia. Further reassurances were  
>>> made in 1956  
>>> with the signing of another bilateral accord.  
>>> In 1997, the formal pledge to return the 200-tonne  
>>> monument  
>>> was repeated and last year, Italian Culture Minister  
>>> Giuliano  
>>> Urbani confirmed Italy's intention to hand it back.  
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>> --  
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>> Asst Professor and Director of Undergraduate Studies  
>> Africana Studies and Research Center  
>> 310 Triphammer Rd  
>> Ithaca, Ny 14850  
>> e-mail: ab67@c...  
>> phone: 607 255 4607  
>> fax: 607 255 0784  
>  
>not to get off topic,but do you have any information on the awade  
>negast which is called the book of stars,and where i can find out  
>more about it.  
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--

Ayele Bekerie, PhD

Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

310 Triphammer Rd

Ithaca, Ny 14850

e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)

phone: 607 255 4607

fax: 607 255 0784

| 3184|2002-07-23 11:33:01|Derrick, Alexander|Re: what is everybody's opinion on this article|

Attachments :

Are these so called professors friends of Troglodyta? ;)

This article seems to ignore plenty plenty papyrus and other architectural evidence that illustrate the local evolution of pyramid culture and technology. My guess. This professor is trying to fabricate, falsify, degenerate, and disrespect human biological and cultural evolution in Africa.

Two comments.

1) How do we know that the "astronomer priests" were not Africans.

2) As far as I understand, pyramid technology developed south of Egypt.

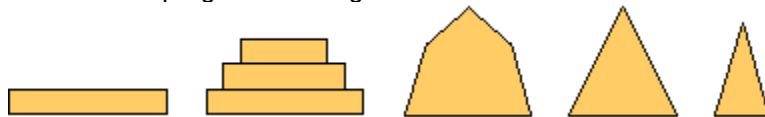
1) The mdw-ntr sign for pyramid is the narrow Nubian design, not the squat design found @ Giza complex.



mr

pyramid(noun)

2) There is plenty of colossal evidence that shows pyramids developing in KM.t. Only an enemy of non-white human progress would ignore this enormous evidence.



Left to right: mastaba, step pyramid, bent pyramid, perfectly geometrical pyramid, Nubian pyramid

We have to remember that the ancient Africans did not always build in stone, and the usage of indelible materials to preserve culture (and history) marks a paradigm shift.

Most if not all artistic and architectural motif in KM.t are based upon organic natural materials which have not survived their long journey through time. But we must speculate that architecture (including pyramids) and art were in existence long before the dynastic period.

Abroad survey of ancient African motif will reveal these facts, which many seem to ignore or do not wish to understand.

My opinion,  
Alex Derrick

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Monday, July 22, 2002 5:16 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] what is everybody's opinion on this article

Island brains behind pyramids?

The skills are said to have been exported

The pyramids of Egypt may have been inspired by a group of builders on the Scottish island of Orkney, according to an academic.

Dr Robert Lomas, of the University of Bradford, believes complex construction techniques were developed on Orkney more than 1,000 years before the Egyptians used similar ideas.

He said skills used on the islands from 3800 BC were extremely sophisticated.

**The Egyptians heard of the ideas and copied their techniques after they spread across Europe. [Alex Derrick]Were is the proof of European influence in Africa? Were is the proof of technology in ancient Europe.**

Astronomer priests

Dr Lomas said: "These people seem to have been led by a group of astronomer priests who passed on their knowledge to pilgrims all over Britain.

"Unfortunately, although they were intelligent, they had not developed any type of writing that we are able to read so their discoveries have been forgotten.

Going underground at Maes Howe

"We can see what they did but have to experiment to find out how they did it."

At Maes Howe on the Orkney islands - a chambered tomb built around 3000BC - the builders devised a standard unit of length by taking detailed readings from the movement of sun and stars.

Dr Lomas believes this measurement - the megalithic yard - proves the islanders knew the earth was round.

**[Alex Derrick]Come one! EUROPEANS KNEW THE EARTH WAS FLAT AND PUNISHED, POISONED, BATTERED, MOLESTED,MAIMED, EXILEDAND OR MURDERED THOSE WHO TAUGHT OTHERWISE.**

They also understood that it moved around the sun centuries before it was generally accepted by the rest of the world.

**[Alex Derrick]same as above. Science, technology, and learningwere feared and often hated in Europe even in recent times..**

Seafaring theory

The measurement was used to build state-of-the-art monuments, he said.

In the book Uriel's Machine: The Ancient Origins Of Science, Dr Lomas and co-author Christopher Knight argue that the megalithic yard - which measures 82.966cm - could easily have been taken by seafarers to Brittany and beyond.

The megalithic yard was first discovered in 1967 by Professor Alexander Thom, of Oxford University, who analysed more than 400 sites around the British Isles and Northern France.

| 3185|2002-07-23 11:36:49|Derrick, Alexander|Re: Ashe and Ra|  
**Maybe Ankh is the parallel of Ashe?**

-----Original Message-----

**From:** sistahgal2000 [mailto:sistahgal2000@yahoo.com]

**Sent:** Monday, July 22, 2002 10:49 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Ashe and Ra

The Yoruba concept of Ashe as life force or human essence links all creation to Oludumare. In the Judeo-Christian tradition, I suppose this could be interpreted as the "Holy Spirit" (at least how the Holy Spirit is defined in the Black American worship tradition). However, I'm curious about ancient Egyptian correlations to Ashe.

[Alex Derrick]

The "Holy Spirit" in black churches is probably Ashe wearing the mask of Christianity.

Of course, it is possible that these brilliant West African nations could have come up with these concepts all on their own :).

[Alex Derrick]

Perhaps the brilliant west Africans influenced KM.t!

| 3186|2002-07-23 11:38:40|Derrick, Alexander|Re: Fwd: Italy to give back axum obelisk to Ethiopia|

I think that the Italians are going to delay the repatriation by attempting to "restore" the damage in situ, thus keeping the monument in Europe much longer than needed. Why not restore in Africa?

Alex Derrick

-----Original Message-----

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**Sent:** Tuesday, July 23, 2002 12:07 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Good point, we must be diligent to make sure the monument is actually returned. However, with the recent damage to the Aksum obelisk and the increased momentum of the repatriation efforts to return this Aksum monument, it is now very probably that the Italians will finally return the priceless obelisk.

Manu Ampim

---

----- Original Message -----

**From:** [Ayele Bekerie](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, July 22, 2002 5:29 PM

**Subject:** Re: [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Dear Ta Setians,

While the decision by the Italian leadership 'to begin procedures for the return of Aksum obelisk' is encouraging, it does not necessarily mean that they have began to dismantle the obelisk for its safe transportation to the Holy City of Aksum. They have made similar promise in the past and they failed to respect them repeatedly.

There is a new national and international momentum for the return of the Aksum obelisk. Let us keep the momentum until the obelisk is in Aksum. The ugly chapter of Fascism in Africa will be closed with the return of the Aksum obelisk, manuscripts, airplane and other priceless legacies.

Respectfully,

Ayele

Ta Seti Members,

I saw this huge almost 75 foot Ethiopian Axum obelisk while I was in Rome in 1989. It is good to see this monument finally returned to Africa after more than half a century.

However, the Italians have also stolen many obelisks from Egypt. There are 12 \*original\* ancient Egyptian obelisks in Rome alone! I saw eleven of these twelve ancient African monuments while I was in Rome. Most of them are in public squares or in front of churches. Even the Pope has one of these powerful African monuments in the middle of St. Peter's Square at the Vatican in Rome.

Whether it is the original obelisks in London, Paris, and at the Vatican, or the modern replica obelisk called the "Washington Monument" in Washington, DC, Euro-Americans are fascinated with having powerful African monuments and symbols in important religious, political, and cultural centers. The cultural rape of African symbols and artifacts by Europeans and North Americans is almost beyond belief. Maybe Ethiopia will also have success in getting its sacred artifacts from Maqdala returned to them by the British.

Check out this link for a good overview and image of the Axum obelisk.

<http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

Other African obelisks in Rome

<http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

Advancing the work,



Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

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> -----

>

> Story Filed: Friday, July 19, 2002 1:39 PM EST

>

> ROME, Jul 19, 2002 (Xinhua via COMTEX) --

>

> The Italian government said Friday it

> had ordered the return to Ethiopia of an ancient

> obelisk plundered

> by the troops of Italian Fascist dictator Benito

> Mussolini.

> A statement from the Italian cabinet said that after

> a report

> from Italian Premier and Interim Foreign Minister

> Silvio

> Berlusconi, the cabinet "decided to begin procedures

> for the

> return of the Axum Obelisk to Ethiopia."

> A month ago, Ethiopia stepped up its campaign to get

> its

> ancient monument back, issuing a worldwide

> appeal.

> The Ethiopian Information Ministry issued a

> statement asking "

> all states, governments and people in the world to

> place

> unrelenting pressure on the Italian government to

> honour the

> bilateral and international accords that it has signed

> and give

> back the Axum Obelisk."

> The statement said Ethiopia would be launching an

> international

> campaign to drum up the support of agencies such as the

> Organization of African Unity and the United Nations

> Educational, Scientific and Cultural Organization

> (UNESCO).

> The 24-metre obelisk, which currently stands in

> front of the

> Rome headquarters of the United Nations' Food and

> Agricultural

> Organization (FAO), was hit by lightning during a

> fierce storm on

> the night of May 27.

> The bolt struck just before midnight, knocking big

> chunks out

> of the top of the monument and sending blocks of

> granite crashing

> to the ground.  
> The fragments have been recovered and Italian  
> restorers say the  
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> restored.  
> In mid June, at a FAO food summit in Rome,  
Ethiopian  
> Prime  
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> around for 55 years."  
> The contested obelisk was seized by Mussolini's  
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> and hauled back to Rome after reportedly being sliced  
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> parts to facilitate its transport.  
> Italy promised to give the obelisk back in 1947 as  
> part of a  
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> In 1997, the formal pledge to return the 200-tonne  
> monument  
> was repeated and last year, Italian Culture Minister  
> Giuliano  
> Urbani confirmed Italy's intention to hand it back.  
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fax: 607 255 0784

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| 3187|2002-07-23 12:11:11|Derrick, Alexander|Re: 'Arabian Peninsula linked Asia, Africa'|  
Dear Ed,

Could you please post your groups thesaurus as your time permits.

Alex Derrick  
**Knowledge Adventure**  
(310) 649-8360  
[aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

-----Original Message-----

**From:** Edward Loring [mailto:[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)]

**Sent:** Tuesday, July 23, 2002 3:26 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Re: 'Arabian Peninsula linked Asia, Africa'

of my group is establishing a normalized terminology for such artifacts.

Head of this project is Dr. (art history) Dr.

(egyptology) Maya Mller,

Curator of Egyptology in the Museum of Cultures,

Basel. Maya classifies byform-type ex.: stela and

form-function ex.: funerary monument. If anyone

isinterested, we can post our thesaurui on Ta Seti. A

thesaurus is neverfinished and can never be the work

of one person or single group. We arevery interested

in and open to suggestions. Thank's for your

interest.

EL

| 3188|2002-07-23 13:59:33|Thomas Mountain|Re: Ancient alphabet enters cyber age|  
gheez is considered by an increasing number of eastern african scholars to have its origins in the ancient civilization called by the residents of KMT by the name of Punt. Punt is noted as a high civilization by at least the 5th KMT dynasty. The use of frankincense and myrrh, indigenous to east Africa/Punt goes back to the earliest of Nile valley civilizations (at least as far as I have been able to determine). Why is it so hard to consider Punt as a contemporary of KMT and having its own alphabet? There has been so very little archeological work done in East africa as well as major climate changes that contribute to degradation of materials used in writing that one would hope that people would keep an open mind on this question.

> From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>

> Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Date: Sun, 21 Jul 2002 17:03:25 -0400

> To: "[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Subject: [Ta\_Seti] Ancient alphabet enters cyber age

>

> Old but interesting article---if you ignore the silliness

> implied in the first paragraph.

>

> DG

>

> -----

>

> Ancient alphabet enters cyber age

> January, 2000  
>  
> [http://news.bbc.co.uk/hi/english/world/africa/newsid\\_609000/609217.stm](http://news.bbc.co.uk/hi/english/world/africa/newsid_609000/609217.stm)  
>  
> The alphabet used in Ethiopia and Eritrea is Africa's oldest. Laeke  
> Mariam Demessie reports on the efforts to get the 276-letter script to  
> work on computers.  
> Ethiopic script has been in use since 100 BC. It is the only indigenous  
> African alphabet still in use today.  
>  
> But it was only in 1991 that the Ethiopian Science and Technology  
> Commission (ESTC) first displayed the Ethiopic alphabet on a computer.  
>  
> The reaction of one European was: "It is impossible - how did you do  
> it?" recalls Dr Nega Alemayehu, a lecturer in information technology at  
> Addis Ababa University.  
>  
> But as Ethiopian computer programmer Mesfin Belay points out: "The  
> greatest breakthrough was not in developing an Ethiopic alphabet  
> programme or software, it was rather to come up with the idea.  
>  
> "Just as you have software in Japanese, Korean or Arabic, there was no  
> reason why one cannot develop Ethiopic script."  
>  
> Quicker than handwriting  
>  
> Daniel Admasse, an Ethiopian who studied in Sweden, claims to have been  
> the first person to come up with the idea of computerising "fidel", as  
> Ethiopians call their alphabet.  
>  
> While studying in Sweden he helped produce materials for an Ethiopian  
> studies conference. Some of the conference texts were in Ge'ez, the  
> ancient language which is the ancestor of modern Ethiopian languages.  
>  
> But he found that in Sweden he had no means of printing Ethiopic script.  
>  
> "So the burden of writing by hand in Ge'ez letters and reducing them  
> using a camera fall on me," Mr Daniel recalls.  
>  
> "My handwriting was bad. Because of that incident I said to myself why  
> shouldn't I develop an Amharic computer programme?".  
>  
> "I started working on it in 1982 and developed an Ethiopic WordPerfect  
> version 2.01 in one year".  
>  
> Programmes develop

>  
> Mr Daniel returned to Ethiopia in 1987, and set up a team of computer  
> programmers at the ESTC. There they developed Ethiopic software ranging  
> from a disc operating system to a desktop publishing programme.  
>  
> "So we had a complete set of Ethiopic computer programmes in Fidel and  
> the Amharic language by 1991, which meant one could take computer  
> courses in Amharic even if one didn't know English."  
>  
> Mr Daniel has since developed an Ethiopic version of WordPerfect 6.0.  
>  
> He says the first challenge was to design the fidel characters. This was  
> done using a computer programme known as font manager.  
>  
> Lots of letters  
>  
> The second challenge was to put the 276 characters onto the English  
> language keyboard designed to accommodate only 26 letters.  
>  
> Each character in the Ethiopic alphabet represents a syllable: a  
> combination of consonant plus vowel. There are 33 consonants and seven  
> vowels.  
>  
> So 33 of the keys are assigned to the different consonant sounds, which  
> are used in combination with keys such as "control" and "alt" to create  
> the vowel-consonant combinations.  
>  
> "The English keyboard was made to recognise only 26 characters, but to  
> make it recognise 276 Ethiopic characters the computer programmers have  
> to override the rules in the computer," Mr Daniel explains.  
>  
> "This was made possible by using the keyboard handler program."  
>  
> Ethiopic characters also have to be attuned to American Standard Coding  
> for Information Interchange (ASCII) which assigns letters to the  
> numerical codes which the computer works with.  
>  
> The third challenge was printing. The printing of Amharic characters was  
> complicated in the earlier generations of printers, Mr Daniel says, but  
> has become simpler with more recent laserjet printers.  
>  
> Standardisation headaches  
>  
> Therefore any Ethiopic alphabet software is a package which deals with  
> the designing of characters, keyboard layout and printer set-up.  
>

> Some Ethiopian computer engineers in Canada have also been developing  
> Ethiopic software independently, out of a sense of patriotism, Dr Nega  
> says.

>  
> But the enthusiastic rush to develop software led to a new problem: lack  
> of standardisation. Today there are at least 35 Ethiopic software  
> products available, each with its own character set, encoding system,  
> typeface names, and keyboard layout.

>  
> "However efficient and fast a keyboard layout is, it is useless unless  
> accepted as a standard by users," Dr Nega argues.

>  
> The lack of standardisation also makes it difficult to transfer  
> documents from one computer to another - including e-mail.

>  
> The problems of Ethiopic computing have resulted in the creation of the  
> Ethiopian Computer Standard Association (ECOSA), of which Dr Nega is  
> president, and the North American-based Committee for Ethiopian  
> Computing (CEC).

>  
> The two groups are working on standardisation of the Ethiopic script on  
> the computer.

>  
> "We have come together to face the challenge," says Dr Nega, who is  
> optimistic about finding a solution.

>  
> "The sooner we standardise Ethiopic script computing, the faster we hop  
> on the global information superhighway."

>  
>  
>  
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>  
>  
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>  
>  
> | 3189|2002-07-23 15:17:18|mansu\_musa|Re: what is everybody's opinion on this article|  
--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> Are these so called professors friends of Troglodyta? ;)

>

> This article seems to ignore plenty plenty papyrus and other

architectural

> evidence that illustrate the local evolution of pyramid culture and

> technology. My guess. This professor is trying to fabricate,

falsify,

> degenerate, and disrespect human biological and cultural evolution

in

> Africa.

>

> Two comments.

> 1) How do we know that the "astronomer priests" were not Africans.

> 2) As far as I understand, pyramid technology developed south of

Egypt.

>

> 1)The mdw-ntr sign for pyramid is the narrow Nubian design, not the

squat

> design found @Giza complex.

>

> <[http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92\\_fig4.gif](http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92_fig4.gif)>

> U23-G17:D21-O24 <<http://hieroglyphs.net/000501/images/d/262.gif>>

> mr

> pyramid(noun)

>

> 2) There is plenty of colossal evidence that shows pyramids

developing in

> KM.t. Only an enemy of non-white human progress would ignore this

enormous

> evidence.

> <<http://www.neferchichi.com/images/mummies/page4/pyramids.gif>>

> Left to right: mastaba, step pyramid, bent pyramid, perfectly

geometrical

> pyramid, Nubian pyramid

>

> We have to remember that the ancient Africans did not always build

in stone,

> and the usage of indelible materials to preserve culture(and



history) marks

- > a paradigm shift.

- >

- > Most if not all artistic and architectural motif in KM.t are based

upon

- > organic natural materials which have not survived their long

journey through

- > time. But we must speculate that architecture(including pyramids)

and art

- > were in existence long before the dynastic period.

- >

- > A broad survey of ancient African motif will reveal these facts,

which many

- > seem to ignore or do not wish to understand.

- >

- > My opinion,

- > Alex Derrick

- > -----Original Message-----

- > From: mansu\_musa [mailto:alberto34482@y...]

- > Sent: Monday, July 22, 2002 5:16 PM

- > To: Ta\_Seti@y...

- > Subject: [Ta\_Seti] what is everybody's opinion on this article

- >

- > Island brains behind pyramids?

- >

- > The skills are said to have been exported

- > The pyramids of Egypt may have been inspired by a group of builders

- > on the Scottish island of Orkney, according to an academic.

- > Dr Robert Lomas, of the University of Bradford, believes complex

- > construction techniques were developed on Orkney more than 1,000

- > years before the Egyptians used similar ideas.

- > He said skills used on the islands from 3800 BC were extremely

- > sophisticated.

- > The Egyptians heard of the ideas and copied their techniques after

- > they spread across Europe. [Alex Derrick] Were is the proof of

European

- > influence in Africa? Were is the proof of technology in ancient

Europe.

- > Astronomer priests

- > Dr Lomas said: "These people seem to have been led by a group of

> astronomer priests who passed on their knowledge to pilgrims all

over

> Britain.

> "Unfortunately, although they were intelligent, they had not

> developed any type of writing that we are able to read so their

> discoveries have been forgotten.

> Going underground at Maes Howe

> "We can see what they did but have to experiment to find out how

they

> did it."

> At Maes Howe on the Orkney islands - a chambered tomb built around

> 3000BC - the builders devised a standard unit of length by taking

> detailed readings from the movement of sun and stars.

> Dr Lomas believes this measurement - the megalithic yard - proves

the

> islanders knew the earth was round.

> [Alex Derrick] Come one! EUROPEANS KNEW THE EARTH WAS FLAT AND

PUNISHED,

> POISONED, BATTERED, MOLESTED, MAIMED, EXILED AND OR MURDERED  
THOSE

WHO

> TAUGHT OTHERWISE.

> They also understood that it moved around the sun centuries before

it

> was generally accepted by the rest of the world.

> [Alex Derrick] same as above. Science, technology, and learning

were feared

> and often hated in Europe even in recent times..

> Seafaring theory

> The measurement was used to build state-of-the-art monuments, he

> said.

> In the book Uriel's Machine: The Ancient Origins Of Science, Dr

Lomas

> and co-author Christopher Knight argue that the megalithic yard -

> which measures 82.966cm - could easily have been taken by seafarers

> to Brittany and beyond.

> The megalithic yard was first discovered in 1967 by Professor

> Alexander Thom, of Oxford University, who analysed more than 400

> sites around the British Isles and Northern France.

what this article seems to ignore is around 6,500 years ago there is a megalithic site right in upper kmt very close to the nubian d3sert of megaliths that are older than anything in europe and that includes malta. the professor i my opinion is a crackpot, becqaue there is no way word of mouth could have pased to the egyptains about people on the orkney islands about burial tombs. kemetians early in dynastic perdios buried their dead in mastabas. another thoery not even worth checking out. i just wanted to get a responce from this article. thanks for your responce.

| 3190|2002-07-23 15:20:47|mansu\_musa|Re: Fwd: Italy to give back axum obelisk to Ethiopia|  
--- In Ta\_Seti@y..., Ayele Bekerie wrote:

> Yes, I do have a copy of Awde Negest, a book of astrology,

astronomy,

> theology, holistic medicine and spiritual analysis. The book is

> written both in Geez and Amharic.

>

>

> >--- In Ta\_Seti@y..., Ayele Bekerie wrote:

> >> Dear Ta Setians,

> >>

> >> While the decision by the Italian leadership 'to begin

procedures

> >for

> >> the return of Aksum obelisk' is encouraging, it does not

> >necessarily

> >> mean that they have began to dismantle the obelisk for its safe

> >> transportation to the Holy City of Aksum. They have made

similar

> >> promise in the past and they failed to respect them repeatedly.

> >>

> >> There is a new national and international momentum for the

return

> >of

> >> the Aksum obelisk. Let us keep the momentum until the obelisk

is

> >in  
> >> Aksum. The ugly chapter of Fascism in Africa will be closed

with

> >the  
> >> return of the Aksum obelisk, manuscripts. airplane and other  
> >> priceless legacies.

> >>

> >> Respectfully,

> >>

> >> Ayele

> >>

> >>

> >> >Ta Seti Members,

> >> >

> >> >I saw this huge almost 75 foot Ethiopian Axum obelisk while I

was

> >in

> >> >Rome in 1989. It is good to see this monument finally

returned to

> >> >Africa after more than half a century.

> >> >

> >> >However, the Italians have also stolen many obelisks from

Egypt.

> >> >There are 12 \*original\* ancient Egyptian obelisks in Rome

alone!

> >I

> >> >saw eleven of these twelve ancient African monuments while I

was

> >in

> >> >Rome. Most of them are in public squares or in front of

churches.

> >> >Even the Pope has one of these powerful African monuments in

the

> >> >middle of St. Peter's Square at the Vatican in Rome.

> >> >

> >> >Whether it is the original obelisks in London, Paris, and at

the

> > > >Vatican, or the modern replica obelisk called the "Washington  
> > > >Monument" in Washington, DC, Euro-Americans are fascinated with  
> > > >having powerful African monuments and symbols in important  
> > > >religious, political, and cultural centers. The cultural rape

of

> > > >African symbols and artifacts by Europeans and North Americans

is

> > > >almost beyond belief. Maybe Ethiopia will also have success in  
> > > >getting its sacred artifacts from Maqdala returned to them by

the

> > > >British.

> > > >

> > > >Check out this link for a good overview and image of the Axum  
> > > >obelisk.

> > > ><<http://www.geocities.com/Paris/Arc/5319/roma->

> > > >co3.htm><http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

> > > >

> > > >Other African obelisks in Rome

> > > ><<http://www.geocities.com/Paris/Arc/5319/roma->

> > > >co1.htm><http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

> > > >

> > > >

> > > >Advancing the work,

> > > >

> > > >Prof. Manu Ampim

> > > ><>[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

> > > >

> > > >

> > > >

> > > >> -----

> > > >>

> > > >> Story Filed: Friday, July 19, 2002 1:39 PM EST

> > > >>

> > > >> ROME, Jul 19, 2002 (Xinhua via COMTEX) --

> > > >>

> > > >> The Italian government said Friday it

> > > >> had ordered the return to Ethiopia of an ancient

> > > >> obelisk plundered

> > > >> by the troops of Italian Fascist dictator Benito

> > > >> Mussolini.

> > > >> A statement from the Italian cabinet said that after

> > > >> a report

> > > >> from Italian Premier and Interim Foreign Minister

> > > > Silvio  
> > > > Berlusconi, the cabinet "decided to begin procedures  
> > > > for the  
> > > > return of the Axum Obelisk to Ethiopia."  
> > > > A month ago, Ethiopia stepped up its campaign to get  
> > > > its  
> > > > ancient monument back, issuing a worldwide  
> > > > appeal.  
> > > > The Ethiopian Information Ministry issued a  
> > > > statement asking "  
> > > > all states, governments and people in the world to  
> > > > place  
> > > > unrelenting pressure on the Italian government to  
> > > > honour the  
> > > > bilateral and international accords that it has signed  
> > > > and give  
> > > > back the Axum Obelisk."  
> > > > The statement said Ethiopia would be launching an  
> > > > international  
> > > > campaign to drum up the support of agencies such as the  
> > > > Organization of African Unity and the United Nations  
> > > > Educational, Scientific and Cultural Organization  
> > > > (UNESCO).  
> > > > The 24-metre obelisk, which currently stands in  
> > > > front of the  
> > > > Rome headquarters of the United Nations' Food and  
> > > > Agricultural  
> > > > Organization (FAO), was hit by lightning during a  
> > > > fierce storm on  
> > > > the night of May 27.  
> > > > The bolt struck just before midnight, knocking big  
> > > > chunks out  
> > > > of the top of the monument and sending blocks of  
> > > > granite crashing  
> > > > to the ground.  
> > > > The fragments have been recovered and Italian  
> > > > restorers say the  
> > > > obelisk, which is believed to be more than 2,000 years  
> > > > old, can be  
> > > > restored.  
> > > > In mid June, at a FAO food summit in Rome, Ethiopian  
> > > > Prime  
> > > > Minister Meles Zenawi blasted Italy for "giving  
> > > > Ethiopia the run-  
> > > > around for 55 years."  
> > > > The contested obelisk was seized by Mussolini's troops

> > > > in 1937  
> > > > and hauled back to Rome after reportedly being sliced  
> > > > into five  
> > > > parts to facilitate its transport.  
> > > > Italy promised to give the obelisk back in 1947 as  
> > > > part of a  
> > > > peace treaty with Ethiopia. Further reassurances were  
> > > > made in 1956  
> > > > with the signing of another bilateral accord.  
> > > > In 1997, the formal pledge to return the 200-tonne  
> > > > monument  
> > > > was repeated and last year, Italian Culture Minister  
> > > > Giuliano  
> > > > Urbani confirmed Italy's intention to hand it back.  
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> >>

> >> --

> >> Ayele Bekerie, PhD

> >> Asst Professor and Director of Undergraduate Studies

> >> Africana Studies and Research Center

> >> 310 Triphammer Rd

> >> Ithaca, Ny 14850

> >> e-mail: ab67@c...

> >> phone: 607 255 4607

> >> fax: 607 255 0784

> >

> >not to get off topic,but do you have any information on the awade

> >negast which is called the book of stars,and where i can find out

> >more about it.

> >

> >

> >

> >

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> --

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> Ithaca, Ny 14850



> e-mail: ab67@c...  
> phone: 607 255 4607  
> fax: 607 255 0784

do you know where i can obtain a copy of this book and more  
information about it. i do serches on the internet but it is hard to  
find infom5ration about from what i heard it is among the oldet book  
of astronomy in the world.

| 3191|2002-07-23 15:45:41|Mickel Hendrix|Re: what is everybody's opinion on this article|  
Hotep,

It's called Tricknology. Beware!!!!!!!!!!

P.E.A.C.E. Progress....

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:  
> --- In Ta\_Seti@y..., "Derrick, Alexander"  
>  
> wrote:  
> > Are these so called professors friends of  
> Troglodyta? ;)  
> >  
> > This article seems to ignore plenty plenty papyrus  
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> architectural  
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> pyramid culture and  
> > technology. My guess. This professor is trying to  
> fabricate,  
> falsify,  
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> > Two comments.  
> > 1) How do we know that the "astronomer priests"  
> were not Africans.  
> > 2) As far as I understand, pyramid technology  
> developed south of  
> Egypt.  
> >  
> > 1)The mdw-ntr sign for pyramid is the narrow  
> Nubian design, not the  
> squat

> > design found @ Giza complex.

> >

> >

>

<[http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92\\_fig4.gif](http://www-oi.uchicago.edu/OI/PROJ/NUB/NUBX92/NUBX92_fig4.gif)>

>

> > U23-G17:D21-O24

> <<http://hieroglyphs.net/000501/images/d/262.gif>>

> > mr

> > pyramid(noun)

> >

> > 2) There is plenty of colossal evidence that shows

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> > KM.t. Only an enemy of non-white human progress

> would ignore this

> enormous

> > evidence.

> >

>

<<http://www.neferchichi.com/images/mummies/page4/pyramids.gif>>

>

> > Left to right: mastaba, step pyramid, bent

> pyramid, perfectly

> geometrical

> > pyramid, Nubian pyramid

> >

> > We have to remember that the ancient Africans did

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> > and the usage of indelible materials to preserve

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> > a paradigm shift.

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> > Most if not all artistic and architectural motif

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> > organic natural materials which have not survived

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> > A broad survey of ancient African motif will  
> reveal these facts,  
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> >  
> > My opinion,  
> > Alex Derrick  
> > -----Original Message-----  
> > From: mansu\_musa [mailto:alberto34482@y...]  
> > Sent: Monday, July 22, 2002 5:16 PM  
> > To: Ta\_Seti@y...  
> > Subject: [Ta\_Seti] what is everybody's opinion on  
> this article  
> >  
> > Island brains behind pyramids?  
> >  
> > The skills are said to have been exported  
> > The pyramids of Egypt may have been inspired by a  
> group of builders  
> > on the Scottish island of Orkney, according to an  
> academic.  
> > Dr Robert Lomas, of the University of Bradford,  
> believes complex  
> > construction techniques were developed on Orkney  
> more than 1,000  
> > years before the Egyptians used similar ideas.  
> > He said skills used on the islands from 3800 BC  
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> > The Egyptians heard of the ideas and copied their  
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> > they spread across Europe. [Alex Derrick] Were is  
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> > "Unfortunately, although they were intelligent,  
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> read so their  
> > discoveries have been forgotten.  
> > Going underground at Maes Howe  
> > "We can see what they did but have to experiment  
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> they  
> > did it."  
> > At Maes Howe on the Orkney islands - a chambered  
> tomb built around  
> > 3000BC - the builders devised a standard unit of  
> length by taking  
> > detailed readings from the movement of sun and  
> stars.  
> > Dr Lomas believes this measurement - the  
> megalithic yard - proves  
> the  
> > islanders knew the earth was round.  
> > [Alex Derrick] Come one! EUROPEANS KNEW THE EARTH  
> WAS FLAT AND  
> PUNISHED,  
> > POISONED, BATTERED, MOLESTED, MAIMED, EXILED AND  
> OR MURDERED THOSE  
> WHO  
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> > [Alex Derrick] same as above. Science,  
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> were feared  
> > and often hated in Europe even in recent times..  
> > Seafaring theory  
> > The measurement was used to build state-of-the-art  
> monuments, he  
> > said.  
> > In the book Uriel's Machine: The Ancient Origins  
> Of Science, Dr  
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> malta. the professor i my opinion is a  
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> way word of mouth could have pased to the egyptains  
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> thoery not even worth  
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> this article.  
> thanks for your responce.  
>  
>  
>

---

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| 3192|2002-07-23 17:59:46|Manu Ampim|Fwd: Italy to give back axum obelisk to Ethiopia|

It would be gross negligence to transport a damaged monument and thereby risk further damage.

Manu Ampim

---

I think that the Italians are going to delay the repatriation by attempting to "restore" the damage in situ, thus keeping the monument in Europe much longer than needed. Why not restore in Africa?

Alex Derrick

-----Original Message-----

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**Sent:** Tuesday, July 23, 2002 12:07 AM

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Subject:** [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Good point, we must be diligent to make sure the monument is actually returned. However, with the recent damage to the Aksum obelisk and the increased momentum of the repatriation efforts to return this Aksum monument, it is now very probably that the Italians will finally return the priceless obelisk.

Manu Ampim

---

----- Original Message -----

**From:** [Ayele Bekerie](mailto:Ayele Bekerie)

**To:** [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

**Sent:** Monday, July 22, 2002 5:29 PM

**Subject:** Re: [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Dear Ta Setians,

While the decision by the Italian leadership 'to begin procedures for the return of Aksum obelisk' is encouraging, it does not necessarily mean that they have begun to dismantle the obelisk for its safe transportation to the Holy City of Aksum. They have made similar promise in the past and they failed to respect them repeatedly.

There is a new national and international momentum for the return of the Aksum obelisk. Let us keep the momentum until the obelisk is in Aksum. The ugly chapter of Fascism in Africa will be closed with the return of the Aksum obelisk, manuscripts, airplane and other priceless legacies.

Respectfully,

Ayele

Ta Seti Members,

I saw this huge almost 75 foot Ethiopian Axum obelisk while I was in Rome in 1989. It is good to see this monument finally returned to Africa after more than half a century.

However, the Italians have also stolen many obelisks from Egypt. There are 12 \*original\* ancient Egyptian obelisks in Rome alone! I saw eleven of these twelve ancient African monuments while I was in Rome. Most of them are in public squares or in front of churches.

Even the Pope has one of these powerful African monuments in the middle of St. Peter's Square at the Vatican in Rome.

Whether it is the original obelisks in London, Paris, and at the Vatican, or the modern replica obelisk called the "Washington Monument" in Washington, DC, Euro-Americans are fascinated with having powerful African monuments and symbols in important religious, political, and cultural centers. The cultural rape of African symbols and artifacts by Europeans and North Americans is almost beyond belief. Maybe Ethiopia will also have success in getting its sacred artifacts from Maqdala returned to them by the British.

Check out this link for a good overview and image of the Axum obelisk.

<http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

Other African obelisks in Rome

<http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

Advancing the work,

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

---

> -----

>

> Story Filed: Friday, July 19, 2002 1:39 PM EST

>

> ROME, Jul 19, 2002 (Xinhua via COMTEX) --

>

> The Italian government said Friday it

> had ordered the return to Ethiopia of an ancient

> obelisk plundered

> by the troops of Italian Fascist dictator Benito

> Mussolini.

> A statement from the Italian cabinet said that after

> a report

> from Italian Premier and Interim Foreign Minister

> Silvio

> Berlusconi, the cabinet "decided to begin procedures

> for the

> return of the Axum Obelisk to Ethiopia."

> A month ago, Ethiopia stepped up its campaign to get

> its

> ancient monument back, issuing a worldwide

> appeal.

> The Ethiopian Information Ministry issued a

> statement asking "

> all states, governments and people in the world to

- > place
- > unrelenting pressure on the Italian government to
- > honour the
- > bilateral and international accords that it has signed
- > and give
- > back the Axum Obelisk."
- > The statement said Ethiopia would be launching an
- > international
- > campaign to drum up the support of agencies such
- > as the
- > Organization of African Unity and the United Nations
- > Educational, Scientific and Cultural Organization
- > (UNESCO).
- > The 24-metre obelisk, which currently stands in
- > front of the
- > Rome headquarters of the United Nations' Food and
- > Agricultural
- > Organization (FAO), was hit by lightning during a
- > fierce storm on
- > the night of May 27.
- > The bolt struck just before midnight, knocking big
- > chunks out
- > of the top of the monument and sending blocks of
- > granite crashing
- > to the ground.
- > The fragments have been recovered and Italian
- > restorers say the
- > obelisk, which is believed to be more than 2,000
- > years
- > old, can be
- > restored.
- > In mid June, at a FAO food summit in Rome,
- > Ethiopian
- > Prime
- > Minister Meles Zenawi blasted Italy for "giving
- > Ethiopia the run-
- > around for 55 years."
- > The contested obelisk was seized by Mussolini's
- > troops
- > in 1937
- > and hauled back to Rome after reportedly being
- > sliced
- > into five
- > parts to facilitate its transport.
- > Italy promised to give the obelisk back in 1947 as
- > part of a
- > peace treaty with Ethiopia. Further reassurances
- > were
- > made in 1956
- > with the signing of another bilateral accord.
- > In 1997, the formal pledge to return the 200-tonne
- > monument
- > was repeated and last year, Italian Culture Minister
- > Giuliano
- > Urbani confirmed Italy's intention to hand it back.



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--

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| 3193|2002-07-23 18:41:40|Manu Ampim|Re: Ancestral lands & Taxonomy.|

Alex,

There has been much work done on the natural history of Kemet. Try **TheBirds of Ancient Egypt, vol. 1:NaturalHistory of Egypt** (1986) by Patrick Houlihan.

Manu Ampim

---

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, July 22, 2002 2:32 PM

**Subject:** RE: [Ta\_Seti] Re: Ancestral lands & Taxonomy.

I'll answer my own question. : |

The sacredcrestedibis is *Geronticus eremita* also called the Northern Bald Ibis. Since the middle ages the bird was considered a delicacy in Egypt and the Middle East and hunted to near extinction. In modern times the world population is +/- 200 birds. Modern migratory breeding grounds in Turkey have almost vanished from pesticide usage.

[http://news.bbc.co.uk/hi/english/sci/tech/newsid\\_2117000/2117624.stm](http://news.bbc.co.uk/hi/english/sci/tech/newsid_2117000/2117624.stm)

Birds have been seen in Eritrea and Ethiopia, and perhaps there are breeding grounds there too. I am not certain of ancient migratory patterns or locations of ancient breeding

grounds, but there is some evidence that the bald ibis used to migrate south to "Abyssinia"(punt, ta-ntr, god's land, etc.)

I am still not clear why this species has been codified in the mdw-ntr. Perhaps it has something to do with the incandescent wing feathers???

*Alex Derrick*

REFERENCES:

Photo - <http://www.rspb.org.uk/wildlife/scisurv/international/images/baldib1.jpg>

Collar, N.J. and Stuart, S.N. 1985. *Threatened Birds of Africa and Related Islands* The ICBP/IUCN Red Data Book, Part 1. ICBP (now BirdLife International) and IUCN, Cambridge.

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuiinteractive.com]

**Sent:** Monday, July 22, 2002 11:28 AM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** RE: [Ta\_Seti] Re: Ancestral lands & Taxonomy.

Does anyone know what taxonomist's call the "Crested ibis" that is

symbolic for  (Akh.)

I am having a difficulty time tracking down information on this species.

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| 3194|2002-07-23 18:47:39|a.manansala@attbi.com|Re: Ancestral lands & Taxonomy.|  
Alex,

Note that in Ancient Egyptian hieroglyphic script, bird species are used commonly to denote different types of people, nationalities, etc.

Is there some totemistic beliefs involved? Note the importance of Horus in the founding of the nation of Kmt (as documented at Edfu).

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

> Alex,  
>  
> There has been much work done on the natural history of Kemet. Try The Birds of  
> Ancient Egypt, vol. 1: Natural History of Egypt (1986) by Patrick Houlihan.  
>  
> Manu Ampim  
>  
> -----  
>  
> ----- Original Message -----  
> From: Derrick, Alexander  
> To: 'Ta Seti@yahoogroups.com'  
> Sent: Monday, July 22, 2002 2:32 PM  
> Subject: RE: [Ta\_Seti] Re: Ancestral lands & Taxonomy.  
>  
>  
> I'll answer my own question. : |  
>  
> The sacred crested ibis is Geronticus eremita also called the Northern Bald  
> Ibis. Since the middle ages the bird was considered a delicacy in Egypt and the  
> Middle East and hunted to near extinction. In modern times the world population  
> is +/- 200 birds. Modern migratory breeding grounds in Turkey have almost  
> vanished from pesticide usage.  
> [http://news.bbc.co.uk/hi/english/sci/tech/newsid\\_2117000/2117624.stm](http://news.bbc.co.uk/hi/english/sci/tech/newsid_2117000/2117624.stm)  
>  
> Birds have been seen in Eritrea and Ethiopia, and perhaps there are breeding > grounds there  
> too. I am not certain of ancient migratory patterns or locations  
> of ancient breeding grounds, but there is some evidence that the bald ibis used  
> to migrate south to "Abyssinia"(punt, ta-ntr, god's land, etc.)  
>  
> I am still not clear why this species has been codified in the mdw-ntr.  
> Perhaps it has something to do with the incandescent wing feathers???  
>  
>  
> Alex Derrick  
>  
> REFERENCES:  
> Photo -  
> <http://www.rspb.org.uk/wildlife/scisurv/international/images/baldib1.jpg>  
>  
> Collar, N.J. and Stuart, S.N. 1985. Threatened Birds of Africa and Related  
> Islands The ICBP/IUCN Red Data Book, Part 1. ICBP (now BirdLife International)  
> and IUCN, Cambridge.  
> -----Original Message-----  
> From: Derrick, Alexander [mailto:[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)]  
> Sent: Monday, July 22, 2002 11:28 AM

> To: '[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'  
> Subject: RE: [Ta\_Seti] Re: Ancestral lands & Taxonomy.  
>  
>  
> Does anyone know what taxonomist's call the "Crested ibis" that is symbolic  
> for (Akh.)  
>  
> I am having a difficulty time tracking down information on this species.  
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| 3195|2002-07-23 18:51:19|a.manansala@attbi.com|Abstract: First appearance and sense of the  
term "spinal column" i|  
J Neurosurg 2002 Jul;97(1 Suppl):152-5

First appearance and sense of the term "spinal column"  
in ancient Egypt. Historical vignette.

Lang JK, Kolenda H.

Department of Neurosurgery, Georg-August-University of  
Gottingen, Germany. [jk\\_lang@t-online.de](mailto:jk_lang@t-online.de)

In contemporary anatomical nomenclature terms have often been derived from an ancient perspective of the human body. The term "spinal column" was used in ancient Egypt, symbolized by the "djed column." The authors discuss the first appearance of the term "spinal column," taking the ancient Egyptian interaction between religion and daily life into consideration, and they describe the different segments of the spinal column known to the ancient Egyptians.

Inspection of medical papyri provides insight into the knowledge held by ancient Egyptian physicians and embalmers. It is assumed that hieroglyphs were used to depict the different vertebral regions of the spinal column (cervical, thoracic, and lumbar). The knowledge was gleaned, in fact, in pursuit of religious goals.

The djet might be an example of how anatomical knowledge can improve understanding of a symbol that was previously thought to have a primarily religious meaning. The authors maintain that modern medical knowledge is useful for making a more precise and anatomically correct interpretation of the presumed sense intended by the ancient Egyptians.

| 3196|2002-07-24 00:00:34|chingdude56|Re: Artist's Rendering of Armana Period|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

> > As I noted already, I agree there are blacks with  
> > epicanthic eyefolds all over Africa. The San and  
> > Khoisian people are perfect examples, as are the  
> > famous bust reputed to be that of Narmer (which  
> > I have often compared them to). But the Rock doesn't  
> > look very Khoisian or San to me---however Narmer's  
> > bust does.

> >

>

> When I last visited the Egyptian Museum in Cairo, the  
> sphinxes in front of the museum at the time were very  
> popular among Japanese tourists.

>

> The reason was that the tourists found these statues  
> looked more than a little Japanese/Asian. This was known  
> to the museum guides who did not mind commenting  
> on the fact when handling Japanese groups (probably  
> looking for bigger tips ;).

"A Back Migration from Asia to Sub-Saharan Africa Is Supported by High-Resolution Analysis of Human Y-Chromosome Haplotypes"  
Cruciani, F., Santolamazza, P., Shen, P., Macaulay, V., Moral, P., Olckers, A., Modiano, D., Destro-Bisol, G., Holmes, S., Coia, V., Wallace, D. C., Oefner, P. J., Torroni, A., Cavalli-Sforza, L. L., Scozzari, R., Underhill, P. A.

American Journal of Human Genetics, 2002, volume 70, number 5, pages 1197-1214

[http://hpgl.stanford.edu/publications/AJHG\\_2002\\_v70\\_p1197-1214.pdf](http://hpgl.stanford.edu/publications/AJHG_2002_v70_p1197-1214.pdf)

## Group IX Chromosomes in Sub-Saharan Africa: An Asian Origin?

[...]

"On the basis of phylogeographic Y-haplotype analyses, Asia has been regarded as the source of several old migrations leading to the peopling of America, Oceania, and Europe (Karafet et al. 1999; Santos et al. 1999; Hammer et al. 2001; Underhill et al. 2001b; Wells et al. 2001; Lell et al. 2002). In particular, M173-bearing chromosomes in Europe are considered to delineate an ancient expansion from Asia during the Upper Paleolithic, Interestingly, a frequency of 13% has been previously reported in an Egyptian sample for a group of chromosomes defined as haplotype 1C (Scozzari et al. 1999) and closely related to the M173 chromosomes. Unfortunately, this sample was not available for the present study. Although we cannot define more precisely the haplotype of the Egyptian 1C Y chromosomes, it is worth noting that four of six of these chromosomes showed dinucleotide microsatellite haplotypes that matched or were onestep neighbors of the M173 chromosomes found in Cameroon."

| 3197|2002-07-24 04:11:30|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'

**From:** [Derrick, Alexander](#) **o:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) **Sent:** Tuesday, July 23, 2002 9:11 PM

**Subject:** RE: [Ta\_Seti] Re: 'Arabian Peninsula linked Asia, Africa'

Dear Ed,

Could you please post your groups thesaurus as your time permits.

Alex Derrick

**Knowledge Adventure**

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

d:dingEngl.TXT vom 24.07.2002 11:36:36

Typology thesaurus, English version, preferred terms (no synonyms!)

=====

===== NOTE: The primary language of this thesaurus is German. The following is a list of the English preferred terms, without synonyms, of the GALEXYS system of the Center for Egyptological Studies of the Russian Academy of Sciences, Moscow and the Russian Institute of Egyptology, Cairo (CESRAS / RIEC, Director Dr. habil. Galina A. Belova). This representation is greatly simplified. Actually, every term can have any number of synonyms in any number of languages. This facilitates search and retrieval without causing internal redundancy or inconsistency. The entire system can be inverted for a

specific language. In this case English. This means that a non-English speaker could search, for example, in German and generate reports in English. The descriptor files contain about 40'000 synonyms.

GALEXYS is an n-dimensional dynamic lexical system which compiles reports on any listed entity at runtime. The reports are intersections of a number of hierarchical thesauri such as below (typology): iconography, material, place, chronology, technik, persons, life forms, "emic" & "etic" terms etc. It also contains files for bibliographical and museum data as well as Egyptian language. The descriptor files are generally applied to the list of specific artifacts recorded in the system. Thus, you will certainly miss whole ranges of terms which have not occurred during our actual documentation. Please also bear in mind that the list below is only typology and that many 'missing' terms are found in the other lists mentioned above.

All lists have header-terms which are generally marked "Ob" (Ordnungsbegriff) and are not linked to artifacts (there is no such object as a "thing" or a "Document type". When searching, the system recovers all positions below the searched term in the hierarchy. Although simplified here, the hierarchies are multidimensional. This means that a term or set of terms can have more than one owner. This allows a term to appear in any number of sub-hierarchies without causing redundancy.

GALEXYS is an postrelational development of the "complex entity relationship model". "Postrelational" is defined as the ability to perform recursions over variably nested entity sets. The applications are programmed in Alaska XBase++. (historical development from DBase and Clipper). As a result of the recent meeting of "Informatique et Egyptologie" in Pisa, CESRAS is now cooperating with the Consorzio Pisa Ricerche (Director Prof. Dr. Ing. Mariano Andrenucci, Chair of Informatics, University of Pisa) to transpose the system into JAVA and integrate it with virtual reality and mathematical systems for use in the Internet. GALEXYS also contains a module for the analysis of Ancient Egyptian texts, developed in cooperation with Prof. Dr. habil. Erhart Graefe, Director Institute for Egyptology and Coptology of the University of Münster (Germany). Dr. Dr. Maya Müller, Curator of Egyptology in the Museum of Cultures, Basel is editor in chief of the thesauri and in charge of the art history section. Our goal is to present a completely integrated system at the next meeting of Informatique et Egyptologie which CESRAS will host in Moscow in 2004.

We hope to be able to make the entire system "as is" non-commercially available to interested parties soon. Here we must add that this is an instrument for scientific research and is in a state of continual development. We are always open to suggestions and participation of others in any area of cultural documentation and analysis.

Ed Loring, CESRAS

Informatiker

\*\*\*\*\*



~thing (typology): KMTI/DING <-\*

\_Inscription/Text

\_\_Document type Ob only for Ob-Ob links

\_\_\_Year dates Ob2

\_\_\_\_Demotic year dates

\_\_Graffito

\_\_\_Graffito on a building element

\_\_\_\_Restoration gaffito

\_\_\_Graffito on living rock

\_\_Impression

\_\_\_Stamp impression

\_\_Inscription on a coin

\_\_Inscription on a figure

\_\_\_Inscription on a figure of a deity

\_\_\_Inscription on a human figure

\_\_\_\_Inscription on a cubiod statue

\_\_\_\_Inscription on a mummyform figure

\_\_\_\_Inscription on a shawabti

\_\_\_\_Inscription on a naophor

\_\_\_\_Inscription on a royal figure

\_\_\_\_Inscription on the back support of a human figure

\_\_\_Inscription on an animal figure

\_\_\_Inscription on the figure of a composite being

\_\_\_\_Inscription on a sphinx

\_\_\_Inscription on a kiosk

\_\_\_Inscription on a mummy-tag

\_\_\_Inscription on a scarab

\_\_\_Inscription on a heart-scarab

\_\_\_Inscription on a seal

\_\_\_Inscription on a cylinder-seal

\_\_\_Inscription on a scaraboid

\_\_\_Inscription on a shrine

\_\_\_Inscription on a stela

\_\_\_Inscription on a Buchis-stela

\_\_\_Inscription on a Horus stela (cippus)

\_\_\_Inscription on a dedication-stela

\_\_\_Inscription on a funerary stela

\_\_\_Inscription on a stela of a deity

\_\_\_Inscription on an Apis-stela

\_\_\_Inscription on an adoption-stela

\_\_\_Inscription on stela marking gift of land

\_\_\_Inscription recording business transaction on a stela

\_\_\_Inscription on a tablet

\_\_\_Inscription on a faience tablet

\_\_\_Inscription on a wooden tablet

\_\_\_Inscription on a utensel

\_\_\_Inscription on a censuring-arm

\_\_\_Inscription on a clepsydra

\_\_\_Inscription on a container

\_\_\_Inscription on a shawabti-box

\_\_\_\_Inscription on a container for human or animal remains

\_\_\_\_Inscription on a container for animal remains

\_\_\_\_Inscription on a coffin for animal remains

\_\_\_\_Inscription on the coffin of a shrew-mouse

\_\_\_\_Inscription on an Apis-sarcophagus

\_\_\_\_Inscription on container for human remains

\_\_\_\_Inscription on a coffin for human remains

\_\_\_\_Inscription on the coffin of a king

\_\_\_\_Inscription on the coffin of a member of the royal family

\_\_\_\_Inscription on the coffin of a private person

\_\_\_\_Inscription on the coffin of a queen

\_\_\_\_Inscription on a sarcophagus for human remains

\_\_\_\_Inscription on a vessel (vase etc)

\_\_\_\_Inscription on a bowl

\_\_\_\_Inscription on a canopic jar

\_\_\_\_Inscription on a kohel-pot

\_\_\_\_Inscription on a lid

\_\_\_\_Inscription on a pitcher

\_\_\_\_Inscription on a salve vessel

\_\_\_\_Inscription on a situla

\_\_\_\_Inscription on a vase

\_\_\_\_Inscription on a nemset-vase

\_\_\_\_Inscription on an aryballos

\_\_\_\_Inscription on an offering basin

\_\_\_\_Inscription on a mirror

\_\_\_Inscription on a scribe's palatte

\_\_\_Inscription on a sistrum

\_\_\_Inscription on a votive implement

\_\_\_Inscription on a weapon

\_\_\_Inscription on a weight

\_\_\_Inscription on an offering-table

\_\_\_Inscription on an amulette

\_\_\_Inscription on an architectural element

\_\_\_Inscription of a building element

\_\_\_Inscription on a capital-block

\_\_\_Inscription on a column

\_\_\_Inscription on a corner-stone (Grundstein)

\_\_\_Inscription on a cornice

\_\_\_Inscription on a passage: doorway, gateway or portal

\_\_\_Inscription on a jamb

\_\_\_Inscription on a lintel

\_\_\_Inscription on the door or gate closing a passageway

\_\_\_Inscription on fixture of a passageway closure: door, gate

\_\_\_Inscription on the thickness of a passageway

\_\_\_Inscription on a pillar

\_\_\_Inscription on a plate of stone

\_\_\_Inscription on an intercolumnary plate

\_\_\_Inscription on a wall-block

\_\_\_Inscription on a reused wall-block

\_\_\_Inscription on an altar

\_\_\_\_Inscription on an architrave

\_\_\_\_Inscription on an obelisk

\_\_\_\_Inscription on the capital of a column

\_\_\_\_Restoration inscription

\_\_Inscription on jewellery

\_\_\_\_Inscription on a Menit

\_\_\_\_Inscription on a finger-ring

\_\_Inscription on mummy-linen

\_\_Inscription on papyrus

\_\_Inscription on unidentifiable stone fragments

\_\_Inscription or sketch on an ostrakon

\_\_\_\_Inscription auf einer Schenkungsstele

\_\_Nile high-water mark

\_\_Rock-cut inscription

\_\_\_\_Quarry inscription

\_\_artifact, immobile

\_\_\_\_Decoration / Inscription on architectural elements Ob

\_\_\_\_Inscription in a mural painting

\_\_\_\_Inscription in a mural relief

\_\_Nilometer

\_\_architecture (typology)

\_\_\_\_Innenarchitektur

\_\_\_\_Lake

\_\_\_\_building (structural engineering & architecture)

\_\_\_\_Building

\_\_\_\_\_Kiosk

\_\_\_\_\_Pylon

\_\_\_\_\_flagstaff-niche of a pylon

\_\_\_\_\_gate of a pylon

\_\_\_\_\_roof platform of a pylon

\_\_\_\_\_walkway over gate of pylon

\_\_\_\_\_Pyramid,

\_\_\_\_\_base of a pyramid

\_\_\_\_\_step-pyramid/mastaba

\_\_\_\_\_subsidiary pyramid

\_\_\_\_\_bark-station

\_\_\_\_\_barn

\_\_\_\_\_barracks

\_\_\_\_\_causeway/processional avenue

\_\_\_\_\_avenue of sphinxes

\_\_\_\_\_commemorative monument

\_\_\_\_\_dam

\_\_\_\_\_fort/fortress

\_\_\_\_\_Bastion

\_\_\_\_\_fortification wall

\_\_\_\_\_house

\_\_\_\_\_house with multiple dwellings

\_\_\_\_\_rest-house

\_\_\_\_\_treasury (building)

\_\_\_\_\_palace

\_\_\_\_\_prison

\_\_\_\_\_stable

\_\_\_\_\_temple,

\_\_\_\_\_Adyton

\_\_\_\_\_Oracle temple

\_\_\_\_\_Valley temple

\_\_\_\_\_heb-sed temple

\_\_\_\_\_house of millions of years

\_\_\_\_\_mortuary temple

\_\_\_\_\_pyramid-temple

\_\_\_\_\_sun-temple

\_\_\_\_\_sunshade (temple)

\_\_\_\_\_temple, of a deity

\_\_\_\_\_terrace/stairway (temple)

\_\_\_\_\_Building, destroyed, type unknown

\_\_\_\_\_Excavated construction

\_\_\_\_\_Cachette (reale)

\_\_\_\_\_Quarry

\_\_\_\_\_Rock-cut temple

\_\_\_\_\_Tomb, Ob

\_\_\_\_\_Mastaba

\_\_\_\_\_Osiris-grave

\_\_\_\_\_Vizier's tomb/ Grab eines Wesirs

\_\_\_\_\_collective tomb

\_\_\_\_\_nomarch's tomb

\_\_\_\_\_private tomb  
\_\_\_\_\_royal tomb  
\_\_\_\_\_tomb, rock-cut  
\_\_\_\_\_cenotaph  
\_\_\_\_\_pit  
\_\_\_\_\_boat-pit  
\_\_\_\_\_Fowl-yard  
\_\_\_\_\_Passage for animals  
\_\_\_\_\_armoury  
\_\_\_\_\_church  
\_\_\_\_\_dwelling place  
\_\_\_\_\_enclosure wall  
\_\_\_\_\_monastery  
\_\_\_\_\_silo  
\_\_\_\_\_storehouse  
\_\_\_\_\_Lagergebäude für Opfergaben und Geflügelhof  
\_\_\_\_\_Storehouse for offerings  
\_\_\_\_\_building complex (typology)  
\_\_\_\_\_palace-complex  
\_\_\_\_\_pyramid-complex,  
\_\_\_\_\_temple-complex  
\_\_\_\_\_Mammisi  
\_\_\_\_\_Temenos  
\_\_\_\_\_room  
\_\_\_\_\_Halle



\_\_\_\_ hypostyle hall  
\_\_\_\_ pillared hall  
\_\_\_\_ Pronaos  
\_\_\_\_ Propylon  
\_\_\_\_ Serdab  
\_\_\_\_ antechamber  
\_\_\_\_ birth room  
\_\_\_\_ burial chamber  
\_\_\_\_ chapel  
\_\_\_\_ chapel, rock-cut  
\_\_\_\_ mortuary chapel  
\_\_\_\_ offering chapel  
\_\_\_\_ royal cult chapel  
\_\_\_\_ colonnade  
\_\_\_\_ corridor  
\_\_\_\_ court  
\_\_\_\_ forecourt  
\_\_\_\_ peristyle court  
\_\_\_\_ pillared court  
\_\_\_\_ kitchen  
\_\_\_\_ offering hall  
\_\_\_\_ purification room  
\_\_\_\_ sanctuary  
\_\_\_\_ bark-sanctuary  
\_\_\_\_ sanctuary for a cult statue

\_\_\_\_shaft (pit)  
\_\_\_\_sleeping chamber  
\_\_\_\_staircase/stairway  
\_\_\_\_store-room  
\_\_\_\_treasure chamber  
\_\_\_\_workshop  
\_\_\_\_sculptor's workshop  
\_\_canal  
\_\_cistern  
\_\_quay  
\_\_rock engraving  
\_\_\_\_rock stela  
\_artifact, mobile Ob  
\_\_modern replica  
\_\_\_\_fake  
\_\_photograph (negative, positive, print)  
\_\_\_\_photographic negative  
\_\_\_\_photographic positive  
\_\_\_\_print of photograph  
\_\_type of object  
\_\_\_\_Textiles  
\_\_\_\_Fringe (part of a textile)  
\_\_\_\_Textile fragment(s), undefinable  
\_\_\_\_Textiles, flat  
\_\_\_\_burial textiles

\_\_\_\_\_mummy bandages

\_\_\_\_\_mummy braces

\_\_\_\_\_mummy cartonnage

\_\_\_\_\_mummy cloth

\_\_\_\_\_mummy net

\_\_\_\_\_pall

\_\_\_\_\_shroud

\_\_\_\_\_household textiles

\_\_\_\_\_curtain

\_\_\_\_\_linen cloth/sheet

\_\_\_\_\_semi-finished product (textiles)

\_\_\_\_\_Textile/fabric

\_\_\_\_\_sample of fabric

\_\_\_\_\_skein/hank

\_\_\_\_\_thread/yarn

\_\_\_\_\_plied yarn

\_\_\_\_\_cord

\_\_\_\_\_agriculture horticulture forestry (implement)

\_\_\_\_\_cultivation (agriculture/horticult.) (implement)

\_\_\_\_\_Leveling and smoothing the soil (implement)

\_\_\_\_\_clearing implement

\_\_\_\_\_harvesting implement

\_\_\_\_\_rake

\_\_\_\_\_sickle

\_\_\_\_\_Sickle-stone (inset)

\_\_\_\_\_sickle-blade

\_\_\_\_\_loosening and breaking up the soil (implement)

\_\_\_\_\_digging stick

\_\_\_\_\_hoe

\_\_\_\_\_hoe blade

\_\_\_\_\_plough

\_\_\_\_\_plough with a hoe-like blade

\_\_\_\_\_spade

\_\_\_\_\_planting and sowing implement

\_\_\_\_\_threshing implement

\_\_\_\_\_threshing flail

\_\_\_\_\_threshing sledge

\_\_\_\_\_weeding implement

\_\_\_\_\_winnowing implement

\_\_\_\_\_winnowing shovel

\_\_\_\_\_art (practice/product)

\_\_\_\_\_fine arts (product)

\_\_\_\_\_sculpture (in full round)

\_\_\_\_\_Figure,

\_\_\_\_\_Figure, type according to form

\_\_\_\_\_Animal figure (incl. all species)

\_\_\_\_\_Animal figure, mummiform

\_\_\_\_\_Animal statue on case

\_\_\_\_\_Figur, Cocubine

\_\_\_\_\_Figure, (type not determinable)

\_\_\_\_\_ Figure, erotic

\_\_\_\_\_ Figure, holding a divine staff (staff bearer)

\_\_\_\_\_ Figure, of a captive

\_\_\_\_\_ Figure, of a deity

\_\_\_\_\_ Figure, of a deity in a shrine

\_\_\_\_\_ Figure, of a scribe

\_\_\_\_\_ Figure, offering fish/fish-offerer

\_\_\_\_\_ Group of figures

\_\_\_\_\_ educator group (statue)

\_\_\_\_\_ family group (statue)

\_\_\_\_\_ group of deities (statue)

\_\_\_\_\_ group of deities in a shrine (statue)

\_\_\_\_\_ king and god group (statue)

\_\_\_\_\_ niche group (statue)

\_\_\_\_\_ pseudogroup (statue)

\_\_\_\_\_ Hapi statue

\_\_\_\_\_ Ka statue

\_\_\_\_\_ Naophor(os)

\_\_\_\_\_ Ptah-Sokar-Osiris-figure

\_\_\_\_\_ Shawabti,

\_\_\_\_\_ Shawabti, double

\_\_\_\_\_ Shawabti, headless

\_\_\_\_\_ Shawabti, in the attire of the living

\_\_\_\_\_ reis-shawabti with whip(s)

\_\_\_\_\_ Shawabti, naked human figure

\_\_\_\_\_miller shawabti

\_\_\_\_\_mummiform shawabti

\_\_\_\_\_mummiform handless shawabti

\_\_\_\_\_mummiform shawabti lying on a bier

\_\_\_\_\_Sphinx

\_\_\_\_\_royal sphinx

\_\_\_\_\_royal sphinx couchant

\_\_\_\_\_royal sphinx couchant with hands

\_\_\_\_\_royal sphinx standing

\_\_\_\_\_sphinx representing a god

\_\_\_\_\_criosphinx (ram's-head on lion's body)

\_\_\_\_\_hieracosphinx (falcon's head on lion's body)

\_\_\_\_\_sphinx with head of a crocodile

\_\_\_\_\_sphinx with head of a jackal

\_\_\_\_\_sphinx with head of a serpent

\_\_\_\_\_ba-bird statuette

\_\_\_\_\_block statue

\_\_\_\_\_cloak statue

\_\_\_\_\_crouching figure (statue)

\_\_\_\_\_figure, hybrid being (human/animal)

\_\_\_\_\_hebsed statue

\_\_\_\_\_kneeling statue

\_\_\_\_\_mummiform statue (osiride statue)

\_\_\_\_\_niche statue

\_\_\_\_\_pantheistic statuette

\_\_\_\_\_partial figure/statue

\_\_\_\_\_Figure, woman without feet

\_\_\_\_\_bust

\_\_\_\_\_ancestral bust

\_\_\_\_\_feet (sculptor's model)

\_\_\_\_\_head (sculptor's model)

\_\_\_\_\_reserve head

\_\_\_\_\_torso (sculptor's model)

\_\_\_\_\_single figure

\_\_\_\_\_sistrophoros

\_\_\_\_\_sitting statue

\_\_\_\_\_standing statue

\_\_\_\_\_stelophoros

\_\_\_\_\_theophoros

\_\_\_\_\_worshipping statue

\_\_\_\_\_Figure, type according to function

\_\_\_\_\_Figure, of a mediator

\_\_\_\_\_Figure, processional

\_\_\_\_\_cult statue/figure

\_\_\_\_\_servant statuette

\_\_\_\_\_temple-statue

\_\_\_\_\_tomb, statue

\_\_\_\_\_complementary element of a statue

\_\_\_\_\_back pillar

\_\_\_\_\_back plinth

\_\_\_\_\_base (statue)

\_\_\_\_\_sub-base (of a statue)

\_\_\_\_\_cube-like representation of a body-part

\_\_\_\_\_eye inlay

\_\_\_\_\_filling block/filling element

\_\_\_\_\_loop (complementary element of a statue)

\_\_\_\_\_papyrus-blossom as base of statuette

\_\_\_\_\_plinth

\_\_\_\_\_tube as base of Statuette

\_\_\_\_\_music (practice)

\_\_\_\_\_musical instrument

\_\_\_\_\_aerophone

\_\_\_\_\_Horn (Aerophon(e))

\_\_\_\_\_flute

\_\_\_\_\_crossflute

\_\_\_\_\_vertical flute

\_\_\_\_\_double vertical flute

\_\_\_\_\_multiple vertical flute

\_\_\_\_\_panpipe (syrinx)

\_\_\_\_\_vessel flute (music)

\_\_\_\_\_shawm (wind-instrument)

\_\_\_\_\_Oboe

\_\_\_\_\_clarinet

\_\_\_\_\_trumpet

\_\_\_\_\_idiophone



\_\_\_\_\_ idiophone, beaten directly

\_\_\_\_\_ idiophone, two parts striking one another

\_\_\_\_\_ clappers

\_\_\_\_\_ idiophone, two vessels striking one another

\_\_\_\_\_ castanets

\_\_\_\_\_ percussion idiophone

\_\_\_\_\_ beating vessel

\_\_\_\_\_ bell

\_\_\_\_\_ idiophone, beaten indirectly

\_\_\_\_\_ shaking idiophone

\_\_\_\_\_ bell with clapper

\_\_\_\_\_ rattle made of a vessel

\_\_\_\_\_ Pottery rattle

\_\_\_\_\_ bell (with ball instead of clapper)

\_\_\_\_\_ stick rattle

\_\_\_\_\_ Sistrum

\_\_\_\_\_ naos sistrum

\_\_\_\_\_ sistrum, head of a

\_\_\_\_\_ stirrup-sistrum

\_\_\_\_\_ membranophone

\_\_\_\_\_ drum (percussion instrument)

\_\_\_\_\_ frame drum

\_\_\_\_\_ tambourine

\_\_\_\_\_ stringed instrument

\_\_\_\_\_ harp

\_\_\_\_\_lute

\_\_\_\_\_lyre

\_\_\_\_body-care medicine well-being (implement)

\_\_\_\_body-care/decoration (implement)

\_\_\_\_\_comb

\_\_\_\_\_cosmetic jar

\_\_\_\_\_cosmetic palette

\_\_\_\_\_curling iron

\_\_\_\_\_kohl pot

\_\_\_\_\_kohl stick

\_\_\_\_\_kohl tube

\_\_\_\_\_mirror, hand-

\_\_\_\_\_mirror case

\_\_\_\_\_mirror disc

\_\_\_\_\_mirror handle

\_\_\_\_\_ointment jar

\_\_\_\_\_ointment spoon

\_\_\_\_\_razor

\_\_\_\_\_spatula (for body care)

\_\_\_\_medicine well-being (implement)

\_\_\_\_business craft trade service (implement)

\_\_\_\_Manufacturing waste

\_\_\_\_block with drill-holes

\_\_\_\_craft production (implement/tool)

\_\_\_\_Textile implement

\_\_\_\_\_implement for working textiles/leather

\_\_\_\_\_needle (sewing needle)

\_\_\_\_\_shears

\_\_\_\_\_ushe

\_\_\_\_\_implement to handle thread/yarn

\_\_\_\_\_reel (winch/windlass)

\_\_\_\_\_spool/bobbin

\_\_\_\_\_implement to produce mesh fabric

\_\_\_\_\_netting needle

\_\_\_\_\_loom/part/appurtenances

\_\_\_\_\_comb (weaving)

\_\_\_\_\_heddle (heddle rod)

\_\_\_\_\_loom, horizontal

\_\_\_\_\_horizontal ground loom

\_\_\_\_\_loom, vertical

\_\_\_\_\_Warp-weighted loom

\_\_\_\_\_loom weight

\_\_\_\_\_shedding stick (weaving)

\_\_\_\_\_shuttle

\_\_\_\_\_sword, weavers'

\_\_\_\_\_spinning implement

\_\_\_\_\_spindle

\_\_\_\_\_spindle whorl

\_\_\_\_\_building implement

\_\_\_\_\_angle implement

\_\_\_\_\_levelling instrument

\_\_\_\_\_plummet

\_\_\_\_\_burnisher

\_\_\_\_\_ceramics implement

\_\_\_\_\_potter's wheel

\_\_\_\_\_fine arts (manufacture) (implement)

\_\_\_\_\_painting palette

\_\_\_\_\_mill

\_\_\_\_\_grinding stone

\_\_\_\_\_mill stone

\_\_\_\_\_mould

\_\_\_\_\_Mould, for casting

\_\_\_\_\_brick mould

\_\_\_\_\_false mould

\_\_\_\_\_oven

\_\_\_\_\_baking oven

\_\_\_\_\_kiln

\_\_\_\_\_peg

\_\_\_\_\_tool types according to operation

\_\_\_\_\_gripping and holding tool

\_\_\_\_\_tongs

\_\_\_\_\_vice (bench vice)

\_\_\_\_\_tool for changing the form of materials

\_\_\_\_\_Woodworker's chisel

\_\_\_\_\_axe/hatchet/adze

\_\_\_\_\_ adze

\_\_\_\_\_ hatchet

\_\_\_\_\_ hatchet

\_\_\_\_\_ hatchet with hafting lobes

\_\_\_\_\_ boss of a shield/ top swage

\_\_\_\_\_ chisel

\_\_\_\_\_ gouge (chisel)

\_\_\_\_\_ drill

\_\_\_\_\_ bow drill

\_\_\_\_\_ drill bit

\_\_\_\_\_ file (tool)

\_\_\_\_\_ grooving tool

\_\_\_\_\_ hewing knife

\_\_\_\_\_ knife

\_\_\_\_\_ fishtale-knife

\_\_\_\_\_ sheath of a knife

\_\_\_\_\_ mallet

\_\_\_\_\_ punch (Locheisen)

\_\_\_\_\_ punch (punching tool)

\_\_\_\_\_ rasp

\_\_\_\_\_ saw

\_\_\_\_\_ scraper

\_\_\_\_\_ tool for working malleable materials

\_\_\_\_\_ Hammer

\_\_\_\_\_ anvil

\_\_\_\_\_drawing plate

\_\_\_\_\_currency/trading value (non-monetary)

\_\_\_\_\_coin

\_\_\_\_\_Tetradrachmon

\_\_\_\_\_copper ingot

\_\_\_\_\_measure/weight

\_\_\_\_\_balance

\_\_\_\_\_balance for weighing gold

\_\_\_\_\_cubit rod

\_\_\_\_\_weight

\_\_\_\_\_semi-finished product (various materials)

\_\_\_\_\_mosaic glass section/square

\_\_\_\_\_cattle-breeding and products of (implement)

\_\_\_\_\_cattle-breeding (Grossviehhaltung) (implement)

\_\_\_\_\_branding iron (cattle)

\_\_\_\_\_communication (object)

\_\_\_\_\_carrier object for writing/picture, flat

\_\_\_\_\_Manuscript

\_\_\_\_\_book

\_\_\_\_\_label

\_\_\_\_\_jar label

\_\_\_\_\_mummy label

\_\_\_\_\_ostracon

\_\_\_\_\_figured ostracon

\_\_\_\_\_papyrus (carrier object for writing/drawing)

\_\_\_\_\_papyrus roll

\_\_\_\_\_parchment (manuscript carrier)

\_\_\_\_\_tablet carrying writing/drawing

\_\_\_\_\_writing tablet (small)

\_\_\_\_\_case of a writing tablet

\_\_\_\_\_model

\_\_\_\_\_adze, model of an

\_\_\_\_\_model coffin

\_\_\_\_\_Shawabti coffin

\_\_\_\_\_canopic coffin

\_\_\_\_\_model of a bed

\_\_\_\_\_model of a boat

\_\_\_\_\_model of a building

\_\_\_\_\_model of a building element

\_\_\_\_\_model of a capital

\_\_\_\_\_model of a chisel

\_\_\_\_\_model of a cult-statue

\_\_\_\_\_model of a platform with steps

\_\_\_\_\_model of a pot

\_\_\_\_\_model of a shrine

\_\_\_\_\_model of a shrine with steps

\_\_\_\_\_model of a throne

\_\_\_\_\_model of a vessel (container)

\_\_\_\_\_model of an altar with steps

\_\_\_\_\_model of an obelisk

\_\_\_\_\_model of an offering tray

\_\_\_\_\_model of daily life

\_\_\_\_\_model of part of animal body

\_\_\_\_\_model of part of human body

\_\_\_\_\_model of part of plant

\_\_\_\_\_sculptor's model

\_\_\_\_\_orientation in space and time (implement)

\_\_\_\_\_time measuring device

\_\_\_\_\_Clepsydra

\_\_\_\_\_sun-dial

\_\_\_\_\_indicator of a sun-dial

\_\_\_\_\_writing/drawing implement

\_\_\_\_\_case for a strip of papyrus

\_\_\_\_\_ink vessel

\_\_\_\_\_papyrus burnisher

\_\_\_\_\_reed brush of a scribe

\_\_\_\_\_scribe's palette

\_\_\_\_\_dwelling living (implement)

\_\_\_\_\_architectural element

\_\_\_\_\_Block(s) (of a wall)

\_\_\_\_\_Backing stone (Pyramiden/pyramids)

\_\_\_\_\_Block of Achoris, later reused

\_\_\_\_\_Block of Ramesses II later reused

\_\_\_\_\_Block of Sethos II later reused

\_\_\_\_\_Block of psmtk m!, later re-used



\_\_\_\_\_Talatat

\_\_\_\_\_casing-block

\_\_\_\_\_Corner-stone (Grundstein)

\_\_\_\_\_Gate/Portal

\_\_\_\_\_Intercolumnary screen-wall

\_\_\_\_\_Intercolumn-plate

\_\_\_\_\_Intercolumn Relief plate

\_\_\_\_\_Intercolumnial gateway/portal

\_\_\_\_\_Portal-element, intercolumnary

\_\_\_\_\_Pediment

\_\_\_\_\_Pilaster

\_\_\_\_\_Pyramidion,

\_\_\_\_\_Relief

\_\_\_\_\_architrave

\_\_\_\_\_brick

\_\_\_\_\_funerary cone

\_\_\_\_\_sundried brick

\_\_\_\_\_cavetto cornice

\_\_\_\_\_ceiling

\_\_\_\_\_beam of a ceiling

\_\_\_\_\_ceiling-plate

\_\_\_\_\_column

\_\_\_\_\_Column of a screen-wall

\_\_\_\_\_column with Hathor capital

\_\_\_\_\_column, cylindrical

\_\_\_\_\_column, polygonal

\_\_\_\_\_composite column

\_\_\_\_\_composite column with composite and Hathor capital

\_\_\_\_\_fluted column

\_\_\_\_\_lotus column

\_\_\_\_\_lotus column with closed capital

\_\_\_\_\_palm column

\_\_\_\_\_papyrus column

\_\_\_\_\_papyrus column with closed capital

\_\_\_\_\_papyrus column with open capital

\_\_\_\_\_part of column

\_\_\_\_\_abacus (architecture)

\_\_\_\_\_capital

\_\_\_\_\_Capitel-block

\_\_\_\_\_Hathor capital

\_\_\_\_\_Hathor capital with 2 hathoric faces

\_\_\_\_\_Hathor capital with 4 hathoric faces

\_\_\_\_\_composit capital

\_\_\_\_\_lotus capital

\_\_\_\_\_palm capital

\_\_\_\_\_papyrus capital

\_\_\_\_\_column base

\_\_\_\_\_drum of a column

\_\_\_\_\_shaft of a column

\_\_\_\_\_tent pole column

\_\_\_\_\_coping of a wall

\_\_\_\_\_core of a massive architectural construction

\_\_\_\_\_cramp (fastening)

\_\_\_\_\_dovetail cramp

\_\_\_\_\_door/gate/portal

\_\_\_\_\_Portal for the introduction of offerings

\_\_\_\_\_part of door

\_\_\_\_\_Door fitting

\_\_\_\_\_Hinge of a door

\_\_\_\_\_door jamb

\_\_\_\_\_lintel

\_\_\_\_\_thickness of a door

\_\_\_\_\_threshold

\_\_\_\_\_wing of a door

\_\_\_\_\_Door of a Naos

\_\_\_\_\_entry (architecture)

\_\_\_\_\_floor

\_\_\_\_\_floor-plate (stone)

\_\_\_\_\_foundation (architecture)

\_\_\_\_\_gargoyle

\_\_\_\_\_light-slit

\_\_\_\_\_niche

\_\_\_\_\_pillar

\_\_\_\_\_heraldic pillar

\_\_\_\_\_pillar, polygonal

\_\_\_\_\_pillar, rectangular

\_\_\_\_\_pillar, square

\_\_\_\_\_plaster surface

\_\_\_\_\_roof

\_\_\_\_\_stairs/stairway

\_\_\_\_\_stylobate

\_\_\_\_\_tile

\_\_\_\_\_torus

\_\_\_\_\_wall fragment

\_\_\_\_\_window

\_\_\_\_\_window-grate

\_\_\_\_\_domestic cleaning/maintenance (implement)

\_\_\_\_\_broom

\_\_\_\_\_fire making implement

\_\_\_\_\_fire drill

\_\_\_\_\_furnishings

\_\_\_\_\_fitting (secondary part of something)

\_\_\_\_\_decorative applique/overlay

\_\_\_\_\_hinge strap

\_\_\_\_\_furniture

\_\_\_\_\_bed

\_\_\_\_\_lion-form bed

\_\_\_\_\_box/chest

\_\_\_\_\_Merit-box

\_\_\_\_\_headrest

\_\_\_\_\_seat (furniture)

\_\_\_\_\_armchair

\_\_\_\_\_bench

\_\_\_\_\_chair

\_\_\_\_\_sitting block

\_\_\_\_\_sitting block with low back

\_\_\_\_\_stool

\_\_\_\_\_folding stool

\_\_\_\_\_throne

\_\_\_\_\_stand

\_\_\_\_\_jar stand

\_\_\_\_\_stand, circular

\_\_\_\_\_stand, rectangular

\_\_\_\_\_table

\_\_\_\_\_table, circular

\_\_\_\_\_table, low circular

\_\_\_\_\_table, rectangular

\_\_\_\_\_inlay piece

\_\_\_\_\_lock (door/furniture)

\_\_\_\_\_key

\_\_\_\_\_lighting

\_\_\_\_\_lantern (small clay l.)

\_\_\_\_\_oil-lamp

\_\_\_\_\_lamp handle

\_\_\_\_\_torch

\_\_\_\_ food (foodstuff/drink/stimulant) (implement)

\_\_\_\_ Sieb

\_\_\_\_ vessel (container)

\_\_\_\_ Ring-stand

\_\_\_\_ sherd of a vessel (container)

\_\_\_\_ base sherd

\_\_\_\_ handle (sherd)

\_\_\_\_ rim sherd

\_\_\_\_ wall sherd

\_\_\_\_ vessel (container) type according to function

\_\_\_\_ canopic jar

\_\_\_\_ drinking vessel

\_\_\_\_ dummy vessel

\_\_\_\_ hes-vessel

\_\_\_\_ milk-vessel

\_\_\_\_ mortar

\_\_\_\_ pestle

\_\_\_\_ natron vessel

\_\_\_\_ nemset-vessel

\_\_\_\_ nemset-vessel with ram's head

\_\_\_\_ nu-vessel

\_\_\_\_ spoon

\_\_\_\_ water vessel (container)

\_\_\_\_ wine vessel (container)

\_\_\_\_ vessel (container) type according to material & tech.

\_\_\_\_\_ Stone vessel

\_\_\_\_\_ ceramic vessel

\_\_\_\_\_ earthenware

\_\_\_\_\_ glass vessel

\_\_\_\_\_ metal vessel

\_\_\_\_\_ vessel (container) type according to shape

\_\_\_\_\_ Alabastron

\_\_\_\_\_ Amphora

\_\_\_\_\_ Aryballos

\_\_\_\_\_ Krater

\_\_\_\_\_ Krateriskos

\_\_\_\_\_ anthropomorphous vessel

\_\_\_\_\_ head-shaped vessel

\_\_\_\_\_ double head-shaped vessel

\_\_\_\_\_ basin

\_\_\_\_\_ bottle

\_\_\_\_\_ Lekythos

\_\_\_\_\_ new year's flask/pilgrim's flask

\_\_\_\_\_ Menas flask

\_\_\_\_\_ bowl

\_\_\_\_\_ antelope/gazelle bowl

\_\_\_\_\_ footed bowl

\_\_\_\_\_ box

\_\_\_\_\_ cup

\_\_\_\_\_ chalice

\_\_\_\_\_lotus chalice

\_\_\_\_\_footed cup

\_\_\_\_\_jug

\_\_\_\_\_kettle

\_\_\_\_\_Situla

\_\_\_\_\_multiple vessel

\_\_\_\_\_double vessel

\_\_\_\_\_plate (dish)

\_\_\_\_\_pot

\_\_\_\_\_vessel (container), theriomorphous

\_\_\_\_foodstuff, real

\_\_\_\_bread

\_\_\_\_games sports (implement)

\_\_\_\_game (device/equipment for playing)

\_\_\_\_Astragal

\_\_\_\_die (pl. dice)

\_\_\_\_gaming board

\_\_\_\_playing piece

\_\_\_\_throwing sticks

\_\_\_\_toy

\_\_\_\_ball (toy)

\_\_\_\_doll

\_\_\_\_top (whipping-)

\_\_\_\_human body (attributes)

\_\_\_\_clothing



\_\_\_\_\_clothing (accessories)

\_\_\_\_\_belt

\_\_\_\_\_belt, patterned

\_\_\_\_\_belt, plain

\_\_\_\_\_fan

\_\_\_\_\_fastening for clothing

\_\_\_\_\_frontal pendant ornamentation (clothing)

\_\_\_\_\_lion skin (clothing)

\_\_\_\_\_napkin

\_\_\_\_\_panther skin (clothing)

\_\_\_\_\_ribbon/band (decorative)

\_\_\_\_\_royal browband (Ptolemaic period)

\_\_\_\_\_sash

\_\_\_\_\_strap, diagonal

\_\_\_\_\_clothing (body, entire)

\_\_\_\_\_clothing (body, parts)

\_\_\_\_\_clothing (arm/hand)

\_\_\_\_\_gloves

\_\_\_\_\_clothing (breast/hips to shank)

\_\_\_\_\_apron

\_\_\_\_\_apron, double

\_\_\_\_\_apron, half-length

\_\_\_\_\_apron, half-length pleated

\_\_\_\_\_apron, half-length with bulging central piece

\_\_\_\_\_apron, half-length with pointed central piece

\_\_\_\_\_apron, long

\_\_\_\_\_Apron, long with feather pattern

\_\_\_\_\_apron of the vizier

\_\_\_\_\_apron, long high waisted

\_\_\_\_\_apron, long plain

\_\_\_\_\_apron, long pleated

\_\_\_\_\_apron, long with projection

\_\_\_\_\_apron, short

\_\_\_\_\_apron of a god

\_\_\_\_\_apron, short plain

\_\_\_\_\_apron, short pleated

\_\_\_\_\_apron, short with bulging central piece

\_\_\_\_\_apron, short with feather pattern

\_\_\_\_\_apron, short with projection

\_\_\_\_\_apron, short with triangular projection

\_\_\_\_\_shendjut-apron

\_\_\_\_\_loin cloth

\_\_\_\_\_penis sheath

\_\_\_\_\_skirt

\_\_\_\_\_wrap-around skirt

\_\_\_\_\_clothing (leg/foot)

\_\_\_\_\_footwear, soled

\_\_\_\_\_heelless slipper

\_\_\_\_\_sandal(s)

\_\_\_\_\_shoe

\_\_\_\_\_boots

\_\_\_\_\_footwear, unsoled

\_\_\_\_\_moccasin

\_\_\_\_\_shoe, wooden

\_\_\_\_\_clothing (shoulders to ankles)

\_\_\_\_\_clothes without openings at the neck and/or arms

\_\_\_\_\_Chlamys

\_\_\_\_\_cape

\_\_\_\_\_shawl

\_\_\_\_\_clothing, shirt-like (openings at neck & arms)

\_\_\_\_\_caftan

\_\_\_\_\_cloak

\_\_\_\_\_hebsed cloak (hebsed dress)

\_\_\_\_\_hebsed cloak (hebsed dress) long

\_\_\_\_\_hebsed cloak (hebsed dress) short

\_\_\_\_\_corselet

\_\_\_\_\_corselet with feather pattern

\_\_\_\_\_dress

\_\_\_\_\_bead-net dress

\_\_\_\_\_dress with feather pattern

\_\_\_\_\_dress with long sleeves

\_\_\_\_\_dress with short sleeves

\_\_\_\_\_dress with straps

\_\_\_\_\_dress with narrow straps

\_\_\_\_\_dress with one strap

\_\_\_\_\_ dress with wide straps

\_\_\_\_\_ dress, plain

\_\_\_\_\_ dress, pleated

\_\_\_\_\_ jacket

\_\_\_\_\_ sheath (tight)

\_\_\_\_\_ shirt

\_\_\_\_\_ shirt with long sleeves

\_\_\_\_\_ shirt with pleated sleeves

\_\_\_\_\_ shirt with short sleeves

\_\_\_\_\_ shirt without sleeves

\_\_\_\_\_ tunic

\_\_\_\_\_ tunic of a child

\_\_\_\_\_ head-dress

\_\_\_\_\_ beard strap

\_\_\_\_\_ browband

\_\_\_\_\_ cap

\_\_\_\_\_ crown

\_\_\_\_\_ Crown of a god/goddess (specific)

\_\_\_\_\_ crown of Anukis

\_\_\_\_\_ crown of Bes

\_\_\_\_\_ crown of Nefertem

\_\_\_\_\_ crown of Onuris

\_\_\_\_\_ crown of Satet

\_\_\_\_\_ moon disk with crescent (crown of moon gods)

\_\_\_\_\_ Ethiopian crown

\_\_\_\_\_ atef-crown

\_\_\_\_\_ atef with ram's horns

\_\_\_\_\_ ostrich-feather with ram's horn (atef-crown)

\_\_\_\_\_ atef with ram's horns and bovine horns

\_\_\_\_\_ atef with ram's horns bovine horns and sun disc

\_\_\_\_\_ atef-crown, plain

\_\_\_\_\_ ostrich-feather with uraeus (atef-crown)

\_\_\_\_\_ hemhem-crown

\_\_\_\_\_ blue crown

\_\_\_\_\_ blue crown of a queen (Amarna)

\_\_\_\_\_ brim of crown

\_\_\_\_\_ cap crown

\_\_\_\_\_ crown with feathers and/or horns

\_\_\_\_\_ bovine horns with sun disc

\_\_\_\_\_ bovine horns with sun disc and double feather

\_\_\_\_\_ double feather (crown)

\_\_\_\_\_ double feather with sun disc

\_\_\_\_\_ ram, horns with bovine horns and double feather

\_\_\_\_\_ ram, horns w bovine horns d feather a sun disc

\_\_\_\_\_ ram, horns with double feather

\_\_\_\_\_ ram, horns with double feather and sun disc

\_\_\_\_\_ ram, horns with sun disc

\_\_\_\_\_ ram, horns with uraei and knives (etc.)

\_\_\_\_\_ crown, combinations

\_\_\_\_\_ double feather crown (cyl. element w d feather)

\_\_\_\_\_national crown

\_\_\_\_\_double crown

\_\_\_\_\_red crown

\_\_\_\_\_tab (around the ear)

\_\_\_\_\_white crown

\_\_\_\_\_parts of crowns

\_\_\_\_\_facial hair, artificial

\_\_\_\_\_beard

\_\_\_\_\_divine beard (rolled point)

\_\_\_\_\_royal beard

\_\_\_\_\_hair part at the side of the head

\_\_\_\_\_side strand

\_\_\_\_\_youth lock

\_\_\_\_\_headcloth

\_\_\_\_\_non-royal headcloth

\_\_\_\_\_royal headcloth

\_\_\_\_\_khat headcloth

\_\_\_\_\_lappets

\_\_\_\_\_nemes headcloth

\_\_\_\_\_double stripes

\_\_\_\_\_triple stripes

\_\_\_\_\_pigtail (royal headcloth)

\_\_\_\_\_side wings (royal headcloth)

\_\_\_\_\_modius (kalathos)

\_\_\_\_\_seshed ribbon

\_\_\_\_\_veil

\_\_\_\_\_vulture head-dress

\_\_\_\_\_wig

\_\_\_\_\_wig, half-length

\_\_\_\_\_wig, half-length one piece

\_\_\_\_\_wig, half-length with side insets

\_\_\_\_\_wig, long

\_\_\_\_\_wig, enveloping

\_\_\_\_\_wig, long one piece

\_\_\_\_\_wig, long tripartite

\_\_\_\_\_wig, long with curled endings

\_\_\_\_\_wig, short

\_\_\_\_\_ball wig

\_\_\_\_\_wig, short stepped

\_\_\_\_\_wig, shoulder length

\_\_\_\_\_wig, one piece shoulder length

\_\_\_\_\_wig, shoulder length with side insets

\_\_\_\_\_masking

\_\_\_\_\_mask

\_\_\_\_\_mummy mask

\_\_\_\_\_plaster mask

\_\_\_\_\_jewellery

\_\_\_\_\_bead

\_\_\_\_\_Bead, biconic

\_\_\_\_\_Bead, cubic

\_\_\_\_\_Bead, cylindrical

\_\_\_\_\_Bead, in the form of a sphinx

\_\_\_\_\_Bead, round

\_\_\_\_\_jewellery (arm/hand)

\_\_\_\_\_armlet

\_\_\_\_\_armlet (with opening)

\_\_\_\_\_bangle (with opening)

\_\_\_\_\_bracelet

\_\_\_\_\_bracelet/bangle (massive)

\_\_\_\_\_finger-ring

\_\_\_\_\_ring bezel

\_\_\_\_\_jewellery (head)

\_\_\_\_\_Diadem

\_\_\_\_\_ear-ring

\_\_\_\_\_earstud

\_\_\_\_\_hair ornament

\_\_\_\_\_fastening comb

\_\_\_\_\_hair-slide/hair-clip

\_\_\_\_\_hairpin

\_\_\_\_\_jewellery (hips/genitals)

\_\_\_\_\_belt, ornamental

\_\_\_\_\_cowrie belt

\_\_\_\_\_jewellery (leg/foot)

\_\_\_\_\_anklet

\_\_\_\_\_anklet (with opening)



\_\_\_\_\_toe-ring

\_\_\_\_\_jewellery (neck/chest)

\_\_\_\_\_neck-ring

\_\_\_\_\_neck-ring (with opening)

\_\_\_\_\_neck-string

\_\_\_\_\_necklace

\_\_\_\_\_choker (necklace)

\_\_\_\_\_element of a necklace

\_\_\_\_\_menyet

\_\_\_\_\_menyet counterpoise

\_\_\_\_\_menyet-counterpoise of leather

\_\_\_\_\_menyet necklace

\_\_\_\_\_shebyu-necklace

\_\_\_\_\_terminal (necklace)

\_\_\_\_\_pectoral

\_\_\_\_\_pendant

\_\_\_\_\_tassel

\_\_\_\_\_wsx-collar

\_\_\_\_\_counterpoise of a broad collar

\_\_\_\_\_wsx-collar with falcon-headed terminals

\_\_\_\_\_wsx-collar with semi-circular terminals

\_\_\_\_\_jewellery (position undetermined)

\_\_\_\_\_fibula (fastening for clothes)

\_\_\_\_\_ornamental chain

\_\_\_\_\_pendant/pendent (jewellery)

\_\_\_\_\_pin (jewellery)

\_\_\_\_\_plate, ornamental

(Message over 64 KB, truncated)

| 3198|2002-07-24 08:35:45|cristofori whitakara|Re: David, Solomon and Egypt|

after reading that post, this came to mind. what does anyone make of this.

## Gen.2

1. [13] And the name of the second river is **Gihon**: the same is it that compasseth the whole land of Ethiopia.

## 1Kgs.1

1. [33] The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to **Gihon**:
2. [38] So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to **Gihon**.
3. [45] And Zadok the priest and Nathan the prophet have anointed him king in **Gihon**: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

## 2Chr.32

*Djehuti Sundaka* wrote:

<http://www.bibleinterp.com/articles/ash3.htm>

David, Solomon and Egypt

Scholar claims evidence suggests limited relationship between the kingdoms of David and Solomon and Egypt.  
(continued from page two)

(Sheffield: Sheffield Academic Press, 1999)

Chapter 3 looks at the biblical evidence. For the most part, the references to contact are incidental and passing. These include a mention of encountering a lone Egyptian near Ziklag (1 Sam. 30:11-15), a reference to a Cushite in

David's army (2 Sam. 18:19-31), and Benaiah's defeat of an Egyptian in one-to-one combat (2 Sam. 23:20-23). These are all of the references regarding contacts with Egyptians during David's life. One can hardly conclude from this that strong contact existed at the time of David. In addition, many of the references regarding contact with Solomon show hostility rather than close ties of friendship and alliance. For instance, Egypt is said to have harbored David's and Solomon's political rivals and enemies (1 Kings 11: 14-22, 40). This corresponds to the Egyptian evidence that shows hostility between Shoshenq and the kingdoms in Palestine.

The following exceptions to the data noted above, however, have been the lynchpins for arguments that close ties existed: the references to Solomon's marriage to a princess of Egypt (1 Kings 3:1, 7:8, 9:16, 9:24, 11:1) and a report of trade with Egypt (1 Kings 10: 28). Nevertheless, even if taken at face value as historical remarks, none of these references necessarily indicates strong ties or influences. Moreover, there are good reasons for not taking these references at face value.

First, the biblical accounts of Solomon in Kings and Chronicles were compiled and written long after Solomon's reign and it is uncertain how much they preserve an accurate historical memory of the period. Recent scholarship has called into question the existence of any early sources that the biblical writers might have used. In fact, it becomes more apparent with every passing archaeological campaign that the time of David and Solomon was a time of little or no writing. Writing was known but not used.

Second, the account of Solomon is clearly intended to glorify Solomon and not to give a dispassionate, antiquarian description of his kingdom. Indeed, virtually every aspect of Solomon's reign fits the pattern of typical ancient Near Eastern royal ideology and propaganda. Therefore, it is unclear whether the references to marriages with foreign potentates and grandiose trade are

historical or merely part of the stock repertoire of activities in which any ancient Near Eastern king was supposed to have engaged. Consequently, there are good reasons to be initially suspicious of the historicity of these reports.

In the case of the references to Solomon's marriage to Pharaoh's daughter, several other facts lessen my confidence in their historical reliability. First, as noted above, there is nothing in the references to indicate that they were drawn from any first-hand source; that is, any account that was written close in time to the events and by a person or persons in a position to know the facts about Solomon's reign. Quite the contrary? Had the biblical writers been drawing from first-hand sources found in archives or records coming from Solomon's time, they surely would have included the names of the pharaoh and his daughter. After all, the point of a royal marriage of this sort was to establish an alliance, and listing the names of the participants was indispensable to this process. Also, a comparison of these notices to the biblical report about Shoshenq's (Shishak's) campaign in Palestine (1 Kings 14:22-25) immediately shows the differences. In the latter, not only is a year given, but a specific king's name is also mentioned. Neither of these data is found in the reports of the marriage. Nor is the princess's name given. Undoubtedly when the biblical authors had access to specific names, places, dates and such, they included them. Therefore, the references to Solomon's marriage resemble tradition and stock royal ideology not first-hand reports drawn from inscriptions, annals, archives, etc.

Second, we have explicit evidence from Egypt itself that pharaohs did not marry their daughters to foreigners. In a letter dating to the time of Amenhotep III (ca. 14th century BCE), Kadashman-Enlil I, king of Babylon, quoted Amenhotep III as having said, "From of old a daughter of the king of the land of Egypt was not given to anyone." Indeed, from what is otherwise known of the Amarna period, the time of Amenhotep III, Egyptian

pharaohs regularly married princesses from foreign countries, but never allowed their own daughters to marry a foreign potentate. Moreover, an analysis of Egyptian evidence from the time of David and Solomon supports this fact by showing a lack of marriages of pharaoh's daughters to foreigners. Although a few scholars have attempted to demonstrate that such marriages occurred, primarily when Egypt was weak, my analysis of their published evidence and arguments shows that their claim does not hold up. To date, there are no clearly attested marriages of princesses of reigning pharaohs to foreigners. All of these considerations should make us skeptical of the historical reliability of the biblical reports of Solomon's marriage to an Egyptian princess. True, we cannot prove that it never happened, but prudence and caution make it necessary to avoid placing any weight on these reports in our reconstruction of relations between Egypt and Palestine during Solomon's reign.

Regarding Solomon's alleged trade with Egypt, similar concerns arise. First, reports of elaborate trade are part of typical Near Eastern royal ideology. Indeed, the passage in which the report appears is a description of Solomon's incredible wealth. Second, external evidence suggests that the report of trade with Egypt in horses and chariots is less than historical. Most importantly, evidence for Egypt's export of horses or chariots is virtually non-existent. In fact, Egypt usually had to import horses. Hence, both internal problems and external evidence combine to give us a picture that leans against having confidence in the historicity of this report. As with the reports of Solomon's marriage, there are good reasons to resist the temptation to place any weight on this reference to elucidate the relations between Egypt and Palestine.

It is at this point that my book differs radically from most scholarship on this topic. Other works usually begin with an acceptance of the historicity of the notices of the royal marriage and trade, usually

with very little published critical examination of the texts, and end with these passages as well. The Egyptian evidence in turn is analyzed and interpreted based on acceptance of the historicity of the biblical passages. My book has 1) broadened the examination by including other evidence, 2) interpreted the Egyptian texts in isolation from the Bible and without the biblical framework, and 3) brought a published, critical analysis of the biblical texts.

When approached in this manner, all three types of evidence yield the same picture: There were few contacts between Egypt and Palestine at the time of David and Solomon and these contacts, when direct, occurred late in the time of Solomon and were hostile, not friendly. Therefore, the time of David and Solomon was not a time of vibrant trade and close political ties resulting in a flood of Egyptian influence on Palestine's and Israel's culture. Rather it was a time of minimal relations and few, even hostile, contacts. Hence, two broad conclusions arise:

1. The lack of Egyptian presence or involvement with Palestine helped to allow the rise of the Iron Ages states during the early first millennium BCE. These include Aram, Israel, Ammon, Moab, Judah and Edom, as well as the Philistine city-states. Egypt's weakness left a power vacuum that allowed these states to develop.
2. As yet, there should be no talk of direct, immediate Egyptian influence on Palestine's political structures, economic structures, art, literature, and the like, during the tenth century. No doubt, Egypt powerfully affected the peoples and civilizations of ancient Palestine, but not at the time of David and Solomon.

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| 3199|2002-07-24 09:18:20|Ayele Bekerie|Re: Fwd: Italy to give back axum obelisk to Ethiopia|  
The original Aksum stela was carved from a single granite. The Italians broke the stela into manageable pieces before they transported it to Rome in 1937. Alex, the damage was done in 1937. The pieces can come apart and then put together as an obelisk. The gross negligence took place sixty five years ago.

Ayele

It would be gross negligence to transport a damaged monument and thereby risk further damage.

Manu Ampim

---

I think that the Italians are going to delay the repatriation by attempting to "restore" the damage in situ, thus keeping the monument in Europe much longer than needed. Why not restore in Africa?

Alex Derrick

-----Original Message-----

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**Sent:** Tuesday, July 23, 2002 12:07 AM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Good point, we must be diligent to make sure the monument is actually returned. However, with the recent damage to the Aksum obelisk and the increased momentum of the repatriation efforts to return this Aksum monument, it is now very probably that the Italians will finally return the priceless obelisk.

Manu Ampim

---

----- Original Message

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**From:** [Ayele Bekerie](#)

**To:**

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, July 22, 2002 5:29 PM

**Subject:** Re:

[Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Dear Ta Setians,

While the decision by the Italian leadership 'to begin procedures for the return of Aksum obelisk' is encouraging, it does not necessarily mean that they have began to dismantle the obelisk for its safe transportation to the Holy City of Aksum. They have made similar promise in the past and they failed to respect them repeatedly.

There is a new national and international momentum for the return of the Aksum obelisk. Let us keep the momentum until the obelisk is in Aksum. The ugly chapter of Fascism in Africa will be closed with the return of the Aksum obelisk, manuscripts. airplane



and other priceless  
legacies.

Respectfully,

Ayele

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Check  
out this  
link for  
a good  
overview  
and  
image  
of the  
Axum  
obelisk.  
<http://www.geocities.com/Paris/Arc/5319/roma-co3.htm>

Other  
African  
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<http://www.geocities.com/Paris/Arc/5319/roma-co1.htm>

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> Story  
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Friday,  
July 19,  
2002  
1:39  
PM  
EST

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Jul 19,  
2002  
(Xinhua  
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| 3200|2002-07-24 10:53:55|Emeagwali, Gloria (History)|Re: Fwd: Italy to give back axum obelisk to Ethiopia|

The Italians should be fined for vandalism and the violation of property rights, sometimes called theft. I understand that the obelisk was apparently struck by lightning some weeks ago. This may also entail negligence.

Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)

-----Original Message-----

**From:** Ayele Bekerie [mailto:ab67@cornell.edu]



**Sent:** Wednesday, July 24, 2002 12:18 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

The original Aksum stela was carved from a single granite. The Italians broke the stela into manageable pieces before they transported it to Rome in 1937. Alex, the damage was done in 1937. The pieces can come apart and then put together as an obelisk. The gross negligence took place sixty five years ago.

Ayele

It would be gross negligence to transport a damaged monument and thereby risk further damage.

Manu Ampim

---

I think that the Italians are going to delay the repatriation by attempting to "restore" the damage in situ, thus keeping the monument in Europe much longer than needed. Why not restore in Africa?

Alex Derrick

-----Original Message-----

**From:** Manu Ampim

[mailto:Profmanu@acninc.net]

**Sent:** Tuesday, July 23, 2002 12:07 AM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** [Ta\_Seti] Fwd: Italy to give back axum obelisk to Ethiopia

Good point, we must be diligent to make sure the monument is actually returned. However, with the recent damage to the Aksum obelisk and the increased momentum of the repatriation efforts to return this Aksum monument, it is now very probably that the Italians will finally return the priceless obelisk.

Manu Ampim

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**From:**  
[Ayele  
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**To:**  
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Ayele  
Bekerie, PhD  
Asst  
Professor and  
Director of  
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| 3201|2002-07-24 11:11:36|djahuti.geo|Re: David, Solomon and Egypt|  
"Giykown" or "Gikown" means to "burst forth" and is the spring that  
supplies Yeruwshalayim (Jerusalem) with water. The meaning of its  
reference in Genesis 2:13 in association with Kash and the three  
other river heads is a subject for which there is no scholarly  
concensus.

Djehuti Sundaka

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> after reading that post, this came to mind. what does anyone make

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> [13] And the name of the second river is Gihon: the same is it

that compasseth the whole land of Ethiopia.

> 1Kgs.1

> [33] The king also said unto them, Take with you the servants of

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Gihon.

> [45] And Zadok the priest and Nathan the prophet have anointed

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> 2Chr.32

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<http://www.bibleinterp.com/articles/ash3.htm>

> David, Solomon and Egypt

>

> Scholar claims evidence suggests limited

> relationship between

> the kingdoms of David and Solomon and Egypt.

> (continued

> from page two)

>

> (Sheffield: Sheffield Academic

Press,

> 1999)

>

> Chapter 3 looks at the biblical evidence. For

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of

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life.

> One can hardly

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the

> time of David. In

> addition, many of the references regarding contact

with

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> hostility rather than close ties of friendship and

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> rivals and enemies (1

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> Palestine.

>

> The following exceptions to the data noted

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> lynchpins for arguments that close ties existed:

the

> references to Solomon's

> marriage to a princess of Egypt (1 Kings 3:1, 7:8,

> 9:16, 9:24, 11:1) and a

> report of trade with Egypt (1 Kings 10: 28).

> Nevertheless, even if taken at

> face value as historical remarks, none of these

> references necessarily indicates

> strong ties or influences. Moreover, there are good

> reasons for not taking

> these references at face value.

>

> First, the biblical accounts of Solomon in

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it

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> apparent with every passing

> archaeological campaign that the time of David and

> Solomon was a time of

> little or no writing. Writing was known but not

used.

>

> Second, the account of Solomon is clearly

intended

> to glorify Solomon and

> not to give a dispassionate, antiquarian

description of

- > his kingdom. Indeed,
- > virtually every aspect of Solomon's reign fits the
- > pattern of typical ancient
- > Near Eastern royal ideology and propaganda.

Therefore,

- > it is unclear whether
- > the references to marriages with foreign potentates

and

- > grandiose trade are
- > historical or merely part of the stock repertoire

of

- > "activities" in which any
- > ancient Near Eastern king was supposed to have

engaged.

- > Consequently,
- > there are good reasons to be initially suspicious

of

- > the historicity of these
- > reports.
- >
- > In the case of the references to Solomon's

marriage

- > to Pharaoh's daughter,
- > several other facts lessen my confidence in their
- > historical reliability. First, as
- > noted above, there is nothing in the references to
- > indicate that they were
- > drawn from any first-hand source; that is, any

account

- > that was written close
- > in time to the events and by a person or persons in

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- > position to know the
- > facts about Solomon's reign. Quite the contrary? Had

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- > biblical writers
- > been drawing from first-hand sources found in

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- > from Solomon's time, they surely would have

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- > indispensable to this process. Also, a comparison

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- > these notices to the
- > biblical report about Shoshenq's (Shishak's)

campaign

- > in Palestine (1 Kings
- > 14:22-25) immediately shows the differences. In the
- > latter, not only is a year
- > given, but a specific king's name is also

mentioned.

- > Neither of these data is
- > found in the reports of the marriage. Nor is the
- > princess's name given.
- > Undoubtedly when the biblical authors had access to
- > specific names, places,
- > dates and such, they included them. Therefore, the
- > references to Solomon's
- > marriage resemble tradition and stock royal

ideology

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- > Second, we have explicit evidence from Egypt

itself

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dating

- > to the time of Amenhotep
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- > married princesses from foreign countries, but

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- > allowed their own
- > daughters to marry a foreign potentate. Moreover,

an

- > analysis of Egyptian
- > evidence from the time of David and Solomon

supports

- > this fact by showing a
- > lack of marriages of pharaoh's daughters to

foreigners.

- > Although a few
- > scholars have attempted to demonstrate that such
- > marriages occurred,
- > primarily when Egypt was weak, my analysis of their
- > published evidence and
- > arguments shows that their claim does not hold up.

To

- > date, there are no
- > clearly attested marriages of princesses of

reigning

- > pharaohs to foreigners. All
- > of these considerations should make us skeptical of

the

- > historical reliability of
- > the biblical reports of Solomon's marriage to an
- > Egyptian princess. True, we
- > cannot prove that it never happened, but prudence

and

- > caution make it
- > necessary to avoid placing any weight on these

reports

- > in our reconstruction
- > of relations between Egypt and Palestine during
- > Solomon's reign.
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- > Regarding Solomon's alleged trade with Egypt,
- > similar concerns arise.
- > First, reports of elaborate trade are part of

typical

- > Near Eastern royal
- > ideology. Indeed, the passage in which the report
- > appears is a description of
- > Solomon's incredible wealth. Second, external

evidence

- > suggests that the
- > report of trade with Egypt in horses and chariots

is

- > less than historical. Most
- > importantly, evidence for Egypt's export of horses

or

- > chariots is virtually
- > non-existent. In fact, Egypt usually had to import
- > horses. Hence, both internal
- > problems and external evidence combine to give us a
- > picture that leans against

> having confidence in the historicity of this

report. As

> with the reports of

> Solomon's marriage, there are good reasons to

resist

> the temptation to place

> any weight on this reference to elucidate the

relations

> between Egypt and

> Palestine.

>

> It is at this point that my book differs

radically

> from most scholarship on

> this topic. Other works usually begin with an

> acceptance of the historicity of

> the notices of the royal marriage and trade,

usually

> with very little published

> critical examination of the texts, and end with

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> passages as well. The

> Egyptian evidence in turn is analyzed and

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> the historicity of the biblical passages. My book

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> When approached in this manner, all three types



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- > occurred late in the time
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- > as well as the Philistine city-states. Egypt's
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- > vacuum that allowed these states to develop.
- > 2.As yet, there should be no talk of direct,
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| 3202|2002-07-24 12:23:19|Ayele Bekerie|Re: David, Solomon and Egypt|  
According to Aleqa Kidane Wolde Kifle, the author of Geez dictionary, **Ghion**, is a name of a river.

The great Nile river is referred as Ghion and, in fact, that is what Ethiopians use when they refer to Nile. They also name the river **Abay**.

The other river which is named **Ghion** is a river in Jerusalem (northern part of the city).

**Ghion** literally refers to the amount, depth, breadth, speed and sound of the flow. **Ghion** is known for its water falls and majestic sounds. This phenomena can only be attributed to the Nile river.

Ayele

"Giykown" or "Gikown" means to "burst forth" and is the spring that supplies Yeruwshalayim (Jerusalem) with water. The meaning of its reference in Genesis 2:13 in association with Kash and the three other river heads is a subject for which there is no scholarly consensus.

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> (Sheffield: Sheffield Academic Press,

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Asst Professor and Director of Undergraduate Studies

Africana Studies and Research Center

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Ithaca, Ny 14850

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phone: 607 255 4607

fax: 607 255 0784

| 3203|2002-07-24 16:45:43|Derrick, Alexander|Problems with "Human Race Archives"|  
Someone posted a link to this site, <http://www26.brinkster.com/archived/>. I just got around to looking at it. It contains some interesting information on genetic research and evolution and the "out of Africa" model. I found a surprising link regarding the "race" of ancient Egypt. This link took me here.  
<http://www.geocities.com/enbp/>.

The Brinkster Links page does not have a serious website to provide balance. Is there such a site to debunk this out dated and euro-centric information. The information exists, but has it been condensed into a web site for the layman?

Alex Derrick

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[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

| 3204|2002-07-24 17:43:31|Djehuti Sundaka|Egypt - The Black Land and Forging of a Dynasty|  
Egypt - The Black Land and Forging of a Dynasty

## ORDER, SERENTITY, and UNITY

People have always feared the forces of the natural and spiritual worlds. But early Egyptian art transcends the spiritual and reflects a desire for order in the living world. In 3500 B.C., dozens of small towns and some large kingdoms flourished along the Nile, despite enemies and special rivals. The harsh environment, surrounded by encroaching desert and the risk from fluctuating Nile inundations formed the background of daily life? a life that included military and political rivalries between ambitious local leaders, who were equipped with their own gods and spiritual authorities. A constant undercurrent of violence, war, and siege from neighbors gave life an uncomfortable sense of disorder. Equilibrium gave way to conflict and political confusion. Within a few centuries, a new intellectual order embraced the fundamental ideas that obsessed Egyptian civilization for nearly 3,000 years: order and stability, and their counterpoint? disorder. The rule that kings maintain order in the presence of a supreme divine force (the power of the sun) became the political reality and the intellectual view that brought the universe together in a long-lived relationship with human life and the natural world.

Every pharaoh was king of Upper and Lower Egypt, the Nile Valley, and

the fertile delta  
downstream. The cosmology stressed three ethical values: piety, justice,  
and order, a  
concept the Egyptians called ma'at. Ma'at embraces the universe, a  
cosmic order  
transformed into a goddess, the daughter of the sun-god Re. Re  
established ma'at at the  
time of creation; thus, the structure of the state was not a product of  
the human brain, but  
an image of the cosmic order. The goddess Ma'at personified the orderly  
nature of the  
sun-god himself. She also manifested herself in the domains of the lord  
Osiris: earth,  
vegetation, and water.

Egyptian deities "lived on ma'at," a phrase often used by the pharaohs to  
describe their  
own behavior. Ancient Egyptian religion stressed a close relationship  
between the living  
and the gods. Only if humans lived life in harmony with ma'at could they  
conquer death.

Because divine life rose again, ancient Egyptians lived with the  
unshakable faith that  
ma'at, the divine order, was absolute and eternal.

[http://www.mc.maricopa.edu/~reffland/anthropology/learning/glues/blackland/black\\_land.html](http://www.mc.maricopa.edu/~reffland/anthropology/learning/glues/blackland/black_land.html)

| 3205|2002-07-24 18:03:46|mansu\_musa|Re: Problems with "Human Race Archives"|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Someone posted a link to this site,

<<http://www26.brinkster.com/archived/>>

> <http://www26.brinkster.com/archived/>. I just got around to

looking at it.

> It contains some interesting information on genetic research and

evolution

> and the "out of Africa" model. I found a surprising link regarding

the

> "race" of ancient egypt. This link took me here.

> <<http://www.geocities.com/enbp/>> <http://www.geocities.com/enbp/>.

>

> The brinkster Links page does not have a serious website to provide

balance.

> Is there such a site to debunk this out dated and euro-centric

information.

> The information exists, but has it been condensed into a web site

for the

> layman?

>

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

[http://kinghorus.tripod.com/adm/popunder/tripod\\_popunder.html?](http://kinghorus.tripod.com/adm/popunder/tripod_popunder.html?member_name=kinghorus&path=index.html&client_ip=152.163.188.196&ts=1027558613&ad_type=EMBED&search_string=eurocentric+myths&id=66288339b1fca242d50d049ce3dce4bb)

member\_name=kinghorus&path=index.html&client\_ip=152.163.188.196&ts=102

7558613&ad\_type=EMBED&search\_string=eurocentric+myths&id=66288339b1fca

242d50d049ce3dce4bbcheck that out

you might also want to check out shomnaka keita's work

also debunks cloring brace and other anthropologist

| 3206|2002-07-24 19:25:59|Manu Ampim|'Arabian Peninsula linked Asia, Africa'|

Ed Loring wrote:

> "Several of you have raised the question about my thinking on Zahi Hawass'

> hypothesis of the non-African origin of Kmt.

As one who has followed the

> White Nile to Lake Katwe and the Blue Nile

to Lake Tana I can assure you

> that I do not agree with what he says, but

as a humanist I must add, in the

> words of Thomas Payne, "I would defend

to the death his right to say it".

There is a fundamental difference between African philosophy and European philosophy. The ethical texts in Kemet, for example, are focused on right conduct and speaking truth, whereas Thomas Paine's statement has no moral or ethical implications whatsoever. His statement simply defends "individual rights." The ancient African texts from Kemet consistently advise to avoid and/or challenge falsehood, and it is interesting to me that in the Western tradition (including Greece with its term \*Dike\* which has no moral implications) **truth** is avoided, and instead people claim to be willing to "defend to the death" an individual's right to speak out, even when their speech is mainly to spread lies and falsehood. It is one thing for honest and reasonable people to differ in their interpretation of primary evidence, but Hawass' statements are ignorant and vicious. Only hard core racists claim that Africans had "no connections" with pharaonic civilization. This outdated nonsense flies in the face of all categories of evidence. Yet, you are willing to "die" to defend Hawass' ability to make these vicious remarks.

In order to understand the implications of Hawass' vicious comments, you should read **Ota Benga: The Pgyim in the Zoo** by Phillips Verner Bradford. What white Americans did to Ota Benga (a young African boy from the Congo) in the early 20th century was completely savage, and was a direct result of their negative and distorted view of African people. This book will help you understand that Hawass' comments are not simply innocent statements that are made in a social and political vacuum. His fanciful comments help fuel the racist myths that many Indo-Europeans have about Africans somehow not having any meaningful relationship with advanced civilizations. As a humanist, I would think that you should be

concerned that these myths continue to energize anti-African (anti-Black) social practices in numerous countries.

I will reiterate what I wrote in my previous post on this matter:

"Given Zahi Hawass' tendency to make false statements, he needs some character development training and lessons in leadership ethics. The ancient Egyptian moral teacher Amenomope, instructs: "Do not speak falsely to anyone, for it is an abomination to God. ...God hates one who falsifies words. And the great abomination of God is deception and double-dealing." Amenomope also instructs the likes of Hawass, "Do not mislead a man [or woman] with a pen and papyrus. It is an abomination to God. Do not bear witness with false words nor injure another with your tongue." (Stanzas 9-10)."

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

---

> "Bridges":

> The discussion of the connections of the  
population(s) of NE Africa and thus  
> of the Nile Valley is getting some  
interesting new dimensions. Axum and S.  
> Arabia belong together.

>

Oman is the eastern portion of S. Arabia. I have not had the pleasure of

>

visiting Oman, but

> I am quite sure the coast there shows the same  
evidence of intercontinental

> trade from very early times as is found  
along the coast of the Hadrammout

> from Aden to Mukhalla. The Sumerians  
speak of a large island, certainly

> Sokotra, in what can only be the N.

portion of the Arabian Sea. As I am sure

> all of you are aware, the

monsoons have always provided almost automatic

> transport without need of

much navigation back and forth between the Arabian

> Gulf/ Indian

sub-continent and Africa.

>

> The "Obelisk" which Italy will return

to Axum is actually a stela and is in

> no way related to the solar

function of Egyptian obelisks. The S. Arabian

> religion had lunar

orientation. There are still a number of these stelae in

> Axum, some

standing and some fallen. More interesting than what these

> objects are

called is what they show. The lower portions of the stelae are

> clearly

cut representations of heavily timbered wooden architecture several

>

levels/stories high. They are said to show construction as practiced in S.  
 > Arabia in their rather late time. Recent investigations by the  
 Humboldt Uni  
 > (E.Berlin). on the plateau in NW Eritrea have revealed  
 evidence of large  
 > wooden constructions of the Axumite Period on the  
 route between Axum and  
 > Musawwarat/Meroe. It was a rather different world  
 full of ethnic  
 > interactions; in this case  
 > from Arabia to the  
 Nile.  
 >  
 > Several of you have raised the question about my thinking  
 on Zahi Hawass'  
 > hypothesis of the non-African origin of Kmt. As one who  
 has followed the  
 > White Nile to Lake Katwe and the Blue Nile to Lake Tana  
 I can assure you  
 > that I do not agree with what he says, but as a  
 humanist I must add, in the  
 > words of Thomas Payne, "I would defend to  
 the death his right to say it".  
 >  
 > Now I have to get to work and  
 will come back to a strategy for objectively  
 > examining the African  
 influences in Kmt later. As I have said before, I am  
 > not an expert on  
 African studies in any way, but have had experiences and  
 > made neutral  
 observations in many of the places in question. I would like  
 > to  
 thank those of you who have made suggestions to improve my understanding  
 >  
 of the Ta Seti discussion and will answer your letters individually as soon  
 > as time permits.  
 >  
 > Your  
 > Ed Loring  
 >  
 Information Scientist, Center for Egyptological Studies, Russian Academy of  
 > Sciences,  
 > Member: International Association of Egyptologists,  
 Egyptian Exploration  
 > Society, Societ t  
 > d'gyptologie Gen ve,  
 Schweizerische Gesellschaft fr orientalische  
 > Altertumswissenschaften,  
 Forum fr Aegyptologie Basel, Society for  
 > International Development, Sri  
 Aurobindo's Action.  
 >  
 >  
 >  
 >

>  
> -----  
Original Message -----  
> From: "Djehuti Sundaka" <  
href="mailto:ahuguley@ix.netcom.com">ahuguley@ix.netcom.com>  
>  
Sent: Monday, July 22, 2002 5:04 PM  
> Subject: [Ta\_Seti] 'Arabian  
Peninsula linked Asia, Africa'  
>  
>  
> >  
href="http://www.gulf-news.com/Articles/news.asp?ArticleID=58422">http://www.gulf-  
news.com/Articles/news.asp?ArticleID=58422  
> > 'Arabian Peninsula linked Asia, Africa'  
> >  
Muscat | By Sunil K. Vaidya | 22/07/2002  
> >  
> >  
Archaeologists have found evidence in Oman's Al Wusta region to support  
> > a theory that the Arabian Peninsula  
> > served as 'the bridge'  
between Asia and Africa during the Achaean era.  
> >  
> >  
Ghassan S. Al Ghassani, the Deputy Director of Antiquities at the  
> >  
Ministry of Heritage and Culture, told Gulf News  
> > yesterday: "The  
initial excavations this year have led to the discovery  
> > of some  
tools used during that period."  
> >  
> > He added Professor  
Norman Whelan of Texas University was doing a  
> > research to establish  
a theory about the  
> > Arabian Peninsula being a connecting factor  
between Asia and Africa  
> > before the Red Sea divided the  
land.  
> >  
> > "He has been to several parts of Asia, including  
India to find evidence.  
> > He has come here for the first time,"  
Al  
> > Ghassani revealed.  
> >  
> > The initial  
findings have been limited to some tools and further  
> > expedition  
would continue in winter this year,  
> > according to the Omani  
expert.



> >  
> > Oman has played a vital link for the migration  
of people from Asia to  
> > Africa and vice versa and the recent  
> > discoveries provide further proof that it has been a 'link' for  
> > centuries.  
> >  
> > He said the search for proof was  
carried out in Al Huqf's Rumairah  
> > desert, in the Al Wusta  
region.  
> >  
> > The ministry is making every effort to  
discover archaeological sites and  
> > carry out work to find evidence  
of the old  
> > civilisations.  
> >  
> > He pointed out  
that the Bahla fort was one of the most significant  
> > fortification  
monuments in Oman.  
> >  
> > "We have discovered castles of  
pre-Islamic age in Oman like the Bahla  
> > fort. The Unesco has placed  
the site and  
> > three more sites in Oman in the World Heritage  
List."  
> >  
> > The French and the Italian teams have been  
involved in the excavations  
> > in the Ras Al Hadd and Ras Al Jinz  
areas  
> > with the experts from the ministry and they have made  
significant  
> > discoveries.  
> >  
> > "We have found  
evidence that Omanis of third millennium B.C. were sea  
> > farmers," he  
said and added that Indian  
> > pottery discovered in this region  
endorses the fact that Oman and India  
> > have relations for over 5,000  
years. "There's  
> > also evidence that exchanges took place between the  
Omanis and the  
> > Chinese in the third millennium B.C. In the  
> > southern region, we have discovered temples which were used to  
sacrifice  
> > animals in the second and third millennium  
> >  
B.C.  
> >  
> > "Our excavation at Samad Ash-shan concentrated on

studying the burial  
> > customs of the second millennium B.C.,"  
he  
> > revealed.  
> >  
> > A camel burial was  
discovered in which a necklace, made up of glass,  
> > shell and stone  
beads was hanging down its  
> > neck.  
> >  
> > "We are  
making efforts to invite academics from abroad to come and do  
> > their  
research here in Oman."  
> >  
> > He added the ministry is also  
coordinating with the Sultan Qaboos  
> > University to do  
research.  
> >  
> >  
> >  
> > To unsubscribe  
from this group, send an email to:  
> >  
href="mailto:Ta\_Seti-unsubscribe@yahoogroups.com">Ta\_Seti-unsubscribe@yahoogroups.com  
> >  
> >  
> >  
> > Your use of Yahoo!  
Groups is subject to <http://docs.yahoo.com/info/terms/>  
> >  
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----- Yahoo! Groups Sponsor ----->  
> Will You Find True Love?  
> Will You  
Meet the One?  
> Free Love Reading by phone!  
>  
href="http://us.click.yahoo.com/7dY7FD/R\_ZEAA/Ey.GAA/m2dolB/TM">http://us.click.yahoo.c  
om/7dY7FD/R\_ZEAA/Ey.GAA/m2dolB/TM  
> ----->  
>  
> To unsubscribe from this group, send an email to:  
>  
href="mailto:Ta\_Seti-unsubscribe@yahoogroups.com">Ta\_Seti-unsubscribe@yahoogroups.com  
>  
>  
>  
> Your use of Yahoo! Groups is  
subject to <http://docs.yahoo.com/info/terms/>

>  
>  
>

| 3207|2002-07-25 02:53:31|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa|

The following with reference to the stimulating comments of Manu Ampim (below) and a sincere wish to learn more about the nature of African philosophy:

I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare) 'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication. What we call 'justice' is always a post facto result of a moral interpretation of an event. The moral interpretation is based on the kodex of the society in which the event took place at the time of the event. This brings us to the concept of truth (aletheia) which the Greeks certainly did not avoid, but which is rather elusive. The only real 'Truth' is the relationship shown by the entire system in which we exist at time=t. As no human can be conscious of all of the parameters involved in this integral, much less of their content, this so-called Truth cannot be perceived. That is why the time-space segment which we call 'the present' is a pure illusion. As the Greeks would say,

'ontos' .. (that being..) we can speak only of 'truths' which are definable as having a certain duration of validity in the (perhaps endlessly) mutating continuum of causality. Individual cultures tend to identify these 'truths' in terms of their own environments and existential needs.

This brings forth differing concepts of dike/justice: hang and tar the offender, cut off the offender's right hand (and perhaps left foot), transport the offender to Australia, send the offender to prison, send the offender to a self-help therapy group.

Perhaps we should investigate a Greek concept which has not been mentioned, 'arete' (virtue).

This concept certainly has to do with local (African/European etc) moral values based on local truths [ethnie, place, time]. Considering the terms discussed above we could hypothesize that Virtue is based on a concept of justice following an orientation in what a society considers to be truth.

In the case of Payne's (I prefer the 18th cent. spelling) statement we must place ourselves in a time-space not far removed, if at all, from a (white) society which regularly practiced the more abominable of the punishments mentioned above. Payne, representing 'arete' spoke from deep moral conviction and defending values with one's life was the order of the day. He did not mean in any way that people should be encouraged to tell lies and I myself certainly do not encourage that either. The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the statements to be false. Hate only clouds one's vision, consumes vast amounts of energy and makes one weaker.

In the case of Zahi Hawass I can only say that I know him to be a person of high moral integrity who is deeply concerned with the preservation of the monuments. Do not forget that Egypt was subject to Turkish imperialism long before Europeans brought destruction to sub-Saharan Africa.

We live in a world where everyone is searching for their identity. Actually, we all have a certain common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Now I have to get back to the computer, but would be happy to continue the discussion tomorrow. I seem to have taken on the role of 'devil's advocate', but assure all of you of my founded personal respect for African culture, understanding of racial problems in America ('Love it or leave it': I left) and objective neutrality in this discussion.

Ed Loring

\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 4:39 AM

**Subject:** [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

Ed Loring wrote:

> "Several of you have raised the question about my thinking on Zahi Hawass'  
 > hypothesis of the non-African origin of Kmt. As one who has followed the  
 > White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you  
 > that I do not agree with what he says, but as a humanist I must add, in the  
 > words of Thomas Payne, "I would defend to the death his right to say it".  
 There is a fundamental difference between African philosophy and European philosophy.  
 The ethical texts in Kemet, for example, are focused on right conduct and speaking  
 truth, whereas Thomas Paine's statement has no moral or ethical implications  
 whatsoever. His statement simply defends "individual rights." The ancient African texts  
 from Kemet consistently advise to avoid and/or challenge falsehood, and it is interesting  
 to me that in the Western tradition (including Greece with its term \*Dike\* which has no  
 moral implications) **truth** is avoided, and instead people claim to be willing to "defend to  
 the death" an individual's right to speak out, even when their speech is mainly to spread  
 lies and falsehood. It is one thing for honest and reasonable people to differ in their  
 interpretation of primary evidence, but Hawass' statements are ignorant and vicious.  
 Only hard core racists claim that Africans had "no connections" with pharaonic  
 civilization. This outdated nonsense flies in the face of all categories of evidence. Yet,  
 you are willing to "die" to defend Hawass' ability to make these vicious remarks.  
 In order to understand the implications of Hawass' vicious comments, you should read  
**Ota Benga: The Pygmy in the Zoo** by Phillips Verner Bradford . What white Americans  
 did to Ota Benga (a young African boy from the Congo) in the early 20th century was  
 completely savage, and was a direct result of their negative and distorted view of African  
 people. This book will help you understand that Hawass' comments are not simply  
 innocent statements that are made in a social and political vacuum. His fanciful  
 comments help fuel the racist myths that many Indo-Europeans have about Africans  
 somehow not having any meaningful relationship with advanced civilizations. As a  
 humanist, I would think that you should be concerned that these myths continue to  
 energize anti-African (anti-Black) social practices in numerous countries.  
 I will reiterate what I wrote in my previous post on this matter:  
 "Given Zahi Hawass' tendency to make false statements, he needs some character  
 development training and lessons in leadership ethics. The ancient Egyptian moral  
 teacher Amenomope, instructs: "Do not speak falsely to anyone, for it is an abomination  
 to God. ...God hates one who falsifies words. And the great abomination of God is  
 deception and double-dealing." Amenomope also instructs the likes of Hawass, "Do not  
 mislead a man [or woman] with a pen and papyrus. It is an abomination to God. Do not  
 bear witness with false words nor injure another with your tongue." (Stanzas 9-10)."

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

| 3208|2002-07-25 07:39:38|a.manansala@attbi.com|Re: 'Arabian Peninsula linked Asia, Africa'|  
 Edward Loring wrote:

The right to express one's views in public does not mean that the public  
 > must tolerate irresponsible statements. However, it does have the function of  
 > placing irresponsible concepts in the open where they can be destroyed. This is  
 > done by rationally proving the statements to be false.

I don't recall anyone questioning the right of Hawass to express his views. However, we also have the right to criticize his views.

Hate only clouds one's

> vision, consumes vast amounts of energy and makes one weaker.

>

Are you accusing anyone of hate? Please be careful with your insinuations.

> In the case of Zahi Hawass I can only say that I know him to be a person of high

> moral integrity

> who is deeply concerned with the preservation of the monuments. Do not forget

> that Egypt was subject to Turkish imperialism long before Europeans brought

> destruction to sub-Saharan Africa.

Greg Reeder tried to vouch for the entire system of museum staff in charge of Egyptological artifacts based on the fact that he knew many of them. I'm afraid that superficial impressions are not enough. Not in the face of the long and continued history of racism in this field.

How long and how intimately have you known Hawass. Did you ever work with him on a day-to-day basis?

I've had the opportunity to talk with people linked with the most intolerant of views, who sometimes came across in personal conversation as reasonable individuals.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3209|2002-07-25 11:03:33|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, July 25, 2002 4:39 PM

Subject: Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

>

> Edward Loring wrote:

>

> The right to express one's views in public does not mean that the public

>> must tolerate irresponsible statements. However, it does have the function of

>> placing irresponsible concepts in the open where they can be destroyed.

This is

>> done by rationally proving the statements to be false.

>

>

> I don't recall anyone questioning the right of Hawass to express

> his views. However, we also have the right to criticize his views.

.....of course you do. Why don't you list the points with which you disagree and place

them for open discussion. That would give interested, neutral "outsiders" something to hook into.

> Hate only clouds one's vision, consumes vast amounts of energy and makes one weaker.

>>

> Are you accusing anyone of hate? Please be careful with your insinuations.

.....I am neither accusing anyone of anything nor insinuating anything,

...just stating a fact.

However, as they say, "If the shoe fits, wear it!"

>

>> In the case of Zahi Hawass I can only say that I know him to be a person of high

>> moral integrity who is deeply concerned with the preservation of the monuments. Do not >> forget that Egypt was subject to Turkish imperialism long before Europeans brought

>> destruction to sub-Saharan Africa.

>

> Greg Reeder tried to vouch for the entire system of museum staff in charge of Egyptological > artifacts based on the fact that he knew many of them.

I'm afraid that superficial

> impressions are not enough. Not in the face of the long and continued history of racism in > this field.

.....I know of a number of scandals in the Egyptian and other museum systems where there is an underpaid bureaucracy without hope of advancement.

However, I have not observed that

racism plays an important part. The name of the game is money. Dr. Hawass is doing his best

to improve the lot of the inspectors and others (see the new regulations).

> How long and how intimately have you known Hawass. Did you ever work

with  
him on a > day-to-day basis?

.....I do not know Dr. Hawass personally, but my colleagues do and are  
impressed by his  
open and dynamic nature. I do remember his speech at the 2000 IAE meeting in  
Cairo. The  
new regulations show that he does exactly as he says. The experience of the  
new Russian Institute of Egyptology in Cairo shows him to be an honorable  
and understanding dialogue partner.

> I've had the opportunity to talk with people linked with the most  
intolerant of views, who  
> sometimes came across in personal conversation as reasonable individuals.

.....so have I. Everyone has a few 'skewed' views. As long as these are  
not the subject of  
discussion, they (or we) can be considered by the other party as completely  
reasonable. The  
problem is that nobody is completely reasonable. If there is an absolute  
reason, it is nature  
and nature knows neither tolerance nor morality.

Peace and best regards to you, too

Ed Loring

| 3210|2002-07-25 11:17:06|a.manansala@attbi.com|Re: 'Arabian Peninsula linked Asia, Africa'|

>  
> ----- Original Message -----  
> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Thursday, July 25, 2002 4:39 PM  
> Subject: Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'  
>  
>  
>  
>  
>> Edward Loring wrote:  
>>  
>> The right to express one's views in public does not mean that the public  
>>> must tolerate irresponsible statements. However, it does have the  
> function of  
>>> placing irresponsible concepts in the open where they can be destroyed.  
> This is  
>>> done by rationally proving the statements to be false.  
>>  
>>

> > I don't recall anyone questioning the right of Hawass to express  
> > his views. However, we also have the right to criticize his views.  
> .....of course you do. Why don't you list the points with which you  
> disagree and place  
> them for open discussion. That would give interested, neutral "outsiders"  
> something to hook into.  
>

Well, with regard to his audio clip, we have been those "points," none of which are really new to most of us here. Just the same old faulty Hamitic-like theories.

> > How long and how intimately have you known Hawass. Did you ever work with  
> him on a > day-to-day basis?  
>  
> .....I do not know Dr. Hawass personally, but my colleagues do and are  
> impressed by his  
> open and dynamic nature.

Isn't it difficult to vouch for someone's "moral integrity" when you don't have close dealings with them?

It's great that Dr. Hawass is looking out for his workers, but that would have little bearing on the soundness or fairness of his views.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3211|2002-07-25 12:32:19|a.manansala@attbi.com|Gaballah vs. Hawass|

I have not heard anyone from the African-centered school criticize Dr. Gaballah Ali Gaballah.

Unlike Hawass, he was non-confrontational. His position called for him to put away bias and polarization and he did so effectively. Dr. Hawass is a quite a different story.

Regards,



Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3212|2002-07-25 17:36:41|Derrick, Alexander|Re: Problems with "Human Race Archives" |

Attachments :

I'd like to address one misconception from the "Human Race Archive"

---



**Photograph from the tomb of Seti I, showing (from left) Syro-Palestinians, Nubians, Lybians, and Egyptian**



**Copy of some figures from the Seti I tomb by Minutoli in 1820, possibly when the tomb was in better shape. From left: four Libyans, Nubian, Syrian, and Egyptian.**



**Syrians, Nubians, and Libyans from the tomb of Ramses III**



**This composite *modern* drawing, frequently shown in Afrocentric texts as supposed "proof" that the Egyptians and Kushites were identical, is a known error (click [here](#) for brief explanation). The actual tomb does not show anything of the sort.**

When you click the link it takes you [here](#).

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From: [Frank Joseph Yurco \(fjyurco@midway.uchicago.edu\)](mailto:fjyurco@midway.uchicago.edu)

Subject: Re: WESTERN(WHITE)CIVILIZATION IS FOUNDED ON A BLACK AFRICAN CIVILIZATION.

Newsgroups: [sci.archaeology](#)

Date: 1998/04/16

Dear Paul,

Those figures in the Lepsius Ergänzungsband, pl. 48 are actually not Lepsius' work, but a re-edition done in 1913, as I showed in my article in *Egypt in Africa* (Bloomington, IN: Indiana University Press, 1997). To make matters worse, the hieroglyph texts between these figures were garbled. The original scenes both in Sety I's tomb and in Ramesses III's tomb showed the Egyptians and the Kushites as distinctly different.

Also, the hieroglyphs on the real walls are distributed between each of the four figures depicting each type. You can now view the real photographs of both the Sety I and Ramesses III walls in Hornung's volumes on the Valley of the Kings. I have been inside both tombs myself and have seen these scenes and their texts, and on the basis of this, the depiction in the *Ergänzungsband* is not a real depiction of what is on the walls but rather a pastiche, arranged from Lepsius' notes and garbled in the process. It is unfortunate that so many people have depended on this depiction as reality, when a look at the walls in both tombs shows that patently it is not reality.

Most sincerely,

Frank J. Yurco  
University of Chicago

---

If the image depicting Nubians and Egyptiansthat is found in many "afro-centric" texts is mis-illustrated. That is understandable.

But how could one explain this?



**Clockwise, left to right  
Asiatic, Nubian, Egyptian, Egyptian.**

I had to snoop around forbidden areas in the Cleveland Museum of Art to take this snap shot. So I can give appropriate reference. If it is genuine, I hope that they put it on display and it does not remain in the basement!

I do not know what period this relief comes from, the date would be important. My guess. This piece is a style guide or reference from an artist's studio.



Both depictions are obviously caricatures in my opinion. Could someone shed some light?

Peace and good health,  
Alex Derrick

| 3213|2002-07-26 01:55:52|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'|

> > > Edward Loring wrote:

> > >

> > > The right to express one's views in public does not mean that the

public

> > > > must tolerate irresponsible statements. However, it does have the

> > function of

> > > > placing irresponsible concepts in the open where they can be

destroyed.

> > This is

> > > > done by rationally proving the statements to be false.

> > >

> > >

> > > I don't recall anyone questioning the right of Hawass to express

> > > his views. However, we also have the right to criticize his views.

> > .....of course you do. Why don't you list the points with which you

> > disagree and place

> > them for open discussion. That would give interested, neutral

"outsiders"

> > something to hook into.

> >

>

> Well, with regard to his audio clip, we have been

> those "points," none of which are really new to

> most of us here. Just the same old faulty

> Hamitic-like theories.

.....I would in any case be interested in knowing what "lies" you attribute to him.

I define a lie as the knowing, or 'premeditated', utterance of an untruth.

Of course, there are many shades of this. On the other hand, there is not one of us who has never unknowingly expressed, or even actively defended, something which was not 'true' (faulty) while believing ourselves that it was true, because we were falsely informed or misunderstood something. I am sure that you are continually confronted with this type of statements, perhaps also from me. I am very frequently confronted with Western, especially American, prejudice against Russia and Russians. After two generations of hate-propaganda there are probably Americans who really believe that all Russians are "commies" and eat small children for breakfast.

>

> > > How long and how intimately have you known Hawass. Did you ever work

with

> > him on a > day-to-day basis?

> >

> > .....I do not know Dr. Hawass personally, but my colleagues do and are

> > impressed by his open and dynamic nature.

>

> Isn't it difficult to vouch for someone's "moral integrity"

> when you don't have close dealings with them?

.....in our high-velocity intercontinental world there is unfortunately always less time for close personal contacts. We form working opinions of others on the basis of what parts of them are visible to us. This can admittedly lead to involuntary false orientation. Most important for those

carrying/sharing responsibilities is their proven performance ("track record"). However, as the present "CEO" situation in the USA is showing, this can be entirely misleading. Still, we have to act on the information available to us, or miss the boat.

> It's great that Dr. Hawass is looking out for his workers,  
> but that would have little bearing on the soundness or  
> fairness of his views.  
>

.....it indicates that he is more interested in the collectivity and preservation of the national heritage (oh dear, there I may have hit another nerve) than in filling his own pockets.

Wishing you something good,

Ed Loring

| 3214|2002-07-26 01:55:55|Edward Loring|Re: Gaballah vs. Hawass|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, July 25, 2002 9:32 PM

Subject: [Ta\_Seti] Gaballah vs. Hawass

>

> I have not heard anyone from the African-centered school  
> criticize Dr. Gaballah Ali Gaballah.

.....I have not heard anybody criticize him. We re-excavated the Cachette (TT320) in Deir el-Bahri in 1998 during his tenure and he was most helpful.

> Unlike Hawass, he was non-confrontational. His position called for him to put away bias and polarization and he did so effectively. Dr. Hawass is a quite a different story.

.....times have become more confrontational and the Islamic/Arab world is under attack by an ignorant fundamentalist fanatic. It is not surprising when Egyptians assert their ethnicity against US-Zionist discriminatory polarization.

>

> Regards,  
Ed Loring

| 3215|2002-07-26 05:32:47|a.manansala@attbi.com|Re: Gaballah vs. Hawass|

>

> ----- Original Message -----

> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Sent: Thursday, July 25, 2002 9:32 PM  
> Subject: [Ta\_Seti] Gaballah vs. Hawass  
>  
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> under attack by an ignorant fundamentalist fanatic. It is not surprising  
> when Egyptians assert their ethnicity against US-Zionist discriminatory  
> polarization.  
>>  
>

Of course, we are referring to something quite different.

Alberto, might give us some insight into the difficulties  
of Egyptian "ethnicity."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3216|2002-07-26 05:42:16|a.manansala@attbi.com|Re: 'Arabian Peninsula linked Asia, Africa|

>>> Edward Loring wrote:

I am very frequently confronted with Western,

> especially American, prejudice against Russia and Russians. After two  
> generations of hate-propaganda there are probably Americans who really  
> believe that all Russians are "commies" and eat small children for  
> breakfast.  
>>

And, of course, you try to deal with this in the way  
that you think is best.

We've dealt a lot with the lies on this group. That's one

of our functions.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3217|2002-07-26 06:20:37|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> >

> > ----- Original Message -----

> > From:

> > To:

> > Sent: Thursday, July 25, 2002 9:32 PM

> > Subject: [Ta\_Seti] Gaballah vs. Hawass

> >

> >

> > >

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> > polarization.

> > >

> >

>

> Of course, we are referring to something quite different.

>

> Alberto, might give us some insight into the difficulties

> of Egyptian "ethnicity."

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

well most egyptains and even nubians try to label and pass themselves off as arabs. i grew up in egypt untill i was very young and moved here to america. in egyptain schools they donot teach about ancient egypt, and very few egyptains even care about their ancient legac i have wondered why egyptains don't upset when white caucasain people play egyptains in holywood movies, but get upset when louis gasset jr plays sadat. egyptains are real diverse especially around northern lower and upper southern egypt. i notice on my trips to egypt to vist my relatives still there alot of the native and nubian tour guides would oftewn fabricate stories for european travler. in america even though i am classified as white hahahaha i idenify mostly with african americans, because my shade is alot darker than most africans americans. i have to remind my fellow egyptains that we are not arabs, but desendants of the per aa or pharoahs.

by the way when i drive rent a cars to upstate new york i get pulled over, and even had the light shined in my face. most ignorant americans think black people in northern africa are desended from slaves. i am not the only egyptain who is on this message board, and there is another girl i think forgot her name.

I am not ashamed of my african heritage or of egypt's african heritage. while we are at why does hawass not complain about white europeans jacking egyptain culture and no nativer egyptains getting roles in holy wood movies to play egyptain.

why does hawass not speak out on the palor unwrapping parities that was quite the craze during 1700's europe, and groudning egyptain mummies into powder. any why do mainstrteam egyptologisdt use greek terms for neters and places cities in ancient egypt.

hawass has not adressed any of these issues and being an egyptain i would expect hawass to do so. mark lehiner kent weeks and other continue to use greek names for egyptain cities gods and places.

salma alchrim is allright but falls into the same category.

| 3218|2002-07-26 06:38:40|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> >

>>>  
>>> ----- Original Message -----  
>>> From:  
>>> To:  
>>> Sent: Thursday, July 25, 2002 9:32 PM  
>>> Subject: [Ta\_Seti] Gaballah vs. Hawass  
>>>  
>>>  
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>> Alberto, might give us some insight into the difficulties  
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>> Regards,  
>> Paul Kekai Manansala  
>> <http://home.attbi.com/~a.manansala/afro.htm>  
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> well most egyptains and even nubians try to label and pass  
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> and moved here to america. in egyptain schools they donot teach



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- > legacy i have wondered why egyptians don't upset when white

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- > mummies into powder. any why do mainstream egyptologists use greek
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- > would expect hawass to do so. mark lehner kent weeks and other
- > continue to use greek names for egyptian cities gods and places.
- > salma alchrim is alright but falls into the same category.

Most Egyptians are descended from the indigenous pre-Muslim population (the ancient Egyptians) and the Arabs, who conquered the area in the 7th century AD. Elements of other conquering peoples (Greeks, Romans, Turks) are also present, especially in Lower Egypt.

The mixture has given the inhabitants of the Nile Valley physical characteristics that set them apart from the other Mediterranean peoples of the region. The Nubians, an indigenous people, are an important minority group in Egypt. The Nubians lived in villages along the Nile in southern Egypt and northern Sudan for thousands of years. However, the formation of Lake Nasser inundated many of these villages. The proportion of the population living in rural areas is decreasing as people move to the cities seeking employment and a higher standard of living. About 45 percent of the Egyptian population lives in urban areas. Some nomadic and seminomadic herders, mostly Bedouins, continue to live in the desert regions.

<http://www.defencejournal.com/globe/2000/nov/egypt.htm>

this is especially true in lower egypt which also has large populations of syrians, armenians, greeks, and most of their dwellers are arabs. gaston maspero remarked that the fellahin were probably closer to the pharaonic people. my father is a fellahin from aswan, no he is not a nubian.

[ 3219]2002-07-26 10:46:19[Derrick, Alexander|Re: Gaballah vs. Hawass|

I am amazed that most Egyptologists willingly resort to Arab (indian) and Greek (European) naming conventions, over using mdw-ntr characters. In this age of digital type setting and mdw-ntr font packages the reluctance of academics to use the aboriginal terminology is sad. And is surely a mark of racism and possibly a subliminal form of ancient colonialism.

I think it is more practical and honorable to expose people to mdw-ntr, as this is probably how the culture would work if it was fully alive today. Does keeping with ancient thought rank high on the list of most Egyptologists? Some are better described as modern grave robbers.

If Hawass has not tried to discriminate his learned knowledge and institute some type of formal teachings of ancient culture in local schools isn't he a fool for disrespecting and distancing himself from other Africans who do?

Alberto, were you raised Muslim? If so, what is the Muslim attitude for ancient KMT? Is it respected for its historical value, or is it pagan?

*Alex Derrick*

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

well most egyptians and even nubians try to label and pass themselves off as arabs.

Even after 9-11?

i have to remind my fellow egyptians that we are not arabs, but descendants of the per aa or pharaohs.

Interesting that some who is a dark african can be called white, and a light skinned African in America cannot be called white.

why does hawass not speak out on the paler unwrapping parities that

was quite the craze during 1700's europe, and grinding egyptian

mummies into powder. any why do mainstream

egyptologists use greek

terms for neters and places cities in ancient egypt.

hawass has not addressed any of these issues and being an Egyptain i would expect hawass to do so. mark lehiner kent weeks and other continue to use greek names for Egyptain cities gods and places. salma alchrim is alright but falls into the same category.

| 3220|2002-07-26 11:18:08|Manu Ampim|'Arabian Peninsula linked Asia, Africa|

Edward Loring wrote:

>I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare) >'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.> The most relevant Greek term is \*Dike.\* There is no doubt that from the very beginning of the Greek texts, the Greek word **\*Dike\*** has NO moral considerations whatsoever, it is only concerned with maintaining the established order with no consideration of right or wrong. Thus, \*Dike\* sometimes even sustains negative situations and events. \*Dike\* is concerned with maintaining "order" (right or wrong) and with punishment and vengeance against those who disturb this order. This concept of \*Dike\* is not expressed with moral considerations until **centuries after** this term first appears in the works of Homer.

It is clear from these Greek texts that the original amoral concept \*Dike\* is given moral attributes only as a later development. This original amoral Greek view is in complete contrast to the positive attributes of the ancient African (Egyptian) concept of **Maat**, which is a benevolent force whose purpose is to promote righteousness, rather than existing to simply maintain "order," without moral objectives.

For a detailed study of this matter see: Vincent A. Tobin, "Ma'at and Dike: Some Comparative Considerations of Egyptian and Greek Thought," [JARCE 24 \(1987\): 113-121](#).

Also, note that the term \*Dike\* is the most appropriate term, rather than "virtue" or "truth." Neither of these latter two terms have a Greek or Latin etymology with any moral considerations. [Lat. virtus = [manliness](#), [worth](#)]. [OE. treowe, akin to G. treu < IE. \*drew = [tree](#)].

Again, my point is that there is a sharp difference between African philosophy which focuses on righteous and moral conduct as an objective of human behavior (e.g. Maat), and European philosophy which focuses on "order" and "justice" (including vengeance) but not righteous conduct (e.g. Dike). Don't forget that the ancient Greeks of the classic period were a brutal warrior society which only respected upper class Greek males. Everyone else was enslaved or had no meaningful rights. Women were seen as "naturally inferior" and slavery was a basic part of Greek life. In the context of this discussion, I questioned your focus on Zahi Hawass' right to speak out, but not with his false and vicious anti-Black statements. Hawass' false statements are irresponsible and yet you allege that Hawass has "high moral integrity" without the benefit of even knowing him. I also question this assertion. (see below).

>The right to express one's views in public does not mean that the

public must tolerate irresponsible statements. However, it does >have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the >statements to be false. Hate only clouds one's vision,

Paul is right. What are you talking about regarding "hate?" This statement is out of place and makes no sense in our discussion. I and several other list members have pointed out the outright false statements of Hawass. Is our opposition to Hawass' statements what you are referring to? Or are you referring to Hawass' comments against African people as hate speech? Surely your comment about "hate" was not written without some thought.

Now, to my main point.

You seem to have completely overlooked the earlier posts which presented Hawass' entire interview statements verbatim. His irresponsible comments have already been placed "in the open where they can be destroyed." How could you have possibly missed these posts? Your comments seem to indicate that responses were made without ever presenting Hawass' statements. This is certainly not the case.

Audio clip of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3009](http://groups.yahoo.com/group/Ta_Seti/message/3009)

Transcript of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3011](http://groups.yahoo.com/group/Ta_Seti/message/3011)

Manu Ampim detailed responses:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3045](http://groups.yahoo.com/group/Ta_Seti/message/3045)

[http://groups.yahoo.com/group/Ta\\_Seti/message/3054](http://groups.yahoo.com/group/Ta_Seti/message/3054)

I have rationally proven Hawass' statements to be false. His irresponsible comments about Dr. Diop's work, the UNESCO symposium, and Kemet supposedly having "no connections" with Africans have already been addressed. Are you stating otherwise? Check the previous Ta-Seti messages, which are a part of the PUBLIC RECORD. I have presented several references in my posts that you can review, and then verify for yourself whether Zahi Hawass has made ignorant and irresponsible statements. If you disagree with my posts concerning Hawass' statements, then I welcome you to clearly present your counter position, after you have examined the public record.

>In the case of Zahi Hawass I can only say that I know him to be a person  
>of high moral integrity who is deeply concerned with the preservation of the  
>monuments.

Paul Manansala asked you:

How long and how intimately have you known Hawass. Did you ever work with him on a > day-to-day basis?

>...I do not know Dr. Hawass personally, but my colleagues do and are  
>impressed by his open and dynamic nature. I do remember his speech at the 2000 IAE meeting in  
>Cairo.

Obviously, you are speculating about Hawass's supposed "moral integrity," and this is why you first spoke of his alleged "high moral integrity" and then admitted in the next statement that you only know him through other people's opinions. Your speculation has no value and would never hold up in court. Several members of this forum commented on Hawass' *actual* remarks, yet you responded with \*secondhand hearsay\* about his character. This is not an adequate response. Just because you respect your colleagues it doesn't equate that since they like Hawass, then as a result Hawass has "high moral integrity." This is not good logic and thus you would never be called in to court as a "character witness" for Hawass, because you have no direct experiences to assess Hawass' credibility.

By the way, I have been with Hawass in a small private setting for 2-3 hours, and I have also been to two of his lectures, but this is not the basis of my assessment that he lacks integrity. I base my position that Hawass lacks character and integrity, because even though he is a high official in the Egyptian government he makes wild and false statements against African people with relative ease.

Hawass makes these false and irresponsible statements in order to separate African people from their own history. This is a vicious game and as a humanist shouldn't this concern you? By quoting Thomas Paine (I prefer the modern spelling) your focus is on Hawass' "individual rights" to speak out, and not with his individual moral responsibility to practice righteous conduct and

correct speech. "Objective neutrality" is fine, but you made comments in favor of Hawass' character without any firsthand knowledge. This is hardly a "neutral" position.

>We live in a world where everyone is searching for their identity. Actually, we all have a certain  
>common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why  
don't we build on that?

Our common identity is that the original humanity was Black African, and also the original Nile Valley civilizations were also Black African. Why don't we start there and stop allowing propagandists from spreading malicious anti-African lies. The social and political implications of these irresponsible anti-African lies have been demonstrated. Again, read the book, Ota Benga. I look forward to your response after you have reviewed the previous Ta-Seti posts that I have included above.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

----- Original Message -----

**From:** Edward Loring

**To:** Ta\_Seti@yahoogroups.com

**Sent:** Thursday, July 25, 2002 2:55 AM

**Subject:** Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

The following with reference to the stimulating comments of Manu Ampim (below) and a sincere wish to learn more about the nature of African philosophy:

I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare)

'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.

What we call 'justice' is always a post facto result of a moral interpretation of an event. The moral interpretation is based on the kodex of the society in which the event took place at the time of the event.

This brings us to the concept of truth (aletheia) which the Greeks certainly did not avoid, but which is rather elusive. The only real 'Truth' is the relationship shown by the entire system in which we exist at time=t. As no human can be conscious of all of the parameters involved in this integral, much less of their content, this so-called Truth cannot be perceived. That is why the time-space segment which we call 'the present' is a pure illusion. As the Greeks would say,

'ontos' .. (that being..) we can speak only of 'truths' which are definable as having a certain duration of validity in the (perhaps endlessly) mutating continuum of causality. Individual cultures tend to identify these 'truths' in terms of their own environments and existential needs.

This brings forth differing concepts of dike/justice: hang and tar the offender, cut off the offender's right hand (and perhaps left foot), transport the offender to Australia, send the offender to prison, send the offender to a self-help therapy group.

Perhaps we should investigate a Greek concept which has not been mentioned, 'arete' (virtue).

This concept certainly has to do with local (African/European etc) moral values based on local

truths [ethnie, place, time]. Considering the terms discussed above we could hypothesize that

Virtue is based on a concept of justice following an orientation in what a society considers to be

truth.

In the case of Payne's (I prefer the 18th cent. spelling) statement we must place ourselves in a time-space not far removed, if at all, from a (white) society which regularly practiced the more abominable of the punishments mentioned above. Payne, representing 'arete' spoke from deep moral conviction and defending values with one's life was the order of the day. He did not mean in any way that people should be encouraged to tell lies and I myself certainly do not encourage that either. The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the statements to be false. Hate only clouds one's vision, consumes vast amounts of energy and makes one weaker.

In the case of Zahi Hawass I can only say that I know him to be a person of high moral integrity who is deeply concerned with the preservation of the monuments. Do not forget that Egypt was subject to Turkish imperialism long before Europeans brought destruction to sub-Saharan Africa.

We live in a world where everyone is searching for their identity. Actually, we all have a certain common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Now I have to get back to the computer, but would be happy to continue the discussion tomorrow. I seem to have taken on the role of 'devil's advocate', but assure all of you of my founded personal respect for African culture, understanding of racial problems in America ('Love it or leave it': I left) and objective neutrality in this discussion.

Ed Loring  
\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](mailto:Manu Ampim)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 4:39 AM

**Subject:** [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

Ed Loring wrote:

> "Several of you have raised the question about my thinking on Zahi Hawass'

> hypothesis of the non-African origin of Kmt. As one who has followed the

> White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you

> that I do not agree with what he says, but as a humanist I must add, in the

> words of Thomas Payne, "I would defend to the death his right to say it".

There is a fundamental difference between African philosophy and European philosophy.

The ethical texts in Kemet, for example, are focused on right conduct and speaking

truth, whereas Thomas Paine's statement has no moral or ethical implications

whatsoever. His statement simply defends "individual rights." The ancient African texts

from Kemet consistently advise to avoid and/or challenge falsehood, and it is interesting

to me that in the Western tradition (including Greece with its term \*Dike\* which has no

moral implications) **truth** is avoided, and instead people claim to be willing to "defend to

the death" an individual's right to speak out, even when their speech is mainly to spread

lies and falsehood. It is one thing for honest and reasonable people to differ in their

interpretation of primary evidence, but Hawass' statements are ignorant and vicious.

Only hard core racists claim that Africans had "no connections" with pharaonic

civilization. This outdated nonsense flies in the face of all categories of evidence. Yet,

you are willing to "die" to defend Hawass' ability to make these vicious remarks.

In order to understand the implications of Hawass' vicious comments, you should read

**Ota Benga: The Pygmy in the Zoo** by Phillips Verner Bradford . What white Americans

did to Ota Benga (a young African boy from the Congo) in the early 20th century was completely savage, and was a direct result of their negative and distorted view of African people. This book will help you understand that Hawass' comments are not simply innocent statements that are made in a social and political vacuum. His fanciful comments help fuel the racist myths that many Indo-Europeans have about Africans somehow not having any meaningful relationship with advanced civilizations. As a humanist, I would think that you should be concerned that these myths continue to energize anti-African (anti-Black) social practices in numerous countries.

I will reiterate what I wrote in my previous post on this matter:

"Given Zahi Hawass' tendency to make false statements, he needs some character development training and lessons in leadership ethics. The ancient Egyptian moral teacher Amenomope, instructs: "Do not speak falsely to anyone, for it is an abomination to God. ...God hates one who falsifies words. And the great abomination of God is deception and double-dealing." Amenomope also instructs the likes of Hawass, "Do not mislead a man [or woman] with a pen and papyrus. It is an abomination to God. Do not bear witness with false words nor injure another with your tongue." (Stanzas 9-10)."

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 3221|2002-07-26 12:24:06|Edward Loring|Re: 'Arabian Peninsula linked Asia, Africa'|

NOTE: 'Big Brother' warning! A new regulation in Switzerland requires that e-mail providers store all communications and make them available to the police for a period of six months.

EL

\*\*

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, July 26, 2002 2:42 PM

Subject: Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

>

>>>>> Edward Loring wrote:

>

> I am very frequently confronted with Western,

> > especially American, prejudice against Russia and Russians. After two  
> > generations of hate-propaganda there are probably Americans who really  
> > believe that all Russians are "commies" and eat small children for  
> > breakfast.

> > >

>

> And, of course, you try to deal with this in the way

> that you think is best.

.....of course, but you probably know the difficulties involved in  
undoing generations of false programming. The best way to break down these  
prejudices seems to be having people

meet. However, this is often difficult because of distances/expenses/visas,  
...and the misconceptions themselves. In my case, Russia is far from where  
most of the misinformed

live and we do not have money to provide free tickets. Africa is far from  
most 'white' nations

and you are not in the gratis travel business either. Both Africa and Russia  
are so vast and diverse within themselves that it is probably impossible for  
those who do not know them to imagine, in either case, anything except the  
involuntary misconceptions resulting from their programming. Then there is  
the factor of real fear of these places.

Prior the 2000 IAE Congress in Cairo, it had been agreed with the then  
President of the

organization, Prof. Faiza Haikal of the American University, that the 2004  
Congress would be in Moscow. The venue for the next meeting had always been  
so decided in advance

and there had never been a meeting in Eastern Europe. On the last day of the  
meeting (there were about 1500 people present) it was suddenly announced  
that the French would make a  
counter-offer of Grenoble (where there had already been a meeting). We had  
not been informed of this and had no propaganda material. The French had  
brought an elaborate presentation to sell Grenoble. Had we been informed, we  
could have brought a whole plane load of material.

In the end the matter was put to a vote by mail and we (Moscow) lost by  
5 votes. Actually

only the Americans, French and Zionist elements voted against us. The  
French propagandists had played on Western fears of going to Moscow and  
convinced the rich members that it would be safer and more comfortable in an  
alpine resort.

It is hard to break down barriers. Still, at least we will have the  
Informatique & Egyptologie in Moscow in 2004 and a number of colleagues will  
see the true Russia. Perhaps some from Ta Seti would like to come, too.

> We've dealt a lot with the lies on this group. That's one of our  
functions.



.....That's good. I think that the first verbal mention of the danger of the lie appears in ancient Iran (Avesta) where one is strictly warned of the 'drauga' (from which the word 'drug' in the sense of something which creates irrational illusions (n.b.:cannabis and non-opiates are not drugs, the position of alcohol is not clear; there was no tobacco)). I am completely with you on this score. The problem is to identify not only the lie, which is only a resultative symptom of a deeper cause, but the fear which produces it.

>

> Regards,

> Ed Loring

| 3222|2002-07-26 12:24:10|Edward Loring|Re: Gaballah vs. Hawass|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, July 26, 2002 3:38 PM

Subject: [Ta\_Seti] Re: Gaballah vs. Hawass

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>>

>>>>

>>>> ----- Original Message -----

>>>> From:

>>>> To:

>>>> Sent: Thursday, July 25, 2002 9:32 PM

>>>> Subject: [Ta\_Seti] Gaballah vs. Hawass

>>>>

>>>>

>>>>>

>>>>> I have not heard anyone from the African-centered school

>>>>> criticize Dr. Gaballah Ali Gaballah.

>>>> .....I have not heard anybody criticize him. We re-excavated

>> the Cachette

>>>> (TT320) in Deir el-Bahri in 1998 during his tenure and he was

>> most helpful.

>>>>

>>>>> Unlike Hawass, he was non-confrontational. His position

> called

>> for him to

>>>> put away bias and polarization and he did so effectively. Dr.

>> Hawass is a

>>>> quite a different story.

>>>> .....times have become more confrontational and the

>> Islamic/Arab world is

>>>> under attack by an ignorant fundamentalist fanatic. It is not  
 >> surprising  
 >>>> when Egyptians assert their ethnicity against US-Zionist  
 >> discriminatory  
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 >>>>>  
 >>>>  
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 >>> Of course, we are referring to something quite different.  
 >>>  
 >>> Alberto, might give us some insight into the difficulties  
 >>> of Egyptian "ethnicity."  
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 >>> Regards,  
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 >>> <http://home.attbi.com/~a.manansala/afro.htm>  
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 >> well most egyptains and even nubians try to label and pass  
 >> themselves off as arabs. i grew up in egypt untill i was very young  
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 >> ancient egypt,and very few egyptains even care about their ancient  
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 >> northern lower and upper southern egypt. i notice on my trips to  
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 >> I am not ashamed of my african heritage or of egypt's african  
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 > white  
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 >> roles in holy wood movies to play egyptain.  
 >> why does hawass not speak out on the palor unwrapping parities

> that  
> > was quite the craze during 1700's europe, and grinding egyptian  
> > mummies into powder. any why do mainstream egyptologists use greek  
> > terms for names and places cities in ancient egypt.  
> > hawass has not addressed any of these issues and being an egyptian i  
> > would expect hawass to do so. mark lehner kent weeks and other  
> > continue to use greek names for egyptian cities gods and places.  
> > salma alchrim is alright but falls into the same category.

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>

> (I assume the below is quoted/el)  
> Most Egyptians are descended from the indigenous pre-Muslim  
> population (the ancient Egyptians) and the Arabs, who conquered the  
> area in the 7th century AD. Elements of other conquering peoples  
> (Greeks, Romans, Turks) are also present, especially in Lower Egypt.  
> The mixture has given the inhabitants of the Nile Valley physical  
> characteristics that set them apart from the other Mediterranean  
> peoples of the region. The Nubians, an indigenous people, are an  
> important minority group in Egypt. The Nubians lived in villages  
> along the Nile in southern Egypt and northern Sudan for thousands of  
> years. However, the formation of Lake Nasser inundated many of these  
> villages. The proportion of the population living in rural areas is  
> decreasing as people move to the cities seeking employment and a  
> higher standard of living. About 45 percent of the Egyptian  
> population lives in urban areas. Some nomadic and seminomadic  
> herders, mostly Bedouins, continue to live in the desert regions.  
> <http://www.defencejournal.com/globe/2000/nov/egypt.htm>  
.....(It appears that the quote ends here/el)

> this is especially true in lower egypt which also has large  
> populations of syrians, armenians, greeks, and most of their dwellers  
> are arabs. gaston maspero remarked that the fellahin were probably  
> closer the pharaonic people. my father is a fellahin from aswan, no he  
> is not a nubian.

>

(this is ed loring again)

The above is a completely objective statement mentioning many fundamental problems/questions and thus very interesting to me. I would like to devote some thought to it before commenting in some detail. Of particular importance is the mention that ancient (pre-islamic) history is not taught in most Islamic countries.

more later,  
EL



) 2 finally see a true african fromkemet speak out...i once met a copt in new york city and he was confused/ in denial about his african ancestry also and it amazed me. he even thought i was from eastern africa because of the way i looked (reddish brown hair with fuzzy curly hair)an interesting note to that is: in my immediate family we know about the scottish captain who went to africa and kidnapped my african ancestors from western africa..i was told about a group of people called the Fulani from an elder in my family and funny that she mentioned it because whenever i see a fulbe, fulani, etc etc they think i am one of them. point being made is: it's a time now to give away all the watered down versions of the ancient way and return to our indigenous way of doing things...maybe once we conceive of that mentally we can achieve it in reality because ab-ra-kemet (ab-ra-ham) Moses, Christ, Muhammad and came to eastern africa for guidance and knowledge. **Edward Loring** wrote:

```

----- Original Message -----
From: "mansu_musa"
To:
Sent: Friday, July 26, 2002 3:38 PM
Subject: [Ta_Seti] Re: Gaballah vs. Hawass

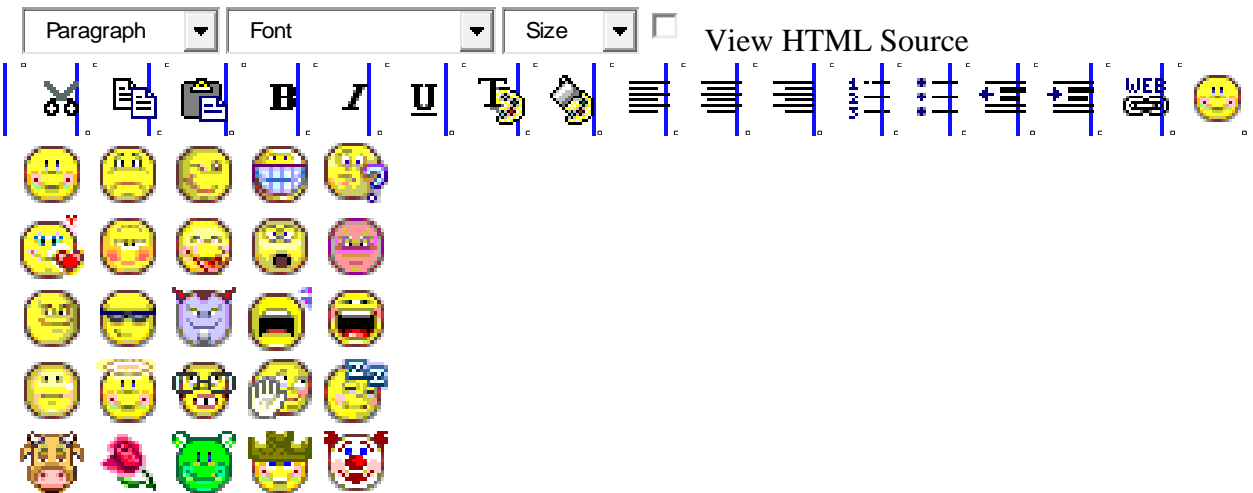
> --- In Ta_Seti@y..., "mansu_musa" wrote:
> > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > >
> > > >
> > > > ----- Original Message -----
> > > > >nbpsom:
> > > > To: <Ta_Seti@y...&gscottisht; > > > Senafricarsday,
> > > > July 25, 20african PM
> > > > &gafricaject: [Ta_Seti] Gabalnnbspvs. Hawass
> > > > FulaniBR>> > > >
> > > > >
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more later,  
EL



---

**Do You Yahoo!?**

[Yahoo! Health](#) - Feel better, live better

| 3224|2002-07-26 14:03:55|Alex van Deelen|Re: Gaballah vs. Hawass|

> Message: 4  
> Date: Thu, 25 Jul 2002 19:32:15 +0000  
> From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
> Subject: Gaballah vs. Hawass  
>  
>  
> I have not heard anyone from the African-centered school  
> criticize Dr. Gaballah Ali Gaballah.  
>  
> Unlike Hawass, he was non-confrontational. His position  
> called for him to put away bias and polarization and  
> he did so effectively. Dr. Hawass is a quite  
> a different story.

Hi Paul,

I've checked some articles with or about him on the web,  
but could you say more about the man? What makes him  
different, what has he done in the past?

Alex

| 3225|2002-07-26 14:13:47|mansu\_musa|Re: Gaballah vs. Hawass|  
--- In Ta\_Seti@y..., "Derrick, Alexander"  
wrote:

> I am amazed that most Egyptologist willingly resort to Arab(indo)

and

> Greek(European) naming conventions, over using mdw-ntr characters.

In this

> age of digital type setting and mdw-ntr font packages the

reluctance of

> academics to use the aboriginal terminology is sad. And is surely

a mark of

> racism and possibly a subliminal form of ancient colonialism.

>

> I think it is more practical and honorable to expose people to mdw-

ntr, as

> this is probably how the culture would work if it was fully alive

today.



- > Does keeping with ancient thought mode rank high on the list of most
- > Egyptologist? Some are better described as modern grave robbers.
- >
- > If Hawass has not tried to discriminate his learned knowledge and

institute

- > some type of formal teachings of ancient culture in local schools

isn't he a

- > fool for disrespecting and distancing himself from other Africans

who do?

- >
- > Alberto, were you raised Muslim? If so, what is the Muslim

attitude for

- > ancient KMT? Is it respected for its historical value, or is it

pagan?

- >
- > Alex Derrick
- >
- > -----Original Message-----
- > From: mansu\_musa [mailto:alberto34482@y...]
- >
- >
- >
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- > continue to use greek names for egyptain cities gods and places.
- > salma alchrim is allright but falls into the same category.

yes,i was raised muslim,but my grandparents were coptics like most egyptians that were converted. muslims don't care about anything in the past of ancient kmt,they just want those pyramids artifacts for tourism and that is it. muslims think the pyramid texts are nonsense,and the past in egypt are pagan. i talked to an egyptian girl living in america who believes her ancestors enslaved jews and this was the reason they are mad at them. another thing is they seem to put the more african looking egyptians like Mentuhotep, and others in the bottom of the display while playing the white looking scribe at the top. the Cairo Museum has been even known to say the Nubians are anything but Nubian.

| 3226|2002-07-26 14:17:10|Mace Windu|Re: Gaballah vs. Hawass|

Dr. Gaballah has always reminded me of Colin Powell---phenotype wise. :) I've never heard him say any of the anti-African comments Hawass is so infamous for. But I don't know the extent of his belief.

Who was the Egyptian curator in the 1980s who had to apologize after making idiotic statements of Tut-Ankh-Amun having nothing to do with "Negro Africa?" I vaguely remember that story...

DG

-----  
picture: <http://www.guardians.net/gaballah/images/gaballa10.jpg>

Gaballah Ali Gaballah: A Chat with the Boss

December 18, 2001

(Cairo) The man charged with protecting and restoring Egypt's incredible past is Gaballah Ali Gaballah, Secretary General for the nation's Supreme Council of Antiquities.

Born in a small Egyptian village in 1939, Gaballah studied Egyptology at Cairo University and earned a Ph.D. in Egyptian archaeology at Liverpool University in England in 1967.

He has been curator of the Cairo Museum and served on the faculties of Cairo University, at Mohamed V University in Morocco, Kuwait University and the University of Central Florida. At Cairo University, he has been

chairman of the archaeology department and dean of the Faculty of Archaeology.

He was named head of the Supreme Council of Antiquities in October 1997. Egypt Revealed magazine recently interviewed Dr. Gaballah:

ER: What is the mission of the Supreme Council of Antiquities?

Gaballah: It is a multiple mission. You can imagine the wealth of the Egyptian antiquities. I am speaking of wealth in vertical and horizontal ways. Vertically, the depth of the history, I'm talking about hundreds of thousands of years.

And horizontally, we are talking about the whole of Egypt. We have one million square kilometers (386,000 square miles) of land, and virtually every square meter is an archaeological site. So the mission of the Supreme Council of Antiquities is to look after all of that, whether it is in the field of excavations, maintenance, preservation, restoration ? not only for the Egyptians, but for the whole world.

Part of our mission, part of our belief, is that these monuments, though they are located in Egypt, are the property of everyone else on this Earth.

ER: How are things going with the Supreme Council?

Gaballah: Well, it's not easy. When I met President Bush in the British Museum [recently], he said to me, "Dr. Gaballah, your job and mine must be the most difficult in the world." And I believe him. It's a challenge, but it is a job that is worthwhile. It is one of the most difficult jobs in the world, but I love it.

Although as a human being, you'll find me complaining most of the time, I think I'll be sorry when I leave the job. So don't take my complaints very seriously.

When you are looking after a heritage like this, it is gratifying that you feel that you are doing the job on behalf of everybody [in the world]. The only thing that I ask for is, if I make a mistake, I want the world to forgive me. I don't want them to damn me for that.

ER: What are the greatest challenges faced by the SCA today?

Gaballah: Personnel. When you have a heritage like this ? deeply rooted, covering the whole of the country ? you need people who are well qualified for that. You need people who are absolutely trained. You need

people who are dedicated.

I have 14,000 people who are working permanently for the Supreme Council and 3,500 who are working on contracts.

I am afraid that not all of them are up to the standard of work when it comes to training and efficiency. It's not through any fault of their own; it's the whole system. And that's why we are concentrating on appointing or recruiting new people with new ideas and new visions, more qualified, more efficient.

But even that is not easy. However, we have to make do with the people we have, and sometimes we ask our colleagues from abroad to help us in training them.

We are lucky in that way. You see, in a way, the whole world loves Egypt. People come here and work from as far east as Japan and as far west as America. They are, all of them, coming to work on excavations or restoration or to study. And whenever you ask for their help to train our people, they never say no.

So we rely a great deal on the goodwill and the love that these people hold for our country and for our heritage.

ER: What projects, past or present, have you felt the closest to?

Gaballah: That's like asking which one of your children is closest to your heart.

Of course, all of them are very close to your heart. Sometimes you get angry with one of them. Sometimes you think that you don't like them; but of course that's not true, because deep in your heart you love every one of them.

All of my life, I have been an archaeologist. I started in this field in 1957 and have been there ever since. I've been teaching. I've been in the Supreme Council. I've got nothing else to do. So [after] working for almost 44 years in this field, everything becomes a part of you, a part of your family.

[The Egyptian press once reported] that one of the Islamic monuments burned to the ground, and I cried and cried because it was like the loss of one of my family.

You see, for me it is not just a job; it's a passion. Whenever I visit a country, the first thing that I think of is seeing the monuments. When I

was in the States, in 1980-81 in Florida, there was a dig for an Indian site not very far from Cocoa Beach. I went and spent the whole day there enjoying it. It is something that is in your blood and you can't get rid of it. It's a bug - a bug that's incurable - and I'm so happy it's incurable.

ER: What sites have opened to the public recently or will be opened soon?

Gaballah: We are preparing to open for the next season a few very important sites.

In Nubia, we are preparing to present the site of Abu Simbel in a new way. As you know, Abu Simbel has had a world-famous reputation ever since the rescue of the two temples [when the Aswan Dam was built in the 1960s]. It wasn't managed well, but we have a completely new way of managing it.

Nearer to Aswan, there is a beautiful island in Lake Nasser. This island has the Temple of Kalabsha, a Roman temple that was dismantled by our German colleagues in 1964 and then reconstructed. It wasn't easily approached, however.

Now we have created the 'Island of Kalabsha' [with] the Temple of Kalabsha and two temples of Rameses II: the temple of Beit al-Wali and the temple of Gerf Hussein [which was recently reassembled on this site]. So the whole island is now a complete site, although it never before has appeared this way. We are looking forward to introducing it to our visitors this fall.

Moving north, we reach Luxor. One of the most beautiful temples is the Temple of Gurna, which was erected by Seti I near the end of the fourteenth century B.C. A lot of work was done by our German colleagues, and it is ready to be opened.

Not very far from that, we have a couple of tombs in the Valley of the Kings. One is the tomb of the 'General King,' King Horemheb from the end of the 18th Dynasty, that is ready now for visitors.

But the jewel of them all is the Temple of Queen Hatshepsut. A Polish-Egyptian expedition has been working there for over 40 years. They've done a wonderful job, and finally it has come to an end. The top terrace of the temple has been finished.

We have reached the 'Holy of Holies,' and when we were working there, we found that the shrine had been covered with plates of gold. We found

traces of that gold during the cleaning process. We are hoping that no less than the president himself will honor us during the inauguration of this temple, because it holds a special place in the heart of every Egyptian. It belongs to one of the most beautiful and magnificent queens that has ever sat on a throne ? not only in Egypt, but the whole world. So this is our pride and joy.

These are just some of the projects when it comes to the Egyptian monuments.

And, of course, we are preparing some of the Islamic monuments in Cairo. There is a beautiful little house that was built in 1794, not very far from a place called Al-Sayedah Zaynab, a popular suburb of Cairo. This house is a special place because it was the house where les savants of Napoleon?s expedition stayed.

This is the house where the very beginnings of L?Description du Aegypt were thought and planned and partially executed. This house is almost finished now. And we are hoping to open it probably in December.

ER: I understand that you want the Delta to receive more attention from archaeologists. Why is that?

Gaballah: The Delta, from our point of view, is a very, very important region ? not only for Egypt, but for the whole world. The Delta is the gateway to Africa from the Mediterranean Sea. The Mediterranean means Syria and Palestine, Asia Minor, the Greek world, the Roman world. It means North Africa. The Mediterranean is the ?Sea of Civilizations.?

From the very beginning, Egypt was the crossroads of these ancient civilizations. The Delta was where everybody met. Now you can imagine the importance of this area.

However, the Delta never had its fair share of excavations, for plenty of reasons. In Upper Egypt, you find beautiful monuments carved out of the rock or built of rock. The Delta doesn?t have rocks. The Delta is the creation of the Nile. When archaeologists go there, they find mud. Working there isn?t exactly clean.

Second, [most archaeologists in Egypt hope to find temples or huge, marvelous statues, but in the Delta,] you are going to find the remains of ancient habitats, villages, towns and so on.

We are all human beings. We want our names to hit the headlines. So if I am clearly scientific, I can go and work in the Delta. But not all of us are like this. Plus, we have the fact that the Delta is suffering.

Most Egyptians live in the Delta because it is arable land. Also, the level of the water table is high. So the area is being destroyed by rain, by the water table, from the encroachment of people. However, we know the importance of the Delta.

Since I came, I started a [new] policy. Everyone is welcome to come and work in Egypt. The missions that have been working anywhere in Egypt should continue.

We will not stop a mission from working. But if a mission applies anew to come and work in Egypt, we direct them very gently towards the Delta. If they are willing to come [to the Delta], they are most welcome. If they are not willing to do that for the time being, we say, 'Okay, you have to wait until we finish our work in the Delta.'

ER: What are your personal plans for the future?

Gaballah: Well, I was a university professor. I have always been, and I still am, by the way. So once, for one reason or the other, I leave the job or the job leaves me, I'll go back to my work.

ER: Do you do any research now?

Gaballah: Unfortunately, for four years now, no. I read reports and reports and reports. So I am afraid there is no time for that now; and in a way that's a loss, because all my life I've been a scholar. I don't feel like a scholar now; I feel, in fact, like I'm dwindling in some ways.

But I'm hoping that when I leave the Supreme Council ? and I'm not that old; I'm 62 and a half ? that I can go back to my books and my research.

Source: Egypt Revealed  
| 3227|2002-07-26 14:28:53|Mace Windu|Maherpra in the Cairo Museum|  
(was Re: Gaballah vs. Hawass)

I think this might be an example of  
what you're talking about Alberto:

<http://www.geocities.com/dathirdplanet/maherpra.jpg>

It is from the Cairo museum, taken in 1999.

Notice the later comments about  
Maherpra: "A detailed examination  
of his mummy...showed that he was  
negroid but not actually a negro."

They should keep that up if only  
to show how lying results in absurdity. :)

DG

---

mansu\_musa/alberto said:

- > another thing is they seem
- > to put the more african looking egyptians like mentuhotep, and others
- > in the bottom of the display while playing the white looking scribe
- > at the top. the cairo museum has been even known to say the nubians
- > are anything but negroid.

| 3228|2002-07-26 14:29:05|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., cristofori whitakara

wrote:

>

> how can u teach about ancient kemet from a modern religious point

of view when most of the religious scriptures ( especially the koran)  
abuse kemet historically...and i am Hapi (yes Happy) 2 finally see a  
true african from kemet speak out...i once met a copt in new york  
city and he was confused/ in denial about his african ancestry also  
and it amazed me. he even thought i was from eastern africa because  
of the way i looked (reddish brown hair with fuzzy curly hair) an  
interesting note to that is: in my immediate family we know about the  
scottish captain who went to africa and kidnapped my african  
ancestors from western africa..i was told about a group of people  
called the Fulani from an elder in my family and funny that she  
mentioned it because whenever i see a fulbe, fulani, etc etc they  
think i am one of them. point being made is: it's a time now to give  
away all the watered down versions of the ancient way and return to  
our indigenous way of doing things...maybe once we conceive of that  
mentally we can achieve it in reality because ab-ra-kemet (ab-ra-  
ham) Moses, Christ, Muhammad and came to eastern africa for guidance  
and knowledge. Edward Loring wrote:

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Friday, July 26, 2002 3:38 PM



> Subject: [Ta\_Seti] Re: Gaballah vs. Hawass  
>  
>  
>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>>  
>>>>>  
>>>>> ----- Original Message -----  
>>>>> > nbspom:  
>>>>> To: <Ta\_Seti@y...&gscottisht; >>> Senafricansday, July

25, 20african PM

>>>> &gafriaject: [Ta\_Seti] Gabalnbspvs. Hawass  
>>>> FulaniBR>>>>>  
>>>>>>  
>>>>>> I havefulbehefulaniyone from the African-centered school>  
>>> ..nbsp..I hancieny heard anybody criticize him. We re-excavated  
>>> the Cachette  
>>>>> (TT320) in Deir el-Bahri in 1998 during his tenure and he

was

>>> most helpful.  
>>>>>  
>>>>>> Unlike Hawass, he was non-confrontational. His position  
>> called  
>>> for him to  
>>>>> put away bias and polarization and he did so effectively.

Dr.

>>> Hawass is a  
>>>>> quite a different story.  
>>>>> .....times have become more confrontational and the  
>>> Islamic/Arab world is  
>>>>> under attack by an ignorant fundamentalist fanatic. It is

not

>>> surprising  
>>>>> when Egyptians assert their ethnicity against US-Zionist  
>>> discriminatory  
>>>>> polarization.  
>>>>>>  
>>>>>  
>>>>  
>>>>> Of course, we are referring to something quite different.  
>>>>  
>>>>> Alberto, might give us some insight into the difficulties

>>>> of Egyptian "ethnicity."

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

>>>> <http://home.attbi.com/~a.manansala/afro.htm>

>>>>

>>> well most egyptains and even nubians try to label and pass

>>> themselves off as arabs. i grew up in egypt untill i was very

young

>>> and moved here to america. in egyptain schools they donot teach

>> about

>>> ancient egypt,and very few egyptains even care about their

ancient

>>> legac i have wondered why egyptains don't upset when white

>> caucasain

>>> people play egyptains in holywood movies,but get upset when

louis

>>> gasset jr plays sadat. egyptains are real diverse especially

around

>>> northern lower and upper southern egypt. i notice on my trips to

>>> egypt to vist my relatives still there alot of the native and

>> nubian

>>> tour guides would oftewn fabricate stories for european

travler. in

>>> america even though i am classified as white hahahaha i idenify

>>> mostly with african americans,because my shade is alot darker

than

>>> most africans americans. i have to remind my fellow egyptains

that

>>> we are not arabs,but desendants of the per aa or pharoahs.

>>>>

>>> by the way when i drive rent a cars to upstate new york i get

>>> pulled over,and even had the light shined in my face. most

ignorant

>>> americans think black people in northern africa are desended

from

> > > slaves. i am not the only egyptain who is on this message

board,and

> > > there is another girl i think forgot her name.

> > > I am not ashamed of my african heritage or of egypt's african

> > > heritage. while we are at why does hawass not complain about

> > white

> > > europeans jacking egyptain culture and no nativer egyptains

getting

> > > roles in holy wood movies to play egyptain.

> > > why does hawass not speak out on the palor unwrapping parities

> > that

> > > was quite the craze during 1700's europe,and groudning egyptain

> > > mummies into powder. any why do mainstrteam egyptologisdt use

greek

> > > terms for neters and places cities in ancient egypt.

> > > hawass has not adressed any of these issues and being an

egyptain i

> > > would expect hawass to do so. mark lehiner kent weeks and other

> > > continue to use greek names for egyptain cities gods and places.

> > > salma alchrim is allright but falls into the same category.

> >

> >

> > (I assume the below is quoted/el)

> > Most Egyptians are descended from the indigenous pre-Muslim

> > population (the ancient Egyptians) and the Arabs, who conquered

the

> > area in the 7th century AD. Elements of other conquering peoples

> > (Greeks, Romans, Turks) are also present, especially in Lower

Egypt.

> > The mixture has given the inhabitants of the Nile Valley physical

> > characteristics that set them apart from the other Mediterranean

> > peoples of the region. The Nubians, an indigenous people, are an

> > important minority group in Egypt. The Nubians lived in villages

> > along the Nile in southern Egypt and northern Sudan for thousands

of

> > years. However, the formation of Lake Nasser inundated many of

these

> > villages. The proportion of the population living in rural areas

is

> > decreasing as people move to the cities seeking employment and a

> > higher standard of living. About 45 percent of the Egyptian

> > population lives in urban areas. Some nomadic and seminomadic

> > herders, mostly Bedouins, continue to live in the desert regions.

> > <http://www.defencejournal.com/globe/2000/nov/egypt.htm>

> .....(It appears that the quote ends here/el)

>

> > this is especially true in lower Egypt which also has large

> > populations of Syrians, Armenians, Greeks, and most of their dwellers

> > are Arabs. Gaston Maspero remarked that the Fellahin were probably

> > closer to the pharaonic people. My father is a Fellahin from

Aswan, no he

> > is not a Nubian.

> >

> (this is ed Loring again)

> The above is a completely objective statement mentioning many

fundamental

> problems/questions and thus very interesting to me. I would like to

devote

> some thought to it before commenting in some detail. Of particular

> importance is the mention that ancient (pre-Islamic) history in not

taught

> in most Islamic countries.

>

> more later,

> EL

>

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...i once met a copt in new york city and he was confused/ in denial about his african ancestry also and it

Yeah i meet many fellow egyptains in new york city who have this reaction. I was even told there was an egyptain professor at this university who said the ancient egyptains are not quote 'black',and yelled it out in a lecture. you have to understand egyptains come from a soceity that is heavily saturted with racism.religious fanatacism,and even in the case of the baath party in syria extreme arab pride. egyptains even as dark as me such as ann mary roth pointed out will not call themselves black because of the negative condentation. the word for black people in arabic is abd,which means slave or servent also. i think there is another egyptain girl who used to post on this site,and she willing admits the ancient kemetians were african people. if you study the comology of the ancient kemetians you will soon find out it has more in common with other african cultures than the middle east.

another reason i guess many egyptains deny their african heritage here in america is because of the racism still existing in america,and this kinds of alienates them from mainstream soceity. like i said my mother and father are both the same hue as most

african americans yet we get the white label on us which makes me show white supremacy is alive and well.

| 3229|2002-07-26 14:32:53|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., Mace Windu wrote:

- > Dr. Gaballah has always reminded me of
- > Colin Powell---phenotype wise. :) I've never
- > heard him say any of the anti-African comments
- > Hawass is so infamous for. But I don't know
- > the extent of his belief.
- >
- > Who was the Egyptian curator in the 1980s who
- > had to apologize after making idiotic statements of
- > Tut-Ankh-Amun having nothing to do with "Negroe
- > Africa?" I vaguely remember that story...
- >
- > DG
- >
- > -----

-----

- >
- > picture: <http://www.guardians.net/gaballah/images/gaballa10.jpg>
- >
- > Gaballah Ali Gaballah: A Chat with the Boss
- >
- > December 18, 2001
- >
- > (Cairo) The man charged with protecting and restoring Egypt's

incredible

- > past is Gaballah Ali Gaballah, Secretary General for the nation's
- > Supreme Council of Antiquities.
- >
- > Born in a small Egyptian village in 1939, Gaballah studied

Egyptology at

- > Cairo University and earned a Ph.D. in Egyptian archaeology at

Liverpool

- > University in England in 1967.
- >
- > He has been curator of the Cairo Museum and served on the faculties

of

- > Cairo University, at Mohamed V University in Morocco, Kuwait

University

> and the University of Central Florida. At Cairo University, he has

been

> chairman of the archaeology department and dean of the Faculty of

> Archaeology.

>

> He was named head of the Supreme Council of Antiquities in October

1997.

> Egypt Revealed magazine recently interviewed Dr. Gaballah:

>

> ER: What is the mission of the Supreme Council of Antiquities?

>

> Gaballah: It is a multiple mission. You can imagine the wealth of

the

> Egyptian antiquities. I am speaking of wealth in vertical and

horizontal

> ways. Vertically, the depth of the history, I'm talking about

hundreds

> of thousands of years.

>

> And horizontally, we are talking about the whole of Egypt. We have

one

> million square kilometers (386,000 square miles) of land, and

virtually

> every square meter is an archaeological site. So the mission of the

> Supreme Council of Antiquities is to look after all of that,

whether it

> is in the field of excavations, maintenance, preservation,

restoration ?

> not only for the Egyptians, but for the whole world.

>

> Part of our mission, part of our belief, is that these monuments,

though

> they are located in Egypt, are the property of everyone else on this

> Earth.

>

> ER: How are things going with the Supreme Council?



>

> Gaballah: Well, it's not easy. When I met President Bush in the

British

> Museum [recently], he said to me, 'Dr, Gaballah, your job and mine

must

> be the most difficult in the world.' And I believe him. It's a

> challenge, but it is a job that is worthwhile. It is one of the most

> difficult jobs in the world, but I love it.

>

> Although as a human being, you'll find me complaining most of the

time,

> I think I'll be sorry when I leave the job. So don't take my

complaints

> very seriously.

>

> When you are looking after a heritage like this, it is gratifying

that

> you feel that you are doing the job on behalf of everybody [in the

> world]. The only thing that I ask for is, if I make a mistake, I

want

> the world to forgive me. I don't want them to damn me for that.

>

> ER: What are the greatest challenges faced by the SCA today?

>

> Gaballah: Personnel. When you have a heritage like this ? deeply

rooted,

> covering the whole of the country ? you need people who are well

> qualified for that. You need people who are absolutely trained. You

need

> people who are dedicated.

>

> I have 14,000 people who are working permanently for the Supreme

Council

> and 3,500 who are working on contracts.

>

> I am afraid that not all of them are up to the standard of work

when it

> comes to training and efficiency. It's not through any fault of

their

> own; it's the whole system. And that's why we are concentrating on

> appointing or recruiting new people with new ideas and new visions,

more

> qualified, more efficient.

>

> But even that is not easy. However, we have to make do with the

people

> we have, and sometimes we ask our colleagues from abroad to help us

in

> training them.

>

> We are lucky in that way. You see, in a way, the whole world loves

> Egypt. People come here and work from as far east as Japan and as

far

> west as America. They are, all of them, coming to work on

excavations or

> restoration or to study. And whenever you ask for their help to

train

> our people, they never say no.

>

> So we rely a great deal on the goodwill and the love that these

people

> hold for our country and for our heritage.

>

> ER: What projects, past or present, have you felt the closest to?

>

> Gaballah: That's like asking which one of your children is closest

to

> your heart.

>

> Of course, all of them are very close to your heart. Sometimes you

get

> angry with one of them. Sometimes you think that you don't like

them;

> but of course that's not true, because deep in your heart you love

every

> one of them.

>

> All of my life, I have been an archaeologist. I started in this

field in

> 1957 and have been there ever since. I've been teaching. I've been

in

> the Supreme Council. I've got nothing else to do. So [after]

working for

> almost 44 years in this field, everything becomes a part of you, a

part

> of your family.

>

> [The Egyptian press once reported] that one of the Islamic monuments

> burned to the ground, and I cried and cried because it was like the

loss

> of one of my family.

>

> You see, for me it is not just a job; it's a passion. Whenever I

visit a

> country, the first thing that I think of is seeing the monuments.

When I

> was in the States, in 1980-81 in Florida, there was a dig for an

Indian

> site not very far from Cocoa Beach. I went and spent the whole day

there

> enjoying it. It is something that is in your blood and you can't

get rid

> of it. It's a bug - a bug that's incurable - and I'm so happy it's

> incurable.

>

> ER: What sites have opened to the public recently or will be opened  
> soon?

>

> Gaballah: We are preparing to open for the next season a few very  
> important sites.

>

> In Nubia, we are preparing to present the site of Abu Simbel in a

new

> way. As you know, Abu Simbel has had a world-famous reputation ever

since

> the rescue of the two temples [when the Aswan Dam was built in the  
> 1960s]. It wasn't managed well, but we have a completely new way of  
> managing it.

>

> Nearer to Aswan, there is a beautiful island in Lake Nasser. This

island

> has the Temple of Kalabsha, a Roman temple that was dismantled by

our

> German colleagues in 1964 and then reconstructed. It wasn't easily  
> approached, however.

>

> Now we have created the "Island of Kalabsha" [with] the Temple of  
> Kalabsha and two temples of Rameses II: the temple of Beit al-Wali

and

> the temple of Gerf Hussein [which was recently reassembled on this  
> site]. So the whole island is now a complete site, although it never  
> before has appeared this way. We are looking forward to introducing

it

> to our visitors this fall.

>

> Moving north, we reach Luxor. One of the most beautiful temples is

the

> Temple of Gurna, which was erected by Seti I near the end of the  
> fourteenth century B.C. A lot of work was done by our German

colleagues,

> and it is ready to be opened.

>

> Not very far from that, we have a couple of tombs in the Valley of  
the  
> Kings. One is the tomb of the "General King," King Horemheb from  
the end  
> of the 18th Dynasty, that is ready now for visitors.  
>  
> But the jewel of them all is the Temple of Queen Hatshepsut. A  
> Polish-Egyptian expedition has been working there for over 40 years.  
> They've done a wonderful job, and finally it has come to an end.

The top  
> terrace of the temple has been finished.  
>  
> We have reached the "Holy of Holies," and when we were working

there, we  
> found that the shrine had been covered with plates of gold. We found  
> traces of that gold during the cleaning process. We are hoping that

no  
> less than the president himself will honor us during the

inauguration of  
> this temple, because it holds a special place in the heart of every  
> Egyptian. It belongs to one of the most beautiful and magnificent

queens  
> that has ever sat on a throne ? not only in Egypt, but the whole

world.  
> So this is our pride and joy.  
>  
> These are just some of the projects when it comes to the Egyptian  
> monuments.  
>  
> And, of course, we are preparing some of the Islamic monuments in

Cairo.  
> There is a beautiful little house that was built in 1794, not very

far  
> from a place called Al-Sayedah Zaynab, a popular suburb of Cairo.

This

> house is a special place because it was the house where les savants

of

> Napoleon's expedition stayed.

>

> This is the house where the very beginnings of L'Description du

Aegypt

> were thought and planned and partially executed. This house is

almost

> finished now. And we are hoping to open it probably in December.

>

> ER: I understand that you want the Delta to receive more attention

from

> archaeologists. Why is that?

>

> Gaballah: The Delta, from our point of view, is a very, very

important

> region ? not only for Egypt, but for the whole world. The Delta is

the

> gateway to Africa from the Mediterranean Sea. The Mediterranean

means

> Syria and Palestine, Asia Minor, the Greek world, the Roman world.

It

> means North Africa. The Mediterranean is the "Sea of Civilizations."

>

> From the very beginning, Egypt was the crossroads of these ancient

> civilizations. The Delta was where everybody met. Now you can

imagine

> the importance of this area.

>

> However, the Delta never had its fair share of excavations, for

plenty

> of reasons. In Upper Egypt, you find beautiful monuments carved out

of

> the rock or built of rock. The Delta doesn't have rocks. The Delta

is

> the creation of the Nile. When archaeologists go there, they find

mud.

> Working there isn't exactly clean.

>

> Second, [most archaeologists in Egypt hope to find temples or huge,

> marvelous statues, but in the Delta,] you are going to find the

remains

> of ancient habitats, villages, towns and so on.

>

> We are all human beings. We want our names to hit the headlines. So

if I

> am clearly scientific, I can go and work in the Delta. But not all

of us

> are like this. Plus, we have the fact that the Delta is suffering.

>

> Most Egyptians live in the Delta because it is arable land. Also,

the

> level of the water table is high. So the area is being destroyed by

> rain, by the water table, from the encroachment of people. However,

we

> know the importance of the Delta.

>

> Since I came, I started a [new] policy. Everyone is welcome to come

and

> work in Egypt. The missions that have been working anywhere in Egypt

> should continue.

>

> We will not stop a mission from working. But if a mission applies

anew

> to come and work in Egypt, we direct them very gently towards the

Delta.

> If they are willing to come [to the Delta], they are most welcome.

If

> they are not willing to do that for the time being, we say, "Okay,

you

> have to wait until we finish our work in the Delta."

>

> ER: What are your personal plans for the future?

>

> Gaballah: Well, I was a university professor. I have always been,

and I

> still am, by the way. So once, for one reason or the other, I leave

the

> job or the job leaves me, I'll go back to my work.

>

> ER: Do you do any research now?

>

> Gaballah: Unfortunately, for four years now, no. I read reports and

> reports and reports. So I am afraid there is no time for that now;

and

> in a way that's a loss, because all my life I've been a scholar. I

don't

> feel like a scholar now; I feel, in fact, like I'm dwindling in some

> ways.

>

> But I'm hoping that when I leave the Supreme Council ? and I'm not

that

> old; I'm 62 and a half ? that I can go back to my books and my

research.

>

>

>

>

> Source: Egypt Revealed

Who was the Egyptian curator in the 1980s who had to apologize after making idiotic statements of Tut-Ankh-Amun having nothing to do with "Negroe Africa?" I vaguely remember that story...

i don't know about tutankh amon, but there was an egyptain director of foriegn ministeries who said that africans americans from the



south america desendents of slaves should stay out of affairs that  
donot cocern them,and this was published in newsweeeeks magazine  
concerning rames ii

| 3230|2002-07-26 14:47:39|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Friday, July 26, 2002 3:38 PM

> Subject: [Ta\_Seti] Re: Gaballah vs. Hawass

>

>

>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>>>

>>>>>

>>>>> ----- Original Message -----

>>>>> From:

>>>>> To:

>>>>> Sent: Thursday, July 25, 2002 9:32 PM

>>>>> Subject: [Ta\_Seti] Gaballah vs. Hawass

>>>>>

>>>>>

>>>>>>

>>>>>> I have not heard anyone from the African-centered school

>>>>>> criticize Dr. Gaballah Ali Gaballah.

>>>>> .....I have not heard anybody criticize him. We re-

excavated

>>> the Cachette

>>>> (TT320) in Deir el-Bahri in 1998 during his tenure and he

was

>>> most helpful.

>>>>>

>>>>>> Unlike Hawass, he was non-confrontational. His position

>> called

>>> for him to

>>>>> put away bias and polarization and he did so effectively.

Dr.

>>> Hawass is a

>>>>> quite a different story.

>>>>> .....times have become more confrontational and the

>>> Islamic/Arab world is

>>>> under attack by an ignorant fundamentalist fanatic. It is

not

>>> surprising

>>>> when Egyptians assert their ethnicity against US-Zionist

>>> discriminatory

>>>> polarization.

>>>>>

>>>>>

>>>>

>>>> Of course, we are referring to something quite different.

>>>>

>>>> Alberto, might give us some insight into the difficulties

>>>> of Egyptian "ethnicity."

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

>>>> <http://home.attbi.com/~a.manansala/afro.htm>

>>>>

>>> well most egyptains and even nubians try to label and pass

>>> themselves off as arabs. i grew up in egypt untill i was very

young

>>> and moved here to america. in egyptain schools they donot teach

>> about

>>> ancient egypt,and very few egyptains even care about their

ancient

>>> legac i have wondered why egyptains don't upset when white

>> caucasain

>>> people play egyptains in holywood movies,but get upset when

louis

>>> gasset jr plays sadat. egyptains are real diverse especially

around

>>> northern lower and upper southern egypt. i notice on my trips to

>>> egypt to vist my relatives still there alot of the native and

>> nubian

>>> tour guides would oftewn fabricate stories for european

travler. in

>>> america even though i am classified as white hahahaha i idenify

>>> mostly with african americans,because my shade is alot darker

than

> > > most africans americans. i have to remind my fellow egyptains

that

> > > we are not arabs, but descendants of the per aa or pharaohs.

> > >

> > > by the way when i drive rent a cars to upstate new york i get

> > > pulled over, and even had the light shined in my face. most

ignorant

> > > americans think black people in northern africa are descended

from

> > > slaves. i am not the only egyptain who is on this message

board, and

> > > there is another girl i think forgot her name.

> > > I am not ashamed of my african heritage or of egypt's african

> > > heritage. while we are at why does hawass not complain about

> > white

> > > europeans jacking egyptain culture and no native egyptains

getting

> > > roles in holy wood movies to play egyptain.

> > > why does hawass not speak out on the palor unwrapping parities

> > that

> > > was quite the craze during 1700's europe, and grinding egyptain

> > > mummies into powder. any why do mainstream egyptologists use

greek

> > > terms for neters and places cities in ancient egypt.

> > > hawass has not addressed any of these issues and being an

egyptain i

> > > would expect hawass to do so. mark lehiner kent weeks and other

> > > continue to use greek names for egyptain cities gods and places.

> > > salma alchrim is alright but falls into the same category.

> >

> >

> > (I assume the below is quoted/el)

> > Most Egyptians are descended from the indigenous pre-Muslim

> > population (the ancient Egyptians) and the Arabs, who conquered

the

> > area in the 7th century AD. Elements of other conquering peoples

> > (Greeks, Romans, Turks) are also present, especially in Lower

Egypt.

> > The mixture has given the inhabitants of the Nile Valley physical  
> > characteristics that set them apart from the other Mediterranean  
> > peoples of the region. The Nubians, an indigenous people, are an  
> > important minority group in Egypt. The Nubians lived in villages  
> > along the Nile in southern Egypt and northern Sudan for thousands

of

> > years. However, the formation of Lake Nasser inundated many of

these

> > villages. The proportion of the population living in rural areas

is

> > decreasing as people move to the cities seeking employment and a  
> > higher standard of living. About 45 percent of the Egyptian  
> > population lives in urban areas. Some nomadic and seminomadic  
> > herders, mostly Bedouins, continue to live in the desert regions.  
> > <http://www.defencejournal.com/globe/2000/nov/egypt.htm>  
> > .....(It appears that the quote ends here/el)

>

> > this is especially true in lower Egypt which also has large  
> > populations of Syrians, Armenians, Greeks, and most of their dwellers  
> > are Arabs. Gaston Maspero remarked that the Fellahin were probably  
> > closer to the pharaonic people. My father is a Fellahin from

Aswan, no he

> > is not a Nubian.

> >

> (this is Ed Loring again)

> The above is a completely objective statement mentioning many

fundamental

> problems/questions and thus very interesting to me. I would like to

devote

> some thought to it before commenting in some detail. Of particular  
> importance is the mention that ancient (pre-Islamic) history is not

taught

> in most Islamic countries.

>

> more later,

> EL

late Egyptian president Anwar Sadat. The title role was given to the distinguished black actor Louis Gossett, Jr., perhaps best known for his portrayal of Fiddler in the mini-series Roots. Gossett was perfect for the part. With makeup and costume, he was a dead ringer for Sadat. But the Egyptians did not see it that way.

The mini-series Sadat was banned in Egypt. Indeed, so deeply were the Egyptians offended that all films produced or distributed by Columbia Pictures were similarly banned. There were many objections to Sadat. Some Egyptians felt that it distorted history. Others thought that it portrayed Muslim customs inaccurately. But prominent among the stated objections was a strong revulsion against the idea of a black actor playing Sadat. The New York Times explained: "Throughout his presidency, Mr. Sadat appeared particularly sensitive about his dark complexion, which prompted jokes and ridicule. The portrayal of Mr. Sadat by a black man has revived the issue of race in Egypt, where it is usually deeply submerged."

Deeply submerged or not, color prejudice is a reality in modern Egypt. American Egyptologist Ann Macy Roth has written:

"There exist terms in colloquial Egyptian Arabic to describe skin color, most commonly 'white,' 'wheat-colored,' 'brown,' and 'black.' In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term 'black' is viewed almost as a pejorative and is rarely used."

In short, the Egyptians view the word "black" as an insult. It is impolite to describe an Egyptian as "black," even when his skin color is black.

Given this fact, it is hardly surprising that Egyptians would shrink from the claims of Afrocentrists. The prejudices and sensitivities of modern Egyptians are an interesting study in themselves. But these prejudices should obviously not be cited as scientific evidence in the debate over the ancient Egyptians' racial origins.

this is because the arabic equivalent is abd which means slave, and you ever read arabin nights where is talks about the pious black slave. while is confuses me that egyptains get upset when louis gosset jr plays sadat, and don't get made when not native egyptains get roles as pharaohs in movies. none of them care that the mummy and other egyptain movies all cast white european people. this is a shame and it is reflected in most modern hollywood.

| 3231|2002-07-26 14:59:49|Manu Ampim|Maherpra in the Cairo Museum|

These outrageous and lying museum officials are cut from the same cloth as Zahi Hawass and many others who irrationally defend (and even swear by) the alleged "high integrity" of these "professional" museum officials.

Manu Ampim

---

> (was Re: Gaballah vs. Hawass)

>

> I think

this might be an example of

> what you're talking about Alberto:

>

>

href="http://www.geocities.com/dathirdplanet/maherpra.jpg">http://www.geocities.com/dathirdplanet/maherpra.jpg

>

> It is from the Cairo museum, taken in 1999.

>

> Notice the later comments about

> Maherpra: "A

detailed examination

> of his mummy...showed that he was

> negroid

but not actually a negro."

>

> They should keep that up if

only

> to show how lying results in absurdity. :)

>

>

DG

>

>

-----  
>

> mansu\_musa/alberto said:

>

> > another thing is they

seem

> > to put the more african looking egyptians like mentuhotep, and others

> > in the bottom of the display while placing the white looking scribe

> > at the top. the cairo museum has been even known to say the nubians

> > are anything but negroid.

>

>

>

>

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>

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>

| 3232|2002-07-26 15:57:05|Derrick, Alexander|Re: Gaballah vs. Hawass|

The have met the Egyptian lady who posts on this page. I think she is out of the country right now and can't respond. I wonder if she would have had to check "white" if she did not tell authorities she was from Egypt.

I wonder if Arabs have to check white when immigrating into America?

Alex Derrick.

-----Original Message-----

**From:** mansu\_musa [mailto:alberto34482@yahoo.com]

**Sent:** Friday, July 26, 2002 2:29 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Gaballah vs. Hawass

i think there is another egyptain girl who used to post on this site, and she willingly admits the ancient kemetians were african people.

| 3233|2002-07-26 16:10:31|Derrick, Alexander|Re: Gaballah vs. Hawass|

Yusef BenJochanan wrote a mini-book regarding this statement. I think this was during the period when the Rameses II exhibit was on loan to America. I would guess early 1980s, as I saw a rameses exhibit in Denver and around this time. I think people in Texas were boycotting the lack of African depictions in the exhibit.

The mummy of Seti for some reason is now the color of butter. I imagine this is some wicked attempt to falsify the idea that Rameses was a Caucasoid.

Alex Derrick

i don't know about tutankhamon, but there was an egyptain director of foreign ministries who said that africans americans from the south america descendants of slaves should stay out of affairs that do not concern them, and this was published in newsweek magazine concerning rameses II

| 3234|2002-07-26 16:49:53|mansu\_musa|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Yusef Ben Jochanan wrote a mini-book regarding this statement. I

think this

> was during the period when the Rameses II exhibit was on loan to

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>

> Alex Derrick

>

>

> i don't know about tutankh amon, but there was an egyptain

director

> of foreign ministries who said that africans americans from the

> south america descendants of slaves should stay out of affairs that

> do not concern them, and this was published in newsweek magazine

> concerning rameses ii

the fact that they found out rameses II might have had red hair is something the white supremacist sites and people like arthur kemp are riding off on and trying to make like the whole egyptian population looked like that. i am most disturbed that white supremacist just because egyptians have tomb scenes with tied nubian captives this means the ancient egyptians were racist, and thought they were superior to the nubians. they also seem to exclude passages by chaplain about savage and primitive europeans. next time a european tells you ancient egyptians were white put a picture of nero cesar with a nemes next to the picture of menkaure and say oh yeah he's white. arthur kemp went as far as tried to say blacks were only in egypt around the 25th dynasty. hgwells, james breasted, maspero, and



many other racist egyptologist scholarship was left unchallenged.  
the most funniest book i ran into was a book called sir ja hammerton  
which said every where from ancient egypt to cambodia was founded by  
aryans. hahahahahahaha  
it's deeper than just calling egyptians white. dr ben by the way is  
married to an egyptian woman and he even lectures at al hazar. did  
you know that al hazar used to have students that came to mali, and  
even had a special school built for them. dyula gold traders. yes  
egyptians are forced with the white identification  
and so are arabs even bandar bin sultan is and his mother is black.  
| 3235|2002-07-26 18:34:31|Alex van Deelen|Re: Maherpra in the Cairo Museum|  
At <http://www.geocities.com/dathirdplanet/maherpra.jpg>  
it says:

"Maspero suggested that Maherpra may have been the son  
of Tuthmoses IV and a negress."

Why? Tuthmoses IV himself is a "Negro", as witnessed by  
the image at:

<http://www.geocities.com/vandeelen/Afrocentric/pharaohs.htm>

To me, Maiherpri looks like a very average Black East African.

Alex

| 3236|2002-07-26 18:39:08|Manu Ampim|'Arabian Peninsula linked Asia, Africa'|

Paul Manansala wrote:

> It's great that

Dr. Hawass is looking out for his workers,

> but that would have

little bearing on the soundness or

> fairness of his

views.

> Ed Loring wrote:

> .....it indicates

that he is more interested in the collectivity and

> preservation of the

national heritage (oh dear, there I may have hit another

> nerve) than in

filling his own pockets.

By the way, I do agree with Hawass' important efforts to preserve the monuments. The problem is that  
while he attempts to preserve the deteriorating monuments, at the same time he wants to eliminate the  
memory of the African people who built them. I will leave it to others to discuss which lost is worse.

Prof. Manu Ampim

p.s. Hawass does not address the issue of the \*deliberate\* defacement to many of the monuments. I will  
cover this in detail in my forthcoming book on Modern Fraud.

See: [http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

| 3237|2002-07-26 19:14:45|mansu\_musa|Re: 'Arabian Peninsula linked Asia, Africa'|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> Paul Manansala wrote:

> > It's great that Dr. Hawass is looking out for his workers,

> > but that would have little bearing on the soundness or

> > fairness of his views.

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> Prof. Manu Ampim

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>

> See: [http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

i am curious if you are working with any egyptains on this issue,because after reading all the racist litterature attached to egypt it sdickens me it that egyptain history is being exploited by whites in america with a political agenda. hawass does not adress mainstream egyptologist using greeks terms for egyptain cities,gods and other things.

Do you know any egyptains who support you mr ampim

you have my support

| 3238|2002-07-26 21:41:40|Manu Ampim|Re: 'Arabian Peninsula linked Asia, Africa'|

> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> >

Paul Manansala wrote:

> > > It's great that Dr. Hawass is  
looking out for his workers,  
> > > but that would have little  
bearing on the soundness or  
> > > fairness of his  
views.

> >

> >

> > > Ed Loring wrote:

> > > .....it indicates that he is more interested in the  
>

collectivity and

> > > preservation of the national heritage (oh  
dear, there I may have

> hit another

> > > nerve) than in  
filling his own pockets.

> >

> >

> > By the way, I

do agree with Hawass' important efforts to preserve

> the

monuments. The problem is that while he attempts to preserve the

>

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>

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> >

> >

Prof. Manu Ampim

> >

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> >

> > See:

href="http://www.geocities.com/m\_ampim/Vanishing/Update.html">http://www.geocities.com/m\_a  
mpim/Vanishing/Update.html

>

---

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> and other things.  
> Do you know any egyptians  
who support you mr ampim  
> you have my support  
>

>

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Alberto,

No, I am not working with any Egyptians. I agree with your earlier point that while Hawass attacks African people when they claim their own heritage, yet he has says almost nothing about the constant falsification of ancient Egyptian images by Hollywood and other white-controlled institutions. Hawass has spent considerable time at UCLA. Nor does he seem to speak out against other Egyptologists who present false images of the ancient Egyptians as white people. Anyway, I appreciate your support.

Manu Ampim

| 3239|2002-07-26 22:45:00|Derrick, Alexander|\_Modern Mummies\_, and my thoughts on preservation of the remains of|

Old Mummies shed light on the New World

<http://exn.ca/news/video/20010410-modernmummy.aspx>

note, there was no exact "recipe" used in the mummification arts in KMT.

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This is interesting study.

I think an important observation that is not indicated is the action of time plus chemical(protein, keratin, DNA,etc.) degradation.

If we know KMT was populated by Africans then we have to wonder what chemical reactions brought about changes in the integrity of mummy skin and hair and why. Ultimately we should consider how these changes can be avoided if the long term preservation of corpses is ever to be reinstituted for medicinal and/or spiritual purpose.

Mummification was an art and not an exact science, so there is no exact "recipe" for treating the subject. This fact is mis-represented in the above news clip. It is a fact that embalmers treated bodies with slightly different chemical recipes depending on scenario. It is also possible that hair cosmetics introduced to the hair before or after death could bring about structural change.

The people of KMT put a variety of fats, butters, and greases in their hair for grooming and perfuming(just like other africans).

Was the hair washed/purified before death? If so, the hair was probably

re-groomed for eternity which might have introduced more foreign chemicals, thus more chemical reactions if the hair was not completely purified.

Could the action of foreign cosmetic and embalmer's substance coupled with time produce a reaction that loosens the elasticity of hair? Something like a slow "perm".

Could the action of foreign substance and or time depigment hair?

The agency of resins and other chemicals formed a bond with the epidermis. To what extent has the removal of bandages defleshed thus depigmented the ancient royal Africans?

The blonding of ancient hair samples can also be compared with the depigmentation in the recent crop of Incan mummies which are only +/- 500 years young.

Note. The typical resins, cheese like substance, paints, and other foreign chemicals are not present in 'The Body of an unknown man "E."' For this reason Eliot Smith notes it is hard to precisely date this mummy. Perhaps it is the lack of these chemicals that have better preserved the kink of his hair compared to other more sophisticated and composed mummies.

<http://highculture.8m.com/Files/MUMY/MUMY0099.jpg>

Plate XCV, Smith, E. \_The Royal Mummies\_.

Have a good weekend,

Alex Derrick

| 3240|2002-07-27 02:28:40|mansu\_musa|Egypt rebuilds ancient tomb|

<http://news.bbc.co.uk/1/hi/technology/2153329.stm>

Egypt rebuilds ancient tomb

| 3241|2002-07-27 02:45:53|Edward Loring|Hawass discussion, cont.|

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, July 26, 2002 8:32 PM

**Subject:** [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

Edward Loring wrote:

>I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare)

>'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.>

The most relevant Greek term is \*Dike.\* There is no doubt that from the very beginning of the Greek texts, the Greek word \***Dike**\* has NO moral considerations whatsoever, it is only concerned with maintaining the established order with no consideration of right or wrong. Thus, \*Dike\* sometimes even sustains negative situations and events. \*Dike\* is concerned with maintaining "order" (right or wrong) and with punishment and vengeance

against those who disturb this order. This concept of \*Dike\* is not expressed with moral considerations until **centuries after** this term first appears in the works of Homer. ((EL).....OK; let us take *dike* as a primal amoral concept of order. The system (or universe) in which we exist is an amorally ordered principle. Morality is a general description (header) for a set of diverse and often conflicting intellectual constructions unknown to Nature. This can take bizarre forms. In real time we might consider the case in Pakistan in which a certain moral code was applied to cause the gang-rape of a young woman as punishment for what the judges most certainly believed in their own consciousnesses to have been a serious moral transgression.)

It is clear from these Greek texts that the original amoral concept \*Dike\* is given moral attributes only as a later development. This original amoral Greek view is in complete contrast to the positive attributes of the ancient African (Egyptian) concept of **Maat**, which is a benevolent force whose purpose is to promote righteousness, rather than existing to simply maintain "order," without moral objectives.

((EL).....there are many philosophical hypotheses concerning mAat. I tend to agree with

Hornung (n.b.: on the basis of personal discussion in Basel) that mAat is the force which maintains the equilibrium of our system. To me this means the balance of evolving material quantum time-space through the electromagnetic field. By analogy, mAat could also be seen as the force maintaining balance in the electrochemical interactions of our individual brains, acting as a kind of housekeeper for the individual consciousness. If we compare the ultimate system (skt. tAt) with the consciousness of the individual, we have the ordered pair *jivatman-atman* bound by mAat (*bindu*) as a principle which in this case would be existential without respect to content and thus, amoral (ergo: *Dike*==mAat (?)).

.....this, as everything I say, is only a suggestion for everyone's examination and criticism.

It is in balance.)

For a detailed study of this matter see: Vincent A. Tobin, "Ma'at and Dike: Some Comparative Considerations of Egyptian and Greek Thought," [JARCE 24 \(1987\): 113-121](#).

Also, note that the term \*Dike\* is the most appropriate term, rather than "virtue" or "truth." Neither of these latter two terms have a Greek or Latin etymology with any moral considerations. [Lat. *virtus* = [manliness](#), [worth](#)]. [OE. *treowe*, akin to G. *treu* < IE. *\*drew* = [tree](#)].

((EL).....here we come to the problem of linguistic mentality semantic equivalence. I learned ancient Greek from German and think *arete*=*Tugend*. For me, *Tugend* has a different feeling than *virtue* and *Wahrheit* a different feeling than *truth*. My personal understanding of *dike* and its word family is distorted by my modern Greek experiences in Greece following the 21.04.67 (see Mavor J., *Voyage to Atlantis*, Putnam 1968)).

Again, my point is that there is a sharp difference between African philosophy which focuses on righteous and moral conduct as an objective of human behavior (e.g. Maat), and European philosophy which focuses on "order" and "justice" (including vengeance) but not righteous conduct (e.g. Dike). Don't forget that the ancient Greeks of the classic period were a brutal warrior society which only respected upper class Greek males.

Everyone else was enslaved or had no meaningful rights. Women were seen as "naturally inferior" and slavery was a basic part of Greek life. In the context of this discussion, I questioned your focus on Zahi Hawass' right to speak out, but not with his false and vicious anti-Black statements. Hawass' false statements are irresponsible and yet you allege that Hawass has "high moral integrity" without the benefit of even knowing him. I also question this assertion. (see below).

((EL)....I think we should leave the question of women's rights for a later discussion. This is a subject which hurts the African image in Europe (especially female circumcision).

The subject of slavery in its various forms in various cultures is also very complex. Here my personal interest in discussion with Black Americans would concern the transition

from agricultural slavery to the catastrophic industrial slavery of the "freed" Blacks following the Civil War.

.....see below after all of your comments for more on Hawass)

>The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does >have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the >statements to be false. Hate only clouds one's vision, Paul is right. What are you talking about regarding "hate?" This statement is out of place and makes no sense in our discussion. I and several other list members have pointed out the outright false statements of Hawass. Is our opposition to Hawass' statements what you are referring to? Or are you referring to Hawass' comments against African people as hate speech? Surely your comment about "hate" was not written without some thought.

((EL) .....actually I was speaking on the principle of hate *per se* as something which I often feel in the air during any racial discussion. I think that I saw it once in the ice cold eyes of a provincial police chief in Uganda (Gulu in late 1968). In the end he decided not to kill me and sent me to Kampalla where everyone was very friendly.)

Now, to my main point.

You seem to have completely overlooked the earlier posts which presented Hawass' entire interview statements verbatim. His irresponsible comments have already been placed "in the open where they can be destroyed." How could you have possibly missed these posts? Your comments seem to indicate that responses were made without ever presenting Hawass' statements. This is certainly not the case.

Audio clip of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3009](http://groups.yahoo.com/group/Ta_Seti/message/3009)

Transcript of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3011](http://groups.yahoo.com/group/Ta_Seti/message/3011)

Manu Ampim detailed responses:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3045](http://groups.yahoo.com/group/Ta_Seti/message/3045)

[http://groups.yahoo.com/group/Ta\\_Seti/message/3054](http://groups.yahoo.com/group/Ta_Seti/message/3054)

((EL) .....thanks for the addresses. I read them last night. You should understand that I have a job to do and am not always here to read my mail. During that time period I was both preparing for a congress and often away. I should add that I became interested in the Hawass discussion somewhat later.)

I have rationally proven Hawass' statements to be false. His irresponsible comments about Dr. Diop's work, the UNESCO symposium, and Kemet supposedly having "no connections" with Africans have already been addressed. Are you stating otherwise? Check the previous Ta-Seti messages, which are a part of the PUBLIC RECORD. I have presented several references in my posts that you can review, and then verify for yourself whether Zahi Hawass has made ignorant and irresponsible statements. If you disagree with my posts concerning Hawass' statements, then I welcome you to clearly present your counter position, after you have examined the public record.

((EL).....I remember some years ago when Scheich Diop's thesis was refused by the French on the basis of insufficient proof. Actually, Diop was invited to Basel and spoke here. I was not here at the time and missed it.

.....as I have said in other communications I do not agree with Dr. Hawass' statements on Africa and Egypt. I have personal experience in the entire NE quarter of Africa and have my own picture which probably does not differ too much from yours. One of my closest friends,

Dr. Pawel M. Wolf, a Russian-German Sudan archaeologist of the Humboldt Universitaet zu Berlin (East, ex German Democratic Republic) has worked for years in Sudan (Musawwaret

es-Sufra with Prof. Wenig) and is now conducting his own excavation in Meroe in a joint project with Shendi University. Pawel quickly made friends with the local nomads in Musawwaret and is welcome in their camps and tents. He has been able to make a

unique photographic documentation which I hope he will one day be able to publish. We have often discussed Africa in the Nile Valley and are sincerely interested in the subject. I am particularly interested in the nilotic people of the last great papyrus swamp (Sudd) which I have also traversed. ....I believe that the key to the problem is the Saharan culture which has also been discussed in Ta Seti. Agreeing on the basis of paleoanthropological evidence that everything came out of Black Africa. Although skeletal material cannot be used to define skin color, it would be unreasonable to assume that it was other than black. I hypothesize that there was expansion both into the Arabian peninsula and into the savannah which is now the Sahara. The chronology can not yet be fixed. Colleagues who are more specialized in Saharan studies and better informed than I propose an autochthon neolithization in the Sahara, although there seems to be a problem in identifying the cultivation of grain. The Saharan population certainly occupied at least parts of the Nile Valley. All of this took place over a very long period of time.

Neolithization took place after the end of the last ice age in Europe (ca 8000 BCE), probably around 6000 BCE. The art of the Nagada culture has obvious African/Saharan roots combined with/on the great river.

.....in the long period before the neolithization, all races were nomadic and nomadic groups were brought into contact through trade. Mixed ethnies developed along trade routes. Environmental considerations caused changes in pigmentation and physiognomy etc. I am quite sure that we have no problems there. I think the problems arise through the inability of many people to visualize these changes through time.)

>In the case of Zahi Hawass I can only say that I know him to be a person  
>of high moral integrity who is deeply concerned with the preservation of the  
>monuments.

Paul Manansala asked you:

How long and how intimately have you known Hawass. Did you ever work with him on a > day-to-day basis?

>...I do not know Dr. Hawass personally, but my colleagues do and are  
>impressed by his open and dynamic nature. I do remember his speech at the 2000 IAE meeting in  
>Cairo.

Obviously, you are speculating about Hawass's supposed "moral integrity," and this is why you first spoke of his alleged "high moral integrity" and then admitted in the next statement that you only know him through other people's opinions. Your speculation has no value and would never hold up in court. Several members of this forum commented on Hawass' *actual* remarks, yet you responded with "secondhand hearsay" about his character. This is not an adequate response. Just because you respect your colleagues it doesn't equate that since they like Hawass, then as a result Hawass has "high moral integrity." This is not good logic and thus you would never be called in to court as a "character witness" for Hawass, because you have no direct experiences to assess Hawass' credibility.

By the way, I have been with Hawass in a small private setting for 2-3 hours, and I have also been to two of his lectures, but this is not the basis of my assessment that he lacks integrity. I base my position that Hawass lacks character and integrity, because even though he is a high official in the Egyptian government he makes wild and false statements against African people with relative ease.

Hawass makes these false and irresponsible statements in order to separate African people from their own history. This is a vicious game and as a humanist shouldn't this concern you? By quoting Thomas Paine (I prefer the modern spelling) your focus is on Hawass' "individual rights" to speak out, and not with his individual moral responsibility to practice righteous conduct and correct speech. "Objective neutrality" is fine, but you



made comments in favor of Hawass' character without any firsthand knowledge. This is hardly a "neutral" position.

>We live in a world where everyone is searching for their identity. Actually, we all have a certain

>common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Our common identity is that the original humanity was Black African, and also the original Nile Valley civilizations were also Black African. Why don't we start there and stop allowing propagandists from spreading malicious anti-African lies. The social and political implications of these irresponsible anti-African lies have been demonstrated. Again, read the book, Ota Benga. I look forward to your response after you have reviewed the previous Ta-Seti posts that I have included above.

Advancing the work,  
Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

((EL)....here again is the question of what is a lie. What Dr. Hawass says about Diop is probably his personal opinion in which he believes. I have heard things like this from the faculty of the American University for years, but we all hear a lot of garbage and generally just try not

to get it on us. Now I have become engaged in this discussion and see the problem differently.

Because you are Black African, you see Hawass' statements as malicious lies. That is understandable. What he said about American Blacks was certainly in bad taste and offensive.

In his way of thinking it was just a statement. What shall I say? I am not Black and not an Arab, so both sides will take exception to whatever I say and will even combine forces against

me as a White. Then the Whites will mob me as a traitor. That is generally how these things work.

Let's investigate the facts about the movements of peoples on the basis of the monuments.

Perhaps in cyberspace, as in the dark (as is said in German), "all cats are grey".

Peace,

Ed Loring

...(end EL))

\*\*\*\*\*

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----- Original Message -----

**From:** [Edward Loring](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 2:55 AM

**Subject:** Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

The following with reference to the stimulating comments of Manu Ampim (below) and a sincere wish to learn more about the nature of African philosophy:

I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare)

'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.

What we call 'justice' is always a post facto result of a moral interpretation of an event. The moral interpretation is based on the kodex of the society in which the event took place at the time of the event.

This brings us to the concept of truth (aletheia) which the Greeks certainly did not avoid, but which is rather elusive. The only real 'Truth' is the relationship shown by the entire system in which we exist at time=t. As no human can be conscious of all of the

parameters involved in this integral, much less of their content, this so-called Truth cannot be perceived. That is why the time-space segment which we call 'the present' is a pure illusion. As the Greeks would say, 'ontos' .. (that being..) we can speak only of 'truths' which are definable as having a certain duration of validity in the (perhaps endlessly) mutating continuum of causality. Individual cultures tend to identify these 'truths' in terms of their own environments and existential needs.

This brings forth differing concepts of dike/justice: hang and tar the offender, cut off the offender's right hand (and perhaps left foot), transport the offender to Australia, send the offender to prison, send the offender to a self-help therapy group.

Perhaps we should investigate a Greek concept which has not been mentioned, 'arete' (virtue).

This concept certainly has to do with local (African/European etc) moral values based on local

truths [ethnie, place, time]. Considering the terms discussed above we could hypothesize that

Virtue is based on a concept of justice following an orientation in what a society considers to be truth.

In the case of Payne's (I prefer the 18th cent. spelling) statement we must place ourselves in a

time-space not far removed, if at all, from a (white) society which regularly practiced the more abominable of the punishments mentioned above. Payne, representing 'arete' spoke from deep moral conviction and defending values with one's life was the order of the day. He did not mean in any way that people should be encouraged to tell lies and I myself certainly do not encourage that either. The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the statements to be false. Hate only clouds one's vision, consumes vast amounts of energy and makes one weaker.

In the case of Zahi Hawass I can only say that I know him to be a person of high moral integrity

who is deeply concerned with the preservation of the monuments. Do not forget that Egypt was subject to Turkish imperialism long before Europeans brought destruction to sub-Saharan Africa.

We live in a world where everyone is searching for their identity. Actually, we all have a certain

common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Now I have to get back to the computer, but would be happy to continue the discussion tomorrow. I seem to have taken on the role of 'devil's advocate', but assure all of you of my

founded personal respect for African culture, understanding of racial problems in America

('Love it or leave it': I left) and objective neutrality in this discussion.

Ed Loring

\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 4:39 AM

**Subject:** [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

Ed Loring wrote:

> "Several of you have raised the question about my thinking on Zahi Hawass'  
> hypothesis of the non-African origin of Kmt. As one who has followed the  
> White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you  
> that I do not agree with what he says, but as a humanist I must add, in the  
> words of Thomas Payne, "I would defend to the death his right to say it".  
There is a fundamental difference between African philosophy and European philosophy. The ethical texts in Kemet, for example, are focused on right conduct and speaking truth, whereas Thomas Paine's statement has no moral or ethical implications whatsoever. His statement simply defends "individual rights." The ancient African texts from Kemet consistently advise to avoid and/or challenge falsehood, and it is interesting to me that in the Western tradition (including Greece with its term \*Dike\* which has no moral implications) **truth** is avoided, and instead people claim to be willing to "defend to the death" an individual's right to speak out, even when their speech is mainly to spread lies and falsehood. It is one thing for honest and reasonable people to differ in their interpretation of primary evidence, but Hawass' statements are ignorant and vicious. Only hard core racists claim that Africans had "no connections" with pharaonic civilization. This outdated nonsense flies in the face of all categories of evidence. Yet, you are willing to "die" to defend Hawass' ability to make these vicious remarks.

In order to understand the implications of Hawass' vicious comments, you should read **Ota Benga: The Pygmy in the Zoo** by Phillips Verner Bradford. What white Americans did to Ota Benga (a young African boy from the Congo) in the early 20th century was completely savage, and was a direct result of their negative and distorted view of African people. This book will help you understand that Hawass' comments are not simply innocent statements that are made in a social and political vacuum. His fanciful comments help fuel the racist myths that many Indo-Europeans have about Africans somehow not having any meaningful relationship with advanced civilizations. As a humanist, I would think that you should be concerned that these myths continue to energize anti-African (anti-Black) social practices in numerous countries.

I will reiterate what I wrote in my previous post on this matter:

"Given Zahi Hawass' tendency to make false statements, he needs some character development training and lessons in leadership ethics. The ancient Egyptian moral teacher Amenomope, instructs: "Do not speak falsely to anyone, for it is an abomination to God. ...God hates one who falsifies words. And the great abomination of God is deception and double-dealing." Amenomope also instructs the likes of Hawass, "Do not mislead a man [or woman] with a pen and papyrus. It is an abomination to God. Do not bear witness with false words nor injure another with your tongue." (Stanzas 9-10)."

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

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| 3242|2002-07-27 06:38:36|a.manansala@attbi.com|Re: Hawass discussion, cont.|  
Edward Loring wrote:

> ((EL) .....actually I was speaking on the principle of hate per se as  
> something which I often feel in the air during any racial discussion. I think  
> that I saw it once in the ice cold eyes of a provincial police chief in Uganda  
> (Gulu in late 1968). In the end he decided not to kill me and sent me to  
> Kampalla where everyone was very friendly.)  
>

Do you feel this hate welling up yourself during such  
"racial discussion?" Or do you associate more with  
the victims of racism?

In America, the ultra-conservative loonies have a strategy  
of dealing with racism by accusing anti-racism activists  
of fueling racial antagonism. They tell us the best way  
to deal with racism is to ignore it and act like it does  
not exist. I think this stance is easier to take when  
your not on the receiving end.

> .....I believe that the key to the problem is the Saharan culture which has  
> also been discussed in Ta Seti. Agreeing on the basis of paleoanthropological  
> evidence that everything came out of Black Africa. Although skeletal material  
> cannot be used to define skin color, it would be unreasonable to assume that it  
> was other than black . I hypothesize that there was expansion both into the > Arabian peninsula  
and into the savannah which is now the Sahara. The chronology  
> can not yet be fixed. Colleagues who are more specialized in Saharan studies and  
> better informed than I propose an autochthon neolithization in the Sahara,  
> although there seems to be a problem in identifying the cultivation of grain.  
> The Saharan population certainly  
> occupied at least parts of the Nile Valley. All of this took place over a very  
> long period of time.  
> Neolithization took place after the end of the last ice age in Europe (ca 8000  
> BCE), probably around 6000 BCE. The art of the Nagada culture has obvious  
> African/Saharan roots combined with/on the great river.

> .....in the long period before the neolithization, all races were nomadic  
> and nomadic groups were brought into contact through trade. Mixed ethnien  
> developed along trade routes. Environmental considerations caused changes in  
> pigmentation and physiognomy etc. I am quite sure that we have no problems > there. I think  
the problems arise through the inability of many people to  
> visulize these changes through time.)  
>

The Saharan argument has been used by Euroamerican scholarship  
also in a very racial way divorcing the Sahara from the rest of  
Africa.

You yourself claimed the Nilotic people were dark but not  
"Negroid," which is exactly what the Hamitic theorists tried  
to teach us.

We must remember that the culture that contributed to  
the development of ancient Egypt was associated with  
the far south of the Sahara and also the Sahel. And it  
was the people to south to Khartoum along the Nile  
who were most relevant.

The culture seems to have had its ultimate origin even  
further south in the Great Lakes region, i.e. the  
Ishango, Katandan and Lake Turkana cultures.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3243|2002-07-27 15:06:46|Djehuti Sundaka|Archaeologists uncover 3700-year-old 'magical'  
birth brick in Egypt|

[http://www.eurekalert.org/pub\\_releases/2002-07/uop-au3072502.php](http://www.eurekalert.org/pub_releases/2002-07/uop-au3072502.php)

Archaeologists uncover 3700-year-old 'magical' birth brick in Egypt

PHILADELPHIA--University of Pennsylvania Museum archaeologists  
have discovered a  
3700-year-old "magical" birth brick inside the palatial residence  
of a Middle Kingdom  
mayor's house just outside Abydos, in southern Egypt. The  
colorfully decorated mud birth  
brick--the first ever found--is one of a pair that would have  
been used to support a woman's  
feet while squatting during actual childbirth.

The birth brick, which measures 14 by 7 inches, was discovered

during summer 2001 excavations directed by Dr. Josef Wegner, Associate Curator, Egyptian section of the University of Pennsylvania Museum of Archaeology and Anthropology, and Assistant Professor, Asian and Middle Eastern Studies, University of Pennsylvania, part of a large-scale, ongoing joint effort of the combined University of Pennsylvania-Yale University-Institute of Fine Arts/NYU Expedition to Abydos. The ancient brick still preserves colorful painted scenes and figures: clearly visible is a mother holding her newborn baby, as well as magical images of gods whose role was to protect and aid the mother and baby at the time of birth.

According to Dr. Wegner, Egyptologists have long known, from ancient texts, that the standard form of childbirth in ancient Egypt was for the woman to deliver the baby while squatting on two mud bricks. The upper surface of the birth brick discovered at Abydos, unlike the bottom and sides, is crumbled away. "It is quite possible," Dr Wegner notes, "that the damage to the top of the brick --and another like it that has not been preserved-- was caused by its use to support a woman's feet in childbirth for a long period of time and during multiple deliveries."

And whose birth brick was this? Dr. Wegner and the Penn excavation team have a pretty good idea of who may have used the birth brick: a noblewoman and princess named Renseneb. Back in the summer of 1999, the Penn team discovered (from seal impressions with hieroglyphic texts and other objects) that the grandiose building they were excavating was, in fact, the mayor's residence--the first ancient Egyptian mayor's residence ever positively identified. The birth brick recently unearthed was in an area clearly identified as a female residential section of the house. Numerous inscribed clay seal impressions found in this area have the name of the "noblewoman and king's daughter

Renseneb." Dr. Wegner suspects that this woman, who lived during Egypt's 13th Dynasty, may have been a princess who was married to one of the town's mayors.

In ancient Egypt, where child mortality was high, Egyptians called upon the help of their gods through magical objects, like birth bricks, and special ritual practices during childbirth. The Egyptian birth brick was associated with a specific goddess, Meskhenet, sometimes depicted in the form of a brick with a human head. On the newly discovered birth brick, the main scene shows a mother with her newborn boy, attended on either side by women and by Hathor, a cow goddess closely associated with birth and motherhood.

The Egyptians likened the birth of a child to the rising of the sun at daybreak. The magical practices of childbirth were intended to protect a newborn baby in a way paralleling Egyptian myths where the young sun god required protection from hostile forces. On the birth brick from the Abydos excavation the sun god appears in symbolic form in the guise of a desert cat. Images of the guardians of the sun god decorate the sides of the brick, to magically provide similar protection for mother and child, according to Dr. Wegner.

One set of objects closely associated with the recently discovered birth brick are magical wands usually decorated with scenes of deities and demons--and the Penn excavators have discovered fragments of these as well in the mayor's residence. Egyptologists know that such wands were used in a form of "sympathetic magic" that invoked divine forces to protect the newborn baby at the time of birth in the same way, according to Egyptian myth, that the allies of the sun god would protect him when he was young and vulnerable.

Dr. Wegner and his Penn team have been working in the Middle Kingdom town (circa

1850-1650 B.C.) named  
"Enduring-are-the-Places-of-Khakaure-true-of-voice-in-Abydos,"  
since 1994. The positive identification in 1999 of a mayor's  
residence, in this town that was  
organized around the service of Pharaoh Senwosret III's mortuary  
temple, was seen by Dr.  
Wegner as "a great opportunity to study an ancient mayor's  
lifestyle." The discovery of the  
birth brick offers another piece of the story of life at that  
time and a rare glimpse into  
motherhood and childbirth in Ancient Egypt.

###

The combined University of Pennsylvania-Yale University-Institute  
of Fine Arts/NYU  
Expedition to Abydos, working under permit from Egypt's Supreme  
Council of Antiquities,  
originally began as a joint co-sponsorship between Penn and Yale,  
and is under the  
co-directorship of Dr. David O'Connor and Dr. W. K. Simpson. The  
Expedition has been  
exploring the region in and around Abydos, an ancient culture  
center of the god Osiris, since  
1967.

The University of Pennsylvania Museum of Archaeology and  
Anthropology, 3260 South Street  
in Philadelphia, is dedicated to the study and understanding of  
human history and diversity.  
Founded in 1887, the Museum has sent more than 350 archaeological  
and anthropological  
expeditions to all the inhabited continents of the world. With an  
active exhibition schedule  
and educational programming for children and adults, the Museum  
offers the public an  
opportunity to share in the ongoing discovery of humankind's  
collective heritage. The  
Museum's website is [www.museum.upenn.edu](http://www.museum.upenn.edu). For general  
information, the phone number  
is 215/898-4000.

| 3244|2002-07-27 15:18:20|Djehuti Sundaka|Pyramid settlement unearthed|  
[http://www.news.com.au/common/story\\_page/0,4057,4789395%255E1702,00.html](http://www.news.com.au/common/story_page/0,4057,4789395%255E1702,00.html)

Pyramid settlement unearthed



27Jul02

CAIRO, Egypt: US archaeologists have unearthed the oldest administrative building used by workers who built the pyramids 4500 years ago, Egypt's Supreme Council of Antiquities said.

"It is the oldest administrative settlement ever found, used for supervising the workers who built the Pyramid of King Khafre," the second of the Great Pyramids, Minister of Culture Farouk Hosni said in a statement.

The building at the south-eastern corner of the Sphinx in the Giza Plateau near Cairo was part of a vast city of labourers, which included galleries where the non-permanent workers might have slept, bakeries and meat processing facilities, Hosni said.

Mark Lehner, a Harvard University expert on the pyramids and head of the US excavation mission, said only 25 metres of the back end of the building was unearthed, the rest of it buried beneath the nearby sports club and soccer field built in 1948.

In the centre of the building is the storehouse consisting of large mud-brick silos arranged around a rectangular court.

The silos contained grain used for making bread in bakeries scattered around the building, said Zahi Hawass, head of the Supreme Council of Antiquities.

Inside, archaeologists found a number of copper pots, potteries and ovens, and a collection of 250 seals carrying the names of Khafre and Menkaure, Hawass said.

Within the corridors, the US mission also discovered a royal production centre for copper instruments, a linen workshop and a factory for making the seals.

A place for producing salted fish has also been found, as well as the oldest street linking the ancient complex to the pyramids' area.

Hawass estimated the number of workers at the site could have reached 20,000.

This report appears on news.com.au.

| 3245|2002-07-27 17:16:37|Edward Loring|Re: Hawass discussion, cont.|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, July 27, 2002 3:38 PM

Subject: Re: [Ta\_Seti] Hawass discussion, cont.

>

> Edward Loring wrote:

>

> > ((EL) .....actually I was speaking on the principle of hate per se as  
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> "racial discussion?" Or do you associate more with

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learn to survive in a very sadistic system which I am sure you have all seen  
described in a number of films.

I know that that greatly influenced my entire life and made me unable to

associate with any normal society for many years. I was programmed to fight and kill the people who are now my friends and to support everything which I now struggle against.

In such situations as we are discussing (and I have experienced the same thing with whites, especially in Greece and with Arabs in the former Peoples' Republic of South Yemen'), my involuntary 'override function' causes me to become very very cold and absolutely emotionless. It has nothing to do with the type of discussion, racial, political or otherwise. If I have any recognizable feeling at all, it is disappointment that such things have to happen. Probably the fact that I have had a number of such experiences allows me to associate very closely with the victims of racism and other injustices.

My defense in such seemingly hopeless situations has always been 'Take me to your leader'. You know, in the places where these things happen, one is alone and it is very easy just to disappear without anyone knowing or caring. I behave respectfully, but on the person's own level (become him), letting the other party know that he is the boss, while also letting him know that he will have to answer for any action, such as killing me, to his superior. People don't like responsibility and in this way, one can make them feel insecure; so I either get to his superior, where I do the same thing, or he just tells me to get out of his place. The main thing is not to 'lose your cool'. )

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> > cannot be used to define skin color, it would be unreasonable to assume that it

> > was other than black . I hypothesize that there was expansion both into the > Arabian peninsula and into the savannah which is now the Sahara. The chronology

> > can not yet be fixed. Colleagues who are more specialized in Saharan studies and

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> > although there seems to be a problem in identifying the cultivation of grain.

> > The Saharan population certainly

> > occupied at least parts of the Nile Valley. All of this took place over a very

> > long period of time.

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> > BCE), probably around 6000 BCE. The art of the Nagada culture has obvious

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> > .....in the long period before the neolithization, all races were nomadic

> > and nomadic groups were brought into contact through trade. Mixed ethnien

> > developed along trade routes. Environmental considerations caused changes in

> > pigmentation and physiognomy etc. I am quite sure that we have no problems > there. I think the problems arise through the inability of many people to

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> The Saharan argument has been used by Euroamerican scholarship

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((EL)).....I am thinking in quite the opposite direction. I believe that the Saharan peoples evolved out of Black Africa. We are speaking of very long time periods of evolution in which people living on a savannah developed new, environmentally influenced characteristics. Africans who remained in tropical regions tended to retain their original characteristics and may retain them to this day.

> You yourself claimed the Nilotic people were dark but not  
> "Negroid," which is exactly what the Hamitic theorists tried  
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((EL))....well, there are a lot of Black ethnien in Africa and many have very different characteristics: Watusi, 'Pigmies', Nilotics etc etc. I suspect that the Nilotics are an ethnien which 'retreated' from the drying up Sahara into the Sudd (after wandering into the Sahara and mutating there from the paleolithicum to the end of the mesolithicum). As far as similarities with Egypt are concerned, they are cattle herders in a papyrus-swamp environment.

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The 'Basler Mission' produced the 'Union Trading Company' which is still active there.

However, I should add that at the same time Basel produced a tradition of ethnology (in German we call it 'Voelkerkunde' or 'knowledge/study of peoples') which is still deeply engaged in preserving and promoting African

culture. The curator of the African collection in our Museum of Cultures and old friend of mine, Dr. Berni Gardi the son of the famous Africa photographer Renard, has long been engaged in Mali. Contemporary African artists and photographers are often invited to Basel to present their work and describe their cultures.)

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>Ed Loring

| 3246|2002-07-27 20:11:00|mansu\_musa|Re: Hawass discussion, cont.|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
> ----- Original Message -----  
> From:  
> To:  
> Sent: Saturday, July 27, 2002 3:38 PM  
> Subject: Re: [Ta\_Seti] Hawass discussion, cont.

>  
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if this is true why did french anthropologist henri lhoté discover negroid rock paintings at Tassili n'Ajjer. why is it that both Shomaka Keita and Sfoza both agree that the original inhabitants of the Sahara were negroid. this discussion is going back to the old sub-Saharan myth which uses terms like Congoid and True Negro to validate their argument and to determine the degree of blackness of some people. people often like to do this with the Tuareg, but the bad news is Sfoza found that most of the times Tuareg group with other black Africans in the Sahel. This dividing line between sub-Saharan Africa and the Sahara needs to be erased in the minds of mainstream archeologists.

| 3247|2002-07-27 22:06:58|Derrick, Alexander|European presence in north-west Africa?|  
Quick questions. Hopefully an easy answers.

How far did the Graeco-Romans penetrate into north & north-west Africa by way of land?

What is a general time frame for the first appearance of these peoples into this region?

Thanks for the help!  
Alex Derrick

| 3248|2002-07-27 22:25:52|mansu\_musa|Re: European presence in north-west Africa?|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

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carthigieans in southern libya. they would lay out gold untill the  
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was a kind of silent trade. The area of the part of africa from  
southern algeria to northern morocco and perhaps beyond was called  
mauritania. There was a people called the garamantes, which are  
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Roman wriitters talk about ethiopians that live in houses with no  
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hanno a carthgeian went possibly to what is modern day cameroon.

the kemetians went as far south as sudd, which was a marsh land  
somewhere in southern sudan i believe.

| 3249|2002-07-28 03:54:25|Edward Loring|Re: European presence in north-west Africa?|  
.....please consider a general orientation (below)

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 28, 2002 7:25 AM

Subject: [Ta\_Seti] Re: European presence in north-west Africa?

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((EL)).....let's start with the Kemetians or qmtjw (it is written with  
'q', not 'k'). The certainly went as far as the Sudd, which by the way I  
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synthesizer of the organic material which made the Nile Valley fertile.

.....the term 'Ethiopian' was used to describe the peoples of the South,  
beginning with Nubia. The older literature calls the 25th Dynasty



'Ethiopian'.

.....I don't know if you consider Minoans to have been Greeks, but they did have close ties with Libya. At one point Crete is only 90 sea miles distant from the African coast. The Minoans were masters of the sea in their day to the extent that palaces located directly above the beaches did not need any defensive walls. Minoan trade with Egypt cannot be disputed. In Plato's description of 'Atlantis', as described by Solon the Archon who heard the account

in Sais, it is mentioned that the survivors of the volcanic destruction of Crete (eruption of Thera/Santorini, ca 1450 BCE) spoke of elephants. It is known that ivory was used as a material by craftsmen in Crete and that ivory objects were exported to Egypt. This ivory was certainly imported from nearby Libya and originated from somewhere in the interior of Africa.

.....Although I tend to support a Libyan origin for the Minoan people, I reject the chronology of Sir Arthur Evens. Minoan expansion into the southern Cyclades seems to have taken place after 2300 BCE (Proto-Cycladic IIB). A horde of pottery dated to this period which I discovered in October 1966 on the (now uninhabited) island 'Christiana' (a part of the Thera complex 60 sea miles north of Crete) showed no Minoan traces (now in the museum of Thera, these exceptional vessels are all of Anatolian form). Unfortunately, the fascist takeover of Greece, actually a conspiracy of the Greek Masons, on the 21.04.67 (motto, "Greece of the Christian Greeks") put an end to my research.

.....The Mycenae followed the fall of the Minoans and Mycenaean art is a direct continuation of the Minoan tradition. The Mycenaeans were, as you know from Homer, essentially concerned with the East (Troy, Black Sea). I have never been in a position to examine relations with Egypt in this period, although the puzzle of dating the 'Minoan' frescos from Tell D'aba (Ramesside Period) is indeed fascinating.

.....Mycenae fell in about 1200 BCE. I reject the theory of the 'Dorian invasion with superior iron weapons'. Those people were already settled in mainland Greece, just as the Libyans were settled in the Egyptian Delta prior to the 22nd Dynasty.

.....Greece fell into a dark age, the so-called Greek discontinuity, and had to completely rebuild its culture from the beginning. There are strong Egyptian influences in the sculpture of the Archaic Period. The myth of Europa's coming to Greece indicates Phoenician influence. Phoenicia ruled the seas until the Roman period. It founded Carthago, extended its power into the Iberian peninsula and may have circumnavigated Africa. It certainly extended its trade routes down the West African coast. The Phoenicians were a Semitic people with essentially commercial interests.

.....Greek contact with Africa was reestablished when Thera founded the city of Cyrene in Libya, probably in the 8th century BCE. The development of the rich cities of the 'Libyan pentapolis' indicates that the area was at that time still covered with forests. The Greeks navigated the Red Sea, but I do not know of early colonies there. By the end of the 25th (Nubian) Dynasty, the Greeks were well established in Lower Egypt. Egyptian rulers hired Greek mercenaries. Greek traders were probably settled along the Nile, at least as far south as Meroe. I was able to do many things in Sudan through contacts with Greek 'Creoles', who were delighted to speak with someone who knew the language. Greeks do not consider anyone who speaks Greek to be a real 'foreigner' and I passed as a Greek-American (Ellinoamerikanos, although I am really an Anglo-German-American). The Greeks were thrown out of Egypt in the Nasser Period.

...With the defeat of Hannibal and the fall of Carthago the Maghreb became a Roman province, as did Egypt after the fall of Cleopatra VII, which also was the final fall of Phoenicia, as Cleopatra's defeat at Actium was also the final destruction of Phoenician sea power. However, none of this has anything to do with Black Africa.

...There you have a bit of general background material on who was where and when.

Alle the best,  
Ed Loring  
\*\*\*\*\*

| 3250|2002-07-28 03:54:28|Edward Loring|Re: Hawass discussion, cont.|  
((EL)).....I am thinking in quite the opposite direction.

\*I believe that the Saharan peoples evolved out of Black Africa.\*

We are speaking of very long time periods of evolution in which people living on a savannah developed new, environmentally influenced characteristics. Africans who remained in tropical regions tended to retain their original characteristics and may retain them to this day.

\*\*\*\*\*

if this is true why did french anthropologist henri lhoté discover negroid rock paintings at tassil ajjer. why is it that both shomaka keita and sfoza both

\*agree that the original inhabitants of the sahara were negroid\*.

((EL)).....I think we have a misunderstanding here. That's what I just said (above)).

this discussion is going back to the old sub saharan myth which uses terms like congoid and true negro to validate their argument and to determine the degree of blackness of some people. people often like to do this with the tuareg, but the bad news is sfoza found that most of the times tuareg group with other black africans in the sahel.

\*This dividing line between sub sahara africa and the sahara needs to be erased in the minds of mainstream archeologist.\*

((EL).....I agree with that, too. The Sahara is/was a growing thing and respects no lines.

I have never been engaged in determining the degree of blackness of people but do register

ethnic types. I spoke of recently being in a train compartment from Genova to Milano with two Senegalise men, a so called 'Marabout' and a younger man who seemed to be his secretary. The Marabout was a commonly seen mixture of Negro and Arab. His color was

dark brown, his nose and mouth were negroid (I am not sure that my terms are correct in your way of thinking, but I mean what I say without any prejudices of any kind). I could not see his hair, as it was fully covered with a knit ski-headress. He was heavy and had short fingers. The younger man was very very black and had sharper features which I would neither describe as Negroid or Arab. To my (white) mind he was a handsome man. His fingers were long and fine. His build was athletic. His hair was very closely clipped and gave no information. They spoke a dialect which the younger man said was their own language, but which contained Arabic words which I could understand, although the younger man said that they only used Arabic for the Koran. They spoke among themselves about some telephone numbers which they expressed in French. The young man was very friendly, but the Marabout obviously did not like him talking with Europeans. When they left the train, we expressed the usual salutations in Arabic.

This brings us back to my question of who is 'black'. Perhaps you will take offense at this, although none is meant, but my experience in Africa and South Asia indicate that dark skinned people tend to be more racist among themselves than anyone else. I was once really shocked in Kenya when a very black 'full blooded' Negro spoke of other black people

using the 'n-word', a term which I learned from childhood never to use and would never think of using. I have known North Indians who keep out of the sun, so that they will not become darker and 'look like Tamils'. Racism runs high in India. In the north, one of the absolutely worst insults is to say that someone's mother ate 'iddlys' (steamed dumplings which are a staple of the Tamil diet).

Best wishes,  
Ed Loring

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| 3251|2002-07-28 04:39:44|mansu\_musa|Re: European presence in north-west Africa?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> .....please consider a general orientation (below)

> Ed Loring

> \*\*\*\*\*

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Sunday, July 28, 2002 7:25 AM

> Subject: [Ta\_Seti] Re: European presence in north-west Africa?

>

>

>> --- In Ta\_Seti@y..., "Derrick, Alexander"

>> wrote:

>>> Quick questions. Hopefully an easy answers.

>>>

>>> How far did the graeco-romans penetrate into north & north-west

>>> Africa by

>>> way of land?

>>>

>>> What is a general time frame for the first appearance of these

>>> peoples into

>>> this region?

>>>

>>>

>>> Thanks for the help!

>>> Alex Derrick

>>

>>

>> well all i know is that the greeks had colonies in libya, called

>> cybele sp. Herodotus writes about ethiopians who conduct trade

with

> > carthigieans in southern libya. they would lay out gold untill the  
> > right amount was put down then they would go about their buiness.

it

> > was a kind of silent trade. The area of the part of africa from  
> > southern algeria to northern morocco and perhaps beyond was called  
> > mauritania. There was a people called the garamantes, which are  
> > described as black by ptolomey, which herodotus talks about them  
> > hunting ethiopian holemen that speak like bats.  
> > Roman writers talk about ethiopians that live in houses with no  
> > locks or bolts and if you lay things out in the street it will not  
> > get stolen.  
> > my belief is that the greek probably made it as far as niger.  
> > ptolomey was the person i believe to name the river niger.  
> > hanno a carthageian went possibly to what is modern day cameroon.  
> > the kemetians went as far south as sudd, which was a marsh land  
> > somewhere in southern sudan i believe.  
> >  
> ((EL)).....let's start with the Kemetians or qmtjw (it is written

with

> 'q', not 'k'). The certainly went as far as the Sudd, which by the

way I

> briefly described yesterday. I am happy that you knew about this

fascinating

> green and black water-world which has served for thousands of years

as the

> synthesizer of the organic material which made the Nile Valley

fertile.

>

> .....the term 'Ethiopian' was used to describe the peoples of

the South,

> beginning with Nubia. The older literature calls the 25th Dynasty

> 'Ethiopian'.

>

> .....I don't know if you consider Minoans to have been Greeks,

but they

> did have close ties with Libya. At one point Crete is only 90 sea

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> need any defensive walls. Minoan trade with Egypt cannot be

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> Crete (eruption of Thera/Santorini, ca 1450 BCE) spoke of

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> known that ivory was used as a

> material by craftsmen in Crete and that ivory objects were exported

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> certainly imported from nearby Libya and originated from somewhere

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people, I

> reject the chronology of Sir Arthur Evens. Minoan expansion into the

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> after 2300 BCE (Proto-Cycladic IIb). A horde of pottery dated to

this period

> which I discovered in October 1966 on the (now uninhabited) island

> Christiana' (a part of the Thera complex 60 sea miles north of

Crete) showed

> no Minoan traces (now in the museum of Thera, these exceptional

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> all of Anatolian form). Unfortunately, the fascist takeover of

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> ( Ramesside Period) is indeed fascinating.

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> invasion with superior iron weapons'. Those people were already

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> mainland Greece, just as the Libyans were settled in the Egyptian

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> rebuild its culture from the beginning. There are strong Egyptian

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> in the sculpture of the Archaic Period. The myth of Europa's

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> ...With the defeat of Hannibal and the fall of Carthago the Maghreb

became a

> Roman province, as did Egypt after the fall of Cleopatra VII, which

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> the final fall of Phoenicia, as Cleopatra's defeat at Actium was

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> final destruction of Phoenician sea power. However, none of this has

> anything to do with Black Africa.

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where and

> when.

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> Alle the best,

> Ed Loring

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'q', not 'k'). The certainly went as far as the Sudd, which by the way I

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green and black water-world which has served for thousands of years as the

synthesizer of the organic material which made the Nile Valley fertile.

.....the term 'Ethiopian' was used to describe the peoples of the South,

beginning with Nubia. The older literature calls the 25th Dynasty 'Ethiopian'.

actually you must have not read Herodotus. everybody from Nubians or even northern Africans were referred to as Aethiopes which just means burnt face people. Herodotus in his passage described trade that went on with Phoenicians and an Ethiopian people that lived in southern Libya. He also talked about Garmantes, which were black chasing Ethiopian horse men on chariots.

i spelled it right i don't call egypt a greek name,which mainstream archeologist and egyptologist do. it is lkike calling your ncivilization of grece by some other name that it is not. kemetians aka the world kmt.

| 3252|2002-07-28 04:45:26|mansu\_musa|Re: Hawass discussion, cont.|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

- > ((EL).....I am thinking in quite the opposite direction.
- > \*I believe that the Saharan peoples evolved out of Black Africa.\*
- > We are speaking of very long time periods of evolution in which

people

- > living on a savannah
- > developed new, environmentally influenced characteristics. Africans

who

- > remained in tropical regions tended to retain their original

characteristics

- > and
- > may retain them to this day.
- > \*\*\*\*\*
- > if this is true why did french anthropologist henri lhote discover
- > negriod rock paintings at tassil ajjer. why is it that both shomaka
- > keita and sfoza both
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- >
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- > respects no lines.
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- > but do register
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Genova

- > to Milano with two Senegalise men, a so called 'Marabout' and a

younger man

- > who seemed to be his secretary. The Marabout was a commonly seen

mixture of

- > Negro and Arab. His color was
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terms are

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- > man was very very black and had sharper features which I would

neither

- > describe as Negroid or Arab. To my (white) mind he was a handsome

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- > fingers were long and fine. His build was athletic. His hair was

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- > closely clipped and gave no information. They spoke a dialect which

the

- > younger man said was their own language, but which contained Arabic

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> which I could understand, although the younger man said that they

only used

> Arabic for the Koran. They spoke among themselves about some

telephone

> numbers which they expressed in French. The young man was very

friendly, but

> the Marabout obviously did not like him talking with Europeans.

When they

> left the train, we expressed the usual salutations in Arabic.

>

> This brings us back to my question of who is 'black'. Perhaps you

will take

> offense at this, although none is meant, but my experience in

Africa and

> South Asia indicate that dark skinned people tend to be more racist

among

> themselves that anyone else. I was once really

> shocked in Kenya when a very black 'full blooded' Negro spoke of

other black

> people

> using the 'n-word', a term which I learned from childhood never to

use and

> would never think of using. I have known North Indians who keep out

of the

> sun, so that they will not become darker and 'look like Tamils'.

Racism runs

> high in India. In the north, one of the absolutely worst insults is

to say

> that someone's mother ate 'iddlys' (steamed dumplings which are a

staple of

> the Tamil diet).

>

> Best wishes,

> Ed Loring  
>  
>  
>  
>  
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> Ta\_Seti-unsubscribe@y...  
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Milano with two Senegalise men, a so called 'Marabout' and a younger man who seemed to be his secretary. The Marabout was a commonly seen mixture of Negro and Arab the word negroe just means black and it does not apply to phsyical types. you must not keep upo with recent anthropology,when you use terms like negriod and full black. Nobody uses these terms seriously. sfoza is a gentecist who has found and sduported the conculsion of shomaka keita that most of the pre historic population of the sahara were black. what part of senegal are you talking about there is no arabs in senegal and most muslims in senegal are mouride.  
| 3253|2002-07-28 07:45:28|Emeagwali, Gloria (History)|Re: Gaballah vs. Hawass|  
Correction

Dr. Gaballah is a Black Egyptian much darker than Colin Powell- when last I saw him 3 or 4 years ago. Incidentally he publicly intervened to affirm the African identity of Egypt at the Boston Museum of Fine Arts at the conference on Nubian History held there in the late 90's.

GE

-----Original Message-----

From: mansu\_musa [mailto:[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)]  
Sent: Friday, July 26, 2002 5:33 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Gaballah vs. Hawass

--- In Ta\_Seti@y..., Mace Windu wrote:

- > Dr. Gaballah has always reminded me of
- > Colin Powell---phenotype wise. :) I've never
- > heard him say any of the anti-African comments
- > Hawass is so infamous for. But I don't know
- > the extent of his belief.

>

- > Who was the Egyptian curator in the 1980s who
- > had to apologize after making idiotic statements of
- > Tut-Ankh-Amun having nothing to do with "Negroe
- > Africa?" I vaguely remember that story...

>

> DG

>

> -----  
-----

>

> picture: <http://www.guardians.net/gaballah/images/gaballa10.jpg>

>

> Gaballah Ali Gaballah: A Chat with the Boss

>

> December 18, 2001

>

> (Cairo) The man charged with protecting and restoring Egypt's  
incredible

- > past is Gaballah Ali Gaballah, Secretary General for the nation's
- > Supreme Council of Antiquities.

>

- > Born in a small Egyptian village in 1939, Gaballah studied  
Egyptology at

- > Cairo University and earned a Ph.D. in Egyptian archaeology at  
Liverpool

- > University in England in 1967.

>

- > He has been curator of the Cairo Museum and served on the faculties  
of

- > Cairo University, at Mohamed V University in Morocco, Kuwait  
University

- > and the University of Central Florida. At Cairo University, he has  
been

- > chairman of the archaeology department and dean of the Faculty of  
> Archaeology.

>

- > He was named head of the Supreme Council of Antiquities in October  
1997.

- > Egypt Revealed magazine recently interviewed Dr. Gaballah:

>

> ER: What is the mission of the Supreme Council of Antiquities?

>

> Gaballah: It is a multiple mission. You can imagine the wealth of the

> Egyptian antiquities. I am speaking of wealth in vertical and horizontal

> ways. Vertically, the depth of the history, I'm talking about hundreds

> of thousands of years.

>

> And horizontally, we are talking about the whole of Egypt. We have one

> million square kilometers (386,000 square miles) of land, and virtually

> every square meter is an archaeological site. So the mission of the

> Supreme Council of Antiquities is to look after all of that, whether it

> is in the field of excavations, maintenance, preservation, restoration -

> not only for the Egyptians, but for the whole world.

>

> Part of our mission, part of our belief, is that these monuments, though

> they are located in Egypt, are the property of everyone else on this

> Earth.

>

> ER: How are things going with the Supreme Council?

>

> Gaballah: Well, it's not easy. When I met President Bush in the British

> Museum [recently], he said to me, 'Dr, Gaballah, your job and mine must

> be the most difficult in the world.' And I believe him. It's a

> challenge, but it is a job that is worthwhile. It is one of the most

> difficult jobs in the world, but I love it.

>

> Although as a human being, you'll find me complaining most of the time,

> I think I'll be sorry when I leave the job. So don't take my complaints

> very seriously.

>

> When you are looking after a heritage like this, it is gratifying that

> you feel that you are doing the job on behalf of everybody [in the

> world]. The only thing that I ask for is, if I make a mistake, I want  
> the world to forgive me. I don't want them to damn me for that.  
>  
> ER: What are the greatest challenges faced by the SCA today?  
>  
> Gaballah: Personnel. When you have a heritage like this - deeply rooted,  
> covering the whole of the country - you need people who are well  
> qualified for that. You need people who are absolutely trained. You need  
> people who are dedicated.  
>  
> I have 14,000 people who are working permanently for the Supreme Council  
> and 3,500 who are working on contracts.  
>  
> I am afraid that not all of them are up to the standard of work when it  
> comes to training and efficiency. It's not through any fault of their  
> own; it's the whole system. And that's why we are concentrating on  
> appointing or recruiting new people with new ideas and new visions, more  
> qualified, more efficient.  
>  
> But even that is not easy. However, we have to make do with the people  
> we have, and sometimes we ask our colleagues from abroad to help us in  
> training them.  
>  
> We are lucky in that way. You see, in a way, the whole world loves  
> Egypt. People come here and work from as far east as Japan and as far  
> west as America. They are, all of them, coming to work on excavations or  
> restoration or to study. And whenever you ask for their help to train  
> our people, they never say no.  
>  
> So we rely a great deal on the goodwill and the love that these people  
> hold for our country and for our heritage.  
>  
> ER: What projects, past or present, have you felt the closest to?



>  
> Gaballah: That's like asking which one of your children is closest to  
> your heart.  
>  
> Of course, all of them are very close to your heart. Sometimes you get  
> angry with one of them. Sometimes you think that you don't like them;  
> but of course that's not true, because deep in your heart you love every  
> one of them.  
>  
> All of my life, I have been an archaeologist. I started in this field in  
> 1957 and have been there ever since. I've been teaching. I've been in  
> the Supreme Council. I've got nothing else to do. So [after] working for  
> almost 44 years in this field, everything becomes a part of you, a part  
> of your family.  
>  
> [The Egyptian press once reported] that one of the Islamic monuments  
> burned to the ground, and I cried and cried because it was like the loss  
> of one of my family.  
>  
> You see, for me it is not just a job; it's a passion. Whenever I visit a  
> country, the first thing that I think of is seeing the monuments. When I  
> was in the States, in 1980-81 in Florida, there was a dig for an Indian  
> site not very far from Cocoa Beach. I went and spent the whole day there  
> enjoying it. It is something that is in your blood and you can't get rid  
> of it. It's a bug - a bug that's incurable - and I'm so happy it's  
> incurable.  
>  
> ER: What sites have opened to the public recently or will be opened  
> soon?  
>  
> Gaballah: We are preparing to open for the next season a few very  
> important sites.

>

> In Nubia, we are preparing to present the site of Abu Simbel in a new

> way. As you know, Abu Simbel has had a world-famous reputation ever since

> the rescue of the two temples [when the Aswan Dam was built in the  
> 1960s]. It wasn't managed well, but we have a completely new way of  
> managing it.

>

> Nearer to Aswan, there is a beautiful island in Lake Nasser. This island

> has the Temple of Kalabsha, a Roman temple that was dismantled by our

> German colleagues in 1964 and then reconstructed. It wasn't easily  
> approached, however.

>

> Now we have created the "Island of Kalabsha" [with] the Temple of  
> Kalabsha and two temples of Rameses II: the temple of Beit al-Wali and

> the temple of Gerf Hussein [which was recently reassembled on this  
> site]. So the whole island is now a complete site, although it never  
> before has appeared this way. We are looking forward to introducing it

> to our visitors this fall.

>

> Moving north, we reach Luxor. One of the most beautiful temples is the

> Temple of Gurna, which was erected by Seti I near the end of the  
> fourteenth century B.C. A lot of work was done by our German  
colleagues,

> and it is ready to be opened.

>

> Not very far from that, we have a couple of tombs in the Valley of the

> Kings. One is the tomb of the "General King," King Horemheb from the end

> of the 18th Dynasty, that is ready now for visitors.

>

> But the jewel of them all is the Temple of Queen Hatshepsut. A

> Polish-Egyptian expedition has been working there for over 40 years.

> They've done a wonderful job, and finally it has come to an end.

The top

> terrace of the temple has been finished.

>

> We have reached the "Holy of Holies," and when we were working there, we

> found that the shrine had been covered with plates of gold. We found  
 > traces of that gold during the cleaning process. We are hoping that  
 no  
 > less than the president himself will honor us during the  
 inauguration of  
 > this temple, because it holds a special place in the heart of every  
 > Egyptian. It belongs to one of the most beautiful and magnificent  
 queens  
 > that has ever sat on a throne - not only in Egypt, but the whole  
 world.  
 > So this is our pride and joy.  
 >  
 > These are just some of the projects when it comes to the Egyptian  
 > monuments.  
 >  
 > And, of course, we are preparing some of the Islamic monuments in  
 Cairo.  
 > There is a beautiful little house that was built in 1794, not very  
 far  
 > from a place called Al-Sayedah Zaynab, a popular suburb of Cairo.  
 This  
 > house is a special place because it was the house where les savants  
 of  
 > Napoleon's expedition stayed.  
 >  
 > This is the house where the very beginnings of L'Description du  
 Aegypt  
 > were thought and planned and partially executed. This house is  
 almost  
 > finished now. And we are hoping to open it probably in December.  
 >  
 > ER: I understand that you want the Delta to receive more attention  
 from  
 > archaeologists. Why is that?  
 >  
 > Gaballah: The Delta, from our point of view, is a very, very  
 important  
 > region - not only for Egypt, but for the whole world. The Delta is  
 the  
 > gateway to Africa from the Mediterranean Sea. The Mediterranean  
 means  
 > Syria and Palestine, Asia Minor, the Greek world, the Roman world.  
 It  
 > means North Africa. The Mediterranean is the "Sea of Civilizations."  
 >  
 > From the very beginning, Egypt was the crossroads of these ancient

> civilizations. The Delta was where everybody met. Now you can imagine  
> the importance of this area.  
>  
> However, the Delta never had its fair share of excavations, for plenty  
> of reasons. In Upper Egypt, you find beautiful monuments carved out of  
> the rock or built of rock. The Delta doesn't have rocks. The Delta is  
> the creation of the Nile. When archaeologists go there, they find mud.  
> Working there isn't exactly clean.  
>  
> Second, [most archaeologists in Egypt hope to find temples or huge,  
> marvelous statues, but in the Delta,] you are going to find the remains  
> of ancient habitats, villages, towns and so on.  
>  
> We are all human beings. We want our names to hit the headlines. So if I  
> am clearly scientific, I can go and work in the Delta. But not all of us  
> are like this. Plus, we have the fact that the Delta is suffering.  
>  
> Most Egyptians live in the Delta because it is arable land. Also, the  
> level of the water table is high. So the area is being destroyed by  
> rain, by the water table, from the encroachment of people. However, we  
> know the importance of the Delta.  
>  
> Since I came, I started a [new] policy. Everyone is welcome to come and  
> work in Egypt. The missions that have been working anywhere in Egypt  
> should continue.  
>  
> We will not stop a mission from working. But if a mission applies anew  
> to come and work in Egypt, we direct them very gently towards the Delta.  
> If they are willing to come [to the Delta], they are most welcome. If  
> they are not willing to do that for the time being, we say, "Okay, you  
> have to wait until we finish our work in the Delta."

>  
> ER: What are your personal plans for the future?  
>  
> Gaballah: Well, I was a university professor. I have always been,  
and I  
> still am, by the way. So once, for one reason or the other, I leave  
the  
> job or the job leaves me, I'll go back to my work.  
>  
> ER: Do you do any research now?  
>  
> Gaballah: Unfortunately, for four years now, no. I read reports and  
> reports and reports. So I am afraid there is no time for that now;  
and  
> in a way that's a loss, because all my life I've been a scholar. I  
don't  
> feel like a scholar now; I feel, in fact, like I'm dwindling in some  
> ways.  
>  
> But I'm hoping that when I leave the Supreme Council - and I'm not  
that  
> old; I'm 62 and a half - that I can go back to my books and my  
research.  
>  
>  
>  
>  
>  
> Source: Egypt Revealed

Who was the Egyptian curator in the 1980s who  
had to apologize after making idiotic statements of  
Tut-Ankh-Amun having nothing to do with "Negroe  
Africa?" I vaguely remember that story...

i don't know about tutankh amon, but there was an egyptain director  
of foriegn ministeries who said that africans americans from the  
south america desendents of slaves should stay out of affairs that  
donot cocern them, and this was published in newsweeeeks magazine  
concerning rames ii

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| 3254|2002-07-28 08:37:04|Mace Windu|Re: Gaballah vs. Hawass|

> Correction

>

> Dr. Gaballah is a Black Egyptian much darker than Colin Powell-  
> when last I saw him 3 or 4 years ago

Mind you my saying Gaballah looked like Colin Powell  
was simply an eye observation comparison based on  
numerous photos like the one I posted:

<http://www.guardians.net/gaballah/images/gaballa10.jpg>

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In referencing Colin Powell I was pointing out Gaballah's  
readily apparent Africoid phenotype. I was not really  
making a specific commentary on his \*exact\* shade of  
skin. :) lol

I say the 18th dynasty pharaoh Akhenaten looked like  
actor-comedian Arsenio Hall. That doesn't really mean  
much specifically, just that I generally think he has an  
apparent Africoid phenotype.

> Incidentally he publicly intervened to  
> affirm the African identity of Egypt at the Boston Museum of Fine  
> Arts at  
> the conference on Nubian History held there in the late 90's.

That is certainly refreshing to hear.

DG

| 3255|2002-07-28 08:38:19|Mace Windu|Egypt's African Connection- Al Ahram Weekly  
Online|  
an old article:

<http://www.ahram.org.eg/weekly/1999/428/tr3.htm>

Egypt's African connection  
By Gamal Nkrumah

There has always been something seductive about Egypt. But to Afrocentrics, the many mainly African American scholars who prefer to view history from an African-centred perspective, the fascination with Egypt is coloured by an obsession with the racial make-up of Ancient Egypt. Names can often be contentious. And none more so to today's self-styled Afrocentrics, than Egypt. Afrocentrics never refer to Ancient Egypt by the Greek derived name. They prefer Kemet, or KMT -- the 'Black Land' -- the word the Ancient Egyptians themselves used to describe their country. While the vast majority of Egyptologists would tell you that Kemet refers to the black soil of the Nile Valley, Afrocentrists claim that it refers to the colour of the inhabitants of the Nile Valley in much the same sense as contemporary Sudan refers to the colour of its people.

Perhaps the most influential figure in the development of Afrocentric thought is the Senegalese historian Sheikh Anta Diop. A mathematician and nuclear physicist, Diop was not conventionally trained as an Egyptologist, and so his views and works were harshly criticised, and often summarily dismissed, by mainstream scholars in the discipline. "I noticed that whenever a black showed the slightest interest in things Egyptian, whites would actually begin to tremble," Diop once wrote. From the Sorbonne, Paris, Diop's doctorate was awarded after much controversy and initial rejection. For Diop, these were telling signs that he was on the right track.

According to Diop, the Pharaoh Djoser was a "typical Negro", Khufu resembled the "contemporary Cameroonian type" and the Sphinx has a "typical Negro profile... it is neither Hellene nor Semite: it is Bantu". After being active in the black radical group *Préhistoire Africaine* in Paris, Diop returned to his native Senegal to head the radiocarbon laboratory at the Fundamental Institute of Black Africa (IFAN) in Dakar, the Senegalese capital. There he came up with a series of books that were to form the theoretical foundation of Afrocentric thought on Ancient Egypt.

Diop's *The African Origin of Civilisation* has become the Bible of Afrocentrics. Strangely enough, his thesis that ancient Greece, a euphemism for all European civilisation, borrowed extensively from an antecedent African-Egyptian culture was vigorously taken up by Martin Bernal, a white scholar, when he came up in 1987 with a bombshell, *Black Athena*, that threw the academic world of classical studies into a terrible tizz.

Diop was mentor to many Afrocentrists. While continental Africans, like the Congolese historical linguist Théo Obenga, eagerly picked up

Diop's mantle after his death in 1986, it was African American scholars who vindicated Diop with a vengeance: Afrocentrists Molefi Asante, John Hendrik Clarke, Yusef Ben-Jochannan and Maulana Ron Karenga drew inspiration from Diop. Their main purpose in studying and writing about Ancient Egypt was polemic and political. Another especially venerated and influential father-figure of Afrocentricity is Chancellor Williams whose *The Destruction of Black Civilization* sensationally charted the supposedly systematic infiltration and ultimate conquest of a black African Pharaonic Egypt by hordes of Asiatic, Semitic and European invaders starting with the Hyksos, Greeks and Romans and ending with the Arabs, Turks and Western powers.

| 3256|2002-07-28 08:41:25|Emeagwali, Gloria (History)|Re: Gaballah vs. Hawass|  
[Well in the current exhibit 'The Quest for Immortality' at the National Museum of Art, Washington DC therepresentations of Osiris and Auset \(Isis\) were clearly Black. You bet that the museum officials tried to divert attention with some inane remarks. They failed this time around.](#)  
Gloria Emeagwali

-----Original Message-----

**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Friday, July 26, 2002 7:10 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** RE: [Ta\_Seti] Re: Gaballah vs. Hawass

Yusef BenJochanen wrote a mini-bookregarding this statement. I think this was during the period when the Rameses II exhibit was on loan to America. I would guess early 1980s, as I saw a ramesesexhibit in Denver and around this time. I think people in Texas were boycotting the lack of African depictions in the exhibit.

The mummy of Seti forsome reason is now the color of butter. I image this is some wicked attemptto falsify the idea that Rameses was a Caucasoid.

Alex Derrick

i don't know about tutankh amon, but there was an  
egyptain director  
of foriegn ministeries who said that africans  
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concerning rames ii

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| 3257|2002-07-28 09:03:46|Emeagwali, Gloria (History)|Re: Gaballah vs. Hawass|  
They doctored the photo.He is not light skinned.

-----Original Message-----

From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]

Sent: Sunday, July 28, 2002 10:35 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: Gaballah vs. Hawass

> Correction

>

> Dr. Gaballah is a Black Egyptian much darker than Colin Powell-  
> when last I saw him 3 or 4 years ago

Mind you my saying Gaballah looked like Colin Powell  
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actor-comedian Arsenio Hall. That doesn't really mean  
much specifically, just that I generally think he has an  
apparent Africoid phenotype.

> Incidentally he publicly intervened to  
> affirm the African identity of Egypt at the Boston Museum of Fine  
> Arts at  
> the conference on Nubian History held there in the late 90's.

That is certainly refreshing to hear.

DG

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| 3258|2002-07-28 09:30:06|Mace Windu|Re: Gaballah vs. Hawass|

understood. again however, I was not making a commentary on \*definite skin shade. For all I know, tv makeup and photographers have "doctored" up Colin Powell's portrait. And I'm certain, depending on region and climate, Powell shifts from lighter to darker. perhaps one day someone will get the two of them in a photo together. :) lol

but a query:

are you saying they doctored it for aesthetic purposes (which itself carries a cultural element)?

I've seen this done before generally here in the US...photographers use lighting that may make someone of darker hue come out lighter or darker than they naturally are. I often think it has more to do with cameras being biasedly adjusted for lighter skinned individuals (whites) than something done with a direct purpose.

or are you implying something more sinister going on?

...as in a conscious attempt to negate Gaballah's skin shade for political purposes?

DG

-----

GE said:

> They doctored the photo.He is not light skinned.

| 3259|2002-07-28 10:24:08|Emeagwali, Gloria (History)|Re: Gaballah vs. Hawass|

I'm not too sure at this point.It could be merely a lighting issue or not.

The matter merits a more careful study. One would need a series of representations

of Gaballah by the local and international press to spot the difference, if there is one.

We would have to see whether the photos coming from the official Egyptian

unit tells a different story  
from those emanating from non-official channels and pay a little attention  
to the make  
up of the crew of local photographers, if anomalies present themselves. It's  
an interesting issue.  
I appreciate your comments.  
Gloria Emeagwali

-----Original Message-----

From: Mace Windu [mailto:[dg14@swt.edu](mailto:dg14@swt.edu)]

Sent: Sunday, July 28, 2002 11:28 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: RE: [Ta\_Seti] Re: Gaballah vs. Hawass

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on \*definite skin shade. For all I know, tv makeup and  
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| 3260|2002-07-28 13:30:00|Manu Ampim|Hawass discussion, cont.|

Edward Loring wrote:

Hawass' comments are certainly his personal opinion but they have very little to do with any factual information. Hawass makes wild and irresponsible statements with no concern for being accurate or factual. On the three points that I raised in my earlier post (on Dr. Diop, the 1974 UNESCO symposium, and the African influence in ancient Egypt) which show Hawass' errors, I am convinced that these should be classified as "lies," but more importantly he is \*wrong\* on all three counts and thus lacks credibility on these issues. What else do you call a man like Hawass who makes false statements and deliberately distorts, invents, and ignores information other than a liar?

Manu Ampim detailed responses:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3045](http://groups.yahoo.com/group/Ta_Seti/message/3045)

Hawass **deliberately distorts information**. Hawass is definitely aware that the recommendations of the international UNESCO symposium did not state that Diop's conclusions were "not accepted," as Hawass falsely stated. This is a lie because it is a deliberate distortion of the conference report. Hawass knows what he is doing. Hawass has a Ph.D. so I assume that he knows how to at least read a basic report. EL, you earlier defined "a lie as the knowing, or 'premeditated', utterance of an untruth." Read the "General Conclusions" and "Recommendations" from the report and they show that Hawass' statements boldly falsify the report. Diop is not mentioned or referred to in the "Recommendations" in any way whatsoever. The falsification of information is commonly called a "lie." Contrary to Hawass' remarks, the report indicates Dr. Diop's success and thus states the following from the "General Conclusions":

"Although the preparatory working paper...sent out by UNESCO gave particulars of what was desired, not all participants had prepared communications comparable with the painstakingly researched contributions of Professors Cheikh Anta Diop and [Theophile] Obenga. There was consequently a real lack of balance in the discussions."

Hawass also **invents false information**. He disregards all chronological facts and falsely states that Diop wrote simply to "please the African Americans." This makes no sense because Diop presented his groundbreaking research to correct the many racist lies about ancient Africa 20 years **before** he had any relationship with African Americans. The record on this point is clear and beyond dispute, and thus Hawass creates or fabricates bogus information. Anyone who reviews the timeline of events can verify that Hawass is **completely wrong**. In fact, Hawass' statements are so outrageous that it never occurred to him that Diop wrote in *French*, and his works were not translated into *English* and made assessable to African Americans until years and decades later. Hawass simply invented information to try and discredit Diop. When people invent or make up information, this is commonly called a "lie."

Hawass also **overlooks and conveniently disregards facts** to advance his anti-Black agenda. Hawass asserted that ancient Egypt "had nothing to do with African cultures" and that Africans had "no connection" with pharaonic civilization, yet there was a consensus at the UNESCO symposium that pharaonic civilization indeed had an African root. This African root or foundation was Diop's original position which was eventually agreed to by most of the conference participants. The report is clear on this point and thus Hawass lies in yet another way: he consciously overlooks and disregards portions of the conference record to promote his agenda. Also, Hawass has to look at the great Horemakhet ("Sphinx") statue every day when he is in the field, and he still irrationally claims that Africans had "no connection" with ancient Egypt. Yet, the Black African identity of Horemakhet is obvious.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>  
[http://groups.yahoo.com/group/Ta\\_Seti/message/3054](http://groups.yahoo.com/group/Ta_Seti/message/3054)

When people knowingly disregard facts in order to make contrary statements, this is commonly called a "lie."  
(EL):

>Because you are Black African, you see Hawass' statements as malicious lies. That is understandable. What he said about >American Blacks was certainly in bad taste and offensive.  
... Yes, offensive and contrary to the historical facts.  
(EL):

>In his way of thinking it was just a statement. What shall I say?  
As a neutral party you can check the objective record on UNESCO and Diop and beware of Hawass' anti-Black lies. Also, what you can say to your colleagues is to ask them not to participate in the lies and nonsense of others. FYI, Dr. Martin Luther King, Jr. is consistent with the African ethical tradition when he often said that "the innocent bystander is just as evil as the evildoer."  
(EL):

>I am not Black and not an Arab, so both sides will take exception to whatever I say and will even combine forces against  
>me as a White. Then the Whites will mob me as a traitor. That is generally how these things work.  
Agreed. Life is tough but try being "Black" or "Black African" in a generally racist and anti-Black world. You have it easy by comparison.  
(EL):

>I think we should leave the question of women's rights for a later discussion. This is a subject which hurts the African image in  
>Europe (especially female circumcision).  
We were specially discussing ancient Greek and African philosophies and I mentioned the status of Greek women in this context. We were not talking about contemporary Africa, but since you mentioned the current negative image of Africa because of female circumcision I will make this brief comment. Most people in the Europe and North America are uninformed and don't know that there are four (4) distinct levels of female circumcision in Africa, and the level that is almost exclusively referred to by the media and anti-female circumcision groups is the 4th and most extreme level, which is practiced almost EXCLUSIVELY in Muslim areas. Most people fall for the propaganda and thus never distinguish the Muslim practice from the other levels, nor do they have any interest of learning about these different levels or the historical development of this practice. They simply react to the sensation and negative hype around this issue. This is why I rarely discuss this topic (although I spent considerable research time on this issue) because most people are both emotional and uninformed on this issue. Lastly, as far as I know there is still only a general suggestion that there may have been female circumcision in ancient Egyptian during puberty rituals. Good day.  
Advancing the work,  
Manu Ampim

>I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare)

>'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.>

The most relevant Greek term is \*Dike.\* There is no doubt that from the very beginning of the Greek texts, the Greek word **\*Dike\*** has NO moral considerations whatsoever, it is only concerned with maintaining the established order with no consideration of right or wrong. Thus, \*Dike\* sometimes even sustains negative situations and events. \*Dike\* is concerned with maintaining "order" (right or wrong) and with punishment and vengeance against those who disturb this order. This concept of \*Dike\* is not expressed with moral considerations until **centuries after** this term first appears in the works of Homer.

((EL).....OK; let us take *dike* as a primal amoral concept of order. The system (or universe) in which we exist is an amorally ordered principle. Morality is a general description (header) for a set of diverse and often conflicting intellectual constructions unknown to Nature. This can take bizarre forms. In real time we might consider the case in Pakistan in which a certain moral

code was applied to cause the gang-rape of a young woman as punishment for what the judges most certainly believed in their own consciousnesses to have been a serious moral transgression.)

It is clear from these Greek texts that the original amoral concept \*Dike\* is given moral attributes only as a later development. This original amoral Greek view is in complete contrast to the positive attributes of the ancient African (Egyptian) concept of **Maat**, which is a benevolent force whose purpose is to promote righteousness, rather than existing to simply maintain "order," without moral objectives.

((EL).....there are many philosophical hypotheses concerning Maat. I tend to agree with

Hornung (n.b.: on the basis of personal discussion in Basel) that Maat is the force which maintains the equilibrium of our system. To me this means the balance of evolving material quantum time-space through the electromagnetic field. By analogy, Maat could also be seen as the force maintaining balance in the electrochemical interactions of our individual brains, acting as a kind of housekeeper for the individual consciousness. If we compare the ultimate system (skt. tAt) with the consciousness of the individual, we have the ordered pair *jivatman-atman* bound by Maat (*bindu*) as a principle which in this case would be existential without respect to content and thus, amoral (ergo:

*Dike=Maat* (?)).

.....this, as everything I say, is only a suggestion for everyone's examination and criticism.

It is in balance.)

For a detailed study of this matter see: Vincent A. Tobin, "Ma'at and Dike: Some Comparative Considerations of Egyptian and Greek Thought," [JARCE 24 \(1987\): 113-121.](#)

Also, note that the term \*Dike\* is the most appropriate term, rather than "virtue" or "truth." Neither of these latter two terms have a Greek or Latin etymology with any moral considerations. [Lat. *virtus* = **manliness, worth**]. [OE. *treowe*, akin to G. *treu* < IE. *\*drew* = **tree**].

((EL).....here we come to the problem of linguistic mentality semantic equivalence. I learned ancient Greek from German and think *arete=Tugend*. For me, *Tugend* has a different feeling than *virtue* and *Wahrheit* a different feeling than *truth*. My personal understanding of *dike* and its word family is distorted by my modern Greek experiences in Greece following the 21.04.67 (see Mavor J., *Voyage to Atlantis*, Putnam 1968)). Again, my point is that there is a sharp difference between African philosophy which focuses on righteous and moral conduct as an objective of human behavior (e.g. Maat), and European philosophy which focuses on "order" and "justice" (including vengeance) but not righteous conduct (e.g. Dike). Don't forget that the ancient Greeks of the classic period were a brutal warrior society which only respected upper class Greek males. Everyone else was enslaved or had no meaningful rights. Women were seen as

"naturally inferior" and slavery was a basic part of Greek life. In the context of this discussion, I questioned your focus on Zahi Hawass' right to speak out, but not with his false and vicious anti-Black statements. Hawass' false statements are irresponsible and yet you allege that Hawass has "high moral integrity" without the benefit of even knowing him. I also question this assertion. (see below).

((EL).....I think we should leave the question of women's rights for a later discussion. This is a subject which hurts the African image in Europe (especially female circumcision). The subject of slavery in its various forms in various cultures is also very complex. Here my personal interest in discussion with Black Americans would concern the transition from agricultural slavery to the catastrophic industrial slavery of the "freed" Blacks following the Civil War.

.....see below after all of your comments for more on Hawass)

>The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does >have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the >statements to be false. Hate only clouds one's vision, Paul is right. What are you talking about regarding "hate?" This statement is out of place and makes no sense in our discussion. I and several other list members have pointed out the outright false statements of Hawass. Is our opposition to Hawass' statements what you are referring to? Or are you referring to Hawass' comments against African people as hate speech? Surely your comment about "hate" was not written without some thought.

((EL) .....actually I was speaking on the principle of hate *per se* as something which I often feel in the air during any racial discussion. I think that I saw it once in the ice cold eyes of a provincial police chief in Uganda (Gulu in late 1968). In the end he decided not to kill me and sent me to Kampalla where everyone was very friendly.)

Now, to my main point.

You seem to have completely overlooked the earlier posts which presented Hawass' entire interview statements verbatim. His irresponsible comments have already been placed "in the open where they can be destroyed." How could you have possibly missed these posts? Your comments seem to indicate that responses were made without ever presenting Hawass' statements. This is certainly not the case.

Audio clip of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3009](http://groups.yahoo.com/group/Ta_Seti/message/3009)

Transcript of Hawass Interview:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3011](http://groups.yahoo.com/group/Ta_Seti/message/3011)

Manu Ampim detailed responses:

[http://groups.yahoo.com/group/Ta\\_Seti/message/3045](http://groups.yahoo.com/group/Ta_Seti/message/3045)

[http://groups.yahoo.com/group/Ta\\_Seti/message/3054](http://groups.yahoo.com/group/Ta_Seti/message/3054)

((EL) .....thanks for the addresses. I read them last night. You should understand that I have a job to do and am not always here to read my mail. During that time period I was both preparing for a congress and often away. I should add that I became interested in the Hawass discussion somewhat later.)

I have rationally proven Hawass' statements to be false. His irresponsible comments about Dr. Diop's work, the UNESCO symposium, and Kemet supposedly having "no connections" with Africans have already been addressed. Are you stating otherwise? Check the previous Ta-Seti messages, which are a part of the PUBLIC RECORD. I have presented several references in my posts that you can review, and then verify for yourself whether Zahi Hawass has made ignorant and irresponsible statements. If you disagree with my posts concerning Hawass' statements, then I welcome you to clearly present your counter position, after you have examined the public record.

((EL).....I remember some years ago when Scheich Diop's thesis was refused by the French on the basis of insufficient proof. Actually, Diop was invited to Basel and spoke here. I was not here at the time and missed it.

.....as I have said in other communications I do not agree with Dr. Hawass' statements on Africa and Egypt. I have personal experience in the entire NE quarter of Africa and have my own picture which probably does not differ too much from yours. One of my closest friends,

Dr. Pawel M. Wolf, a Russian-German Sudan archaeologist of the Humboldt Universitaet zu Berlin (East, ex German Democratic Republic) has worked for years in Sudan (Musawwaret es-Sufra with Prof. Wenig) and is now conducting his own excavation in Meroe in a joint project with Shendi University. Pawel quickly made friends with the local nomads in Musawwaret and is welcome in their camps and tents. He has been able to make a unique photographic documentation which I hope he will one day be able to publish. We have often discussed Africa

in the Nile Valley and are sincerely interested in the subject. I am particularly interested in the

nilotic people of the last great papyrus swamp (Sudd) which I have also traversed.

.....I believe that the key to the problem is the Saharan culture which has also been discussed in Ta Seti. Agreeing on the basis of paleoanthropological evidence that everything came out of Black Africa. Although skeletal material cannot be used to define skin color, it would be unreasonable to assume that it was other than black. I hypothesize that there was expansion both into the Arabian peninsula and into the savannah which is now the Sahara. The chronology can not yet be fixed. Colleagues who are more specialized in Saharan studies and better informed than I propose an autochthon neolithization in the Sahara, although there seems to be a problem in identifying the cultivation of grain. The Saharan population certainly occupied at least parts of the Nile Valley. All of this took place over a very long period of time.

Neolithization took place after the end of the last ice age in Europe (ca 8000 BCE), probably around 6000 BCE. The art of the Nagada culture has obvious African/Saharan roots combined with/on the great river.

.....in the long period before the neolithization, all races were nomadic and nomadic groups were brought into contact through trade. Mixed ethnien developed along trade routes. Environmental considerations caused changes in pigmentation and physiognomy etc. I am quite sure that we have no problems there. I think the problems arise through the inability of many people to visualize these changes through time.)

>In the case of Zahi Hawass I can only say that I know him to be a person  
>of high moral integrity who is deeply concerned with the preservation of the  
>monuments.

Paul Manansala asked you:

How long and how intimately have you known Hawass. Did you ever work with him on a > day-to-day basis?

>...I do not know Dr. Hawass personally, but my colleagues do and are  
>impressed by his open and dynamic nature. I do remember his speech at the 2000 IAE meeting in  
>Cairo.

Obviously, you are speculating about Hawass's supposed "moral integrity," and this is why you first spoke of his alleged "high moral integrity" and then admitted in the next statement that you only know him through other people's opinions. Your speculation has no value and would never hold up in court. Several members of this forum commented on Hawass' *actual* remarks, yet you responded with \*secondhand hearsay\* about his character. This is not an adequate response. Just because you respect your colleagues it doesn't equate that since they like Hawass, then as a result Hawass has "high moral integrity." This is not good logic and thus you would never be called in to court as a "character witness" for Hawass, because you have no direct experiences to assess Hawass' credibility.



By the way, I have been with Hawass in a small private setting for 2-3 hours, and I have also been to two of his lectures, but this is not the basis of my assessment that he lacks integrity. I base my position that Hawass lacks character and integrity, because even though he is a high official in the Egyptian government he makes wild and false statements against African people with relative ease.

Hawass makes these false and irresponsible statements in order to separate African people from their own history. This is a vicious game and as a humanist shouldn't this concern you? By quoting Thomas Paine (I prefer the modern spelling) your focus is on Hawass' "individual rights" to speak out, and not with his individual moral responsibility to practice righteous conduct and correct speech.

"Objective neutrality" is fine, but you made comments in favor of Hawass' character without any firsthand knowledge. This is hardly a "neutral" position.

>We live in a world where everyone is searching for their identity. Actually, we all have a certain

>common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Our common identity is that the original humanity was Black African, and also the original Nile Valley civilizations were also Black African. Why don't we start there and stop allowing propagandists from spreading malicious anti-African lies. The social and political implications of these irresponsible anti-African lies have been demonstrated.

Again, read the book, Ota Benga. I look forward to your response after you have reviewed the previous Ta-Seti posts that I have included above.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

((EL)...here again is the question of what is a lie. What Dr. Hawass says about Diop is probably his personal opinion in which he believes. I have heard things like this from the faculty of the American University for years, but we all hear a lot of garbage and generally just try not

to get it on us. Now I have become engaged in this discussion and see the problem differently.

Because you are Black African, you see Hawass' statements as malicious lies. That is understandable. What he said about American Blacks was certainly in bad taste and offensive.

In his way of thinking it was just a statement. What shall I say? I am not Black and not an Arab, so both sides will take exception to whatever I say and will even combine forces against

me as a White. Then the Whites will mob me as a traitor. That is generally how these things work.

Let's investigate the facts about the movements of peoples on the basis of the monuments.

Perhaps in cyberspace, as in the dark (as is said in German), "all cats are grey".

Peace,

Ed Loring

...(end EL))

\*\*\*\*\*

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----- Original Message -----

**From:** [Edward Loring](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 2:55 AM

**Subject:** Re: [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

The following with reference to the stimulating comments of Manu Ampim (below) and a sincere wish to learn more about the nature of African philosophy:

I am not convinced that the Greek word 'dike' (root 'deik-' as in deik-nymi cf.: Lat. dic-is, dicare)

'direction, instruction, order' personified by the goddess of justice, Dike, has no moral implication.

What we call 'justice' is always a post facto result of a moral interpretation of an event. The moral interpretation is based on the kodex of the society in which the event took place at the time of the event.

This brings us to the concept of truth (aletheia) which the Greeks certainly did not avoid, but which is rather elusive. The only real 'Truth' is the relationship shown by the entire system in which we exist at time=t. As no human can be conscious of all of the parameters involved in this integral, much less of their content, this so-called Truth cannot be perceived. That is why the time-space segment which we call 'the present' is a pure illusion. As the Greeks would say, 'ontos' .. (that being..) we can speak only of 'truths' which are definable as having a certain duration of validity in the (perhaps endlessly) mutating continuum of causality. Individual cultures tend to identify these 'truths' in terms of their own environments and existential needs.

This brings forth differing concepts of dike/justice: hang and tar the offender, cut off the offender's right hand (and perhaps left foot), transport the offender to Australia, send the offender to prison, send the offender to a self-help therapy group.

Perhaps we should investigate a Greek concept which has not been mentioned, 'arete' (virtue).

This concept certainly has to do with local (African/European etc) moral values based on local

truths [ethnie, place, time]. Considering the terms discussed above we could hypothesize that

Virtue is based on a concept of justice following an orientation in what a society considers to be truth.

In the case of Payne's (I prefer the 18th cent. spelling) statement we must place ourselves in a

time-space not far removed, if at all, from a (white) society which regularly practiced the more abominable of the punishments mentioned above. Payne, representing 'arete' spoke from deep moral conviction and defending values with one's life was the order of the day. He did not mean in any way that people should be encouraged to tell lies and I myself certainly do not encourage that either. The right to express one's views in public does not mean that the public must tolerate irresponsible statements. However, it does have the function of placing irresponsible concepts in the open where they can be destroyed. This is done by rationally proving the statements to be false. Hate only clouds one's vision, consumes vast amounts of energy and makes one weaker.

In the case of Zahi Hawass I can only say that I know him to be a person of high moral integrity

who is deeply concerned with the preservation of the monuments. Do not forget that Egypt was subject to Turkish imperialism long before Europeans brought destruction to sub-Saharan Africa.

We live in a world where everyone is searching for their identity. Actually, we all have a certain

common identity which goes beyond being a Black African, an Arab, an Indo-European or whatever. Why don't we build on that?

Now I have to get back to the computer, but would be happy to continue the discussion tomorrow. I seem to have taken on the role of 'devil's advocate', but assure all of you of my

founded personal respect for African culture, understanding of racial problems in America

('Love it or leave it': I left) and objective neutrality in this discussion.

Ed Loring  
\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, July 25, 2002 4:39 AM

**Subject:** [Ta\_Seti] 'Arabian Peninsula linked Asia, Africa'

Ed Loring wrote:

> "Several of you have raised the question about my thinking on Zahi Hawass'  
> hypothesis of the non-African origin of Kmt. As one who has followed the  
> White Nile to Lake Katwe and the Blue Nile to Lake Tana I can assure you  
> that I do not agree with what he says, but as a humanist I must add, in the  
> words of Thomas Payne, "I would defend to the death his right to say it".  
There is a fundamental difference between African philosophy and European  
philosophy. The ethical texts in Kemet, for example, are focused on right conduct and  
speaking truth, whereas Thomas Paine's statement has no moral or ethical  
implications whatsoever. His statement simply defends "individual rights." The ancient  
African texts from Kemet consistently advise to avoid and/or challenge falsehood,  
and it is interesting to me that in the Western tradition (including Greece with its term  
\*Dike\* which has no moral implications) **truth** is avoided, and instead people claim to  
be willing to "defend to the death" an individual's right to speak out, even when their  
speech is mainly to spread lies and falsehood. It is one thing for honest and  
reasonable people to differ in their interpretation of primary evidence, but Hawass'  
statements are ignorant and vicious. Only hard core racists claim that Africans had "no  
connections" with pharaonic civilization. This outdated nonsense flies in the face of all  
categories of evidence. Yet, you are willing to "die" to defend Hawass' ability to make  
these vicious remarks.

In order to understand the implications of Hawass' vicious comments, you should read  
**Ota Benga: The Pygmy in the Zoo** by Phillips Verner Bradford . What white  
Americans did to Ota Benga (a young African boy from the Congo) in the early 20th  
century was completely savage, and was a direct result of their negative and distorted  
view of African people. This book will help you understand that Hawass' comments  
are not simply innocent statements that are made in a social and political vacuum. His  
fanciful comments help fuel the racist myths that many Indo-Europeans have about  
Africans somehow not having any meaningful relationship with advanced civilizations.  
As a humanist, I would think that you should be concerned that these myths continue  
to energize anti-African (anti-Black) social practices in numerous countries.

I will reiterate what I wrote in my previous post on this matter:

"Given Zahi Hawass' tendency to make false statements, he needs some character  
development training and lessons in leadership ethics. The ancient Egyptian moral  
teacher Amenomope, instructs: "Do not speak falsely to anyone, for it is an  
abomination to God. ...God hates one who falsifies words. And the great abomination  
of God is deception and double-dealing." Amenomope also instructs the likes of  
Hawass, "Do not mislead a man [or woman] with a pen and papyrus. It is an  
abomination to God. Do not bear witness with false words nor injure another with your  
tongue." (Stanzas 9-10)."

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

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| 3261|2002-07-28 14:15:06|a.manansala@attbi.com|Re: Hawass discussion, cont.|

> Edward Loring wrote:

> Agreed. Life is tough but try being "Black" or "Black African" in a generally  
> racist and anti-Black world. You have it easy by comparison.

>  
>

It's difficult to understand the racial scarring that non-whites experience in America, and probably Europe also.

While it is true that ethnic prejudices also exist against certain white folk also, it's not really the same. These people still have a certain amount of "white privilege" and do not experience the same racial humiliation dished out by the anthropology field since they are white.

There are some exceptions though. South Asians are technically classified by many or most Western anthropologists as "Caucasoid" or even, in more recent times, as "Caucasian."

However, I believe the vast majority in the West have experienced the same racial scarring as non-whites. I don't think this would be the same with say Slavic immigrants in America. The latter are considered white both "scientifically" and socially, even if they may be rather low on the social scale.

Regards,

Paul Kekai Manansala

| 3262|2002-07-28 17:32:25|Mace Windu|The Father of US All? - Time Magazine|  
July 22, 2002 Vol. 160 No. 4

Father of Us All?

This chimplike creature roamed the woods of central Africa 7 million years ago. Today it's shaking up the human family tree

<http://www.time.com/time/magazine/article/0,9171,1101020722-320765,00.html>

BY MICHAEL LEMONICK AND ANDREA DORFMAN

In life, the creature probably resembled a chimpanzee more than anything else. It moved through a lakeside landscape of grasslands and forest searching for food, accompanied by small bands of its fellows, most likely, and keeping a sharp eye out for pythons, crocodiles and saber-toothed cats. This animal probably shared the forest with apes and monkeys and, like them, spent some time up in the trees. It may have walked upright, which apes rarely do for very long at a stretch. But at a casual glance, it would have seemed to our eyes like just another chimp.

In death, however, this creature has just sent shock waves through the world of science. After eight grueling years of hunting in the hot, wind-scoured desert of central Africa, an international team of researchers has uncovered one of the most sensational fossil finds in living memory: the well-preserved skull of a chimp-size animal, probably a male, that doesn't fit any known species. According to paleontologist Michel Brunet of the University of Poitiers in France, whose team reported the find in Nature last week, there is no way it could have been an ape of any kind. It was almost certainly a hominid ? a member of

a subdivision of the primate family whose only living representative is modern man. And it has left scientists gasping with astonishment for several reasons.

To start with, it is nearly 7 million years old ? a million years more ancient than the previous record holder. Indeed, this new species is as much older than the famous Lucy as Lucy is older than we are. It almost certainly dates from very near that crucial moment in prehistory when hominids began to tread an evolutionary path that diverged from that of chimps, our closest living relatives. Even more surprising, this ancient hominid was not discovered anywhere near the Great Rift Valley of East Africa, where all the record setters of the past three decades have been found. Instead, it turned up in the sub-Saharan Sahel region of Chad, more than 1,500 miles to the west, forcing a rethinking of the conventional wisdom about where humans arose.

Beyond that, the animal's habitat may cast further doubt on the already beleaguered notion that our ancestors first emerged on a treeless savanna. It now looks as though this pivotal event happened in a setting that was at least partly wooded. Most remarkable of all, though, is the skull itself. The creature, known formally as *Sahelanthropus tchadensis* (roughly translated "Sahel hominid from Chad") and informally as Toumai ("hope of life," in the local Goran language), has a mix of apelike and hominid features. And to some paleontologists, the hominid features, especially the face, are a lot more modern-looking than anyone would have expected at so early an evolutionary stage. "A hominid of this age," writes Bernard Wood of George Washington University, in a commentary accompanying the *Nature* articles, "...should certainly not have the face of a hominid less than one-third of its geological age."

Paleontologists are scrambling to digest the implications of this remarkable find. It may simply be that the discovery fills in the evolutionary sequence ? the so-called family tree ? that leads to modern humans. But some argue that the new fossil might represent something far more revolutionary. It could entirely demolish the idea of a tree, replacing it with something more akin to a thick, bristly bush. Many scientists now believe that the emergence of humans may not have been the neat succession of increasingly modern-looking ancestors suggested by conventional hominid family trees but rather an evolutionary brawl, with multiple species fighting for survival ? and the survival of their gene pool ? at just about every point in prehistory. No matter what the answer, says Daniel Lieberman, a biological anthropologist from Harvard, "this is one of the most important fossil discoveries in the past 100 years."

Given the harsh conditions that exist today at the excavation site, a place called Toros-Menalla, it's a wonder that the fossil was found at all. This brutally hot, dune-spattered landscape lies in the middle of the Djurab Desert, about four days' drive north of N'Djamena, the capital of Chad. Rusting pieces of battle tanks are scattered all about, leftovers from 30 years of civil unrest. Windstorms blow up frequently, sandblasting everything in sight ? including the scientists, who have to seek refuge inside their tents for days at a time. "They really are the most unimaginable field conditions," says Harvard paleontologist David Pilbeam, who has worked with Brunet.

Dozens of spectacular fossils of human ancestors had previously been discovered in the Great Rift Valley, part of which slices from the Red Sea through Ethiopia, Kenya, Uganda and Tanzania, but Brunet had reasons to suspect that Chad could also be fruitful. For one thing, the area around Lake Chad had already yielded a rich trove of primitive vertebrate fossils. For another, he knew that the Rift Valley's paleontological track record did not actually prove that humanity had arisen only there. And there was a nice practical advantage as well. As a Frenchman, Brunet was especially well equipped by language and history to work in a former French imperial outpost like Chad.

In the Rift Valley, to the east, torrential downpours erode the jagged hillsides and bring ancient fossils to the surface. In the Djurab, Brunet and his colleagues realized, the relentless winds would have a similar erosive effect. So, accompanied by some 40 scientists from 10 countries, Brunet's Franco-Chadian Paleontological Mission began to dig in the Djurab in 1994.

It didn't take long for it to become clear that his reasoning was dead on. To date, the team has found 10,000 fossils in the area, including those of all sorts of animals and, seven years ago, at least one ancient hominid ? a 3.5 million-year-old jaw that some researchers believe may come from the same species as Lucy (though Brunet has other ideas). Then, on July 19 of last year, a student named Ahounta Djimdoumalbaye unearthed the astonishing skull. "He is by far our best fossil hunter," says Brunet. "[Our colleague] Patrick Vignaud and I said to him that he would be the one to make a huge discovery."

The cranium was somewhat squashed, and blowing sand had eroded some of its detail, but it was nearly complete. And in a game where an entire jawbone is regarded as a rare treasure, the fossil was almost a miracle. Over the next seven months, the team found pieces of what it believes are at least five individuals of the same species, including two lower-jaw fragments and three isolated teeth. Without a telltale foot, leg or other skeletal feature, the team could not be positive that the

animal walked upright, but its skull is similar in important ways to those of hominids that did.

Ideally, the researchers would have preferred to find the bones sandwiched between layers of volcanic ash containing potassium and argon, as these can be precisely dated by tests involving radioactive decay. Unfortunately, the geology at Toros-Menalla did not cooperate. But the scientists found something nearly as good. The site was replete with fossils from all sorts of other primitive animals, including fish, crocodiles, rodents, elephants, giraffes, aardvarks and more--42 types in all. Many were identical to specimens that have been radiometrically dated with great precision elsewhere. As a result, a team led by Vignaud confidently pinpointed the skull's age at between 6 million and 7 million years, probably much closer to the latter.

That puts the new *Sahelanthropus tchadensis* at a crucial evolutionary crossroads. Scientists have long believed that apes and humans share a common ancestor. But recently, comparisons of fossil and modern primates and analyses of modern ape and modern human dna have independently indicated that a single ancestral ape gave rise to both chimps and hominids between 5 million and 7 million years ago. That presumed great-great-great-grandape almost certainly swung from trees in the African forest. If so, then *Sahelanthropus*, or Toumai, could well have been the very first hominid, or at least one of the first, to begin the evolutionary march that ultimately led to *Homo sapiens*.

But in the contentious field of human paleontology, "could well have been" leaves plenty of room for heated argument. There seems little doubt, at least, that Toumai was truly a hominid. Though the skull and brain are no bigger than a chimp's, that is no surprise. Our characteristically large brains did not evolve until about 2 million years ago, well after Lucy's time. But features like a short face with a massive brow ridge, a mouth and jaw that protrude less than in most apes, and relatively small canine teeth make it clear that this creature was not a chimpanzee.

Where exactly Toumai falls in the evolutionary scheme of things, though, depends largely on whom you ask. A number of distinguished paleontologists, including Bernard Wood, Ian Tattersall of the American Museum of Natural History in New York City, and Chris Stringer of London's Natural History Museum, perceive the face to be jarringly modern ? more modern even than Lucy's species, *Australopithecus afarensis*, which is between 3.6 million and 2.9 million years old ? and thus quite different from what they expected to see in such an ancient hominid.



Over the years since Lucy was found, several even older hominids, including *Ardipithecus ramidus ramidus* (4.4 million years old) and *Ardipithecus ramidus kadabba* (5.8 million), have been put forward as the most ancient of our direct ancestors. But Toumai is older still. If it is as modern looking as Wood believes, Lucy and the others may not be our direct ancestors at all but instead dead-end side branches of the family tree, like the Neanderthals. That would make them not our great-great-great-grandparents but rather ancient uncles and aunts whose lineages have long since gone extinct. One possibility is that *Sahelanthropus* gave rise to intermediate descendant species that have not yet been discovered. These descendants would have led to *Homo habilis* or *Homo rudolfensis*, both of which are contenders for the first member of our genus, which arose about 2 million years ago.

If so, this lends support to an evolutionary scheme that has been gaining scientific support. Instead of a tree, with a main trunk and a few side branches, hominid evolution is now viewed more as an overgrown bush, lush at every point with multiple competing species. The evidence certainly seems to point that way. Over the past couple of decades, anthropologists have been finding more and more hominid species dating all the way from hundreds of thousands to millions of years ago, many of them overlapping in time. During most of our ancestors' history, it appears, multiple species of humanlike creatures walked the earth at once.

That really should not be surprising. Most types of animals ? monkeys, whales, cats, apes ? come in multiple varieties. As recently as 30,000 or 40,000 years ago, when *Homo sapiens* was sufficiently evolved to make jewelry and paint hauntingly evocative drawings on cave walls, we shared the planet with a second hominid species, the Neanderthals. And although it seems natural to us that only one species of hominid lives today, it is in fact an exception to nature's way of doing things.

But if multiple hominid species have been the rule all along, there is no reason to think this wasn't the case right from the beginning. Evolution provides plenty of examples in which new types of animals emerge not just as single species but as collections of similar species that share many but not all physical attributes. The rich diversity of finches that Charles Darwin discovered in the Galapagos Islands is perhaps the most famous example.

According to many anthropologists, Brunet's discovery supports the idea that evolutionary diversity was true for hominids as well. "My guess," Wood offers, "is that *Sahelanthropus* is the first of what will turn out to be a whole handful of apes and apelike creatures living throughout Africa 6 or 7 million years ago." In this bushy model of evolution, even

a remarkably modern face might not guarantee that Brunet's new hominid was a direct ancestor of modern humans. Maybe it was just one of several modern-looking hominids that arose at about the same time.

Or maybe all these learned experts are barking up the wrong evolutionary tree after all. At least one equally eminent paleontologist, Tim White of the University of California, Berkeley, disputes the assertion that Toumai derails the standard evolutionary family tree, let alone plants a bush in its place. The discovery is a tremendous accomplishment, he says. "This fossil is the closest we've got to the common ancestor. But dentally, it's just like *Ardipithecus*, except for a few minor characteristics." The mix of primitive and more advanced traits leaves him similarly unimpressed, since such mixing has been seen in various species discovered over the past 80 years. In spite of what his colleagues say, White believes that Toumai may well be the direct ancestor of all later hominids, Lucy and ourselves included.

If the new hominid does eventually upend the conventional wisdom, however, it will raise all sorts of questions. For example, if *Sahelanthropus* had descendant species that gave rise to *H. habilis*, asks Harvard's Lieberman, where are they? Nobody knows, moreover, what triggered the emergence of the earliest hominids in the first place. Virtually everyone now agrees that walking upright was the key physical adaptation that set the hominid line in motion. But that adaptation had to have some evolutionary advantage for it to persist. What, exactly, was so great about walking on two legs?

A decade ago, the leading theory suggested that climate change had dried Africa out, replacing the forests, where apes thrived, with grasslands. A walking ape would be better suited to this environment, since tree climbing would be useless. Standing would give a better view over the top of the grasses of potential enemies. Also, a vertical position would offer less exposure to the harsh rays of the sun.

That all made sense until field scientists, including White, began finding early hominids who lived in partly wooded places, not pure savanna. As deduced from the sorts of animals Brunet found at Toros-Menalla, that seems to be the kind of environment *Sahelanthropus* inhabited as well. With the simple climate theory already on the way out, paleontologists have come up with other ideas. They now believe that woods survived in the changed climate but were probably interspersed with patches of savanna ? precisely the setting in which Brunet found Toumai.

An ape walking on two legs could traverse these open expanses, much as the earlier theory contended, to get to a safe and comfortable habitat

in the next forest over. With its free hands, the ape could carry extra food ? very useful when crossing expanses where fruit might not be available for the plucking. Free hands might also be useful for sex, although not in the way you might think. The best male upright walkers could bring back food for the females of their species, increasing their chances of winning a mate and passing on their genes ? or so suggests C. Owen Lovejoy of Ohio's Kent State University, the leading proponent of this theory.

As for the popular perception that human evolution began in East Africa ? well, on reflection, that was never as convincing as it was made out to be. Even those who leaned toward that view knew intellectually that a few dozen individuals from a few sites spaced over millions of years constituted a pretty slim line of evidence. After all, even a shambling, apelike hominid could range a few thousand miles ? from Chad, say ? in a mere generation or two. The fact that so very few hominid fossils have been found, even in East Africa, makes it clear how rarely these ancient bones survived. "If you think of Africa as a giant place where human ancestors existed for the past 7 million years," says Berkeley's White, "you have to get lucky to find places where environmental conditions allowed them to live and where the geological conditions allowed them to be preserved."

But that also means that paleontologists could get lucky in many more places than they have looked so far. White and other old East Africa hands will continue the excavations they have under way in those traditionally fertile fossil fields. Other, less established scientists, though, may now feel emboldened to look in other parts of Africa with greater confidence that there is something important to find.

Brunet, meanwhile, has every reason to keep mining the windswept desert of Chad. "There's still plenty of work to do," he says. He and his team will be looking not only for additional Sahelanthropus bones but also for even older sediments that are between 7.5 million and 10 million years old ? rocks that could yield the ancestral species that gave rise to both humans and chimps. Paleontologists often take months or years to announce the existence of discoveries they have in hand, so it is quite possible that he and his team have already found something more.

Indeed, the last sentence of their paper in Nature declares that while Sahelanthropus will be central to illuminating the earliest chapter in evolutionary history, "more surprises can be expected." Given the splash Toumai has made, that could prove to be an understatement.

| 3263|2002-07-28 18:59:19|neseret|Re: Gaballah vs. Hawass|

--- In Ta\_Seti@y..., "Emeagwali, Gloria (History)"

wrote:

> They doctored the photo. He is not light skinned.

FWIW: having just talked with Dr. Gaballa at some length a week or so ago in London, I must say the photo listed on Hawass' site is an accurate representation of the gentleman I saw as to how he looks.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

> -----Original Message-----

> From: Mace Windu [mailto:dg14@s...]

> Sent: Sunday, July 28, 2002 10:35 AM

> To: Ta\_Seti@y...

> Subject: RE: [Ta\_Seti] Re: Gaballah vs. Hawass

>

>

> > Correction

> >

> > Dr. Gaballah is a Black Egyptian much darker than Colin Powell-

> > when last I saw him 3 or 4 years ago

>

> Mind you my saying Gaballah looked like Colin Powell

> was simply an eye observation comparison based on

> numerous photos like the one I posted:

>

> <http://www.guardians.net/gaballah/images/gaballa10.jpg>

>

> [http://www.state.gov/secretary/powell\\_colin\\_200.gif](http://www.state.gov/secretary/powell_colin_200.gif)

>

> In referencing Colin Powell I was pointing out Gaballah's

> readily apparent Africoid phenotype. I was not really

> making a specific commentary on his \*exact\* shade of

> skin. :) lol

>

> I say the 18th dynasty pharaoh Akhenaten looked like

> actor-comedian Arsenio Hall. That doesn't really mean

> much specifically, just that I generally think he has an

> apparent Africoid phenotype.

>

> > Incidentally he publicly intervened to

> > affirm the African identity of Egypt at the Boston Museum of Fine

> > Arts at

> > the conference on Nubian History held there in the late 90's.

>

> That is certainly refreshing to hear.

| 3264|2002-07-28 20:01:44|a.manansala@attbi.com|Re: Gaballah vs. Hawass|

Here are some other photos of Gaballah:

<http://www.guardians.net/gaballah/images/gaballasm.jpg>

<http://www.geocities.com/RainForest/Vines/5855/pix/clinton8.jpg>

<http://www.geocities.com/RainForest/Vines/5855/pix/clinton7.jpg>

<http://www.geocities.com/RainForest/Vines/5855/pix/clinton5.jpg>

<http://www.ahram.org.eg/weekly/2000/472/tr10.jpg>

<http://images.usatoday.com/news/healthscience/science/anthro/images/2001-09-24-gaballah.jpg>

<http://www.guardians.net/gaballah/images/gaballa6.jpg>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3265|2002-07-29 00:44:00|Edward Loring|Re: Gaballah vs. Hawass|

The most important thing about Colin Powell is that he has what it takes to be a world

leader. He is both a statesman and a general. I would like to see the title 'President'

added to that list. Many Europeans feel the same way.

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Mace Windu" <[dg14@swt.edu](mailto:dg14@swt.edu)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 28, 2002 4:34 PM

Subject: RE: [Ta\_Seti] Re: Gaballah vs. Hawass

>

> Mind you my saying Gaballah looked like Colin Powell

> was simply an eye observation comparison based on

> numerous photos like the one I posted:

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> actor-comedian Arsenio Hall. That doesn't really mean  
> much specifically, just that I generally think he has an  
> apparent Africoid phenotype.

>

>

| 3266|2002-07-29 05:00:07|duronchavis|melanin|

Can anyone drop some knowledge on melanin? There is a report that says black people should beware of the sun's damaging rays. To my understanding the melanin that gives our skin pigment is a conductor of the sun's energy and is nothing to fear or damage us... I am new to the group, help a brother expand his knowledge base...

| 3267|2002-07-29 07:34:08|Isa Bere|Re: melanin|

My normal spill on melanin:

(if anyone has read this before, the delete button is near...)

@ duronchavis:

I do NOT subscribe to melanin, pineal gland and other psychic properties of bio-chemicals ideologies. Though I've read the works upon them, I was never moved by the authors enough to give the ideas any credibility. In fact I'd probably never recommend them to anyone. I myself personally deem such theories as fringe elements of science that mimic old Euro created eugenics ideas.

I do not think ideas of melanin-relation-to-behavior; 100 supposed biological reasons blacks are "so-and-so" vs 100 supposed biological reasons whites are "so-and-so;" or theories on "why whites do what they do" (be it Michael Bradley's baseless Neanderthal ideas or Yurugu based hypotheses) have any real place on a discussion on Nilotic cultural complexes. Granted we all get off topic a bit and delve into a bit of non-Nilotic African history (including Hannibal in relation to black actors and the makeup of the 3rd century BC Maghreb) or even "Africoid" Asian discussions, evolution, etc.

But I suppose I draw my arbitrary lines somewhere. In fact I fault many African-centered/Afrocentric (replace with any more correct term you wish) scholars for not more clearly defining themselves APART from those who push melanin ideologies and other fringe thoughts.

Such theories have a right to exist as does anything else. They need not however become intertwined with historical works.

That long winded point being said, I do think everyone should have a chance to read and decide for themselves, thus here are some sources:.

Barnes, Carol. Melanin: The Chemical Key To Black Greatness.

Khalifah, Khalifah H. Melanin: Conscious Attunement & the God in I.

King, Richard. African Origin of Biological Psychiatry.

King, Richard. Melanin: A Key To Freedom.

Moore, Owens T. The Science and the Myth of Melanin.

And to be certain, while those with darker skin are afforded much more protection from the sun's UV rays, that does not make blacks super men/women immune from skin cancer. See the following:

<http://www.suite101.com/article.cfm/8104/92324>

<http://www3.utsouthwestern.edu/library/consumer/skincolor.htm>

All, MHO of course.

DG

-----

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> the group, help a brother expand his knowledge base...  
| 3268|2002-07-29 09:04:14|Calvin Moree|Anyone Read "The RA Material: Law of One"|  
Htp,

Has any one read "The Ra Material: Law of One" ? I  
am wondering what others think.

Peace,

Calvin

| 3269|2002-07-29 11:00:03|mansu\_musa|Re: melanin|

--- In Ta\_Seti@y..., Isa Bere wrote:

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>

> (if anyone has read this before, the delete button is near...)

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>

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> DG  
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> > of the sun's energy and is nothing to fear or damage us... I am

new to  
> > the group, help a brother expand his knowledge base...

and the makeup of the 3rd century BC  
Maghreb  
There were black populations in this area and the Greeks and Romans  
wrote about them all. You still have black populations in these  
regions like the Tuareg, Tibbu, Haratin, and others which are black.  
I think many people forget about the Garamantes which had  
chariots, irrigation systems, and cities right in the middle of the  
desert and Ptolemy described them as black, as did other writers.  
The Afars have also been described as black.

| 3270|2002-07-29 11:08:21|Isa Bere|Re: melanin|  
Alberto,

we had this conversation many posts ago...  
and on this I agree with you. I only mentioned  
the word Maghreb on here to show that the  
discussion was had. I wasn't trying to rehash  
it.

DG

-----  
mansa\_musa said:

> Maghreb  
> There was black populations in this area and the Greeks and Romans  
> wrote about them all. You still have black populations in these  
> regions like the Tuareg, Tibbu, Haratin, and others which are black.  
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>> themselves APART from those who push melanin ideologies and  
>> other fringe thoughts.

| 3271|2002-07-29 11:23:48|Derrick, Alexander|Re: The Father of US All? - Time Magazine|

Why is H. sapien depicted as a light brown white man with loose flowing hair?

'fro-centric response.

Given the nature of spiral hair I would guess that even toumani (*Sahelanthropus tchadensis*) might have had something similar to a 'fro. WHY NOT??

PEACE

AL-X

-----Original Message-----

**From:** Mace Windu [mailto:dg14@swt.edu]

**Sent:** Sunday, July 28, 2002 4:30 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] The Father of US All? - Time Magazine

| 3272|2002-07-29 11:29:32|Edward Loring|Discrimination in the 40s & 50s|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 28, 2002 11:15 PM

Subject: Re: [Ta\_Seti] Hawass discussion, cont.

> > Agreed. Life is tough but try being "Black" or "Black African" in a generally

> > racist and anti-Black world. You have it easy by comparison.

((EL)....What you say is obviously true.)

> >

> It's difficult to understand the racial scarring that

> non-whites experience in America, and probably Europe

> also.

((EL).....That is certainly true also.)

> While it is true that ethnic prejudices also exist against

> certain white folk also, it's not really the same.

> These people still have a certain amount of "white

> privilege" and do not experience the same racial

> humiliation dished out by the anthropology field since

> they are white.

((EL).....here again I agree.)

>

> There are some exceptions though. South Asians are

> technically classified by many or most Western

> anthropologists as "Caucasoid" or even, in more

> recent times, as "Caucasian."

((EL)....this applies to some extent to North Indians.

South Indians are Dravidians. They have some genetic differences and belong to a different linguistic family (agglutinative languages, such as the

Turkic group(no relation), Polynesian (I suspect a relationship) and old Sumerian (no relation)).

- > However, I believe the vast majority in the West have
- > experienced the same racial scarring as non-whites.
- > I don't think this would be the same with say
- > Slavic immigrants in America. The latter are considered
- > white both "scientifically" and socially, even if they
- > may be rather low on the social scale.

((EL).....This is an interesting point. When I was a boy during the Second World War, Slavs were not 'accepted'. Up until the 60s, Jews were not allowed in most clubs and were refused rooms in many hotels. Mistreatment of Hispanics still continues. When I was at Culver (class of '55), about 10% of the cadets were Hispanics (non-USA who kept mostly to themselves for linguistic reasons). Jews were well represented (I had a Jewish roommate in my last year and learned something about their problems), but there were no Blacks (except as waiters in the mess-hall). Racism or social class 'outside' was not really a theme.

- > Regards,
- > Ed Loring

| 3273|2002-07-29 11:44:09|Isa Bere|Re: The Father of US All? - Time Magazine|  
Derrick A said:

- > Why is H. sapien depicted as a light brown white man with loose
- > flowing

I don't recall that. But I wouldn't be surprised if they did do it. Unfortunately I cannot go back and see the article's picture for myself, because Time magazine has now archived it.

- > 'fro-centric response.
- > Given the nature of spiral hair I would guess that even
- > toumani(Sahelanthropus tchadensis) might have had something similar to
- > a
- > 'fro. WHY NOT??

While I'd say this would most likely be the case of earlier African Homo sapiens and perhaps "ergaster" and maybe even erectus, I don't know about Sahelanthropus tchadensis.

We are talking pre-Australopithecus here.

To the naked eye, were you to see Toumani, you

would most likely think it was an odd looking chimp rather than anything else. Its hair pattern therefore most likely followed that of modern day great apes. Or at least that's the most probable answer one can give.

*S. tchadensis* is far up the line (as in 6 million years) of anything remotely approaching a modern anatomical human design.

DG

| 3274|2002-07-29 12:01:18|mansu\_musa|Re: Discrimination in the 40s & 50s|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From:

> To:

> Sent: Sunday, July 28, 2002 11:15 PM

> Subject: Re: [Ta\_Seti] Hawass discussion, cont.

>

>

> > > Agreed. Life is tough but try being "Black" or "Black

African" in a

> generally

> > > racist and anti-Black world. You have it easy by comparison.

> ((EL)....What you say is obviously true.)

> > >

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> > non-whites experience in America, and probably Europe

> > also.

> ((EL).....That is certainly true also.)

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> > While it is true that ethnic prejudices also exist against

> > certain white folk also, it's not really the same.

> > These people still have a certain amount of "white

> > privelege" and do not experience the same racial

> > humiliation dished out by the anthropology field since

> > they are white.

> (EL).....here again I agree.)

> >

> > There are some exceptions though. South Asians are

> > technically classified by many or most Western

> > anthropologists as "Caucasoid" or even, in more

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> to a different linguistic family (agglutinative languages, such as

the

> Turkic group(no relation), Polynesian (I suspect a relationship)

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>> experienced the same racial scarring as non-whites.

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not

> allowed in most clubs and were refused rooms in many hotels.

Mistreatment of

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cadets were

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and

> learned something about their problems), but there were no Blacks

(except as

> waiters in the mess-hall). Racism or social class 'outside' was not

really a

> theme.

>> Regards,

>> Ed Loring

why don't you go back to the 19th century when there was a school of thought trying to prove white people were superior. A anthropologist named Blumebach marked every population in the ancient world as caucasian to justify the supremacy of the caucasian race. The racism in the 50,60, and other eras is because of the legacy of academic racism which existed in even creditable institutions. you have people who believed and still believe in the great white race and try to attach every accomplishment in the world to white people. if you asre skeptical look at the web site racist myths,stormfront,and read anything by pseudo anthropologists like arthur kemp. The sad fact is even top government officials Henry Kissinger said africa had no history. You have thinkers and intellectuals around this time like David Hume,Hegel,Immanuel Kant,Thomas Jefferson,any many others who felt black people were inferior. Rousseau the man who came up with the noble savage theory for native americans and romanticized them did not even consider african people to be humans. he made up lies about the continent of africa,like many others did.

Hume said diliberty that africans had no indigenous manufacture,when right in front of his face were the benin bronze sculptures done by africans. he could not believe africans had this kind of mature artistic skill so many others just said it was the greeks who showed africans these skills. jefferson said he did not want to go into africa and investigate and what he might have found out that africans at the university of sankore wrote on various subjects and had libraries while europeans believed the world was flat. Abu Bakari II Mansu Musa and other black people went to top universities like Fez al Hazar while europeans throw dumpings out the window. Swahili traders in Kilwa Mombasa had stone houses with plumbing that Ibn Battuta wrote about.

when you understand the 19th century school,pseudo anthropology that still continues on to this day you will understand racism that exists still in academia and society.

not to mention a slave named Thomas Fuller which demonstrated mathematics skills that surpassed europeans and yet he was a slave from africa and died a slave. I read a story about slave inventors who never got an intellectual credit for their innovations yet their masters got rich off of it. Benjamin Montgomery who was a slave to Jefferson Davis invented a turbine that allowed steam boats to go in deeper water yet he never got any credit for this invention and it was later found out he was a slave he could not get a patent. europeans actually think they did a favor by coming into africa and civilizing the savages,yet right in the deep forests of the Congo sits a megalithic culture that has yet to be fully investigated by archeologists seriously.

why is none of this mentioned in history classes in america i often wonder and who wants to continue the cycle of white supremacy that only breeds and festers more people like william shockley, the people behind the bell curve, and many others.

they also fail to mention a tribe called the haya in tanzania which smelted steel in furnaces higher than anything in europe at this time, and they fail to mention that most black smiths in africa to berbers like the tuaregs and others are all black.

Basil davidson is one of my favorite historians on africa and he points out all the hypocrisies of the 19th century logic which breeds even to this day racism. The sad fact is that mainstream academics in the 19th century had these ideals, and many still do.

Bennjamin banneker sure showed jefferson though hahahaha  
[s there is dravidians in northern india also in pakistan and afghanistan

| 3275|2002-07-29 12:23:21|mansu\_musa|Re: Discrimination in the 40s & 50s|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Edward Loring" wrote:

>>

>> ----- Original Message -----

>> From:

>> To:

>> Sent: Sunday, July 28, 2002 11:15 PM

>> Subject: Re: [Ta\_Seti] Hawass discussion, cont.

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>>>> Agreed. Life is tough but try being "Black" or "Black African" in a

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> named Blumenbach marked every population in the ancient world as

> caucasian to justify the supremacy of the caucasian race. The

racism

> in the 50,60, and other eras is because of the legacy of academic

> racism which existed in even credible institutions. you have

people

> who believed and still believe in the great white race and try to

> attach every accomplishment in the world to white people. if you

are

> skeptical look at the web site racist myths, stormfront, and read

> anything by pseudo anthropologists like arthur kemp. The sad fact

is

> even top government officials Henry Kissinger said africa had no

> history. You have thinkers and intellectuals around this time like

> david hume, hegel, immanuel kant, thomas jefferson, any many others who

> felt black people were inferior. Rousseau the man who came up with

the

> noble savage theory for native americans and romanticized them did

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> even consider african people to be humans. he made up lies about

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> continent of africa, like many others did.

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> manufacture, when right in front of his face were the benin bronze

> sculptures done by africans. he could not believe africans had this

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- > the 19th century had these ideals, and many still do.
- > Benjamin Banneker sure showed Jefferson though hahahaha
- > [s there Dravidians in northern India also in Pakistan and
- > Afghanistan

The Brahui language is spoken in Pakistan (mainly in the Kalat and Quetta regions), Afghanistan, Iran and Turkmenistan. The total number of Brahui speakers is estimated to be approximately 2,000,000 people. All Brahuies are bilingual: in addition to the Brahui language, most of them speak Baluchi.

Brahui is a Dravidian language. The indigenous Dravidian words have been preserved mainly in the following lexical classes: verbs, pronouns and substantives.

The left side of the dictionary is a phonetic transcription of Brahui words. The right side contains grammatical notes, speech patterns and the English translation. The lexical background of the dictionary is based mainly on the printed materials in Brahui or about the Brahui language. Material from the latest lexical publications from Pakistan is also included. The dictionary contains, in addition, all the lexical units which I was able to gather during my field work among the Brahuies in Turkmenistan. The complete dictionary includes more than six thousand entries and will soon (I hope) be published in book form.

Back to Outline

<http://members.tripod.com/~Svaxen/brahdic.htm>

Dravidians in northern India

| 3276|2002-07-29 12:45:07|Alex van Deelen|Re: Digest Number 467|

Message: 7

> Date: Sun, 28 Jul 2002 10:35:54 -0400

> From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>

> Subject: Egypt's African Connection- Al Ahram Weekly Online

>

>an old article:

>

><http://www.ahram.org.eg/weekly/1999/428/tr3.htm>

>

>Egypt's African connection

>By Gamal Nkrumah

>

Containing several inaccuracies.

1) Molefe Asante is not an African-American.

- 2) It seems like that Eurocentrics are much more obsessed with the idea of Egypt's non-African nature than "Afrocentrists" are obsessed with its African nature, which seems self-evident to me.
- 3) Diop \_was\_ trained as an Egyptologist, not "just" as a nuclear physicist.
- 4) The interpretation of Kemet as "black soil" instead of "land of the Blacks" seems no less tenuous.

It seems like the writer, who is after all a journalist, hasn't been steeped in the debate and as a journalist, just read Diop's African Origin of Civilization and some popular literature.

>There has always been something seductive about Egypt. But to  
>Afrocentrics, the many mainly African American scholars who prefer to  
>view history from an African-centred perspective, the fascination with  
>Egypt is coloured by an obsession with the racial make-up of Ancient  
>Egypt. Names can often be contentious. And none more so to today's  
>self-styled Afrocentrics, than Egypt. Afrocentrics never refer to  
>Ancient Egypt by the Greek derived name. They prefer Kemet, or KMT --  
>the 'Black Land' -- the word the Ancient Egyptians themselves used to  
>describe their country. While the vast majority of Egyptologists would  
>tell you that Kemet refers to the black soil of the Nile Valley,  
>Afrocentrists claim that it refers to the colour of the inhabitants of  
>the Nile Valley in much the same sense as contemporary Sudan refers to  
>the colour of its people.

Etc.

Cheers,

Alex

| 3277|2002-07-29 13:11:43|mansu\_musa|Re: Digest Number 467|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 7

>> Date: Sun, 28 Jul 2002 10:35:54 -0400

>> From: Mace Windu

>> Subject: Egypt's African Connection- Al Ahram Weekly Online

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- >> self-styled Afrocentricists, than Egypt. Afrocentricists never refer to
- >> Ancient Egypt by the Greek derived name. They prefer Kemet, or

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- >> describe their country. While the vast majority of Egyptologists

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- >> tell you that Kemet refers to the black soil of the Nile Valley,
- >> Afrocentricists claim that it refers to the colour of the

inhabitants of

- >> the Nile Valley in much the same sense as contemporary Sudan

refers to

- >> the colour of its people.

>

> Etc.  
>  
> Cheers,  
>  
> Alex

Molefe Asante is not an African-American  
really i thought he was an african american. where exactly is assante  
from if her is not an african american.

| 3278|2002-07-29 13:38:31|Isa Bere|Re: Digest Number 467|  
Gamal Nkrumah is an Egyptian resident who supports  
the African-centered academic movement, is quite active  
in political circles and has even formed a Diop study  
group in his homeland. He has written numerous articles  
in Cairo newspapers arguing for the African-ness of Egypt,  
from pre-dynasty to dynasty.

Karen knows him better than I.

But I think perhaps one should reserve such generalized  
judgments on Gamal and what he has "studied", even if you  
have disagreements.

Just an opinion...

B-T-W

- 1) Why isn't Molefi Asante an African-American ? curious?
- 2) This may be of no importance, but it should be pointed out  
Gamal is the son of the late President Kwame Nkrumah of Ghana.

DG

-----  
Alex van Deelen said:

> >an old article:  
> >  
> ><http://www.ahram.org.eg/weekly/1999/428/tr3.htm>  
> >  
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> nuclear physicist.

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> of the Blacks" seems no less tenuous.

> It seems like the writer, who is after all a journalist, hasn't been

> steeped in the debate and as a journalist, just read Diop's African

> Origin of Civilization and some popular literature.

| 3279|2002-07-29 13:39:11|Derrick, Alexander|Re: The Father of US All? - Time Magazine|  
I'm still being a little "afro-centric";)

We are also brain washed with degenerate art and euro-centric culture and philosophies that I'd say anything is possible 7 million years ago. I don't fall in line with European science and reasoning, but I can't provide a better answer either.

PBS aired a documentary last month claiming that man was bi-pedal earlier than assumed, and that this adaptation was lost as some "men" took to trees for food(to become chimps). While others stayed on the ground(to become men). Following this line of reasoning, those in the trees were protected from solar radiation and their might hair lost its curl.(if it was curly)

I admit I am not an expert on evolutionary biology or species, just an artist. But I have turned down art jobs asking me to create early men with straight hair. Which I believe to be more political than scientific in motivation. We really don't know.

How would you describe the change of hair texture in Great Apes and non-Africans from spiraloid afroid hair? When do you think this transition took place outside of Africa?

I also think that curly hair is manifesting something universal. If it only came on the scene recently that is possible, but it might have been here much earlier, and manifest in more forms of life.

As this is part of my philosophy as an artist and as observer of nature I must disclaim my thoughts. I know that everything on earth is a representation of the universe and that nothing evolves randomly or from absolutely nothing.

I differ with Darwin here, as his agnosticism is rooted in something beyond simple science(maybe he was molested by church). I recognize something higher in reality and maybe that is clouding my understanding of his views. But I know evolution is not a mechanistic process and is vital and infinitely intelligent. So I don't want to generalize on the past by trying to reduce what is in the present. When I look at the universe I see the spiral, ellipse, curl, helix such a vital part of all creation. I might perceive the spiral more because I am afro, but you know..... I'm still being a little afro-centric.

AL\_X

-----Original Message-----

**From:** Isa Bere [mailto:dg14@swt.edu]

**Sent:** Monday, July 29, 2002 11:43 AM



**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] The Father of US All? - Time Magazine

Derrick A said:

> Why is H. sapien depicted as a light brown white  
man with loose  
> flowing

I don't recall that. But I wouldn't be surprised if  
they did do it.  
Unfortunately I cannot go back and see the article's  
picture for  
myself, because Time magazine has now archived it.

> 'fro-centric response.  
> Given the nature of spiral hair I would guess that  
even  
> toumani (Sahelanthropus tchadensis) might have had  
something similar to  
> a  
> 'fro. WHY NOT??

| 3280|2002-07-29 14:11:43|Isa Bere|Re: The Father of US All? - Time Magazine|  
Alex Derrick said:

> We are all so brain washed with degenerate art and euro-centric  
> culture and  
> philosophies that I'd say anything is possible 7 million years ago. I  
> don't  
> fall in line with European science and reasoning, but I can't provide  
> a  
> better answer either.

I guess anything's possible. But some things might be more probable.

I think they were just comparing this  
7 million year old find to the great apes  
today. I don't know of any kinky haired  
chimps... I mean it could have had kinky  
hair but we are talking pre-Australopithecus.  
Their body morphology isn't anything approaching  
a modern human.

But if comparing it with modern apes is wrong  
(though I see why), I guess they could have had  
kinky hair. Heck. They could have been polka-dot. :)

By the way, I don't believe in "European" science and

reasoning. That is, at its most basic aspect, I don't think there is anything innately "European" about it." The old idea of Negritude had its place, but at its extreme (IMHO) it devalues that Africans can arrive at information much the same as other peoples.

I think the manner of coming at information of the mundane world (from hypothesis to theory to fact) was the same as it was for the first hunter-gatherers in Africa 150,000 years ago as they are for astrophysicists in Belgium today. I don't buy that Africans or others have these "mystical" or "otherworldly" ways of figuring out things. I think they learned how to plant crops, apply medicines, build pyramids, etc. like everyone else: hypothesis, experimentation/research (this can include dwelling on it/meditation), theory and eventually fact.

Theophile Obenga outlined what he thought was the Egyptian method of scientific reasoning which would later culturally filter down to the Greeks. To be quite honest, the "European" method of scientific reasoning didn't filter into western Europe until African and Western Asian Muslims brought it to them.

Thus I do not contend it is "theirs" to claim.

- > PBS aired a documentary last month claiming that man was bi-pedal
- > earlier
- > than assumed, and that this adaptation was lost as some "men" took to
- > trees
- > for food(to become chimps). While others stayed on the ground(to
- > become
- > men). Following this line of reasoning, those in the trees were
- > protected
- > from solar radiation and their might hair lost its curl.(if it was
- > curly)

U know I sometimes am critical of scientists who when discussing pre Homo sapiens sapiens use terms like "men" and "human" without clarifying. To point out again, if you were to travel in time and come across the Australopithecus Dinkesh/Lucy (who comes some 4 million years after this find in Chad), you wouldn't think..."look at that human

woman." Most likely you'd be fascinated and thinking, "those chimps can walk on two legs!" Their body and facial morphology was basically of the type that no one today would look at them at think "human" in any shape.

> I admit I am not an expert on evolutionary biology or species, just an  
>  
> artist. But I have turned down art jobs asking me to create early men  
> with  
> straight hair. Which I believe to be more political than scientific  
> in  
> motivation. We really don't know.

For something approaching modern man, yeah...I'd go with curlier hair.  
For an Australopithecus or even earlier groups...I'd probably compare  
them to modern African apes as well.

> How would you describe the change of hair texture in Great Apes and  
> non-Africans from spiraloid africoid hair? When do you think this  
  
> transition took place outside of Africa?

Again, your question is odd to me because I know of  
know kinky haired primates---save humans.

> I also think that curly hair is manifesting something universal. If  
> it only  
> came on the scene recently that is possible, but it might have been  
> here  
> much earlier, and manifest in more forms of life.

okay.

> As this is part of my philosophy as an artist and as observer of  
> nature I  
> must disclaim my thoughts.  
>  
> I know that everything on earth is a representation of the universe  
> and that  
> nothing evolves randomly or from absolutely nothing.

you've left me for philosophy. not my area. :)  
all i can do is say okay.

> I differ with Darwin here, as his agnosticism is rooted in something  
> beyond  
> simple science(maybe he was molested by church). I recognize  
> something

> higher in reality and maybe that is clouding my understanding of his  
> views.  
> But I know evolution is not a mechanistic process and is vital and  
> infinitely intelligent. So I don't want to generalize on the past by  
> trying  
> to reduce what is in the present.

okay. Darwin has nothing to do with the hair of species he knew nothing about... neither do his religious convictions (IMHO) have anything to do with evolution. You can believe in God and accept evolution. The Pope does. You can not believe in God and accept evolution. I thought the late Stephen Gould outlined this well. Evolution does not have a figure head. His importance was more so to biological evolution (the fact) than the mechanisms of human evolutionary history (the theory) as far as I see it. But anyway...this is an off-forum topic...so I don't really want to get into it. :)

> When I look at the universe I see the spiral, ellipse, curl, helix is  
> such a  
> vital part of all creation. I might perceive the spiral more because  
> I am  
> afro, but you know..... Imp still being a little afro-centric.

I guess that must be another definition of the word "afro-centric." :)

okay. i understand some of your points I think.  
And I do agree that perhaps when we start at least getting to erectus and certainly by the time of archaic sapiens, we should be seeing beings with hair and such that reflects their geographic locale.

I don't know if you saw Discovery Channel's "The Real Eve," but they used black Africans for the first humans. And in the much earlier documentaries on human evolution (from the 80s or 90s), they used individuals with kinky hair and dark skin to portray Homo erectus in Africa.

A good, though bit outdated work, is Christopher Stringer's "African Exodus."

DG

| 3281|2002-07-29 14:38:10|Ayele Bekerie|Re: Digest Number 467|  
Dear Alex,

Professor Molefi Kete Asante is an African American from Valdosta, Georgia.

Ayele

>Message: 7

>> Date: Sun, 28 Jul 2002 10:35:54 -0400

>> From: Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)>

>> Subject: Egyypt's African Connection- Al Ahram Weekly Online

>>

>>an old article:

>>

>><http://www.ahram.org.eg/weekly/1999/428/tr3.htm>

>>

>>Egypt's African connection

>>By Gamal Nkrumah

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>>There has always been something seductive about Egypt. But to

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>>describe their country. While the vast majority of Egyptologists would

>>tell you that Kemet refers to the black soil of the Nile Valley,

>>Afrocentrists claim that it refers to the colour of the inhabitants of

>>the Nile Valley in much the same sense as contemporary Sudan refers to

>>the colour of its people.

>

>Etc.

>  
>Cheers,  
>  
>Alex  
>  
>  
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>  
>To unsubscribe from this group, send an email to:  
>[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
>  
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
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310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)  
phone: 607 255 4607  
fax: 607 255 0784

| 3282|2002-07-29 17:38:30|Derrick, Alexander|Re: The Father of US All? - Time Magazine|

Attachments :

DG, I'm just a painter so if I am scientifically unsound help me out :) But if you imagine the earlyancestors are wooly hairedyou open up a whole can of worms. In my opinion, the idea that these early people were pinkshould be spoken of at "racial myths." Asmost chimps andgorillas are dark skinned I'll post on Ta-Seti.

-----Original Message-----

**From:** Isa Bere [<mailto:dg14@swt.edu>]  
**Sent:** Monday, July 29, 2002 2:08 PM  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Subject:** RE: [Ta\_Seti] The Father of US All? - Time Magazine

Alex Derrick said:

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a modern human.

But if comparing it with modern apes is wrong  
(though I see why), I guess they could have had  
kinky hair. Heck. They could have been polka-dot. :)

[\[Alex Derrick\]](#)



[Polka-dot. LOL.](#)

[Monkeys come in basic two varieties. Dark meat and light meat.\(maybe spots too\)](#)

[Gorillas are basically black. Chimps are basically pink or black. I'd like to think toumani would have been dark. Mainly because dark parents can produce light children but not the other way around.](#)

[Why are some chimps not dark? Lack of sun exposure?](#)

[If I wanted to be really "Afro-centric" I would say that grooming culture found in great apes is an offshoot of the original ancestor who had wooly hair. The wooly hair needed to be groomed more carefully.. If you've spent any time in at black beauty salon humanity just took off from there. :\)](#)

By the way, I don't believe in "European" science and reasoning. That is, at its most basic aspect, I don't think there is anythin innately "European" about it." The old idea of Negritude had its place, but at its extreme (IMHO) it devalues that Africans can arrive at information much the

same as other peoples.

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I think they learned how to plant crops, apply medicines, build pyramids, etc. like everyone else: hypothesis, experimentation/research (this can include dwelling on it/meditation), theory and eventually fact.

[Alex Derrick]

I partially agree. There is nothing mystical about planting crops. But hopefully someone was smart enough to look at nature and see something there that inspired them to put a seed in the ground. Perhaps a bird buried a seed in the ground and man copied the idea. I am struck not by the idea that man put a seed in the ground, but by the idea that seeds fall from a tree. And that there is a lesson to be learned there. That is where I see a type of mystery.

The scientist would say its just... "well gravity, and the fertilized seed gets too heavy, and an animal in the tree makes the seed fall, blah, blah, blah. and then sunshine, blah blah... very boring stuff you know.

Theophile Obenga outlined what he thought was the Egyptian method of scientific reasoning which would later culturally filter down to the Greeks. To be quite honest, the "European" method of scientific reasoning didn't filter into western Europe until African and Western Asian Muslims brought it to them.

[Alex Derrick]

What is the Egyptian process for gathering knowledge? It seems rooted in the artistic tradition.

IMO, I see the Egyptians looking into nature, and looking through nature for a quasi-spiritual meaning. Because this is how they are using art in their temples. I think the Egyptians thought that nature represented graphics with many meanings that must be decoded. How wonderful an idea!

Thus I do not contend it is "theirs" to claim.

[Alex Derrick] I agree. But the fruit of ancient Africans and Europeans science is very different.

> PBS aired a documentary last month claiming that man was bi-pedal  
> earlier



> than assumed, and that this adaptation was lost as  
some "men" took to  
> trees  
> for food(to become chimps). While others stayed on  
the ground(to  
> become  
> men). Following this line of reasoning, those in  
the trees were  
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> from solar radiation and their might hair lost its  
curl.(if it was  
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U know I sometimes am critical of scientists who when  
discussing  
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clarifying. To point out again, if you were to travel  
in time and come  
across the Australopithecus Dinkesh/Lucy (who comes  
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years after this find in Chad), you wouldn't  
think..."look at that human

woman." Most likely you'd be fascinated and thinking,  
"those chimps  
can walk on two legs!" Their body and facial  
morphology was basically  
of the type that no one today would look at them at  
think "human" in  
any shape.

[Alex Derrick] I don't know what I would say. Imagine that toumani  
probably had the same characteristics as modern chimp but maybe a  
little more developed. If Lucy/daknesh, were basically less furry with afro  
hair on scalp I wouldn't be surprised. In what way does such an idea  
contradict science?

> I admit I am not an expert on evolutionary biology  
or species, just an  
>  
> artist. But I have turned down art jobs asking me  
to create early men  
> with  
> straight hair. Which I believe to be more political  
than scientific  
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with curlier hair.  
For an Australopithecus or even earlier groups...I'd  
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them to modern African apes as well.

> How would you describe the change of hair texture  
in Great Apes and  
> non-Africans from spiraloid africoid hair? When do

you think this

> transition took place outside of Africa?

[Alex Derrick]What I mean here is...Whatdo you think caused man to loose his curlyhair when he left Africa. Could something similar have altered primates and changed them from kinky to straight? Could something similar have made them more hairy? Maybe early primates were not covered with much fur at all.

> I also think that curly hair is manifesting something universal. If  
> it only  
> came on the scene recently that is possible, but it might have been  
> here  
> much earlier, and manifest in more forms of life.

okay.

> As this is part of my philosophy as an artist and as observer of  
> nature I  
> must disclaim my thoughts.  
>  
> I know that everything on earth is a representation of the universe  
> and that  
> nothing evolves randomly or from absolutely nothing.

you've left me for philosophy. not my area. :)  
all i can do is say okay.

[Alex Derrick]

An artist has to have a philosophy or the work can't speak. The idea that universal graphics(in this case spirals) appear in even the lowest form of nature is part of my work, and has given me an appreciation for nature that science alone can not rival.

> I differ with Darwin here, as his agnosticism is rooted in something  
> beyond  
> simple science(maybe he was molested by church). I recognize  
> something  
> higher in reality and maybe that is clouding my understanding of his  
> views.  
> But I know evolution is not a mechanistic process and is vital and  
> infinitely intelligent. So I don't want to generalize on the past by  
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convictions (IMHO)  
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in God and  
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Gould outlined  
this well. Evolution does not have a figure head. His  
importance  
was more so to biological evolution (the fact) than  
the mechanisms  
of human evolutionary history (the theory) as far as  
I see it.  
But anyway...this is an off-forum topic...so I don't  
really  
want to get into it. :)

[Alex Derrick]

I am not implying God when I say evolution is intelligent. I simply mean  
that life "knows" what to do, more than we give it credit. I sometimes see  
more intelligence in a rock than I see in human beings :) A rock knows its  
place.

> When I look at the universe I see the spiral,  
ellipse, curl, helix is  
> such a  
> vital part of all creation. I might perceive the  
spiral more because  
> I am  
> afro, but you know..... Imp still being a little  
afro-centric.

I guess that must be another definition of the word  
"afro-centric." :)

okay. i understand some of your points I think.  
And I do agree that perhaps when we start at least  
getting to  
erectus and certainly by the time of archaic sapiens,  
we should  
be seeing beings with hair and such that reflects  
their  
geographic locale.

[Alex Derrick]

Do you think that those creatures who lived in this locale did not already  
have features that were adapted to their climate? I don't think it takes 7  
million years for hair to be lost. What is the maximum time for hair to  
move from black to blonde? That might be a gauge for how long it takes  
for a pi-pedal chimp to lose his fur if he walking in the sun.

I don't know if you saw Discovery Channel's "The Real  
Eve,"  
but they used black Africans for the first humans.  
And in the  
much earlier documentaries on human evolution (from  
the  
80s or 90s), they used individuals with kinky hair  
and dark

skin to portray Homo erectus in Africa.

[Alex Derrick]

Real Eve was interesting, but I think they attempted to lighten up the people leaving Africa prematurely. I think the world used to be pretty dark in complexion.

| 3283|2002-07-29 18:09:58|Mickel Hendrix|Re: 'Arabian Peninsula linked Asia, Africa'|  
Hotep Brothas Mansu & Pro. Ampim,

Look. Hawass is no fool. He realizes who can bounce his ass right out of the field of archaeology in the blink of an eye, the same people whom he will not challenge or denounce when they spew their psychopathic notion of Euro-Kemites. So, what better way is there than to appease his masters by declaring that the Kemites were not black or Afruikan. Afterall, he doesn't think that black people are in the position to dictate anything, when it comes to power. He's simply what the brothas in the islands of the Carribean would label a white man in black skin, but in Hawass' case, a white man mentally posing as a light-skinned Arab! It isn't a coincidence that there is a Rockefeller Museum in Israel, and that the Rockefellers have been some of the staunchest financial supporters of archaeological expeditions that have set their sights on the so-called Middle East. Simply put, Hawass is an agent of white western supremacist global vacuum, which seeks, at all costs, to control the world stage for the simple preservation of Europeanism, including the field of ancient civilizations or history.

P.E.A.C.E. Progress....

There are even some black scholars like

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

>

>

>> --- In Ta\_Seti@y..., "Manu Ampim"

> wrote:

>>> Paul Manansala wrote:

>>>> It's great that Dr. Hawass is looking out for

> his workers,

>>>> but that would have little bearing on the

> soundness or

>>>> fairness of his views.

>>>  
>>>  
>>>> Ed Loring wrote:  
>>>> .....it indicates that he is more  
> interested in the  
>> collectivity and  
>>>> preservation of the national heritage (oh  
> dear, there I may have  
>> hit another  
>>>> nerve) than in filling his own pockets.  
>>>  
>>>  
>>>> By the way, I do agree with Hawass' important  
> efforts to preserve  
>> the monuments. The problem is that while he  
> attempts to preserve the  
>> deteriorating monuments, at the same time he wants  
> to eliminate the  
>> memory of the African people who built them. I  
> will leave it to  
>> others to discuss which lost is worse.  
>>>  
>>>  
>>>> Prof. Manu Ampim  
>>>  
>>>> p.s. Hawass does not address the issue of the  
> \*deliberate\*  
>> defacement to many of the monuments. I will cover  
> this in detail in  
>> my forthcoming book on Modern Fraud.  
>>>  
>>>> See:  
>

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

>>  
>  
>

---

>  
>  
>> i am curious if you are working with any egyptians  
> on this  
>> issue,because after reading all the racist  
> literature attached to

> > egypt it sdickens me it that egyptain history is  
> being exploited by  
> > whites in america with a political agenda. hawass  
> does not adress  
> > mainstream egyptologist using greeks terms for  
> egyptain cities,gods  
> > and other things.  
> > Do you know any egyptains who support you mr  
> ampim  
> > you have my support  
> >  
> >  
>  
>

---

>  
>  
> Alberto,  
>  
> No, I am not working with any Egyptians. I agree  
> with your earlier point that while Hawass attacks  
> African people when they claim their own heritage,  
> yet he has says almost nothing about the constant  
> falsification of ancient Egyptian images by  
> Hollowood and other white-controlled institutions.  
> Hawass has spent considerable time at UCLA. Nor  
> does he seem to speak out against other  
> Egyptologists who present false images of the  
> ancient Egyptians as white people. Anyway, I  
> appreciate your support.  
>  
> Manu Ampim  
>

---

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| 3284|2002-07-29 18:41:23|Djehuti Sundaka|Chronology of the Pharaohs|

Chronology of the Pharaohs

[http://members.aol.com/\\_ht\\_a/egyptmous1/chrono.html?mtbrand=AOL\\_US](http://members.aol.com/_ht_a/egyptmous1/chrono.html?mtbrand=AOL_US)

| 3285|2002-07-29 19:44:34|Djehuti Sundaka|Discovering Your Genetic Heritage|

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| 3286|2002-07-29 19:59:22|Djehuti Sundaka|African Influence on Judaism|

<http://www.geocities.com/CollegePark/Classroom/9912/africajudaism.html>

Judaism is the precursor to the two Western religions of Christianity and Islam. The

creators of this religious system are known as Hebrews. The term often used to refer

to the Hebrews is "Semitic." This word however has varying meanings denoting either

race, ethnic group, language, or a combination thereof. In ancient Egypt they are

clearly depicted as Caucasian-Semitic types. Yet as late as the Roman period there

are references to Hebrews being compared to Ethiopians and Egyptians. It is most

likely then to conclude that the ancient Hebrews derived from a racially diverse group

such as Caucasian Hittites, Amorites, and Blacks. However in their own mythic

doctrines, they do not associate themselves with Africans but rather Caucasian

Semitic types. Whatever their makeup, it is known that they were highly influenced by

African religious doctrines. The land the Hebrews dwelt in was named for a people

called Canaanites. Canaan in Hebrew folklore was said to be a son of the

mythological father-figure Ham. Ham's remaining sons were all linked to nation groups

in Africa: Cush (Nubia), Mizraim (Egypt) and Punt (Somalia). Why the Hebrews

would link the people of Canaan with Africa is uncertain. It may have been the strong

Egyptian influence upon Canaan or it may be that Black populations existed in Canaan in its most ancient times. Whatever the cause, it was these Canaanites that the Hebrews gained much of their religious beliefs. But for the very language of the Hebrews and Canaanites, we are inevitably drawn to Africa.

<http://www.geocities.com/CollegePark/Classroom/9912/araphon.gif>

When Joseph H. Greenberg in the late 1940s set about the monumental task of classifying African languages, the origins of Hebrew were probably far from his mind. Five years later even he would be astonished at his findings. Of the many groups Greenberg placed together, the Hamito-Semitic yielded the most astounding finds. Greenberg had identified five different branches of Hamito-Semitic: Cushitic, Egyptian, Berber, Chadic and Semitic. It was always assumed that the relationship of these languages stemmed from Caucasian invaders into Africa from the Middle East. But Greenberg's research far from supported this. Greenberg realized that the Cushitic branch languages were far more divergent from each other than were those of any other branch. Such sharp differences indicated that the sub-branches of Cushitic had diverged from each other at a very early date and had been evolving independently for much longer than any of the other branches. This all implied that the Hamito-Semitic language was evolving in Cush (Ethiopia) longer than anywhere else. Thus Ethiopia had to be the original homeland of all Hamito-Semitic languages. It is now believed that perhaps as early as 12,000-10,000BC, African proto-Cushitic speakers migrated from Ethiopia spreading out into Africa and the Near East. This proto-Cushitic tongue evolved not only into Cushitic, Egyptian, Berber, and Chadic tongues, but into the Semitic branch as well. This included Hebrew, Phoenecian,



Arabic and Assyrian. Thus the Hebrew tongue is of rather recent (prehistorically speaking) African origin. Greenberg renamed this Cushitic derived family group more appropriately, Afroasiatic. It is not surprising then that Hebraic religion can be found with so many African mythic symbols. The picture above illustrates the close proximity of East Africa and the Near East or "Biblical World." (Photo and Information courtesy of Time Life World Maps, Black Spark, White Fire by Michael Poe, Languages of Africa by Joseph Greenberg and the Afrocentric Debate Research Page)  
| 3287|2002-07-29 20:11:53|Djehuti Sundaka|Religious Traditions and Circumcision|  
<http://www.nocirc.org/symposia/second/larue.html>  
Religious Traditions and Circumcision

Gerald A. Larue

Presented at The Second International Symposium on Circumcision,  
San Francisco, California, April 30-May 3, 1991.

The practice of the painful mutilation of the foreskins of infant males in America rests upon biblical and religious traditions plus spurious medical fiction (prevention of penile infection, penile cancer, cervical cancer in partners of uncircumcised males). It is my intention to examine the biblical background for the practice of circumcision.

Just when and why circumcision was first practiced in the ancient Near East is not known, but it was widely attested in antiquity. Bodies from 4000 Before the Common Era (B.C.E.) exhumed in Egypt disclose evidence of circumcision (Breasted, 353, p.10). Ancient Egyptian art, on those occasions when the genitals of Egyptian males were

depicted,  
provide evidence of male circumcision. For example, the  
carpenter  
portrayed in a Sixth Dynasty (2350-2000 B. C. E. tomb at  
Saqqara with  
his loin cloth pulled to the rear clearly reveals this  
circumcised penis.  
(Figure 1)

A relief from the Sixth Dynasty tomb on Ankh-ma-Hor at  
Saqqara  
portrays the circumcision of two puberty-aged youths. (Figure  
2) A  
mortuary priest squats on his haunches before one standing  
youth whose  
hands are firmly held by an assistant. In the left hand, the  
priest holds the  
boy's penis and in the right is what appears to be a circular  
flint with which  
he is removing the prepuce. The priest says to his assistant,  
"Hold him and  
don't let him faint." The assistant responds, "I will do as  
you request."

The second youth also stands before a squatting  
mortuary priest  
(Figure 3). His left hand rests on the priest's head; the  
right hand is by his  
side. He says to the priest, "Thoroughly rub off what is  
there." The priest  
who holds the penis in his left hand and is prepared to  
operate with the  
large flint knife responds, "I will cause it to heal." Two  
separate individuals  
appear to be represented, but it has been suggested that  
perhaps two  
stages of the rite of circumcision are being portrayed.

A stele from the 23rd century B.C.E. indicates that  
Uha, the author,

was circumcised in a mass ritual. He wrote:

When I was circumcised, together with one hundred and twenty men, there was none thereof who hit out, there was none thereof who was hit, and there was none thereof who scratched and there was none thereof who was scratched. (Wilson, Circumcision)

The fact that one youth in the Sakkara relief is being held suggests that it was not uncommon for a youth to faint or perhaps to flail violently during the operation. Uha indicates that during the mass circumcision ceremony, the participants reacted without any untoward physical responses. Herodotus, who visited Egypt in the fifth century B.C.E. reported that "they practice circumcision for the sake of cleanliness, for they place cleanliness before comeliness" (II, 37). A mythological reference in Chapter 17 of the Egyptian Book of the Dead states that the sun-god Ra circumcised himself and that from the drops of blood two protective deities came into being, so that perhaps too was a prophylactic symbolism in the Egyptian practice.

However, not all Egyptians were circumcised. X-rays of the mummy of the Eighteenth Dynasty Pharaoh Ahomse (16th Century B. C. E.) prove that he was not circumcised. It is possible that his successor, Amenhotep I, also was uncircumcised (Harris, Weeks, 126-130). It has also been suggested that although circumcision was common among the upper classes and may be recognized as a puberty rite, it was not a requirement. The poorer common folk did not necessarily undergo circumcision.

Circumcision was practiced by some Semitic groups. Jeremiah in the seventh century, included Edomites, Ammonites and Moabites as among the circumcised (9:25). Assyrians and Babylonians were not circumcised. Nor were the Philistines who are derogatively defined in the Bible as "the uncircumcised" (Jug. 14:3; 15:18; 1 Sam 14:6, etc.) An eleventh century B. C. E. ivory from Megiddo, portrays a ruler seated on his throne between cherubim (Figure 5). Among those in the approaching procession is a soldier leading two nude captives, presumably Semites, both of whom are circumcised. (Figure 6)

Herodotus suggested that other peoples, including the Jews borrowed the custom from the Egyptians (II, 104) but there is no way to verify this statement. Nor is it possible to know for certain just why or how circumcision originally came into being.

### Circumcision in the Jewish Scriptures

The earliest reference to circumcision in the Bible is in a folk-tale (written prior to Genesis 17) associated with Moses.

Then it happened at a stopping place along the way that Yahweh met him (Moses) and tried to kill him. Then Zipporah (Moses' Midianite wife) took a piece of flint and cut off her son's foreskin and touched his feet (genitals) with it, saying "You are my blood-bridegroom." So he let him alone. At that time

she said "blood-bridegroom in reference to circumcision. (Exod. 4:24-26)

This strange insertion into the tenth century B.C.E. temple fiction

about Moses suggests that circumcision became Hebrew custom through contact with the Midianites. Yahweh's demonic intention to kill Moses was magically thwarted by the rite of circumcision performed on the infant son (the beginning of infant circumcision?) Perhaps the reference to "blood-bridegroom" reflects the custom of circumcision before marriage. Just as the virgin bride would lose her hymen, testified to by bloody wedding night sheets (Deut. 22:13-19), the removal of the prepuce would be the groom's parallel loss. Just how the Hebrew word for father-in-law which means, literally, "the circumciser" may be related to pre-marital circumcision is not known. The reference to the use of a flint blade in an age when copper, bronze and iron were known and used, suggests the antiquity of the ritual and may indicate a link to the Egyptian custom of using flint tools for circumcision.

A seventh century B.C.E. reference to circumcision, which

also refers to the use of a flint cutting tool, appears in

biblical  
conquest-of-Palestine fiction:

At that  
time  
Yahweh  
said to  
Joshua,  
"Make  
yourself  
flint  
knives  
and  
squat  
down  
and  
circumcise  
the  
people  
of Israel  
for a  
second  
time."

So  
Joshua  
made  
flint  
knives  
and  
circumcised  
the  
people  
of Israel  
on the  
hill of  
foreskins.  
(Josh  
5:2-3)

Subsequent verses form an apologia explaining that the  
reason the  
Hebrews had not been circumcised was that for forty years they  
had been  
wandering in the desert wilderness. Now, in an ethnic ritual,  
they would  
affirm their cultural unity as a circumcised people.

The reference to the squatting or sitting position  
(based on the Greek  
Septuagint rather than the Hebrew Masoretic text), the use of  
a flint tool  
and the fact of a mass circumcision, once again ties the  
custom to ancient  
Egypt. The site of the rite at Gilgal may indicate a hillock  
where mass  
circumcision rituals were enacted. Certainly, there could be  
no  
significance to a massive pile of foreskins! Although it is  
not specified, it  
may be assumed that all males were circumcised at this time  
both adult  
and infant.  
| 3288|2002-07-29 20:16:25|Djehuti Sundaka|Egypt before the Pharaohs|  
<http://www.ahram.org.eg/weekly/2000/508/fo3.htm>  
Egypt before the Pharaohs

By Gamal Nkrumah

Dynastic Egypt, the classical "Two Lands" of the Pharaohs, did  
not miraculously spring fully ordered in all its fabled splendour.  
It  
took some five millennia before 3,500 BC for the inhabitants of  
the Nile Valley and Delta of Egypt to reach the cultural  
attainments now instantly and universally recognisable as unique  
to dynastic Egypt. There is abundant archaeological evidence of  
several predynastic kingdoms in Upper Egypt. It is commonly  
acknowledged that at least rudimentary political structures  
existed in Upper Egypt about 7,000 years ago. Because of the  
rise in the water table, it is rather more difficult to ascertain  
whether similar kingdoms existed in the Delta.

So, who were the people whose culture laid the seeds of the  
very first nation-state in recorded history? There is scarce, but  
categorical, evidence of very ancient human presence in Nubia  
and Upper Egypt. Early Paleolithic -- Stone Age -- hand axes  
believed to be over 70,000 years old were found in the vicinity  
of Abu Simbel, Nubia. But skeletal remains dating to that very  
distant past are yet to be discovered. How and why did the Nile  
Valley's Neolithic, or late  
Stone Age, hunter-gatherers who had started experimenting with  
agriculture and animal  
husbandry, so rapidly progress to urbanisation and state formation

at a time when the rest of humanity slumbered in prehistory? A precise answer is still a matter of conjecture.

However, Egyptologists all agree that the bounty of the lush Nile Valley was instrumental to the luxuriant flowering of Ancient Egypt. The Sahara was not always a desolate wasteland. Some 10,000 years ago, the Sahara received considerably more rain than it does today, permitting a savanna-like vegetation of open grasslands peppered with shrubs and trees, much like the East African plains of today. And, like their modern counterpart in East Africa, the Sahara was teeming with game and nomadic people who herded cattle -- perhaps the first to do so in all of Africa -- and roamed the savanna in search of grazing land. For watering cattle, they congregated along the banks of lakes. One such former lake is Nabta Playa -- a mere 45 kilometres west of Ramses II's temple of Abu Simbel. Today the site where these people performed their religious rituals is marked by a circle of small upright stone slabs only four metres in diameter. The curious circle looks like a miniature replica of England's Stonehenge except that it was set up some 2,000 years earlier. Perhaps, these nomadic Saharan people were the ancestors of the early Nile Valley inhabitants?

There is evidence to suggest that around 6,000 years ago, these nomadic desert-dwellers left the Sahara Desert as it turned into the barren waste it now is and journeyed towards the life-giving waters of the River Nile and the lush Valley where first they practised hunting and gathering and gradually with the annual inundation that occurred every summer, year after year, they turned to settled agriculture. It seems that they journeyed along the tributaries of the Nile or wadi, today's dried-up watercourses, until they reached the banks of the great river itself. The cultural remains of these prehistoric people can be



traced in places like Wadi Es-Sebua, Abu Simbel and Toshka, 160 kilometres south of Aswan.

Nevertheless, the earliest human skeletal remains in Egypt's Nile Valley were found in Jabal Sahaba, Nubia, and is some 12,000 years old. An excellent venue, therefore, in which to kick-start an exploration of predynastic cultural remains is the Nubian Museum of Aswan. The impetus for early predynastic cultural advancement in all probability came from the Khartoum Mesolithic people around 6,000 BC. These were the first people to domesticate cattle and cultivate cereal crops in the Nile Valley. In the Nubian Museum, Aswan, you can sample some of the ceramics, decorated ostrich-eggs and rock-carvings of these predynastic people. The principal material remains of these people are their stone tools, jewellery and numerous rock paintings, showing the animals they hunted. (See exhibition zones C, D and E, which display an interesting array of tools, utensils and handicrafts of the earliest inhabitants of the Nile Valley.)

The cultural influences of the Khartoum Mesolithic people appear to have drifted northwards, along the banks of the River Nile, into Lower Nubia and Upper Egypt over the next millennium. In the process, the Mesolithic cultures evolved into more advanced Neolithic culture. Between 5,500 BC and 3,100 BC, a number of successive Neolithic cultures in both Lower Egypt and, especially, Upper Egypt evolved into large, hierarchical and well organised communities. They excelled in the crafts of basketry, weaving, the tanning of animal hides and their pottery in particular was of outstanding quality. These cultures were the forerunners of dynastic Egypt. Many of the cultural features that later came to characterise dynastic Egypt originated first in predynastic Egypt. In the last stages of predynastic Egypt, sometimes referred to in literature as protodynastic Egypt,

predynastic culture resembled dynastic, especially Old Kingdom, culture in more ways than one. Predynastic culture was fast acquiring those specificities that we today instantly recognise as characteristic of dynastic Egypt: an obsession with tombs and the afterlife, a preponderance of animal deities, a centralised government and the appurtenances of statehood, the first etchings of hieroglyphics, royal symbols and religious iconography. The provincial administrative divisions in dynastic times, which the Greeks called nomes, perhaps even represented the clan totems or fetishes of predynastic Egypt. Against this backdrop emerged the earliest urbanised societies in the world.

In the late Paleolithic period, from 25,000 BC, Egypt was inhabited by egalitarian nomadic bands who lived in small temporary camps close to the Nile and depended for their survival on hunting and fishing. Their material means of existence differed little from similar groups of Stone Age hunter-gatherers the world over. Beginning in 5,500 BC, Egypt's nomadic bands began to build permanent settlements focused around agriculture, particularly the growing of cereal grains like wheat and barley. By the Neolithic period, the trend towards the establishment of more settled societies accelerated to such an extent that these people began to boldly experiment with stone, mud, metals, wood and leather to produce useful household utensils and artifacts.

The first nomadic tribesmen dwelt in temporary camps of reed or grass huts and moved with the seasons. They appeared to be acutely aware of the ebbing and subsiding of the Nile and sensibly built settlements that avoided the inundation. The mound, so prominent a feature in the creation myths and legends of dynastic Egypt, must have assumed special importance in predynastic times. The people, however, came in close proximity to the river in spite of the annual flood because it was a rich source of food. Later, they

discovered that it was not only their lifeline, but a convenient highway as well. Most of their settlements were located at the edge of the floodplain. Rock-shelters were also used, and towards the end of the fourth millennium BC permanent settlements, on mounds, had become the norm. Very occasionally, the settlements even had one or two stone houses.

By 4,000 BC Neolithic communities ceased being organised into hunting bands, discarded the nomadic way of life and became settled agriculturists, artisans and traders. By this time, as their graves so graphically suggest, they were clearly divided into rulers and ruled, rich and poor. While hunting was no longer the only way of life, the early inhabitants of the Nile Valley held tenaciously to their animal totems -- the falcon, the vulture, the ibis, the frog, the snake, the crocodile, the lioness, the hound and the hippopotamus. These were to emerge as gods in dynastic times. With urbanisation and settled agriculture came social organisation and a rigidly hierarchical society. The seeds of the hierarchical Pharaonic civilisation, with god-king or Pharaoh at the apex and commoners making up the base, were sown.

No study of predynastic Egypt can be complete without a reference to the work of the Father of Pots, William Matthew Flinders Petrie, a British archaeologist who meticulously unearthed the pots and grave goods of the predynastic period. Even though Petrie's work was not confined to the predynastic, he was perhaps the first Egyptologist to scrupulously jot down notes about the predynastic objects he excavated.

Around 4,000 BC some of the finest and most elegant pottery were being produced in Upper Egypt. They were of a far superior quality to the pots produced in the Delta. At first the predynastic people of the Delta tried to imitate Upper Egyptian pottery but differences were eventually blurred when during the protodynastic

period -- the two or three centuries immediately preceding dynastic Egypt, Upper Egyptian kings overran the Delta and ultimately united the Two Lands. The Delta people then adopted the ways of the culturally dominant Upper Egyptian people. Indigenous pottery from the Delta ceased to exist and was replaced by pottery from Upper Egypt. Even the Delta houses ceased to be made of the traditional bundled papyrus and mats. The vanquished Lower Egyptians began to build their houses with mud bricks like those of the conquerors from the South, a style widely regarded as the prototype for dynastic houses. Several clay models of houses discovered in Hierakonpolis graves closely resembled future Old Kingdom dwellings. Other Upper Egyptian customs and traditions, like placing valuable grave goods with the deceased, were adopted by the people of the Delta. This particular custom emerged as an essential feature of dynastic Egyptian culture. Once set in place, the Egyptian civilisation was to prevail in all the splendour of its cardinal characteristics for the next 4,000 years.

#### Archaeologists

divide the predynastic period into separate stages of development. The first relatively sophisticated Neolithic culture in Egypt proper, as opposed to Nubia, was of a people

today commonly

described as  
Badarians, in  
reference to  
the  
site at the  
village of  
Al-Badari, to  
the  
immediate  
south of  
Assiut, Upper  
Egypt, where  
many  
of their  
cultural  
remains were  
found. Next  
came  
the Amratian  
and

Gerzean civilisations, also referred to as Naqada I and Naqada II  
-- a site a few  
kilometres north of Luxor, where an impressive array of their  
cultural remains was  
located. The Amratians and especially the Gerzeans displayed an  
even more sophisticated  
cultural distinction than the Badarians. The Gerzean Civilisation  
can be regarded as the  
immediate forerunner of dynastic Egypt.

You can view all these people's beautiful handicrafts at various  
museums abroad: The  
British Museum, London, the Victoria and Albert Museum, London, the  
Petrie Museum  
of Egyptian Archaeology, University College, London, the Ashmolean  
Museum of Art  
and Archaeology, Oxford, the Muséum du Louvre, Paris, are among the  
best-stocked. In  
Egypt, the Nubian Museum, Aswan, the Egyptian Museum, Cairo; and  
hopefully the  
Maadi predynastic Museum, Cairo, which will open its doors to the  
public soon.

In Egypt, the Chalcolithic Period, sometimes also called Primitive

predynastic, saw the emergence of Badarian agrarians. The Badarian culture also witnessed the first beginnings of stonemasonry in Egypt, which differed qualitatively from the primitive art of Stone Age toolmaking that had existed for millennia. The Badarians appear to have lived in shelters made of animal skins and dressed also in animal skins. They were skilled artisans who, while not entirely giving up hunting, bartered trade goods, had begun to experiment with agriculture, and domesticated many animals. The Badarians obviously were a gregarious people who, judging from the artifacts they left behind, were fond of dance. The preponderance of female figurines in Badarian tombs hint at a more matrilineal political system or female-oriented religion than that which prevailed in Egypt in dynastic times, when male-gods predominated. Dancer figurines, mostly female, with upraised arms were common in graves. Perhaps these figurines represented the original belly dancers. Such figures are now scattered in museums all over the world. One especially expressive and mirthful figurine is deposited at the Musée de Lyon, France. Other figures are to be found in the Egyptian Museum, Cairo; the Musée du Louvre, Paris; the Metropolitan Museum of Art, New York; the Museum of Fine Art, Boston; the University of Chicago Oriental Institute Museum; the Ashmolean Museum, Oxford; and several museums in London including the Victoria and Albert; the Petrie Museum of Egyptian Archaeology; and the British Museum.

The Badarians' wardrobe must have been essentially a collection of animal skins. But strong evidence suggests that the Badarians discovered the loom and were, therefore, producing textiles as well. A pottery dish depicting a horizontal ground-loom was found at a tomb at Al-Badari. The earliest known Egyptian flax and Neolithic linen goes back to the Badarian period.

The Badarians also cleverly crafted combs of ivory, bone and wood which are remarkably reminiscent of traditional African combs. But perhaps the most impressive feature of Badarian culture was their highly distinctive pottery. Of superlative quality, the Badarians' pottery was of a reddish brown finish and the tops were burned black, by being inverted in the ashes of the kiln. The walls of the Badarian ceramics were fired to something of a metallic hardness even though they were often eggshell-thin.

But the handiwork of the Badarians pale into relative insignificance when compared with those of its two successor civilisations -- the Amratian and the Gerzean. The first is named for the site at Al Amra (or Naqada I) in the vicinity of modern Luxor. Naqada, 30 kilometres north of Luxor, is one of the most important predynastic sites in Egypt. Carpentry and furniture-making began in earnest during the Amratian period. In time, objects began to be made not just with function in mind, but with aesthetic value as well. The beautiful black-topped pottery so characteristic of the time was produced in abundance.

Around 4,500 BC this new, dynamic and relatively sophisticated culture known today as Naqada I or the Amratian Period, produced veritable works of art. There was a distinct change in pottery decorations. Previously ceramics were decorated by simple geometric designs and bold bands of paint. But, in the Amratian period, the ever more complex designs that were not just purely functional came into vogue. Among the grave goods the Amratians left behind were solemn-looking cloaked and bearded male figures in ivory and clay. These figures are instantly recognisable as the antecedent of Osiris Lord of the Dead, Resurrection and Rebirth. Such figures are also reminiscent of the tightly-fitted

Hed-Seb ceremonial dress of dynastic Pharaohs.

The Amratians grew Emmer wheat and baked bread. Food production gradually became a more sophisticated process and the domestication of cattle was firmly established by the fourth millennium. The Amratians traded with the peoples of Nubia, the Red Sea, the Delta and the Levant, perhaps even further afield.

One of the most important predynastic trading settlements was in the southern Cairo suburb of Maadi. A distinctly Maadi feature was the burial of dogs and gazelles. There is evidence of the extensive use of copper in the Maadi predynastic settlement. Copper was hammered cold and shaped into pins and harpoon heads. Such objects are found in the Maadi predynastic Museum, Cairo. Trade with the people of Sinai and Palestine was crucial to the economic well-being of the Maadi settlement. Donkeys were used as draft animals. Palestinian pottery and other artifacts from the Levant were found in abundance in Maadi. Jewellery and artifacts for personal adornment show a marked level of artistry. Moreover, the strong and astonishingly intact samples of teeth reveal that the people of predynastic Maadi had an exceptionally healthy and varied diet of grain, fruit, vegetables, meat and dairy products.

Other important and distinct predynastic cultures in Lower Egypt were found in Fayoum and Merimda in the Delta. A notable feature of Lower Egyptian predynastic sites like Maadi, Fayoum and Merimda is that they were once living quarters or trading settlements as opposed to the primarily grave sites of Upper Egypt.

The third stage of predynastic cultural development began at around 4,000 BC and is referred to as the Gerzean Period or Naqada III, in reference to the village of Gerzah halfway between Saqqara and Fayoum, on the western bank of the Nile. But the Gerzean



predynastic culture spanned a long stretch of the Nile in Lower, Middle and Upper Egypt.

In Hemamiya, just south of Assiut, Badarian artifacts were found beneath Amratian and Gerzean levels, suggesting a strong sense of continuity of predynastic cultures.

Artifacts from the Gerzean Period, however, are decidedly different from those produced in the earlier Amratian and Badarian periods. The difference between the Gerzean and the two other cultures is perhaps most marked in ceramics. Gerzean pottery was produced along not merely functional lines. The aesthetic or decorative aspect of ceramics became the hallmark of Gerzean culture. Geometric motifs on ceramics dating to the Gerzean period could be interpreted as a form of early writing. Gerzean exquisitely painted desert-hunting scenes and animals such as the ostrich and the ibis abound. Another favourite object depicted on Gerzean ceramics was the boat.

The art of dyeing, using natural colours of local origin, was known in Egypt as early as the Gerzean period, with the textile fibres spun and then dyed. Spinning and weaving were practised in ancient Egypt from the Neolithic period, technical evidence being afforded by depictions, models and the surviving artifacts. But it is beginning of the Gerzean times that the art of dressmaking approached the excellence of dynastic times. Spare clothing for the afterlife was an archaic Egyptian custom, and dates back to the Gerzean Period when hanks of yarn were traditionally placed with the body of the deceased. Copper and silver needles and pins with loop heads are some of the surviving objects that were in everyday usage during the Gerzean period.

The Hierakonpolis Expedition uncovered a brewery, perhaps what is Egypt's earliest temple destined to become the prototype for dynastic Egyptian temples. The predynastic rulers of Hierakonpolis were in all probability the kings who

eventually united all Egypt:

Delta and Nile Valley. Surviving dwellings from the predynastic periods are uncommon

and a rare exception, however, is the house and workshop of a potter who signed his

pots in one of Egypt's earliest urban settlements -- Hierakonpolis, the Falcon city.

Hierakonpolis was a sprawling settlement of over 11 acres on the desert's edge. The

potter's subterranean rectangular house was burnt down after what appears to be a

devastating fire. The potter wisely rebuilt his house in stone.

Because of the fossilised

remains of the potter's house, we are able to glimpse something of the architectural

creativity of the late predynastic period.

Among the most important items left behind by these predynastic people were palettes of

slate for grinding cosmetics -- many in the shape of animals, birds and fish. Boats were the

dominant theme of the pottery of the late predynastic, or

protodynastic times. Naval

battles were also depicted as on the handle of a knife discovered at Jabal Al-Arak. The

names of certain predynastic kings such as Scorpion were depicted in a serekh, or

cartouche, like their dynastic counterparts. By this time, of

course, it is not entirely clear

whether we are still talking of predynastic times. For it is at

that historical moment that the

predynastic, or protodynastic, metamorphosed into the far more familiar dynastic Egypt.

| 3289|2002-07-29 22:17:51|Djehuti Sundaka|A Late Bronze Age Egyptian Temple in Jerusalem|

<https://listhost.uchicago.edu/pipermail/ane/2002-February/000522.html>

This is cited by Gabriel Barkay in connection with the probable remains

of an Egyptian temple just north of the Damascus Gate. He also cites the

Papyrus Anastasi III ref to a fort of Merneptah near Sar-ram (Salem?),

ANET p. 258. In his view the temple remains are most likely 19th

Dynasty; see Barkay, "A Late Bronze Age Egyptian Temple in Jerusalem?",

IEJ 46, 1996, pp. 23-43. These remains deserve more attention in

discussions of the extent and nature of LB Jerusalem.

John Bimson

| 3290|2002-07-30 01:45:13|mansu\_musa|what happned to this web site |

[http://tycho.as.utexas.edu/~wheel/africa/nabta\\_01.htm](http://tycho.as.utexas.edu/~wheel/africa/nabta_01.htm)

> does anybody know what happened to this web site and if so

somebody please tell me where i can access it's information  
also is there any archeologist studying the megaliths in the congo  
region which i just discovered if they have an alignment with  
anything

| 3291|2002-07-30 02:09:08|Edward Loring|Re: African Influence on Judaism|

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

Sent: Tuesday, July 30, 2002 5:06 AM

Subject: [Ta\_Seti] African Influence on Judaism

In ancient Egypt they [Hebrews] are

- > clearly depicted as Caucasian-Semitic types. Yet as late as the
- > Roman period there
- > are references to Hebrews being compared to Ethiopians and
- > Egyptians. It is most
- > likely then to conclude that the ancient Hebrews derived from a
- > racially diverse group
- > such as Caucasian Hittites, Amorites, and Blacks. However in
- > their own mythic
- > doctrines, they do not associate themselves with Africans but
- > rather Caucasian
- > Semitic types.

((EL)).....as we are exploring races and investigating racism, I will just  
expand on this

section of your basic outline. Again, my sources are a combination of  
general knowledge and personal experience (also 6 months as a "Goy" in  
Israel, living with Sabras) during the 2nd half of the 20th century.

.....The State of Israel is a model of racism. As we all know, there  
are colonies of Jews

around the world. Some of these would appear to be due to ethnic or  
political expansion.

Here I exclude the well known groups Ashkinazim (Europe/'White'/'1st class  
citizens) /Shofardim (N.Africa/'Arab'/'2nd class citizens). Most non-Hebrew  
groups are the result of Jewish merchants following trade routes wherever  
their presence was tolerated. Black Jewish populations include Ethiopia and  
Yemen. There are also Indian Jews (dating from Roman trade). Judaism is an  
exclusive 'master-race construct' (membership .IFF. race) not a  
proselytizing religion such as Islam & Christianity (theoretically  
'Jewishness' can only be inherited through having a Jewish mother) so  
non-Hebrew Jews were either somehow genetic derivatives or tribes which  
declared themselves 'Jewish' for political reasons. For a long time the Jews  
of Yemen were not accepted by the Rabbinate in Israel,

the Ethiopian Jews for even longer. I am not sure if the Indian Jews, who were discriminated against in India after independence, were ever accepted. In Israel today, as in its colony, Bush-America, the colour-scale and social-scale are parallel.

Cheers,  
Ed Loring

| 3292|2002-07-30 02:16:09|Alex van Deelen|Re: Digest Number 467|  
Message: 13  
Date: Mon, 29 Jul 2002 15:34:56 -0500  
From: Isa Bere <[dgl14@swt.edu](mailto:dgl14@swt.edu)>  
Subject: RE: Digest Number 467

>Gamal Nkrumah is an Egyptian resident who supports  
>the African-centered academic movement, is quite active  
>in political circles and has even formed a Diop study  
>group in his homeland. He has written numerous articles  
>in Cairo newspapers arguing for the African-ness of Egypt,  
>from pre-dynasty to dynasty.  
>  
>Karen knows him better than I.  
>  
>But I think perhaps one should reserve such generalized  
>judgments on Gamal and what he has "studied", even if you  
>have disagreements.  
>  
>Just an opinion...  
>  
>B-T-W  
>  
>1) Why isn't Molefi Asante an African-American ? curious?

>2) *This may be of no importance, but it should be pointed out*  
>*Gamal is the son of the late President Kwame Nkrumah of Ghana.*

*Ok, no offense was intended.*  
*However, I thought that Cheikh Anta Diop was not only a nuclear*  
*physicist, as stated, but also received training in egyptology.*  
*And at first glance, the use of words in the article seemed a little*  
*less than respectful. Just my first impression,*

*Alex*

| 3293|2002-07-30 02:16:10|Alex van Deelen|Re: Digest Number 467|

Message: 16

Date: Mon, 29 Jul 2002 17:38:06 -0400

From: Ayele Bekerie <[ab67@cornell.edu](mailto:ab67@cornell.edu)>

Subject: Re: Digest Number 467

>Dear Alex,

>

>Professor Molefi Kete Asante is an African American from Valdosta, Georgia.

I'm getting confused here. I thought he was Ghanaian? He looks Ghanaian. Maybe it's just the name. If not, then he's one of the few African Americans who have, not to take up a five syllable Swahili name. Good for him, though. I've never understood the love affair with Swahili in the first place. Just a few random thoughts on a very early morning.

Cheers,

Alex

| 3294|2002-07-30 02:41:51|Edward Loring|Re: Discrimination in the 40s & 50s|

> > ----- Original Message -----

> > From:

> > To:

> > Sent: Sunday, July 28, 2002 11:15 PM

> > Subject: Re: [Ta\_Seti] Hawass discussion, cont.

> why don't you go back to the 19th century when there was a school of

> thought trying to prove white people were superior. > when you

understand the 19th century school, pseudo anthropology

> that still continues on to this day you will understand racism that

> exists still in academia and society.

((EL)).....Well, you know I'm not an anthropologist and don't claim to have any founded knowledge there. However, recently people here have become interested in 19th century science (?) and everyone I know just laughs at those people who went around measuring the skulls of "natives". I am not sure that they were trying to prove that Whites are superior;

it's worse than that. For them, white superiority was a priori to their understanding of the world and 'white' referred to a specific group of Indo-Europeans only. This school of pseudo-anthropology was carried on in Nazi times by Rosenberg who went so far as to publish drawings of how 'sub-humans' ('Untermenschen': Slavs, Jews) sit on the toilet differently

than 'Aryans'. If it were not so horrible, one would have to have a good laugh.)

> [s there is dravidians in northern india also in pakistan and  
> afganistan

((EL).....thanks, I didn't know that.)

Ed Loring

\*\*\*\*\*

| 3295|2002-07-30 03:04:06|Edward Loring|Northern Dravidians|

>  
> The Brahui language is spoken in Pakistan (mainly in the Kalat and  
> Hairpur regions), Afghanistan, Iran and Turkmenistan. The total  
> number of Brahui speakers is estimated to be approximately 2,000,000  
> people. All Brahuies are bilingual: in addition to the Brahui  
> language, most of them speak Baluchi.  
> Brahui is a Dravidian language. The indigenous Dravidian words have  
> been preserved mainly in the following lexical classes: verbs,  
> pronouns and substantives.  
> The left side of the dictionary is a phonetic transcription of Brahui  
> words. The right side contains grammatical notes, speech patterns and  
> the English translation. The lexical background of the dictionary is  
> based mainly on the printed materials in Brahui or about the Brahui  
> language. Material from the latest lexical publications from Pakistan  
> is also included. The dictionary contains, in addition, all the  
> lexical units which I was able to gather during my field work among  
> the Brahuies in Turkmenistan. The complete dictionary includes more  
> than six thousand entries and will soon (I hope) be published in book  
> form.  
> Back to Outline  
> <http://members.tripod.com/~Svaxen/brahdic.htm>  
>  
> sravidians in northern india

((EL).....that is very interesting and I'll take a look this evening. CESRAS is involved in projects in Turkmenistan (Dr. Alexej Krol; Italian excavations in Nisa and RAS cooperation with the Turkmen Academy of Sciences). We are concerned about US-Turkish-NATO imperialistic designs on that republic. It is not out of humanistic principles that the Turks want to be "peace-keepers" in American Afghanistan. At the moment President Tuerkmenbashy has things under control.

Ed Loring

\*\*\*\*\*

| 3296|2002-07-30 04:37:28|Edward Loring|Re: Hawass discussion, cont.|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, July 28, 2002 1:45 PM

Subject: [Ta\_Seti] Re: Hawass discussion, cont.

> .....two Senegalise men, a so called 'Marabout' and a younger  
> man who seemed to be his secretary. The Marabout was a commonly seen  
> mixture of Negro and Arab.

> the word negroe just means black and it does not apply to physical  
> types. you must not keep upo with recent anthropology,when you use  
> terms like negriod and full black. Nobody uses these terms seriously.  
> sfoza is a gentecist who has found and sduported the conculsion of  
> shomaka keita that most of the pre historic population of the sahara  
> were black. what part of senegal are you talking about there is no  
> arabs in senegal and most muslims in senegal are mouride.  
>

((EL).....You bring us back to the important matter of TERMINOLOGY.  
Not being an anthropologist, I obviously do not know the correct technical  
terms.

As I was describing what I saw, my thinking was more iconographical. A large  
part of the afrocentric Kmt principle would seem to be derived from Ancient  
Egyptian

iconography. How do I describe a picture. Let us consider pictures to be any  
visual images.

In the above case I was attempting to describe a visual image of living  
humans on the basis  
of criteria stored in my brain. To this I added the dimensions of what they  
told me and what

I observed in their use of language. I have no reason to believe that they  
lied about being

from Senegal. I have no knowledge of their language and could only  
understand isolated

words or expressions in French, which I can speak, and Arabic, of which I  
have some knowledge.

Serious misunderstandings frequently occur, because different people  
understand words differently. Normalizing terms on the basis of semantic  
equivalence (not so-called translations) is the greatest challange facing  
linguists in a globalizing society. I became interested in this in the early  
90s as information scientist for the 'Information Project of the Basler  
University Collections' (museums in the 'Museum City' of Basel), the project  
which

led to my invitation by the Russian Academy of Sciences to set up the Databank of Eastern European Egyptology and to my present engagement in Russian Egyptology (CESRAS).

As a neutral observer, trying to sort out some of the communications problems of Kmt-afrocentrists and racial misunderstandings in general, I think it would be very productive for Ta Seti members to work out an African terminology upon which all agree and which could be used to communicate in a normalized language with other, non-African, groups. I realize that Africans and Afro-Americans are very sensitive about terms used to describe their ethnic characteristics and that this could complicate the matter. However, if any of you would like to try, I would be delighted to coordinate the compilation of such a terminology, YOUR own terminology for your own culture(s). The results would become a part of the thesauri of the Russian Academy of Sciences and of the Museum of Cultures, Basel.

What do you think?

I mean this very sincerely.

Ed Loring

| 3297|2002-07-30 06:26:50|neseret|Re: Digest Number 467|  
--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> However, I thought that Cheikh Anta Diop was not only a nuclear  
> physicist, as stated, but also received training in Egyptology.<

The works that I have by and about Diop do not claim he had formal training in Egyptology. He received a Ph.D. in literature [thèse de doctorat d'Etat en lettres] in 1960, from the University of Paris/Sorbonne, based upon his dissertation on the Pan-Africanist view of history, *\_'L'Afrique noire précoloniale et L'Unité culturelle de l'Afrique noire\_'*. However, even in Diop's own works [*\_'African Origins of Civilization\_'* coming to mind at the moment], he does not claim formal training in Egyptology.

He specialized in physics and chemistry, and obtained his baccalaureate in philosophy and mathematics in 1945 in Dakar.

See also:



<<http://www.ucad.sn/cad.html>>

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 3298|2002-07-30 06:34:11|neseret|Re: Digest Number 467|

--- In Ta\_Seti@y..., "Alex van Deelen" wrote:

> Message: 16

> Date: Mon, 29 Jul 2002 17:38:06 -0400

> From: Ayele Bekerie

> Subject: Re: Digest Number 467

>

> >Dear Alex,

> >

> >Professor Molefi Kete Asante is an African American from Valdosta,

Georgia.

>

> I'm getting confused here. I thought he was Ghanean? He looks

Ghanean.

> Maybe it's just the name. If not, then he's one of the few African

Americans who have, not to take up a five syllable Swahili name. Good  
for him, though.

Asante was born, as noted earlier, in Valdosta, Georgia in 1942 under  
the name of Arthur Lee Smith. He changed his name after a trip to  
Ghana in 1972. His recount of his own biography can be found in

Early, G. (ed.) 1993. *\_Lure and Loathing: Essays on Race, Identity  
and the Ambivalence of Assimilation\_*. New York: Viking Press.

Katherine Griffis-Greenberg

University of Alabama at Birmingham  
UAB Options/Special Studies

<http://www.griffis-consulting.com>

| 3299|2002-07-30 07:57:15|Manu Ampim|Re: Digest Number 467|

Katherine Griffis-Greenberg wrote:

>The works that I have by and about Diop do not claim he had formal

>training in Egyptology. ...However, even in Diop's own works [*\_African*

>Origins of Civilization\_ coming to mind at the moment], he does not  
>claim formal training in Egyptology.

This is wrong. Dr. Diop \*did\* formally receive training in Egyptology at the University of Paris/Sorbonne. Be careful. You are confusing receiving formal training with actually receiving a degree in a particular field. These are two separate issues.

BTW, this issue is somewhat similar to the earlier discussion you had regarding Alan Gardiner.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 3300|2002-07-30 08:01:48|a.manansala@attbi.com|Re: Digest Number 467|

> --- In Ta\_Seti@y..., "Alex van Deelen" wrote:  
>  
>> However, I thought that Cheikh Anta Diop was not only a nuclear  
>> physicist, as stated, but also received training in egyptology.<  
>  
> The works that I have by and about Diop do not claim he had formal  
> training in Egyptology. He received a Ph.D. in literature [th?se de  
> doctorat d'Etat en lettres] in 1960, from the University of  
> Paris/Sorbonne, based upon his dissertation on the Pan-Africanist  
> view of history, \_L'Afrique noire pr?coloniale et L'Unit? culturelle  
> de l'Afrique noire\_. However, even in Diop's own works [\_African  
> Origins of Civilization\_ coming to mind at the moment], he does not  
> claim formal training in Egyptology.  
>

Diop received formal Egyptology (language, philology) training at the Sorbonne. The central point of his dissertation was that much of the cultural unity of Black Africa originated from ancient Egyptian sources.

He also acted as an advisor to doctoral candidates in Egyptology at the Sorbonne such as Aboubacry Moussa Lam.

There was and may still be a joint program in Egyptology between the Universit? Cheikh Anta Diop de

Dakar and Paris-Sorbonne (Paris IV).

There is also an Egyptology research center in Paris known as the Institut d'Egyptologie et des civilisations africaines Cheikh Anta Diop (177 Rue de Charonne, 75011 Paris).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3301|2002-07-30 09:41:49|cristofori whitakara|Re: African Influence on Judaism|

where were "white jews when amos wrote this amos 9.7

**Edward Loring** wrote:

----- Original Message -----

From: "Djehuti Sundaka"

Sent: Tuesday, July 30, 2002 5:06 AM

Subject: [Ta\_Seti] African Influence on Judaism

In ancient Egypt they [Hebrews] are

> clearly depicted as Caucasian-Semitic types. Yet as late as the

> Roman period there

> are references to Hebrews being compared to Ethiopians and

> Egyptians. It is most

> likely then to conclude that the ancient Hebrews derived from a

> racially diverse group

> such as Caucasian Hittites, Amorites, and Blacks. However in

> their own mythic

> doctrines, they do not associate themselves with Africans but

> rather Caucasian

> Semitic types.

((EL).....as we are exploring races and investigating racism, I will just

expand on this

section of your basic outline. Again, my sources are a combination of

general knowledge and personal experience (also 6 months as a "Goy" in

Israel, living with Sabras) during the 2nd half of the 20th century.

.....The State of Israel is a model of racism. As we all know, there

are colonies of Jews

around the world. Some of these would appear to be due to ethnic or political expansion.  
Here I exclude the well known groups Ashkinazim (Europe/'White'/'1st class citizens) /Shefardim (N.Africa/'Arab'/'2nd class citizens).Most non-Hebrew groups are the result of Jewish merchants following trade routes wherever their presence was tolerated. Black Jewish populations include Ethiopia and Yemen. There are also Indian Jews (dating from Roman trade). Judaism is an exclusive 'master-race construct' (membership .IFF. race) not a proselytizing religion such as Islam & Christianity (theoretically 'Jewishness' can only be inherited through having a Jewish mother) so non-Hebrew Jews were either somehow gentic derivatives or tribes which declared themselves 'Jewish' for political reasons. For a long time the Jews of Yemen were not accepted by the Rabbinate in Israel, the Ethiopian Jews for even longer. I am not sure if the Indian Jews, who were discriminated against in India after independence, were ever accepted. In Israel today, as in its colony, Bush-America, the colour-scale and social-scale are parallel.

Cheers,  
Ed Loring

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| 3302|2002-07-30 10:37:46|Mickel Hendrix|Re: Digest Number 467|

Hotep,

Professor Ampim, in my opinion, it is quite obvious that Caucasian scholars like Greenberg always make sure they employ such terms or expressions like "formal training" as a sublime message that simply says, in a nut shell, that if you haven't been through their maze of Egyptological schools, then you are not, officially, an Egyptologist. Therefore, any one who has not been inside their Eurocentric think tanks is not considered a "professionally, formally trained" Egyptologist. Hence, she would make the claim about Diop never having been "formally trained," which, in turn, somehow, devalues his incredible works on ancient Kemite, and his overthrow of the Aryan Model professing some wild notion about Euro-Kemites. In the past, Greenberg deemed it was very necessary, and important to let us know that she does study Egyptology "professionally," as though she has the monopoly on being an authority, or as though we should look up to her as our authority, or that it "should" make her our authority on ancient Kemetic civilization. I remember when I was on another list, of which I think she is a member, with another fellow name Greg Reeder, they would get very hostile, when it came to the ethnic origins of the ancient Kemites. One of the things that they would hurl towards me was the illusion that I was suffering from an illusion, by stating that the ancient Kemites were "black." It was only inevitable or a matter of time before I got the boot, because of my "black" position on the ancient Kemites, which the moderator will deny and wield the impression that it was something else, such as not providing sources, to validate my "black" position. Post anything about ancient Kemet, but just stay away from their ethnic origins.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

> Katherine Griffis-Greenberg wrote:

>

>>The works that I have by and about Diop do not

> claim he had formal

>>training in Egyptology. ...However, even in Diop's

> own works [\_African  
> >Origins of Civilization\_ coming to mind at the  
> moment], he does not  
> >claim formal training in Egyptology.  
>  
>  
> This is wrong. Dr. Diop \*did\* formally receive  
> training in Egyptology at  
> the University of  
> Paris/Sorbonne. Be careful. You are confusing  
> receiving formal training  
> with actually receiving a degree in a particular  
> field. These are two  
> separate issues.  
>  
> BTW, this issue is somewhat similar to the earlier  
> discussion you had  
> regarding Alan Gardiner.  
>  
> Advancing the work,  
>  
> Manu Ampim  
>

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

>  
>  
>  
>

---

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| 3303|2002-07-30 11:13:22|amneht|pictures of old Cairo...|

i don't know if these will interest anyone, passing them along  
anyway...

amneh

pictures of old Cairo...

[http://www.sira.montaigne.u-bordeaux.fr/visual/map/le\\_caire.html](http://www.sira.montaigne.u-bordeaux.fr/visual/map/le_caire.html)

| 3304|2002-07-30 11:15:09|a.manansala@attbi.com|Re: Hawass discussion, cont.|

- > As a neutral observer, trying to sort out some of the communications
- > problems of
- > Kmt-afrocentrists and racial misunderstandings in general,

Edward, you appear to claim you are a "neutral observer" since you are neither Black nor Arab.

However, African-centered studies are more a direct response to Eurocentric "scholarship" than anything else.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3305|2002-07-30 11:38:21|mansu\_musa|Re: Digest Number 467|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

- > Hotep,
- >
- > Professor Ampim, in my opinion, it is quite obvious
- > that Caucasian scholars like Greenberg always make
- > sure they employ such terms or expressions like
- > "formal training" as a sublime message that simply
- > says, in a nut shell, that if you haven't been through
- > their maze of Egyptological schools, then you are not,
- > officially, an Egyptologist. Therefore, any one who
- > has not been inside their Eurocentric think tanks is
- > not considered a "professionally, formally trained"
- > Egyptologist. Hence, she would make the claim about
- > Diop never having been "formally trained," which, in
- > turn, somehow, devalues his incredible works on
- > ancient Kemite, and his overthrow of the Aryan Model
- > professing some wild notion about Euro-Kemites. In the
- > past, Greenberg deemed it was very necessary, and
- > important to let us know that she does study
- > Egyptology "professionally," as though she has the
- > monopoly on being an authority, or as though we should
- > look up to her as our authority, or that it "should"
- > make her our authority on ancient Kemetic
- > civilization. I remember when I was on another list,
- > of which I think she is a member, with another fellow
- > name Greg Reeder, they would get very hostile, when it
- > came to the ethnic origins of the ancient Kemites. One
- > of the things that they would hurl towards me was the
- > illusion that I was suffering from an illusion, by

> stating that the ancient Kemites were "black." It was  
> only inevitable or a matter of time before I got the  
> boot, because of my "black" position on the ancient  
> Kemites, which the moderator will deny and wield the  
> impression that it was something else, such as not  
> providing sources, to validate my "black" position.  
> Post anything about ancient Kemet, but just stay away  
> from their ethnic origins.  
>  
> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> --- Manu Ampim wrote:  
>> Katherine Griffis-Greenberg wrote:  
>>  
>>>The works that I have by and about Diop do not  
>>> claim he had formal  
>>> training in Egyptology. ...However, even in Diop's  
>>> own works [\_African  
>>> Origins of Civilization\_ coming to mind at the  
>>> moment], he does not  
>>> claim formal training in Egyptology.  
>>  
>>  
>> This is wrong. Dr. Diop \*did\* formally receive  
>> training in Egyptology at  
>> the University of  
>> Paris/Sorbonne. Be careful. You are confusing  
>> receiving formal training  
>> with actually receiving a degree in a particular  
>> field. These are two  
>> separate issues.  
>>  
>> BTW, this issue is somewhat similar to the earlier  
>> discussion you had  
>> regarding Alan Gardiner.  
>>  
>> Advancing the work,  
>>  
>> Manu Ampim  
>>  
>> [http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)  
>>  
>>  
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>>



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>

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> <http://health.yahoo.com>

what i don't get is that egyptologist like her look up and down in ancient kmt for red and blonde haired people, but deny the africaness of ancient kmt. I suppose nobody wants to address nutcases on stromfront.org using my ancestor's culture to weave a plan of pseudo white domination. I remember that conversation ptah and matter of fact i think i have that saved on the harddrive. I wonder why nobody addresses racist egyptologist like breasted maspero, lepsius, and resner when talking about subjects like this.

to be honest with you if this was really a study from the eyes of the kemetians people we would not call their land by european terms. from my understanding aegyptos is from hiku ptah which is what the greek mistook the land of kmt. What really annoys me is that me being an egyptain which is darker than most people in the west stereotype they think my ancestors come from slaves from sub sahara africa. I get annoyed when people tell me that. I am an egyptain and will always be an egyptain.

| 3306|2002-07-30 11:41:35|mansu\_musa|Re: pictures of old Cairo...|  
--- In Ta\_Seti@y..., "amneht" wrote:

>  
>

> i don't know if these will interest anyone, passing them along  
> anyway...

>

> amneh

>

> pictures of old Cairo...

>

>

> [http://www-sira.montaigne.u-bordeaux.fr/visual/map/le\\_caire.html](http://www-sira.montaigne.u-bordeaux.fr/visual/map/le_caire.html)

makes me kind of homesick and miss my childhood home. I am a fellahin and i used to live in aswan.  
nice pictures thanks, but do you have them in color

cairo is a filthy city

just a thought (tehuti) could it be that the caucasian people we are calling "jew" are actually descendant of the biblically cursed canaanite tribes that ab-ra-ham was in confederacy with BEFORE he met the High priest of Salem (jerusalem) Melchizedek...they are not from the children of jacob per se if they are identifying with ashkenazi ( descendant of yaphet)... and the bible's Most high specifically told ab-ra-ham not to mixed his seed (lie sexually) with them?

***Djehuti Sundaka*** wrote:

<http://www.geocities.com/CollegePark/Classroom/9912/africa Judaism.html>

Judaism is the precursor to the two Western religions of Christianity and Islam. The creators of this religious system are known as Hebrews. The term often used to refer to the Hebrews is "Semitic." This word however has varying meanings denoting either race, ethnic group, language, or a combination thereof. In ancient Egypt they are clearly depicted as Caucasian-Semitic types. Yet as late as the Roman period there are references to Hebrews being compared to Ethiopians and Egyptians. It is most likely then to conclude that the ancient Hebrews derived from a racially diverse group such as Caucasian Hittites, Amorites, and Blacks. However in their own mythic doctrines, they do not associate themselves with Africans but rather Caucasian Semitic types. Whatever their makeup, it is known that they were highly influenced by African religious doctrines. The land the Hebrews dwelt in was named for a people called Canaanites. Canaan in Hebrew folklore was said to be a son of the mythological father-figure Ham. Ham's remaining sons were all linked to nation groups in Africa: Cush (Nubia), Mizraim (Egypt) and Punt (Somalia). Why the Hebrews would link the people of Canaan with Africa is uncertain. It may have been the strong Egyptian influence upon Canaan or it may be that Black

populations existed in Canaan in its most ancient times. Whatever the cause, it was these Canaanites that the Hebrews gained much of their religious beliefs. But for the very language of the Hebrews and Canaanites, we are inevitably drawn to Africa.

<http://www.geocities.com/CollegePark/Classroom/9912/araphon.gif>

When Joseph H. Greenberg in the late 1940s set about the monumental task of classifying African languages, the origins of Hebrew were probably far from his mind. Five years later even he would be astonished at his findings. Of the many groups Greenberg placed together, the Hamito-Semitic yielded the most astounding finds. Greenberg had identified five different branches of Hamito-Semitic: Cushitic, Egyptian, Berber, Chadic and Semitic. It was always assumed that the relationship of these languages stemmed from Caucasian invaders into Africa from the Middle East. But Greenberg's research far from supported this. Greenberg realized that the Cushitic branch languages were far more divergent from each other than were those of any other branch. Such sharp differences indicated that the sub-branches of Cushitic had diverged from each other at a very early date and had been evolving independently for much longer than any of the other branches. This all implied that the Hamito-Semitic language was evolving in Cush (Ethiopia) longer than anywhere else. Thus Ethiopia had to be the original homeland of all Hamito-Semitic languages. It is now believed that perhaps as early as 12,000-10,000BC, African proto-Cushitic speakers migrated from Ethiopia spreading out into Africa and the Near East. This proto-Cushitic tongue evolved not only into Cushitic, Egyptian, Berber, and Chadic tongues, but into the Semitic branch as well. This included

Hebrew, Phoenecian, Arabic and Assyrian. Thus the Hebrew tongue is of rather recent (prehistorically speaking) African origin. Greenberg renamed this Cushitic derived family group more appropriately, Afroasiatic. It is not surprising then that Hebraic religion can be found with so many African mythic symbols. The picture above illustrates the close proximity of East Africa and the Near East or "Biblical World." (Photo and Information courtesy of Time Life World Maps, Black Spark, White Fire by Michael Poe, Languages of Africa by Joseph Greenberg and the Afrocentric Debate Research Page)

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### **Do You Yahoo!?**

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| 3308|2002-07-30 14:52:18|Isa Bere|Re: African Influence on Judaism|  
If the Biblical story of Ham and the Canaanite curse  
has any race value to it then isn't it inherently bigoted  
if not racist?

And thus isn't it as erroneous when turned upon whites  
as it was when they originally turned it upon blacks?  
I say this not for the sake of whites, but simply  
for the sake of using inherently bogus ideology.

I won't use the word "Caucasoid" to describe the early  
Hebrews, but if they were Asiatics isn't it most probable they  
looked just like other Western Asians whom the Egyptians  
depicted quite often as in the wall paintings from Beni  
Hassan? These figures aren't depicted with \*pale\* skin,  
but they are lighter in color than the Egyptians in the

painting. And their garb/hair/features seem similar to the manner Western Asians (i.e., Babylonians) depicted themselves.

And isn't the most recent ideology that the Hebrews emerged peacefully out of a proto-Canaanite group so they both have a similar source (despite whatever ethnocentric notions were put towards them by the Hebrews)?

And the so-called cohen gene that was used to identify black Southern African Jews, wasn't that done by comparing the gene found in European Jews? Wouldn't that make them all claimants in some form to Jewish ancestry (not that there should be anything inherently special about such a thing)?

And is there any real evidence for a guy named Abraham (no matter what tricky linguistics does to his name)?

And didn't the Hebrews pretty much lay with just about everybody? And that's why we have em' ranging from Eastern Europe to Ethiopia to India?

DG

-----

> just a thought (tehuti) could it be that the caucasian people we are  
> calling "j  
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> cally told ab-ra-ham not to mixed his seed (lie sexually) with them?  
| 3309|2002-07-30 17:18:00|Mickel Hendrix|Re: African Influence on Judaism|  
Hotep,

There are numerous depictions of dark-skinned Asiatics on the ancient Kemetic walls. How are we supposed to account for their presence. It is obvious they, as is vouched for by anthropology, are the aboriginal inhabitants, or descendants of the earliest

inhabitants, of the land of western Asia, including Israel.

What is and has happened is that Eurocentric scholars try to exploit the fact that there are also light to pale-skinned Asiatics depicted on the ancient Kemetic monuments, by wielding the impression that such people are the real Jews. It shouldn't take a genius to figure out why, because of the position of power that is maintained by Caucasian Jews, whom the blind of the masses think are the modern descendants of the Hebrews spoken of in the Bible.

In recognition of the term Semite, it is used to actually deceive, mislead, or to keep people in the dark, whence they are not able to distinguish which of the existing so-called Semites are the descendants of the ancient Hebrews. Then, when anthropology steps in, the matter is bottomed out, proving that what scholars or historians call Semites, in relation to the ancient Hebrews or Semites, is just another term for a dark-skinned individuals who speak a so-called Semitic language, such as the ancient Akkadians of northern Babylonia.

In relation to the above, the so-called Canaanites are just another branch of the aboriginal dark-skinned people who peopled Palestine, which means that if there was ever such an entity called the Hebrews, they would have also been a dark-skinned people.

As for a historical Abraham, hardly any one can honestly say they've got proof, beyond the meaning of his name and its relationship to a Sumerian god-head name Ab, or the Kemetic Ap, both which simply mean father, progenitor, as is the meaning of the biblical Abraham.

It is difficult to seek into such a person, without taking into account the three syllables, which make up his name: Ab-Ra-Ham. Is it a stretch of the imagination to come to the conclusion that Ab being the Father, Ra being the Sun-God, and Ham being the Black Land and Man? The good book does tell us that Abraham came from the land of Ur, the name, of which, according to the Bible Dictionary, signifies Abode of

Flames. In the Kemetic language, the word Ar signifies Heat, Hot, which is just a meaning of the Sun as Ra.

Furthermore, it will probably be scoff at if we were to take a glance at the 49th chapter of Genesis and realize that the 12 signs of the zodiac are being discussed veiled under the name of the 12 children of Israel. In actuality, there were 13, if we take into account that Israel had a set of twins, which are none other than the representatives of the sign of the Gemini, surely, as is Israel's only daughter, Dinah, considered as a chaste virgin, elsewhere, is the representative of the sign of the Virgo.

In essence, are not the signs of the zodiac associated with the Sun's annual passage through each one of them, which is none other than the Kemetic Great Year, totalling a period of 25,989 years?

P.E.A.C.E. Proper Education Always Corrects Errors!

--- Isa Bere <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:

- > If the Biblical story of Ham and the Canaanite curse
- > has any race value to it then isn't it inherently
- > bigoted
- > if not racist?
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- > And thus isn't it as erroneous when turned upon
- > whites
- > as it was when they originally turned it upon
- > blacks?
- > I say this not for the sake of whites, but simply
- > for the sake of using inherently bogus ideology.
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- > Egyptians
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- > Hassan? These figures aren't depicted with \*pale\*
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> And the so-called cohen gene that was used to  
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| 3310|2002-07-30 17:48:16|Mickel Hendrix|Re: African Influence on Judaism|  
Hotep,

--- Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

>

<http://www.geocities.com/CollegePark/Classroom/9912/africajudaism.html>

> Judaism is the precursor to the two Western  
> religions of  
> Christianity and Islam.

Actually, Islam, or its antecedants, were present in  
ancient Arabia, at least as far back as 3000 B.C.,  
according to archaeological data pertaining to ancient  
Arabia. It's antecedants were ushered in by the  
Cushite inhabitants, who were the aboriginal Arabians.  
It's just that the common masses believe that Islam  
began with the Prophet Muhammed in the 6th century  
A.D.

The

- > creators of this religious system are known
- > as Hebrews. The term
- > often used to refer
- > to the Hebrews is "Semitic." This word
- > however has varying
- > meanings denoting either
- > race, ethnic group, language, or a
- > combination thereof. In
- > ancient Egypt they are
- > clearly depicted as Caucasian-Semitic types.

If we come from an anthropological perspective, the Hebrews, if there ever were such an entity, must have had to been black or dark-skinned people, since the ancient Semites, in an ethnic sense, not language-wise, were a dark-skinned entity, such as the Akkadians of northern Babylonia. Certain scholars, like C. J. Gadd have highlighted the non-Caucasian-Indo-European nature of the ancient Semites, the best representatives being the dark-skinned western Asiatics portrayed on the ancient Kemetic monuments. In fact, the dark-skinned Arabs of southern Arabia are considered the best modern representatives of the ancient Semitic type, from an ethnic viewpoint, combined with the fact that they speak a so-called Semitic language, which is akin to the so-called Semitic languages spoken by the dark-skinned tribes who inhabit the Horn of, or, east-central Africa.

P.E.A.C.E. Proper Education Always Corrects Errors!

- > Yet as late as the
- > Roman period there
- > are references to Hebrews being compared to
- > Ethiopians and
- > Egyptians. It is most
- > likely then to conclude that the ancient
- > Hebrews derived from a
- > racially diverse group
- > such as Caucasian Hittites, Amorites, and
- > Blacks. However in
- > their own mythic
- > doctrines, they do not associate themselves
- > with Africans but
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- > Semitic types. Whatever their makeup, it is
- > known that they were
- > highly influenced by
- > African religious doctrines. The land the
- > Hebrews dwelt in was
- > named for a people
- > called Canaanites. Canaan in Hebrew folklore
- > was said to be a
- > son of the
- > mythological father-figure Ham. Ham's
- > remaining sons were all
- > linked to nation groups
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- > is uncertain. It may
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- > in its most ancient times. Whatever the
- > cause, it was these
- > Canaanites that the
- > Hebrews gained much of their religious
- > beliefs. But for the very
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- > Hebrews and Canaanites, we are inevitably
- > drawn to Africa.
- >
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<http://www.geocities.com/CollegePark/Classroom/9912/araphon.gif>

- >
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- > Greenberg placed together, the
- > Hamito-Semitic yielded the most
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- > Egyptian, Berber, Chadic and Semitic. It was
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- > the Middle East.
- > But Greenberg's research far from supported
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| 3311|2002-07-30 18:25:19|mansu\_musa|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Isa Bere wrote:

- > If the Biblical story of Ham and the Canaanite curse
- > has any race value to it then isn't it inherently bigoted
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them?

have you seen the pictures on the walls of ninevah of thye judean  
captives. they don't look like white people to me take a close look  
at their hair next time you look at the judean captives at ninveah.  
josephus both call the judean ethiopians as does the roman historian  
tactius, which i found this interesting.  
| 3312|2002-07-30 18:32:12|mansu\_musa|Re: African Influence on Judaism|  
--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,  
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> --- Djehuti Sundaka wrote:  
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actually you are quite correct about this. the ancient sabeans which are supodely related to the ethiopians brought the whorship of a deity called allat and the el kaba which at one time was a deity. people in antiquity in southern arabia aka arabia felix by strabo used to makes hajjis to moon temples which they discovered in ancient saba, which ia also where most of the pre islamic deities and spirituality concepts came form. the bedouin tribe which mohammed belonged to switched the matriarchtical concepts and made allat alllah and later became their higest deity. the phophet mohammed by the way had abyssinian blood going back to his grandfather.

| 3313|2002-07-30 18:35:12|mansu\_musa|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> --- Djehuti Sundaka wrote:

> >

>

<http://www.geocities.com/CollegePark/Classroom/9912/africajudaism.html>

> > Judaism is the precursor to the two Western  
 > > religions of  
 > > Christianity and Islam.  
 >  
 > Actually, Islam, or its antecedents, were present in  
 > ancient Arabia, at least as far back as 3000 B.C.,  
 > according to archaeological data pertaining to ancient  
 > Arabia. It's antecedents were ushered in by the  
 > Cushite inhabitants, who were the aboriginal Arabians.  
 > It's just that the common masses believe that Islam  
 > began with the Prophet Muhammed in the 6th century  
 > A.D.  
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 > The  
 > > creators of this religious system are known  
 > > as Hebrews. The term  
 > > often used to refer  
 > > to the Hebrews is "Semitic." This word  
 > > however has varying  
 > > meanings denoting either  
 > > race, ethnic group, language, or a  
 > > combination thereof. In  
 > > ancient Egypt they are  
 > > clearly depicted as Caucasian-Semitic types.  
 >  
 > If we come from an anthropological perspective, the  
 > Hebrews, if there ever were such an entity, must have  
 > had to been black or dark-skinned people, since the  
 > ancient Semites, in an ethnic sense, not  
 > language-wise, were a dark-skinned entity, such as the  
 > Akkadians of northern Babylonia. Certain scholars,  
 > like C. J. Gadd have highlighted the  
 > non-Caucasian-Indo-European nature of the ancient  
 > Semites, the best representatives being the  
 > dark-skinned western Asiatics portrayed on the ancient  
 > Kemetic monuments. In fact, the dark-skinned Arabs of  
 > southern Arabia are considered the best modern  
 > representatives of the ancient Semitic type, from an  
 > ethnic viewpoint, combined with the fact that they  
 > speak a so-called Semitic language, which is akin to  
 > the so-called Semitic languages spoken by the  
 > dark-skinned tribes who inhabit the Horn of, or,  
 > east-central Africa.  
 >  
 > P.E.A.C.E. Proper Education Always Corrects Errors!  
 >

> > Yet as late as the  
> > Roman period there  
> > are references to Hebrews being compared to  
> > Ethiopians and  
> > Egyptians. It is most  
> > likely then to conclude that the ancient  
> > Hebrews derived from a  
> > racially diverse group  
> > such as Caucasian Hittites, Amorites, and  
> > Blacks. However in  
> > their own mythic  
> > doctrines, they do not associate themselves  
> > with Africans but  
> > rather Caucasian  
> > Semitic types. Whatever their makeup, it is  
> > known that they were  
> > highly influenced by  
> > African religious doctrines. The land the  
> > Hebrews dwelt in was  
> > named for a people  
> > called Canaanites. Canaan in Hebrew folklore  
> > was said to be a  
> > son of the  
> > mythological father-figure Ham. Ham's  
> > remaining sons were all  
> > linked to nation groups  
> > in Africa: Cush (Nubia), Mizraim (Egypt) and  
> > Punt (Somalia). Why  
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| 3314|2002-07-30 19:52:38|Mace Windu|Re: African Influence on Judaism|  
M. Hendrix said:

- > Hotep,
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- > There are numerous depictions of dark-skinned Asiatics
- > on the ancient Kemetic walls.

There seem to be more depictions of them quite unrelated  
to ancient Egyptians. On the wall relief of Seti I there are  
depictions of Egyptians as reddish-brown-skinned. There  
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are four individuals from the Syro-Palestinian area (Asiatics).  
Their skin color is lighter than the Egyptians and Nubians.

(Ippolito Rosellini Monumenti dell'Egitto e della Nubia,  
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Their facial features and hair type are similar to numerous  
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C.A. Diop in the article "Origin of the Ancient Egyptians" in *Egypt Revisted*, ed. by Ivan Van Sertima (1989) uses several pictures to show the common Semitic type as depicted by the Egyptians and others.

I have thought upon if, as in New Kingdom depictions of Nubians, this might have been stereotyped and whether the Semitic type could possibly have a closer phenotype to the Egyptian.

But when I see Nubian and Egyptian types, whether I am looking at physical likeness or symbolic stereotyping of facial features and color, I am still seeing two Africoid types. When the Egyptians depict the common Semite, I see no such thing.

An example of this is the 18th Dynasty painting of Tutankhamun's army wreaking havoc upon Nubians (probably mythical) found on a wooden casket in the Valley of the Kings. The Nubians are depicted with jet black skin, kinky hair and exaggerated Africoid facial features. There is no doubt as to their "blackness." Yet the Egyptians in the same picture look no less "black," save for less exaggerated features and reddish-brown skin.

see the painting in question here:

Strouhal, E. "The Fortunes of War," in *Life of the Ancient Egyptians*, p. 200.

> How are we supposed to  
> account for their presence.

Darker skinned Semitic types you mean?

I would go by my assertion that the Semitic type was not monolithic and that they probably intermixed with various peoples. Yet the predominant type in the historic era (going by all depictions) seems to have been the non-Africoid type. I do not say the Africoid type is absent, just not dominant in the historic era.

There are also other considerations to be taken into account: (1) time period- are we talking about Western

Asia under Egypt in the New Kingdom (most Africoid artifacts I have seen from Western Asia are distinctly Egyptian in style and come from the period Egypt is exerting control in the area) and, (3) region- the racial make up of the Levant may not have held true for say southern Yemen, and vice versa.

- > It is obvious they, as is
- > vouched for by anthropology, are the aboriginal
- > inhabitants, or descendants of the earliest
- > inhabitants, of the land of western Asia, including
- > Israel.

What is obvious is that the original inhabitants are Africoid. Go far back enough in pre-history, and the original inhabitants of much of the planet are Africoid. I have no disagreement there.

I am talking about the historic era.

\*Obviously\* there comes a time when non-Africoid types begin to dominate in the region. And by the time of the largest Western Asian empires (be in the Babylonians or the Hittites) we are seeing a clear predominance by non-Africoid types.

- > What is and has happened is that Eurocentric scholars
- > try to exploit the fact that there are also light to
- > pale-skinned Asiatics depicted on the ancient Kemetic
- > monuments, by wielding the impression that such people
- > are the real Jews.

They're Asiatics...like the Jews were. Now the Jews could have been some jet-black Africans in a sea of Semitic-Asiatics. But isn't that about as unlikely as turning Egypt into a minority of Caucasians in a sea of "Nilotic" Africoids?

By the way, you mean Eurocentric scholars like Diop who assigned Hebrews to a "confederation of Whites?"

Diop, CA. African Origin of Civilization (1955), p. 95.

He also calls the Jews mixtures between "black" Canaanites and "the white tribes, symbolized by Abraham and his descendants..."

Of course Diop (great man that he was) \*seemingly\* contradicts himself in his notes by asserting the Jews must have been black--\*but\* only after intermingling in Egypt during the Exodus.

Diop, p. 279.

Yet his basis for this latter assertion was founded on the idea of intermixture within Egypt because of the Exodus. Today most archaeologists/historians do not take the Exodus drama as factual. No intermixture in Egypt, and a predominant Africoid Jewish peoples due to such a thing falls apart.

Secondly of course, is the idea of black Canaanites. Diop bases this on (1) early prehistoric Natufian Africoids in the region and (2) the Biblical source. Yet he admits these "blacks" are already heavily mixed by the time they meet the other "white" Asiatic tribes (as he calls the people of Abraham). I would question whether the prehistoric Africoids in Canaan held true for later historic times (when the Hebrews emerged) and also if we can find any racial merit in the Hebrew writings. We have already talked on here about non-racial reasons the Hebrews may have aligned the other inhabitants of the Levant with Africa.

In the end, I do think that there were blacks in the region up to historic times and they intermingled with the Hebrews or helped form the group that would be called the Hebrews. Though I now refrain from using terms like "white" (as Diop did) for non-Africoid Asiatics, I will say that their type seemed to have absorbed the Africoids.

- > It shouldn't take a genius to
- > figure out why, because of the position of power that
- > is maintained by Caucasian Jews, whom the blind of the
- > masses think are the modern descendants of the Hebrews
- > spoken of in the Bible.

If by Caucasian Jews you mean European, no I don't think the inhabitants of the Levant were Europeans. Then again I don't think they were southern Africans (like the Lemba and the supposed cohen gene) or Indian (where one can find Jews as well). I think these Jewish types have come about through intermixture and mostly conversion. I think

the inhabitants of the Levant were predominantly non-Africoid types, as they depicted themselves. And while the Hebrews could have been one lone black group in a sea of non-blacks, I simply find that improbable.

- > In recognition of the term Semite, it is used to
- > actually deceive, mislead, or to keep people in the
- > dark, whence they are not able to distinguish which of
- > the existing so-called Semites are the descendants of
- > the ancient Hebrews.

I will admit the term Semite is ambiguous. Yet we have a general idea of what it means when it is said. I am talking about the typical Egyptian "Asiatic."

- > Then, when anthropology steps in,
- > the matter is bottomed out, proving that what scholars
- > or historians call Semites, in relation to the ancient
- > Hebrews or Semites, is just another term for a
- > dark-skinned individuals who speak a so-called Semitic
- > language, such as the ancient Akkadians of northern
- > Babylonia.

We went over this already in former posts and I don't think you ever answered my final questions. The Akkadians certainly don't depict themselves as Africoids. In fact they look rather (pardon the term) "Semitic."

I remember you spoke of prehistoric types in Mesopotamia being Africoid, which I do not doubt. But when we get to Akkadia, the iconography doesn't seem to agree here. Whatever shade their skin color is, they certainly depict themselves much like the ancient Egyptians depicted the common Asiatic.

- > In relation to the above, the so-called Canaanites are
- > just another branch of the aboriginal dark-skinned
- > people who peopled Palestine, which means that if
- > there was ever such an entity called the Hebrews, they
- > would have also been a dark-skinned people.

I touched on this above. I see where you're going, but you have speed bumps along the way. Namely, one has to accept that the pre historic (so-called "aboriginal")

Levant was the same in historic times as when the Hebrews later emerged. If there was no change from pre-historic times to the era when we first have the Hebrews coming into existence, one could make your argument without issue. But its not a static region. And the statuary and depictions (even from outsiders) attest to this.

- > As for a historical Abraham, hardly any one can
- > honestly say they've got proof, beyond the meaning of
- > his name and its relationship to a Sumerian god-head
- > name Ab, or the Kemetic Ap, both which simply mean
- > father, progenitor, as is the meaning of the biblical
- > Abraham.

Yeah. This makes him mythical or semi-mythical at best.

- > It is difficult to seek into such a person, without
- > taking into account the three syllables, which make up
- > his name: Ab-Ra-Ham.

I knew this was coming. :) I saw Charles Finch make this assertion. Its an interesting method of doing linguistics and may speak of Egyptian influence (which I'm certainly not denying). But I do question whether one can take the transliteration Abraham from the actual old Hebrew term and come by the same thing?

- > Is it a stretch of the
  - > imagination to come to the conclusion that Ab being
  - > the Father, Ra being the Sun-God, and Ham being the
  - > Black Land and Man? The good book does tell us that
- 
- > Abraham came from the land of Ur, the name, of which,
  - > according to the Bible Dictionary, signifies Abode of
  - > Flames. In the Kemetic language, the word Ar signifies
  - > Heat, Hot, which is just a meaning of the Sun as Ra.

That's some \*interesting\* linguistics...but again, we have depictions and iconography. Why go through all these extra claimed clues? Couldn't I do the same with the Greeks and find numerous Egypto-borrowed words in their lexicon? Would this make the Greeks "black?"

- > Furthermore, it will probably be scoff at if we were
- > to take a glance at the 49th chapter of Genesis and
- > realize that the 12 signs of the zodiac are being
- > discussed veiled under the name of the 12 children of
- > Israel. In actuality, there were 13, if we take into
- > account that Israel had a set of twins, which are none
- > other than the representatives of the sign of the
- > Gemini, surely, as is Israel's only daughter, Dinah,
- > considered as a chaste virgin, elsewhere, is the
- > representative of the sign of the Virgo.

Yeah. John G. Jackson mentions this. But all this shows, as with the Greeks, is that there might have been cultural influence---which no one denies.

- > In essence, are not the signs of the zodiac associated
- > with the Sun's annual passage through each one of
- > them, which is none other than the Kemitic Great Year,
- > totalling a period of 25,989 years?

I'll leave this one be... :)

DG

| 3315|2002-07-30 20:11:24|mansu\_musa|Re: African Influence on Judaism|

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- > depictions of Egyptians as reddish-brown-skinned. There

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> They're Asiatics...like the Jews were. Now the Jews could

> have been some jet-black Africans in a sea of Semitic-Asiatics.

> But isn't that about as unlikely as turning Egypt into a minority



> of Caucasians in a sea of "Nilotic" Africoids?

>

> By the way, you mean Eurocentric scholars like Diop

> who assigned Hebrews to a "confederation of Whites?"

>

> Diop, CA. African Origin of Civilization (1955), p. 95.

>

> He also calls the Jews mixtures between "black" Canaanites

> and "the white tribes, symbolized by Abraham and his

> descendants..."

>

> Of course Diop (great man that he was) \*seemingly\*

> contradicts himself in his notes by asserting the Jews

> must have been black--\*but\* only after intermingling

> in Egypt during the Exodus.

>

> Diop, p. 279.

>

> Yet his basis for this latter assertion was founded on

> the idea of intermixture within Egypt because of the

> Exodus. Today most archaeologists/historians do not

> take the Exodus drama as factual. No intermixture in

> Egypt, and a predominant Africoid Jewish peoples due

> to such a thing falls apart.

>

> Secondly of course, is the idea of black Canaanites. Diop

> bases this on (1) early prehistoric Natufian Africoids in the

> region and (2) the Biblical source. Yet he admits these

> "blacks" are already heavily mixed by the time they meet

> the other "white" Asiatic tribes (as he calls the people of

> Abraham). I would question whether the prehistoric

> Africoids in Canaan held true for later historic times

> (when the Hebrews emerged) and also if we can find

> any racial merit in the Hebrew writings. We have already

> talked on here about non-racial reasons the Hebrews may

> have aligned the other inhabitants of the Levant with Africa.

>

> In the end, I do think that there were blacks in the region up

> to historic times and they intermingled with the Hebrews or

> helped form the group that would be called the Hebrews.

> Though I now refrain from using terms like "white" (as Diop

> did) for non-Africoid Asiatics, I will say that their type seemed

> to have absorbed the Africoids.

>

>> It shouldn't take a genius to

>> figure out why, because of the position of power that

> > is maintained by Caucasian Jews, whom the blind of the  
 > > masses think are the modern descendants of the Hebrews  
 > > spoken of in the Bible.

>

> If by Caucasian Jews you mean European, no  
 > I don't think the inhabitants of the Levant were  
 > Europeans. Then again I don't think they were  
 > southern Africans (like the Lemba and the supposed  
 > cohen gene) or Indian (where one can find Jews  
 > as well). I think these Jewish types have come about  
 > through intermixture and mostly conversion. I think  
 > the inhabitants of the Levant were predominantly  
 > non-Africoid types, as they depicted themselves.  
 > And while the Hebrews could have been one lone  
 > black group in a sea of non-blacks, I simply find that  
 > improbable.

>

> > In recognition of the term Semite, it is used to  
 > > actually deceive, mislead, or to keep people in the  
 > > dark, whence they are not able to distinguish which of  
 > > the existing so-called Semites are the descendants of  
 > > the ancient Hebrews.

>

> I will admit the term Semite is ambiguous. Yet we have a general  
 > idea of what it means when it is said. I am talking about the

typical

> Egyptian "Asiatic."

>

> > Then, when anthropology steps in,  
 > > the matter is bottomed out, proving that what scholars  
 > > or historians call Semites, in relation to the ancient  
 > > Hebrews or Semites, is just another term for a  
 > > dark-skinned individuals who speak a so-called Semitic  
 > > language, such as the ancient Akkadians of northern  
 > > Babylonia.

>

> We went over this already in former posts and I don't  
 > think you ever answered my final questions. The Akkadians  
 > certainly don't depict themselves as Africoids. In fact they  
 > look rather (pardon the term) "Semitic."

>

> I remember you spoke of prehistoric types in Mesopotamia  
 > being Africoid, which I do not doubt. But when we get to  
 > Akkadia, the iconography doesn't seem to agree here.  
 > Whatever shade their skin color is, they certainly depict themselves

> much like the ancient Egyptians depicted the common Asiatic.

>

> > In relation to the above, the so-called Canaanites are  
> > just another branch of the aboriginal dark-skinned  
> > people who peopled Palestine, which means that if  
> > there was ever such an entity called the Hebrews, they  
> > would have also been a dark-skinned people.

>

> I touched on this above. I see where you're going,  
> but you have speed bumps along the way. Namely,  
> one has to accept that the pre historic (so-called "aboriginal")  
> Levant was the same in historic times as when the Hebrews  
> later emerged. If there was no change from pre-historic times  
> to the era when we first have the Hebrews coming into  
> existence, one could make your argument without issue.  
> But its not a static region. And the statuary and depictions  
> (even from outsiders) attest to this.

>

> > As for a historical Abraham, hardly any one can  
> > honestly say they've got proof, beyond the meaning of  
> > his name and its relationship to a Sumerian god-head  
> > name Ab, or the Kemetic Ap, both which simply mean  
> > father, progenitor, as is the meaning of the biblical  
> > Abraham.

>

> Yeah. This makes him mythical or semi-mythical at best.

>

> > It is difficult to seek into such a person, without  
> > taking into account the three syllables, which make up  
> > his name: Ab-Ra-Ham.

>

> I knew this was coming. :) I saw Charles Finch make  
> this assertion. Its an interesting method of doing linguistics  
> and may speak of Egyptian influence (which I'm certainly  
> not denying). But I do question whether one can take the  
> transliteration Abraham from the actual old Hebrew term  
> and come by the same thing?

>

> > Is it a stretch of the  
> > imagination to come to the conclusion that Ab being  
> > the Father, Ra being the Sun-God, and Ham being the  
> > Black Land and Man? The good book does tell us that

>

> > Abraham came from the land of Ur, the name, of which,  
> > according to the Bible Dictionary, signifies Abode of  
> > Flames. In the Kemetic language, the word Ar signifies

> > Heat, Hot, which is just a meaning of the Sun as Ra.  
 >  
 > That's some \*interesting\* linguistics...but again, we have  
 > depictions and iconography. Why go through all these  
 > extra claimed clues? Couldn't I do the same with the Greeks  
 > and find numerous Egypto-borrowed words in their lexicon?  
 > Would this make the Greeks "black?"  
 >  
 > > Furthermore, it will probably be scoff at if we were  
 > > to take a glance at the 49th chapter of Genesis and  
 > > realize that the 12 signs of the zodiac are being  
 > > discussed veiled under the name of the 12 children of  
 > > Israel. In actuality, there were 13, if we take into  
 > > account that Israel had a set of twins, which are none  
 > > other than the representatives of the sign of the  
 > > Gemini, surely, as is Israel's only daughter, Dinah,  
 > > considered as a chaste virgin, elsewhere, is the  
 > > representative of the sign of the Virgo.  
 >  
 > Yeah. John G. Jackson mentions this. But all this shows,  
 > as with the Greeks, is that there might have been cultural  
 > influence---which no one denies.  
 >  
 > > In essence, are not the signs of the zodiac associated  
 > > with the Sun's annual passage through each one of  
 > > them, which is none other than the Kemetic Great Year,  
 > > totalling a period of 25,989 years?  
 >  
 > I'll leave this one be... :)  
 >  
 >  
 > DG

funny you mention that scene where tutankhamon is attacking the nubians and trampling them. the funny thing about that picture if you look at it you will notice that the nubians are putting dust on their head to pay respect to the fallen soldiers in battle. this is an Egyptian custom, so if the nubians and Egyptians come from different cultures why is a nubian shown doing an Egyptian custom. pay close attention to that scene and look real close at one of the nubians that does this. i have seen people on the internet and other white racist web sites try to use the sandals with nubians and Syrians on it say that the Egyptians were racist ahaha i have also heard them try to say that Sesotris II forbade the nubians to go past Elephantine

and this was racist segregation.

I notice these people never show the Caucasian Libyans getting trampled on because they had a great hatred for red-haired people and this is something they don't put in their propaganda books. Not to mention that Tutankhamun's grandmother is half Hurrian and Thuya her mother is very Africanoid and she is the mother of Akhenaten. They also leave out the Africanoid pictures of Sesotris.

| 3316|2002-07-30 20:21:33|Mace Windu|Re: African Influence on Judaism|  
Your assertion is correct in a way, yet (if you will pardon my saying so), incorrect.

Indeed the prophet Muhammad keeps elements of southern Arabian Sabean culture intact in Islam (i.e., the Kaba, which interestingly corresponds with the two parts of the Egyptian soul).

Yet and still there ARE differences between what was practiced in ancient Arabia and what comes into being with the advent of Islam in the 7th century.

Islam is inspired by Judaic ideologies and claims a spiritual descent from Abraham.

Obviously the original spiritual practices of Arabia claimed no such thing. And this is evident in the hostility Muhammad and his followers first faced with their new religion which was deemed foreign and subversive by the existing spiritual power structure (causing them to flee to places like Ethiopia). That is why they must return to take Makkah (Mecca) and Medina by force.

So while I see the point you are making (that there are elements of traditional Arabian culture in modern Islam), the fact remains that Islam is a blending of those elements with Judaic ideologies. In fact, though the Arabian elements remain in symbolism or in words, the Judaic ideology ends up taking precedence---as can be seen in the shift to "strict" monotheism, the adoption of Jewish Old Testament history and even New Testament gospels. It is the angel Gabriel who is said to "reveal" Islam (revealing being another Judaic concept). And the Gabriel we are talking about here is obviously the Judaic spiritual being and not the Canaanite deity he may derive from in part.

To say that the Islam of the prophet Muhammad was the same as the religion that existed in traditional Arabia, would be like

saying that African American Christian religion is the same as traditional Yoruba-Ifa or other indigenous practices because African elements such as the use of song have been maintained over the centuries.

DG

---

M. Hendrix said:

- > Actually, Islam, or its antecedants, were present in
- > ancient Arabia, at least as far back as 3000 B.C.,
- > according to archaeological data pertaining to ancient

- > Arabia. It's antecedants were ushered in by the
- > Cushite inhabitants, who were the aboriginal Arabians.
- > It's just that the common masses believe that Islam
- > began with the Prophet Muhammed in the 6th century
- > A.D.

| 3317|2002-07-30 20:21:47|Mace Windu|Re: African Influence on Judaism|  
mansa musa said:

- > have you seen the pictures on the walls of ninevah of thye judean
- > captives.

yes. It is dated to 660BC.

- > they don't look like white people to me take a close look

I've taken a close look many times, since more than one person has tried to tell me these people were Africoid. But their facial features match the "common" Semitic type. They look like the Babylonians themselves or better yet the Semites in the Beni Hassan wall paintings and others from pharaonic Egypt. I do not see Africoids here. And I am one who has a very \*wide\* encompassing view of Africoids---from ancient Egyptians to the inhabitants of New Guinea.

And I no longer use the term "white" to describe Semites (as Diop and others often do) as "white" is not what everyone calls Semites. I simply will use the term non-Africoid.

> at their hair next time you look at the judean captives at ninveah.

I'm looking at them right now. The artistic use of hair here doesn't tell me much of anything. If this hair is supposed to be curly, I can go find you that hair type among Eastern European Jews in Brooklyn. And I certainly don't assert the Hebrews of old were Eastern Euros.

Here's a better comparison- look at those depictions next to Egyptian and Nubian depictions.

In fact, look at steles from the Assyrians like that from Sinjirli. Look at the Assyrians as they depict themselves as opposed to how they depict Nubians. The Assyrians have the same Semitic features as the Judean captives. And their hair is braided and at times in the same "rounded curls."

The Judean captives, IMHO, clearly fit in with the Assyrian type more so than the Nubian or Egyptian.

>

> josephus both call the judean ethiopians

Here we run into problems in talking about Ethiopia. Josephus is talking about Africa or Egypt here most likely. He says the Hebrews come out of Africa in reference to the Exodus from Egypt.

(1) History and archaeology are leaning away from any such thing occurring. So Josephus could be repeating Hebrew folklore.

(2) Some assert that Josephus is talking about a dispersal from Egypt during the time of none other than the Asiatic Hyksos, who clearly depict themselves as non-Africoids. It is Josephus assertions that have led many to speculate if the Hebrews share some Hyksos connection.

> as does the roman historian

> Tacitus, which I found this interesting.

Yes so did I. And I researched these assertions made by Josephus, Plutarch, Tacitus, Eusebius, Celsus, Diodorus and Strabo.

In each case, they are talking about the Exodus from Egypt. In each case they claim the Jews had to flee Egypt due to persecution or were cast out. I am thus left to return to the Exodus drama and the Hyksos. Some have asserted the Exodus drama's shred of historical accuracy may be based on (1) their leaving Egypt during the Hyksos retreat as allies (or perhaps even their proto-ancestors) and/or (2) their leaving Egypt as a disgruntled and rebellious grouping to settle in Palestine.

Thus there may have been two dispersals from Egypt---that is if the Exodus drama has any basis in historical reality.

Whatever the case may be, all the quotes calling them Egyptians or Aethiopians are hinged on the Exodus drama.

DG

| 3318|2002-07-30 20:35:36|Mace Windu|Re: African Influence on Judaism|

I think my favorite nonsensical joke from those types are that "nehesi" can literally be translated into the word "negro"---as if that is where its origins are from. That is simply laughable linguistics. :)

It's kind of silly to say because the Egyptians fought the Nubians that they had an idea of racial superiority or this means they aren't black. The Romans spoke about other Europeans (Gauls, Britons, Goths) in the most unflattering of terms. That doesn't make the Romans non-European/white.

On Tiy, I've often noticed they call Yuya Semitic or Indo-European. And its always left me thinking that if Yuya was non-black or partially so and Thuya was Egyptian... Tiy certainly did receive the Egyptian side of the gene pool!

To quote the modern day HipHop line, "she get it from her momma." :) LOL

Of course I know when it comes to lineage and 18th dynasty Armana period, none of this could be accurate as there's serious disagreement about just who is related to who and which mummy should go with so and so...

Reading Wente et al on all that can be a headache. :)



DG

-----  
mansa musa said:

> funny you mention that scene where tutankhamon is attacking the  
> nubians and trampling them. the funny thing about that picture if you  
> look at it you will notice that the nubians are putting dust on their  
> head to pay respect to the fallen soldiers in battle. this is a  
> egyptian custom, so if the nubians and egyptians come from different  
> cultures why is a nubian shown doing an egyptian custom. pay close  
> attention to that scene and look real close at one of the nubians  
> that does this. i have seen people on stormfront and other white  
> racist web sites try to use the sandals with nubians and syrians on  
> it say that the egyptians were racist ahaha i have also heard them  
> try to say that sesotris ii forbid the nubians to go past elphantine  
> and this was racist segregation.

> i notice these people never show the caucasian libyans getting  
> trampled on because they had a great hatred for red haired people and  
> this is something they don't put in their propaganda books. not to  
> mention that tutankhamon's grand mother is half hurrian and thuya  
> her mother is very africanoid and she is the mother of akenaten. they  
> also leave out the africanoid pictures of sesotris.

| 3319|2002-07-30 20:40:42|Manu Ampim|Re: 'Arabian Peninsula linked Asia, Africa'|

Bro. Mickel, I agree with you. I have no doubt that Hawass' ridiculous position (which is devoid of facts) is to "appease his masters."

Advancing the work,  
Manu Ampim

---

> Hotep Brothas Mansu & Pro. Ampim,  
>  
> Look. Hawass is no fool. He realizes  
who can bounce  
> his ass right out of the field of archaeology in  
the  
> blink of an eye, the same people whom he will not  
> challenge  
or denounce when they spew their  
> psychopathic notion of Euro-Kemites.  
So, what better  
> way is there than to appease his masters by  
declaring  
> that the Kemites were not black or African. After all,  
>  
he doesn't think that black people are in the position

> to dictate  
anything, when it comes to power. He's  
> simply what the brothas in the  
islands of the  
> Carribean would label a white man in black skin,  
but  
> in Hawass' case, a white man mentally posing as a  
>  
light-skinned Arab! It isn't a coincidence that there  
> is a Rockefeller  
Museum in Israel, and that the  
> Rockefellers have been some of the  
stuanchest  
> financial supporters of archaeological expeditions  
>  
that have set their sights on the so-called Middle  
> East. Simply put,  
Hawass is an agent of white western  
> supremacist global vacuum, which  
seeks, at all costs,  
> to control the world stage for the simple  
preservation  
> of Europeanism, including the field of ancient  
>  
civilizations or history.  
>  
> P.E.A.C.E. Progress....  
>  
> There are even some black scholars like  
>  
> ---  
Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:  
> >  
> >  
> > > --- In  
href="mailto:Ta\_Seti@y">Ta\_Seti@y..., "Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)>  
> > wrote:  
> > > > Paul Manansala wrote:  
> > > > It's great that Dr. Hawass is looking out for  
> > his  
workers,  
> > > > but that would have little bearing on  
the  
> > soundness or  
> > > > fairness of his  
views.  
> > > >  
> > > >  
> > > > Ed Loring wrote:  
> > > > .....it indicates that he  
is more  
> > interested in the  
> > > collectivity  
and  
> > > > preservation of the national heritage  
(oh

> > dear, there I may have  
 > > > hit another  
 > > > > nerve) than in filling his own pockets.  
 > > >  
 > > >  
 > > > By the way, I do agree with  
 Hawass' important  
 > > efforts to preserve  
 > > > the  
 monuments. The problem is that while he  
 > > attempts to preserve  
 the  
 > > > deteriorating monuments, at the same time he  
 wants  
 > > to eliminate the  
 > > > memory of the African  
 people who built them. I  
 > > will leave it to  
 > > >  
 others to discuss which lost is worse.  
 > > > >  
 > > > >  
 > > > > Prof. Manu Ampim  
 > > > >  
 > > > > p.s. Hawass does not address the issue of the  
 > >  
 \*deliberate\*  
 > > > defacement to many of the monuments. I will  
 cover  
 > > this in detail in  
 > > > my forthcoming book on  
 Modern Fraud.  
 > > > >  
 > > > > See:  
 > >  
 >  
 href="http://www.geocities.com/m\_ampim/Vanishing/Update.html">http://www.geocities.com/m\_a  
 mpim/Vanishing/Update.html  
 > > >  
 > >  
 > >  
 >  
 -----  
 > >  
 > >  
 > > > i am curious if you are working with any  
 egyptains  
 > > on this  
 > > > issuse, because after reading  
 all the racist  
 > > literature attached to  
 > > > egypt it  
 sdickens me it that egyptain history is  
 > > being exploited by  
 > > > whites in america with a political agenda. hawass  
 > > does

not adress  
> > > mainstream egyptologist using greeks terms  
for  
> > egyptain cities,gods  
> > > and other  
things.  
> > > Do you know any egyptains who support you  
mr  
> > ampim  
> > > you have my support  
> > >  
> > >  
> >  
> >  
>  
>

-----  
> >  
> >  
> > Alberto,  
> >  
> > No, I am  
not working with any Egyptians. I agree  
> > with your earlier  
point that while Hawass attacks  
> > African people when they claim  
their own heritage,  
> > yet he has says almost nothing about the  
constant  
> > falsification of ancient Egyptian images by  
> >  
Hollowood and other white-controlled institutions.  
> > Hawass has  
spent considerable time at UCLA. Nor  
> > does he seem to speak  
out against other  
> > Egyptologists who present false images of  
the  
> > ancient Egyptians as white people. Anyway, I  
> >  
appreciate your support.  
> >  
> > Manu Ampim  
> >  
>  
>  
>

-----  
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>  
| 3320|2002-07-30 21:16:16|mansu\_musa|Re: African Influence on Judaism|  
--- In Ta\_Seti@y..., Mace Windu wrote:  
> I think my favorite nonsensical joke from those  
> types are that "nehesi" can literally be translated  
> into the word "negro"---as if that is where its origins  
> are from. That is simply laughable linguistics. :)  
>  
> It's kind of silly to say because the Egyptians  
> fought the Nubians that they had an idea of racial  
> superiority or this means they aren't black. The Romans  
> spoke about other Europeans (Gauls, Britons, Goths)  
> in the most unflattering of terms. That doesn't make the  
> Romans non-European/white.  
>  
> On Tiy, I've often noticed they call Yuya Semitic  
> or Indo-European. And its always left me thinking that  
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> Tiy certainly did receive the Egyptian side of the gene pool!  
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> To quote the modern day HipHop line, "she get it from  
> her momma." :) LOL  
>  
> Of course I know when it comes to lineage and 18th  
> dynasty Armana period, none of this could be accurate  
> as there's serious disagreement about just who is related  
> to who and which mummy should go with so and so...  
>  
> Reading Wenthe et al on all that can be a headache. :)  
>

>

> DG

>

> -----

-----

>

> mansa musa said:

>

>> funny you mention that scene where tutankhamon is attacking the

>> nubians and trampling them. the funny thing about that picture is

you

>> look at it you will notice that the nubians are putting dust on

their

>> head to pay respect to the fallen soldiers in battle. this is a

>> egyptian custom, so if the nubians and egyptians come from

different

>> culture why is a nubian shown doing an egyptian custom. pay close

>> attention to that scene and look real close at one of the nubians

>> that does this. i have seen people on the front and other white

>> racist web sites try to use the sandals with nubians and syrians

on

>> it says that the egyptians were racist ahaha i have also heard them

>> try to say that sesotris ii forbid the nubians to go past

elphantine

>> and this was racial segregation.

>

>> i notice these people never show the caucasian libyans getting

>> trampled on because they had a great hatred for red haired people

and

>> this is something they don't put in their propaganda books. not

to

>> mention that tutankhamon's grand mother is half hurrian and thuya

>> her mother is very africanoid and she is the mother of akenaten.

they

>> also leave out the africanoid pictures of sesotris.

types are that "nehesi" can literally be translated  
into the word "negro"---  
breasted tried to do this

another thing have you read the book history of the white race by  
arthur kemp a real laugh that these aryan front members go around  
saying aryan egyptians hahahaha

another thing they like to do is compare the narmer palette with  
the shabka and tahrqa statue, but they also mention that so called  
narmer head is 25th dynasty, which it is not. sir flinder petrie said  
it might be of narmer himself.

another thing they fail to do is produce pictures of khufu that are  
european looking and i have seen khufu's pictures he does not look  
like a european to me.

breasted was the person who tried to make paneshi into negro and  
that is where it probably started

| 3321|2002-07-30 21:23:49|Manu Ampim|Re: Digest Number 467|

Brother Mickel,

I agree with you. No doubt that so-called "professional Egyptologists" attempt to play the "formal training" game to try and devalue the superior work of scholars like Diop. Most of these "professionals" don't have enough training in the various disciplines to even evaluate the vast body of Diop's arguments. These arrogant "professionals" have had their positions totally dismantled time and time again by Diop and other scholars, so they attempt to shift the focus to whether the person is an "official" Egyptologist. In fact, we have seen clear examples of these dismantled "professional" positions regarding the ethnic origins of the people of Kemet within this forum.

Besides, the discipline of Egyptology was born in an imperialist and colonial context and is still dominated by this arrogant colonial scholarship with its numerous illogical contradictions. These arrogant and uninformed outsiders will never have the last word on African culture and civilizations.

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Update.html](http://www.geocities.com/M_Ampim/Vanishing/Update.html)

---

> Hotep,

>

> Professor Ampim, in my opinion, it is quite obvious  
> that

Caucasian scholars like Greenberg always make

> sure they employ such

terms or expressions like

> "formal training" as a sublime message that  
simply

> says, in a nut shell, that if you haven't been through

>

their maze of Egyptological schools, then you are not,

> officially, an

Egyptologist. Therefore, any one who

> has not been inside their

Eurocentric think tanks is

> not considered a "professionally, formally

trained"

- > Egyptologist. Hence, she would make the claim about
- >
- Diop never having been "formally trained," which, in
- > turn, somehow,
- devalues his incredible works on
- > ancient Kemite, and his overthrow of
- the Aryan Model
- > professing some wild notion about Euro-Kemites. In
- the
- > past, Greenberg deemed it was very necessary, and
- > important
- to let us know that she does study
- > Egyptology "professionally," as
- though she has the
- > monopoly on being an authority, or as though we
- should
- > look up to her as our authority, or that it "should"
- > make
- her our authority on ancient Kemetic
- > civilization. I remember when I was
- on another list,
- > of which I think she is a member, with another
- fellow
- > name Greg Reeder, they would get very hostile, when it
- >
- came to the ethnic origins of the ancient Kemites. One
- > of the things
- that they would hurl towards me was the
- > illusion that I was suffering
- from an illusion, by
- > stating that the ancient Kemites were "black." It
- was
- > only inevitable or a matter of time before I got the
- > boot,
- because of my "black" position on the ancient
- > Kemites, which the
- moderator will deny and wield the
- > impression that it was something else,
- such as not
- > providing sources, to validate my "black" position.
- >
- Post anything about ancient Kemet, but just stay away
- > from their ethnic
- origins.
- >
- > P.E.A.C.E. Progress Everytime Afruikans
- Cultivate
- > Enlightenment!
- >
- > --- Manu Ampim
- <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:
- > > Katherine Griffis-Greenberg wrote:
- > >
- > > >The works
- that I have by and about Diop do not



> > claim he had formal  
> > >training in Egyptology. ...However, even in Diop's  
> > own  
works [\_African  
> > >Origins of Civilization\_ coming to mind at  
the  
> > moment], he does not  
> > >claim formal training in  
Egyptology.  
> >  
> >  
> > This is wrong. Dr.  
Diop \*did\* formally receive  
> > training in Egyptology at  
> >  
the University of  
> > Paris/Sorbonne. Be careful. You are  
confusing  
> > receiving formal training  
> > with actually  
receiving a degree in a particular  
> > field. These are  
two  
> > separate issues.  
> >  
> > BTW, this issue is  
somewhat similar to the earlier  
> > discussion you had  
> >  
regarding Alan Gardiner.  
> >  
> > Advancing the work,  
> >  
> > Manu Ampim  
> >  
>  
href="http://www.geocities.com/m\_ampim/primaryresearch.html">http://www.geocities.com/m\_am  
pim/primaryresearch.html  
> >  
> >  
> >  
> >  
>  
>  
> \_\_\_\_\_  
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>  
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>

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> ----->

>

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>

| 3322|2002-07-30 21:40:22|mansu\_musa|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Mace Windu wrote:

>> I think my favorite nonsensical joke from those

>> types are that "nehesi" can literally be translated

>> into the word "negro"---as if that is where its origins

>> are from. That is simply laughable linguistics. :)

>>

>> It's kind of silly to say because the Egyptians

>> fought the Nubians that they had an idea of racial

>> superiority or this means they aren't black. The Romans

>> spoke about other Europeans (Gauls, Britons, Goths)

>> in the most unflattering of terms. That doesn't make the

>> Romans non-European/white.

>>

>> On Tiy, I've often noticed they call Yuya Semitic

>> or Indo-European. And its always left me thinking that

>> if Yuya was non-black or partially so and Thuya was Egyptian...

>> Tiy certainly did receive the Egyptian side of the gene pool!

>>

>> To quote the modern day HipHop line, "she get it from

>> her momma." :) LOL

>>

>> Of course I know when it comes to lineage and 18th

>> dynasty Armana period, none of this could be accurate

>> as there's serious disagreement about just who is related

>> to who and which mummy should go with so and so...

>>

>> Reading Wenthe et al on all that can be a headache. :)

>>

>>

> > DG

> >

> > -----

--

> -----

> >

> > mansa musa said:

> >

> > > funny you mention that scene where tutankhamon is attacking the

> > > nubians and trampling them. the funny thing about that picture

if

> you

> > > look at it you will notice that the nubians are putting dust on

> their

> > > head to pay respect to the fallen soldiers in battle. this is a

> > > egyptian custom, so if the nubians and egyptians come from

> different

> > > culture why is a nubian shown doing an egyptian custom. pay

close

> > > attention to that scene and look real close at one of the

nubians

> > > that does this. i have seen people on stromfront and other white

> > > racist web sites try to use the sandals with nubians and

syrians

> on

> > > it says that the egyptians were racist ahaha i have also heard

them

> > > try to say that sesotris ii forbid the nubians to go past

> elphantine

> > > and this was racist segregation.

> >

> > > i notice these people never show the caucasian libyans getting

> > > trampled on because they had a great hatred for red haired

people

> and

> > > this is something they don't put in their propaganda books.

not

> to  
> > > mention that tutankh amon's grand mother is half hurrian and

thuya

> > > her mother is very africoid and she is the mother os akenaten.  
> they  
> > > also leave out the africoid pictures of sesotris.  
>  
>  
> types are that "nehesi" can literally be translated  
> into the word "negro"---  
> breasted tried to do this  
>  
> another thing have you read the book history of the white race

by

> arthur kemp a real laugh that these aryan front members go around  
> saying aryan egyptains hahahahaha  
> another thing they like to do is compare the narmer palette with  
> the shabka and tahrqa statue, but they also mention that so caleld  
> narmer head is 25th dynasty, which it is not. sir flinder petrie

said

> it might be of narmer himself.  
> another thing they fail to do is produce pictures of khufu that

are

> european looking and i have seen khufu's pictures he does not look  
> like a european to me.  
> breasted was the person who tried to make paneshi into negro and  
> that is were it probally started

<http://www.clemusart.com/archive/pharaoh/photos/photo18.html>  
bust of nero with a nemes

<http://i-cias.com/e.o/ill/khufu.jpg> compare to bust of khufu  
| 3323|2002-07-30 21:43:01|mansu\_musa|article on traditional african architecture |  
[http://216.239.37.100/search?](http://216.239.37.100/search?q=cache:iSxIQirLoeAC:www.cr.nps.gov/crdi/conferences/AFR_ACRO5_p127-end.pdf+aksum+inclined+plane&hl=en&ie=UTF-8)  
q=cache:iSxIQirLoeAC:www.cr.nps.gov/crdi/conferences/AFR\_ACRO5\_p127-  
end.pdf+aksum+inclined+plane&hl=en&ie=UTF-8  
| 3324|2002-07-31 02:56:30|Edward Loring|Racism|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahogroups.com](mailto:Ta_Seti@yahogroups.com)>

Sent: Tuesday, July 30, 2002 8:15 PM  
Subject: Re: [Ta\_Seti] Re: Hawass discussion, cont.

>  
>  
>> (EL) As a neutral observer, trying to sort out some of the  
communications  
>> problems of Kmt-afrocentrists and racial misunderstandings in general,  
>  
> Edward, you appear to claim you are a "neutral observer"  
> since you are neither Black nor Arab.  
>  
> However, African-centered studies are more a direct  
> response to Eurocentric "scholarship" than anything  
> else.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>

Well, Paul, to some extent you are right. I'm white, but of mixed cultures and have a lot of the psychological problems of Creoles. Actually I do not have any feeling of nationality. I have always had trouble answering when people ask me where I come from. The language that I speak at home is German, but with what I have heard described thus; "Ed's the only guy I know who speaks high German with an Arizona-cowboy-Swiss accent". People also get confused at my being an "American" who lives in Switzerland and works for Russia in Egypt. During my last visit to the USA (congress at NYU in 1996), (white upper-middle class) Americans were polite and friendly to to me as long as they thought I was Swiss. It was at the time that Dole and Clinton were fighting it out on the political stage. When I had made a few comments about Dole's fascist politics, had identified myself with "liberal" European thinking and they found out that I was American they got very uptight, clenched their fists, pressed their lips and came on with such phrases as, "Are you saying that about OUR COUNTRY"? Well, I was saying it about their version of any country.

You can think of me as a sort of wandering cowboy soldier in anybody's army without any roots. My loyalty is to the ancient code of honour of all civilized armies. The guy on the other side is my brother and potential future ally as long as we live and follow the code. I was brought up to hate Russians and they are now my best friends. I think I am really neutral. Racism is something which does not occur to me. It is a primitive and

cowardly way of expressing/defending/proliferating weakness and thus, contemptable. It is, as you know, not just a matter of Black and White.

My lifetime has been an epoch of senseless, wasteful confrontation. I would like to see it end. While expressing my solidarity with Black Africans and people of of such descent,

I do not believe that a frontal attack on a vast monolithic "white" fortress is the best way to deploy human resources. Therefor, I would be interested in participating in a more effective strategy. Cutting off the racists' supply of ignorant or falsely programmed replacements would be one option, obviously long horizon, but not excluding specifically targeted tactical operations in the mean time. That means enlightenment through education.

The educational option would require a definition of what a course in breaking down racism would include. In the case of Afrocentrism it would require a normalized hierarchical terminology clearly defining just what is being discussed. This would have to be developed both dia- and syn-chronologically. That would be one suggestion for a beginning. If the adversary is oriented in the area which you refer to as scholarship, then the methods of scholarship must be employed to combat it/her/him.

That will have to be enough for now. I believe that you understand my orientation and line of thinking.

All the best,

Ed Loring

| 3325|2002-07-31 06:12:33|djahuti.geo|Re: African Influence on Judaism|  
The Ashkenaziym who are referred to as Jews today are of a mixed Jewish Germanic heritage. The Semitic Caucasians being mentioned at the posted website are being referred to as such based on standard academic classification. This classification regards all "Semites" as being caucasoid. Apart from this, as a population, Jewish people had been heavily mixed with caucasoid elements such as the Kharw (Hurrians) who had roughly composed 40% of the Levant population in New Kingdom times ("Egypt, Canaan, And Israel In Ancient Times" p. 137), the Indo-European maryannu to have dominated the Kharw, and later coastal peoples such as those from Ashdowd (Nehemiah 13:23-24). Then there was the mixing with the Greeks in the Diaspora and a high proportion of female converts to Judaism in pre- to early Xristian times (due to many males remaining as "God-fearers" for not undergoing the risky process of circumcision). Even Abraham is said to have come from Karran (Haran), a northern location encompassed by mainly Kharw and other caucasoid elements. In short, this population had always

been mixed with caucasoid elements from their earliest times.

Djehuti Sundaka

--- In Ta\_Seti@y..., cristofori whitakara  
wrote:

>

> just a thought (tehuti) could it be that the caucasian people we

are calling "jew" are actually descendant of the biblically cursed  
canaanite tribes that ab-ra-ham was in confederacy with BEFORE he met  
the High priest of Salem (jerusalem) Melchizedek...they are not from  
the children of jacob per se if they are identifying with ashkenazi (  
descendant of yaphet)... and the bible's Most high specifically told  
ab-ra-ham not to mixed his seed (lie sexually) with them?

> Djehuti Sundaka wrote:

<http://www.geocities.com/CollegePark/Classroom/9912/africajudaism.html>

> Judaism is the precursor to the two Western religions of

> Christianity and Islam. The

> creators of this religious system are known as Hebrews. The

term

> often used to refer

> to the Hebrews is "Semitic." This word however has varying

> meanings denoting either

> race, ethnic group, language, or a combination thereof. In

> ancient Egypt they are

> clearly depicted as Caucasian-Semitic types. Yet as late as

the

> Roman period there

> are references to Hebrews being compared to Ethiopians and

> Egyptians. It is most

> likely then to conclude that the ancient Hebrews derived

from a

> racially diverse group

> such as Caucasian Hittites, Amorites, and Blacks. However in

> their own mythic

> doctrines, they do not associate themselves with Africans

but

- > rather Caucasian
- > Semitic types. Whatever their makeup, it is known that they

were

- > highly influenced by
- > African religious doctrines. The land the Hebrews dwelt in

was

- > named for a people
- > called Canaanites. Canaan in Hebrew folklore was said to be

a

- > son of the
- > mythological father-figure Ham. Ham's remaining sons were

all

- > linked to nation groups
- > in Africa: Cush (Nubia), Mizraim (Egypt) and Punt (Somalia).

Why

- > the Hebrews
- > would link the people of Canaan with Africa is uncertain. It

may

- > have been the strong
- > Egyptian influence upon Canaan or it may be that Black
- > populations existed in Canaan
- > in its most ancient times. Whatever the cause, it was these
- > Canaanites that the
- > Hebrews gained much of their religious beliefs. But for the

very

- > language of the
- > Hebrews and Canaanites, we are inevitably drawn to Africa.
- >
- > <http://www.geocities.com/CollegePark/Classroom/9912/araphon.gif>
- >
- > When Joseph H. Greenberg in the late 1940s set about the
- > monumental task of
- > classifying African languages, the origins of Hebrew were
- > probably far from his mind.
- > Five years later even he would be astonished at his

findings. Of



- > the many groups
- > Greenberg placed together, the Hamito-Semitic yielded the

most

- > astounding finds.
- > Greenberg had identified five different branches of
- > Hamito-Semitic: Cushitic,
- > Egyptian, Berber, Chadic and Semitic. It was always assumed

that

- > the relationship of
- > these languages stemmed from Caucasian invaders into Africa

from

- > the Middle East.
- > But Greenberg's research far from supported this. Greenberg
- > realized that the Cushitic
- > branch languages were far more divergent from each other

than

- > were those of any
- > other branch. Such sharp differences indicated that the
- > sub-branches of Cushitic had
- > diverged from each other at a very early date and had been
- > evolving independently for
- > much longer than any of the other branches. This all implied
- > that the Hamito-Semitic
- > language was evolving in Cush (Ethiopia) longer than

anywhere

- > else. Thus Ethiopia
- > had to be the original homeland of all Hamito-Semitic

languages.

- > It is now believed
- > that perhaps as early as 12,000-10,000BC, African

proto-Cushitic

- > speakers
- > migrated from Ethiopia spreading out into Africa and the

Near

- > East. This
- > proto-Cushitic tongue evolved not only into Cushitic,

Egyptian,

- > Berber, and Chadic
- > tongues, but into the Semitic branch as well. This included
- > Hebrew, Phoenecian,
- > Arabic and Assyrian. Thus the Hebrew tongue is of rather

recent

- > (prehistorically
- > speaking) African origin. Greenberg renamed this Cushitic
- > derived family group more
- > appropriately, Afroasiatic. It is not surprising then that
- > Hebraic religion can be found
- > with so many African mythic symbols. The picture above
- > illustrates the close proximity
- > of East Africa and the Near East or "Biblical World." (Photo

and

- > Information
- > courtesy of Time Life World Maps, Black Spark, White Fire by
- > Michael Poe,
- > Languages of Africa by Joseph Greenberg and the Afrocentric
- > Debate Research
- > Page)
- >
- >
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- | 3326|2002-07-31 08:30:32|cristofori whitakara|Re: African Influence on Judaism|

how does albinism play in the role of whites developing out of "africoid (lol)" people? if biblically speaking , and its foreshadowed twice in genesis 9 (18&22 & 25) before actually written in gen 10.6.

eye always wondered why was that being done by the ones writing?

anyhow in the tables of generation (10) it tells how (K)Ham (Black?) is the father of Canaan(who was cursed. with what and where?) who had 11 sons and the last one is named (K)Hamath (blackness) so could this last child be the historic black canaanites being spoken of.

and the pre-historic peoples of western asia mentioned in Gen 15. 19 as the kadmon (adam's name)-ites as the "aboriginal" peoples prior to the Canaanite -asiatic tribes. can anyone make this clearer for me?

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., Mace Windu wrote:  
> M. Hendrix said:  
>  
> > Hotep,  
> >  
> > There are numerous depictions of dark-skinned Asiatics  
> > on the ancient Kemetic walls.  
>  
> There seem to be more depictions of them quite unrelated  
> to ancient Egyptians. On the wall relief of Seti I there  
> are  
> depictions of Egyptians as reddish-brown-skinned. There  
> are depictions of Nubians as very dark skinned and there  
> are depictions of Indo-Euros as pale. Also depicted  
> are four individuals from the Syro-Palestinian area  
> (Asiatics).  
> Their skin color is lighter than the Egyptians and  
> Nubians.  
>  
> (Ippolito Rosellini Monumenti dell'Egitto e della Nubia,  
> Monumenti istorici, 1834, plates CLV and CLVI)  
>  
> Their facial features and hair type are similar to  
> numerous  
> other depictions of Asiatics as well as typical  
> depictions  
> of Asiatics of themselves (I sent you many of these  
> statuary  
> in an earlier discussion we had).  
>  
> I will not assign the term Caucasoid to them, as no one  
> can conclude exactly what such a thing is, but I will say  
> they are non-Africoid.  
>  
> They seem to be the predominant type used by Egyptians to  
> show Asiatics. I believe someone sent an engraving from  
> an  
> artist's workshop showing various types, one of which  
> matches  
> the common Asiatic type well.  
>  
> C.A. Diop in the article "Origin of the Ancient  
> Egyptians" in  
> Egypt Revisted, ed. by Ivan Van Sertima (1989) uses
```

several

- > pictures to show the common Semitic type as depicted by
- > the Egyptians and others.
- >
- > I have thought upon if, as in New Kingdom depictions of
- > Nubians, this might have been stereotyped and whether the
- > Semitic type could possibly have a closer phenotype to
- > the Egyptian.
- >
- > But when I see Nubian and Egyptian types, whether I am
- > looking at physical likeness or symbolic stereotyping of
- > facial features and color, I am still seeing two Africoid
- > types. When the Egyptians depict the common Semite,
- > I see no such thing.
- >
- > An example of this is the 18th Dynasty painting of
- Tutankhamun's
- > army wreaking havoc upon Nubians (probably mythical)
- found
- > on a wooden casket in the Valley of the Kings. The
- Nubians
- > are depicted with jet black skin, kinky hair and
- exaggerated
- > Africoid facial features. There is no doubt as to their
- "blackness."
- > Yet the Egyptians in the same picture look no less
- "black,"
- > save for less exaggerated features and reddish-brown
- skin.
- >
- > see the painting in question here:
- >
- > Strouhal, E. "The Fortunes of War," in Life of the
- Ancient
- Egyptians, p.
- > 200.
- >
- > > How are we supposed to
- > > account for their presence.
- >
- > Darker skinned Semitic types you mean?
- >
- > I would go by my assertion that the Semitic type was
- > not monolithic and that they probably intermixed with
- > various peoples. Yet the predominant type in the
- > historic era (going by all depictions) seems to have
- > been the non-Africoid type. I do not say the Africoid
- > type is absent, just not dominant in the historic era.
- >
- > There are also other considerations to be taken into
- > account: (1) time period- are we talking about Western
- > Asia under Egypt in the New Kingdom (most Africoid
- > artifacts I have seen from Western Asia are distinctly
- > Egyptian in style and come from the period Egypt is
- > exerting control in the area) and, (3) region- the racial
- > make up of the Levant may not have held true for say
- > southern Yemen, and vice versa.

>  
> > It is obvious they, as is  
> > vouched for by anthropology, are the aboriginal  
> > inhabitants, or descendants of the earliest  
> > inhabitants, of the land of western Asia, including  
> > Israel.  
>  
> What is obvious is that the original inhabitants are  
Africoid.  
> Go far back enough in pre-history, and the original  
inhabitants  
> of much of the planet are Africoid. I have no  
disagreement there.  
>  
> I am talking about the historic era.  
>  
> \*Obviously\* there comes a time when non-Africoid types  
> begin to dominate in the region. And by the time of the  
largest  
> Western Asian empires (be in the Babylonians or the  
Hittites)  
> we are seeing a clear predominance by non-Africoid types.  
>  
> > What is and has happened is that Eurocentric scholars  
> > try to exploit the fact that there are also light to  
>  
> > pale-skinned Asiatics depicted on the ancient Kemetic  
> > monuments, by wielding the impression that such people  
> > are the real Jews.  
>  
> They're Asiatics...like the Jews were. Now the Jews could  
> have been some jet-black Africans in a sea of Semitic-  
Asiatics.  
> But isn't that about as unlikely as turning Egypt into a  
minority  
> of Caucasians in a sea of "Nilotic" Africoids?  
>  
> By the way, you mean Eurocentric scholars like Diop  
> who assigned Hebrews to a "confederation of Whites?"  
>  
> Diop, CA. African Origin of Civilization (1955), p. 95.  
>  
> He also calls the Jews mixtures between "black"  
Canaanites  
> and "the white tribes, symbolized by Abraham and his  
> descendants..."  
>  
> Of course Diop (great man that he was) \*seemingly\*  
> contradicts himself in his notes by asserting the Jews  
> must have been black--\*but\* only after intermingling  
> in Egypt during the Exodus.  
>  
> Diop, p. 279.  
>  
> Yet his basis for this latter assertion was founded on  
> the idea of intermixture within Egypt because of the  
> Exodus. Today most archaeologists/historians do not

> take the Exodus drama as factual. No intermixture in  
> Egypt, and a predominant Africoid Jewish peoples due  
> to such a thing falls apart.

>

> Secondly of course, is the idea of black Canaanites. Diop  
> bases this on (1) early prehistoric Natufian Africoids in  
the  
> region and (2) the Biblical source. Yet he admits these  
> "blacks" are already heavily mixed by the time they meet  
> the other "white" Asiatic tribes (as he calls the people  
of  
> Abraham). I would question whether the prehistoric  
> Africoids in Canaan held true for later historic times  
> (when the Hebrews emerged) and also if we can find  
> any racial merit in the Hebrew writings. We have already  
> talked on here about non-racial reasons the Hebrews may  
> have aligned the other inhabitants of the Levant with  
Africa.

>

> In the end, I do think that there were blacks in the  
region up  
> to historic times and they intermingled with the Hebrews  
or  
> helped form the group that would be called the Hebrews.  
> Though I now refrain from using terms like "white" (as  
Diop  
> did) for non-Africoid Asiatics, I will say that their  
type seemed  
> to have absorbed the Africoids.

>

> > It shouldn't take a genius to  
> > figure out why, because of the position of power that  
> > is maintained by Caucasian Jews, whom the blind of the  
> > masses think are the modern descendants of the Hebrews  
> > spoken of in the Bible.

>

> If by Caucasian Jews you mean European, no  
> I don't think the inhabitants of the Levant were  
> Europeans. Then again I don't think they were  
> southern Africans (like the Lemba and the supposed  
> cohen gene) or Indian (where one can find Jews  
> as well). I think these Jewish types have come about  
> through intermixture and mostly conversion. I think  
> the inhabitants of the Levant were predominantly  
> non-Africoid types, as they depicted themselves.  
> And while the Hebrews could have been one lone  
> black group in a sea of non-blacks, I simply find that  
> improbable.

>

> > In recognition of the term Semite, it is used to  
> > actually deceive, mislead, or to keep people in the  
> > dark, whence they are not able to distinguish which of  
> > the existing so-called Semites are the descendants of  
> > the ancient Hebrews.

>

> I will admit the term Semite is ambiguous. Yet we have a  
general

> idea of what it means when it is said. I am talking about the typical  
> Egyptian "Asiatic."  
>  
> > Then, when anthropology steps in,  
> > the matter is bottomed out, proving that what scholars  
> > or historians call Semites, in relation to the ancient  
> > Hebrews or Semites, is just another term for a  
> > dark-skinned individuals who speak a so-called Semitic  
> > language, such as the ancient Akkadians of northern  
> > Babylonia.  
>  
> We went over this already in former posts and I don't  
> think you ever answered my final questions. The Akkadians  
> certainly don't depict themselves as Africoids. In fact they  
> look rather (pardon the term) "Semitic."  
>  
> I remember you spoke of prehistoric types in Mesopotamia  
> being Africoid, which I do not doubt. But when we get to  
> Akkadia, the iconography doesn't seem to agree here.  
> Whatever shade their skin color is, they certainly depict themselves  
> much like the ancient Egyptians depicted the common Asiatic.  
>  
> > In relation to the above, the so-called Canaanites are  
> > just another branch of the aboriginal dark-skinned  
> > people who peopled Palestine, which means that if  
> > there was ever such an entity called the Hebrews, they  
> > would have also been a dark-skinned people.  
>  
> I touched on this above. I see where you're going,  
> but you have speed bumps along the way. Namely,  
> one has to accept that the pre historic (so-called "aboriginal")  
> Levant was the same in historic times as when the Hebrews  
> later emerged. If there was no change from pre-historic times  
> to the era when we first have the Hebrews coming into  
> existence, one could make your argument without issue.  
> But its not a static region. And the statuary and depictions  
> (even from outsiders) attest to this.  
>  
> > As for a historical Abraham, hardly any one can  
> > honestly say they've got proof, beyond the meaning of  
> > his name and its relationship to a Sumerian god-head  
> > name Ab, or the Kemetic Ap, both which simply mean  
> > father, progenitor, as is the meaning of the biblical  
> > Abraham.  
>  
> Yeah. This makes him mythical or semi-mythical at best.  
>  
> > It is difficult to seek into such a person, without  
> > taking into account the three syllables, which make up

> > his name: Ab-Ra-Ham.  
>  
> I knew this was coming. :) I saw Charles Finch make  
> this assertion. Its an interesting method of doing  
linguistics  
> and may speak of Egyptian influence (which I'm certainly  
> not denying). But I do question whether one can take the  
> transliteration Abraham from the actual old Hebrew term  
> and come by the same thing?  
>  
> > Is it a stretch of the  
> > imagination to come to the conclusion that Ab being  
> > the Father, Ra being the Sun-God, and Ham being the  
> > Black Land and Man? The good book does tell us that  
>  
> > Abraham came from the land of Ur, the name, of which,  
> > according to the Bible Dictionary, signifies Abode of  
> > Flames. In the Kemetic language, the word Ar signifies  
> > Heat, Hot, which is just a meaning of the Sun as Ra.  
>  
> That's some \*interesting\* linguistics...but again, we  
have  
> depictions and iconography. Why go through all these  
> extra claimed clues? Couldn't I do the same with the  
Greeks  
> and find numerous Egypto-borrowed words in their lexicon?  
> Would this make the Greeks "black?"  
>  
> > Furthermore, it will probably be scoff at if we were  
> > to take a glance at the 49th chapter of Genesis and  
> > realize that the 12 signs of the zodiac are being  
> > discussed veiled under the name of the 12 children of  
> > Israel. In actuality, there were 13, if we take into  
> > account that Israel had a set of twins, which are none  
> > other than the representatives of the sign of the  
> > Gemini, surely, as is Israel's only daughter, Dinah,  
> > considered as a chaste virgin, elsewhere, is the  
> > representative of the sign of the Virgo.  
>  
> Yeah. John G. Jackson mentions this. But all this shows,  
> as with the Greeks, is that there might have been  
cultural  
> influence---which no one denies.  
>  
> > In essence, are not the signs of the zodiac associated  
> > with the Sun's annual passage through each one of  
> > them, which is none other than the Kemetic Great Year,  
> > totalling a period of 25,989 years?  
>  
> I'll leave this one be... :)  
>  
>  
> DG

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nubians and tramling them. the funny thing about that picture if you look at it you will notice that the nubians are puttig dust on their head to pay respect to the fallen soliders in battle. this is a egyptain custom,so if the nubians and egyptains come form different culture why is a nubian shown doing an egyptain custom. pay close attention to that scene and look real close at one of the nubians that does this. i have seen people on stromfront and other white racist web sites try to use the sandals with nubians and syrians on it say that the egyptains were racist ahaha i have also heard them try to say that sesotris ii forbid the nubians to go past elphantine and this was racisl segreation. i notice these people never show the caucasian libyans getting tampled on because they had a great hatred for red haired people and this is something they don't pout in their profaganda books. not to mention that tutankh amon's grand mother is half hurrian and thuya her mother is very africoid and she is the mother os akenaten. they also leave out the africoid pictures of sesotris.

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### **Do You Yahoo!?**

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| 3327|2002-07-31 09:23:47|Isa Bere|Re: African Influence on Judaism|  
C. Whitakara

> how does albinism play in the role of whites developing out of  
> "africoid (lol)"  
> people?

I think albinism can \*seem\* similar superficially,  
but micro-evolutionary adaptation is not a form  
of albinism per se.

White people are not albinos.

An albino is a person or animal lacking normal pigmentation,  
with the result being that the skin and hair are abnormally  
white or milky and the eyes have a pink or blue iris and a  
deep-red pupil. Albinos can be of any race. It is caused by  
a genetic defect.

White people on the other hand aren't a genetic defect.  
They are a product of human variation triggered by  
micro-evolutionary changes themselves triggered by  
the environment and other factors. White people changed  
in body type to adapt to their environment in the same  
manner an Australian Koori or a Kenyan Maasai did.  
None of us look \*precisely\* like the first Africoid types  
in Africa 150,000 years ago. In fact, at least on a genetic  
level, the greatest variation has occurred within Africa  
itself between its own populations---who have been  
evolving the longest.

Albinism is something entirely different.  
Here is a site on albinos, albinism, etc.

<http://www.albinism.org/>

> if biblically speaking , and its foreshadowed twice in genesis 9  
> (18&22  
> & 25) before actually written in gen 10.6.

Gen. 9:18 states:

"Now the sons of Noah who came out of the ark were  
Shem and Ham and Japheth; and Ham was the father of Canaan."

What does this have to do with albinism?

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"The sons of Ham were Cush and Mizraim and Put and Canaan."

What does this have to do with albinism?

- > anyhow in the tables of generation (10) it tells how (K)Ham (Black?)
- > is the father
- > of Canaan(who was cursed. with what and where?) who had 11 sons and
- > the last
- > one is named (K)Hamath (blackness) so could this last child be the
- > historic black
- > the Canaanites being spoken of. and the pre-historic peoples of western
- > Asia mentioned in Gen 15. 19 as the Kadm on (adam's name)-ites as the
- > "aboriginal" peoples prior to the Canaanite -asiatic tribes. can
- > anyone make this clearer for me?

Perhaps the Hebrews in their folklore make Canaan part of other African groups because of some knowledge of pre-historic black inhabitants of Canaan. That would be assuming however that Hebrews had any knowledge whatsoever of the prehistoric Levant, as they would be writing \*long\* after. It would be also assuming that they had a racial meaning in their text.

My ideology has rested upon a different idea: that the Hebrews were linking the Levant with Egypt, Nubia and Punt due to political/cultural relationships. New Kingdom Egypt by 1500BC will exert a great deal of control in the Levant region. And this is evident from numerous artifacts. Perhaps the Hebrews align the Levant (Canaanites) due to the fact that much of the region had been reduced to vassal states who paid tribute to the Egyptian pharaoh.

see: Redford, DB. Egypt, Canaan and Israel in Ancient Times (1992).

Another thing I suppose would be to determine whether anything the Hebrews say of these supposed "fathers" of mankind has validity in a historical sense. The characters Ham, Shem, etc. are in all probability mythic eponymous figures. The Hebrews wrote only what they knew of (or what they \*thought\* they knew of). Hence there are no mythic characters to account for Native Americans, Australians, Micronesians, most Asians, all other Africans outside out Egypt, Punt and Nubia or the vast majority of Europeans---who no doubt the Hebrews had no idea were in existence.

Trying to find historical worth in the myth may be possible, but difficult.

DG

| 3328|2002-07-31 09:44:11|Ayele Bekerie|Re: African Influence on Judaism|

The word **nehas** in **Ethiopic or Ancient Ge'ez** language means copper, perhaps signifying the 'coppery' physical appearance of the Nubians.

Ayele

I think my favorite nonsensical joke from those types are that "nehesi" can literally be translated into the word "negro"---as if that is where its origins are from. That is simply laughable linguistics. :)

It's kind of silly to say because the Egyptians fought the Nubians that they had an idea of racial superiority or this means they aren't black. The Romans spoke about other Europeans (Gauls, Britons, Goths) in the most unflattering of terms. That doesn't make the Romans non-European/white.

On Tiy, I've often noticed they call Yuya Semitic or Indo-European. And its always left me thinking that if Yuya was non-black or partially so and Thuya was Egyptian... Tiy certainly did receive the Egyptian side of the gene pool!

To quote the modern day HipHop line, "she get it from her momma." :) LOL

Of course I know when it comes to lineage and 18th

dynasty Armana period, none of this could be accurate  
as there's serious disagreement about just who is related  
to who and which mummy should go with so and so...

Reading Wente et al on all that can be a headache. :)

DG

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e-mail: [ab67@cornell.edu](mailto:ab67@cornell.edu)  
phone: 607 255 4607  
fax: 607 255 0784

| 3329|2002-07-31 09:50:06|Isa Bere|Article on Blacks with Albinism|  
Article on Blacks with Albinism.

Its a bit preachy and simplistic (there are some non-white cultures who actually had no problems with albinism, i.e. the Hopi, and placed them on a mystical level).

But the article makes some interesting points nevertheless.  
This post may seem off-topic, but I submit it in reference to a past post about Africoids and albinism.

I was actually looking for another online article I once had on Africa and albinism (taboo or oddity reverence) that showed the variation of treatment of albinos from Egypt to West and Southern Africa. But I seem to have misplaced it.

DG

---

<http://www.albinism.org/publications/african.pdf>

Many people ask if the incidence of albinism in non-whites is higher than in whites. The answer is no. The incidence seems higher because people with albinism born into non-white races are more instantly recognizable, and because traditional studies of albinism have been done in smaller closely related tribes where there seem to be more affected individuals.

### Physical Differences

Whereas the majority of whites with albinism have pale blond or white hair, pink white skin, and blue eyes, black persons with albinism tend to have hair of a deeper, brighter yellow, cream-colored skin, and green or hazel eyes.

Although the physical problems of low vision and sun sensitivity are the same for both whites and non-whites, the social problems of non-whites are compounded. In the Caucasian races blond hair, blue eyes, and alabaster skin are considered so highly desirable that brunettes often bleach their hair or wear colored contacts. The Victorians wore white wigs and powdered their skin to a chalky white. Fairy tale heroines are said to have skin white as snow.

The same physical attributes in darker races are taboo. Individuals in these races often are ostracized because of erroneous beliefs and unfounded fears. A basic theme in many variations is that God is delivering judgment on a family with albinism and that the individual with albinism is cursed, or is the embodiment of sin. In some religions and societies, this curse may seem true. Anyone taking as a partner a person with albinism must be prepared to suffer ridicule and disapproval from family, friends, or even the church.

Another belief is that the person with albinism is the result of incest or inbreeding. The most common myth of today is that the non-Caucasian person with albinism must be the result of mixed marriage. Those who hold this view are unaware that people with albinism existed in societies of color before those societies had any contact with Caucasians.

Peers sometimes accuse black people with albinism of "trying to pass." Indeed, some have found having albinism so painful that it is simply easier to be "white." Peers may believe that the hard-earned achievements of a black person with albinism resulted from a white

teacher or supervisor favoring the him or her.

### The Family of Color with Albinism

Misunderstanding of the causes of albinism is sometimes the catalyst for extra family stress. An already distrusting and jealous father may feel that his partner has cheated on him with a white man. He may be unable to accept the child as his. He may treat mother and child harshly, or even leave altogether, goaded by family and friends. Though the mother knows that she has been faithful, only recently has blood testing allowed her to prove it. If the father stays, he may make the child with albinism the target of subtle or outright resentment. Family dysfunction such as alcoholism, drug abuse, or mental illness may compound the problems for the child.

If the mother feels "stuck" with childcare and custody, she may abuse or even abandon the child. She may endure disapproval from both races, because some people still frown upon what they assume to be interracial coupling. Mothers have reported being mistaken for baby-sitters, or in extreme cases, kidnappers.

On the other hand, many parents, after their initial shock, say they feel that their albino child is a special gift to them. They find the "golden" children attractive and welcome additions to the family, and they are quite proud of them.

School age children and teenagers with albinism often find themselves left out of extracurricular activities and social events by other black youth. Children with albinism may learn to avoid rejection by withdrawing. The child's peers then may see him or her as unfriendly or even hostile, and a cycle of isolation is set up.

Children with albinism may learn to compensate for their lack of self-esteem by striving harder in school and other activities. They tend to exceed at whatever they try. Many Black people with albinism have succeeded as technicians, legal assistants, entrepreneurs, computer programmers, preachers, college professors . . . the list goes on and on. Once overcoming the low self-esteem brought on by early social stigma, people with albinism often become high achievers.

### Coping

Coping and dealing with albinism has run the gamut from being militant in one's racial conviction to wearing dark make-up and hair color or surgically altering one's appearance to pass for white. Some may argue that these may not be coping at all. From my point of view, coping meant



coming to the realization that this is exactly what the creator wanted me to be. My albinism was present with me since my creation, from the earliest stages of development in the uterus. I am a typical person with albinism. My hair, skin, and eye color are in no way different from other non-white people with albinism. To me, albinism is a situation no different than that of a redhead being born into a family of brunettes.

My other coping mechanism is the realization that albinism is an old, old "race." We have been recorded in every part of the world, in every era, in every culture known to humans. It has been said that we may represent in fact the oldest recorded genetic condition.

Virginia Small, NOAH Director

Reviewed by the NOAH Albinism Awareness Committee: James Haefemeyer, MD, MS, Chair, NOAH Board of Scientific Advisors; Janice Knuth, MSW, ACSW, LSW, President, NOAH 1982-1993; Charla McMillan, MS, President, NOAH, 1996-2000; Michael McGowan, President, NOAH, 2001-2002.

| 3330|2002-07-31 10:03:46|mansu\_musa|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Ayele Bekerie wrote:

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> perhaps signifying the 'coppery' physical appearance of the Nubians.

>

> Ayele

>

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>

> --

> Ayele Bekerie, PhD

> Asst Professor and Director of Undergraduate Studies

> Africana Studies and Research Center

> 310 Triphammer Rd

> Ithaca, Ny 14850

> e-mail: ab67@c...

> phone: 607 255 4607

> fax: 607 255 0784

i was looking at your african writing systems and yet i don't see any entry on a script from senegal called gerze. could you please add it to your web site. also there are many native alphabets of western africa that have not been documented. i was wondering also you mentioned in an article i read that they found tef in egyptian burials and i am curious if you could provide a reference of this.

Dalby, David. 1969. Further indigenous scripts of West Africa :  
Manding, Wolof and Fula alphabets and Yoruba " holy " writing.  
African Language Studies 10, p. 161-181  
<http://www.seleda.com/oct01/profile.shtml>

GERZE [phonetic?] is a \*very\* incompletely known script of Senegal.

Only about 10 signs are recorded

| 3331|2002-07-31 10:33:34|cristofori whitakara|Re: African Influence on Judaism|

what does this have to do with albinism? the quote in and of itself doesn't per se incline to albinism but why continually say ham, which means blackness right, is the father of canaan? they write it as if they are trying to point something out ie.e Ham is the father of canaan; twice its done to make a point. what point is being made...what was the curse of canaan (9.25) does it have to do with the story of leprosy in lev 13 and 14. especially in 13 verse 30 where it calls straight yellow blond hair a disease. i am asking, not saying? by the way are u saying that white hair and blue eyes 9which nords define themselves as ) is not characteristic of albinism..as this is far fetched ( i am saying this 2 myself) but whats the linguistic connection b/w albania and el bion( england) and albino?

**Isa Bere** wrote:

C. Whitakara

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| 3332|2002-07-31 10:48:16|Yafeu ibn Taom|Re: African Influence on Judaism|  
B"H

There is no Afrikan influence on Judaism. Judaism IS an Afrikan way of life. It was developed in Afrika by an Afrikan people who spoke an Afrikan language. It was adopted, adapted, then co-opted by non-Afrikans in a similar fashion that the way of life of the Yoruba Orisha worship (Vodoun, Santeria, Lacumi, Condomble, etc) is being co-opted and altered by non-Afrikans today. To speak of an Afrikan influence on Judaism is like speaking of an Afrikan influence on Orisha worship. It is not an Afrikan influence, it is Afrikan.

The Sinai peninsula is clearly within Afrika. It was there the Israelites claim to receive their oral and written law. Geologically speaking all of the adjacent Arabian peninsula clear up to Syria is part of the Afrikan continent. The Great Rift Valley extends from Mozambique to Syria. Continental drift of Gondwanaland shows the Arabian plate breaking off from the continent and butting into the mountain ranges of Turkey and Armenia.

The Hebrew language belongs to the AfroAsian language family. This is a misnomer because these languages are spoken nowhere in Asia unless carried there by religious conquest. These are actually NorthEast Afrikan languages native to Afrika from their southern origin in the Horn, westward to Nigeria and on to Morocco, eastward to Oman, and northward to Syria.

The ritual and folkways described in Torah are very familiar to the Afrikan peoples all along the Rift Valley. This has bred confusion in the minds of "lost tribe" hunters who miss the underlining reality of the common origin of the Hebrews

and the East Afrikans. The East Afrikans predate the Hebrews. Similarities between them would come from Hebrews borrowing from East Afrikans not the other way around.

Most of the discourse on the ancient Hebrews is discolored by 20th century sociological interaction between Afrikans in America and Jewish Americans. It is fueled by this antagonism much more so than it is based on interpretation of historical, archeological, or anthropological evidence. Simply put, it is disinformation.

There are no Egyptian art pieces depicting Israelites of any time period. There are only suppositions. However the Assyrians did leave pictorial records of their conquest of Lachish, a major city in the kingdom of Judah. Ever since they were found academicians have raised objections to them based on their own fanciful ideas of what a Jew MUST look like. James B. Pritchard's THE ANCIENT NEAR EAST VOL I is the most easily accessible book with a plate showing the leadership of Lachish who are clearly Africoid.

Here are links showing the defeated soldiery of Lachish:

<http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>

<http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>

Both white people and black people biased against Jews and European Ashkenazi Jews themselves hate to deal with the reality of the physical identity of the Judahites/Jews in the 8th century BCE.

What serves to confirm the ethnic reality depicted by Assyrian conquerors is the discovery of an ossuary at Lachish dated to the time of the conquest. It is the largest sample of Israelites and comes from a city that was populated previously for 500 years by Israelites. 695 crania of all ages and gender were uncovered.

D. L. Risdon in BIOMETRIKA reports that the Lachish cranial series has its closest resemblance to the 4th dynasty series from Deshasheh and Medum in Lower Egypt and the 18th dynasty samples from Thebes and Abydos in Upper Egypt. Cranial samples from other Palestinian sites (Gezer, Megiddo) agree with the Lachish cranium. Thus we have a clear Afrikan racial continuum in the Hebrews and Egyptians.

Being in a zone of confluence, the Hebrews were pressed upon by and intermarried with northern invaders the same as happened



in Egypt. Still, the Hebrew word for father-in-law is Ham. Ham is also the Hebrew for continental Afrika. Much marriage with Afrikan females must have took place.

The phrase "black and beautiful" (sh\*hhora w\*nawa) originates from a Hebrew document where an Israelite woman exclaims her ebon beauty to some color struck members of the royal household.

In the midrash (Hebrew legendary lore) Shem teamed up with Hham in the war against Yapheth, progenitor of the northern people of pallour. The PIRQE DE RABBI ELIEZER classes Shem with people of colour. It says that Shem was blessed black and beautiful, Hham was blessed black like the raven, and Yapheth was blessed white all over.

Josephus, a Judahite writer, describes Israelites conscripted into a foreign army as having the visage of "horseheads smoked in the fire." This refers to their prominent cheekbones and jaws, as seen in the conquest of Lachish depictions, and their "smoky" dark complexions. Josephus also does not complain when Tacitus describes the Judahites as descendents of Kushites.

The idea that the Israelites preferred or saw themselves as Caucasian comes from viewing too many European Renaissance fanciful paintings of Bible stories and East Mediterranean idylls.

Any anti-black prejudice and affiliation with Caucasians in preference to other Shemites and the Hhamites enters Judaism when, as worded by Dio Cassius, "other men, who, although of a different race, have adopted the laws of the people." Today the still dark skinned Jews of the Maghreb, Ethiopia, Yemen, and India, suffer at the hands of those who adopted the laws of the people and came to take over the leadership by the same process that Chancellor Williams delineates in DESTRUCTION OF AFRIKAN CIVILIZATION.

There is little love lost between Afrikans and Ashkenazi Jewry. That conflict cannot be used to falsify the historic truth of the Afrikan origin of the Hebrew people and their way of life. To do so is as much racist propaganda as that of the Eurocentric thinkers we seek to eliminate with non-ethnocentric studies and disciplines.

- Yaphi`a bar Ya`aqob haLewi ibn Atta al~Tacruri -

>> In  
>> ancient Egypt they are  
>> clearly depicted as Caucasian-Semitic types. Yet as late as  
>the  
>> Roman period there  
>> are references to Hebrews being compared to Ethiopians and  
>> Egyptians. It is most  
>> likely then to conclude that the ancient Hebrews derived  
>from a  
>> racially diverse group  
>> such as Caucasian Hittites, Amorites, and Blacks. However in  
>> their own mythic  
>> doctrines, they do not associate themselves with Africans  
>but  
>> rather Caucasian  
>> Semitic types.  
| 3333|2002-07-31 11:14:23|cristofori whitakara|Re: African Influence on Judaism|

i agree that it is bigoted but why say it twice as if the reader will not come upon the statement when continuing to read? is the writer trying to tell us something in particular by repeating that Canaan is the son of ham...and this may be far-fetched again but what does (K)ham/Chem have to do with the words al-chemy or chemistry...is there some type of chemical experiment going on where physiologically speaking, parts were manipulated to produce something else i.e. Diop in Civilization VS. Barbarism talks of vitamin D sun light and the loss of melanin...

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., Isa Bere wrote:  
> If the Biblical story of Ham and the Canaanite curse  
> has any race value to it then isn't it inherently bigoted  
> if not racist?  
>  
> And thus isn't it as erroneous when turned upon whites  
> as it was when they originally turned it upon blacks?  
> I say this not for the sake of whites, but simply  
> for the sake of using inherently bogus ideology.  
>  
> I won't use the word "Caucasoid" to describe the early  
> Hebrews, but if they were Asiatics isn't it most probable  
they  
> looked just like other Western Asians whom the Egyptians  
> depicted quite often as in the wall paintings from Beni  
> Hassan? These figures aren't depicted with *pale* skin,  
> but they are lighter in color than the Egyptians in the  
> painting. And their garb/hair/features seem similar to  
> the manner Western Asians (i.e., Babylonians) depicted  
> themselves.
```

>  
 > And isn't the most recent ideology that the Hebrews  
 > emerged peacefully out of a proto-Canaanite group so they  
 > both have a similar source (despite whatever ethnocentric  
 > notions were put towards them by the Hebrews)?  
 >  
 > And the so-called cohen gene that was used to identify  
 > black Southern African Jews, wasn't that done by  
 comparing  
 > the gene found in European Jews? Wouldn't that make them  
 > all claimants in some form to Jewish ancestry (not that  
 there  
 > should be anything inherently special about such a  
 thing)?  
 >  
 > And is there any real evidence for a guy named Abraham  
 > (no matter what tricky linguistics does to his name)?  
 >  
 > And didn't the Hebrews pretty much lay with just about  
 > everybody? And that's why we have em' ranging from  
 > Eastern Europe to Ethiopia to India?  
 >  
 > DG  
 >  
 > -----  
 -----  
 >  
 >  
 >  
 > > just a thought (tehuti) could it be that the caucasian  
 people we  
 are  
 > > calling "j  
 > > ew" are actually descendant of the biblically cursed  
 canaanite  
 tribes  
 > > that ab-ra  
 > > -ham was in confederacy with BEFORE he met the High  
 priest of  
 Salem  
 > > (jerusalem)  
 > > Melchizedek...they are not from the children of jacob  
 per se if  
 they  
 > > are identif  
 > > ying with ashkenazi ( descendant of yaphet)... and the  
 bible's  
 Most  
 > > high specifi  
 > > cally told ab-ra-ham not to mixed his seed (lie  
 sexually) with  
 them?  
  
 have you seen the pictures on the walls of ninevah of thye  
 judean

captives. they don't look like white people to me take a close look at their hair next time you look at the judean captives at ninveah. josephus both call the judean ethiopians as does the roman historian tactius, which i found this interesting.

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### **Do You Yahoo!?**

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| 3334|2002-07-31 11:17:37|cristofori whitakara|Re: melanin|

is the word for black raven in aclassical arabic Gharaba leading to the word Maghreb?

**Isa Bere** wrote:

Alberto,

we had this conversation many posts ago...  
and on this I agree with you. I only mentioned  
the word Maghreb on here to show that the  
discussion was had. I wasn't trying to rehash  
it.

DG

-----  
-----

mansa\_musa said:

> Maghreb  
> There was black populations in this area and thew  
greeksand romans  
> wrote abotu them all. You still have black populations in  
these  
> regions like the tuareg, tibbu, haratin, and others which  
are black.  
> I think many people forget about the garmantes which had

> chariots,irrigation systems,and cities right in the  
middle of the  
> desert and ptolomey described them as black,as did other  
writers.  
> the afers have also been described as black.

-----  
-----

DG said:

> > I do not think ideas of melanin-relation-to-behavior;  
100  
> > supposed biological reasons blacks are "so-and-so" vs  
100  
> > supposed biological reason whites are "so-and-so;" or  
theories  
> > on "why whites do what they do" (be it Michael  
Bradley's  
> > baseless Neanderthal ideas or Yurugu based hyotheses)  
> > have any real place on a discussion on Nilotic cultural  
complexes.  
> > Granted we all get off topic a bit and delve into a bit  
of  
> > non-Nilotic African history (including Hannibal in  
relation  
> > to black actors and the makeup of the 3rd century BC  
  
> > Maghreb) or even "Africoid" Asian discussions,  
evolution, etc.  
> >  
> > But I suppose I draw my arbitrary lines some where. In  
fact I  
> > fault many African-centered/Afrocentric (replace with  
any more  
> > correct term you wish) scholars for not more clearly  
defining  
> > themselves APART from those who push melanin ideologies  
and  
> > other fringe thoughts.

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**Do You Yahoo!?**

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| 3335|2002-07-31 11:19:43|a.manansala@attbi.com|Re: African Influence on Judaism|

- >
- > Here are links showing the defeated soldiery of Lachish:
- > <http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>
- > <http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>
- > Both white people and black people biased against Jews and
- > European Ashkenazi Jews themselves hate to deal with the
- > reality of the physical identity of the Judahites/Jews in the
- > 8th century BCE.
- >
- > What serves to confirm the ethnic reality depicted by Assyrian
- > conquerers is the discovery of an ossuary at Lachish dated to
- > the time of the conquest. It is the largest sample of Israelites
- > and comes from a city that was populated previously for 500
- > years by Israelites. 695 crania of all ages and gender were
- > uncovered.
- >

Well, if one accepts the Afro-Asiatic language family, and I know that there are some here that don't, it makes sense since that the Proto-Hebrews would have been African and closely similar to East Africans.

I say East Africans because I believe the Semitic languages first landed in South Arabia from Ethiopia or Somalia.

The mixing theory is very plausible. When I visited Jericho and Bedouin tribes in Israel some 10 years ago, the populations were at least as Black as that of Cairo.

That was before Yasser Arafat made Jericho a base of operations.

The Bedouin of the Sinai, Negev and West Bank have a very strong and pervasive Black component.

Wrt the Song of Songs and the "I am black and comely," verse, some ascribe the passage to the daughter of Pharaoh. That also has interesting implications for this debate.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>  
| 3336|2002-07-31 11:35:30|Isa Bere|Re: African Influence on Judaism|  
C. Whitakara

> what does this have to do with albinism?

that's what I was asking...

> the quote in and of itself doesn't per  
> se incline to albinism

okay.

> but why continually say ham, which means blackness right,

Some have turned Ham into the Egyptian  
KM, but I've never seen any direct evidence  
that one should do so. Thus I don't see any  
concrete reason to say Ham "means blackness."

Ham in OT Hebrew is /ex/ and comes from  
a primitive root meaning "to be hot or warm."  
The transliterated word is Cham pronounced  
khawm and hence why some have linked it  
to the Egyptian word. But they seem to have  
had two different meanings.

> is the father of canaan?

I gave alternative reasons for why they  
may say this as it doesn't seem the make up  
of Canaan was in any way predominantly  
Africoid. Taking the Hebrews at face  
value (and then making assumptions about  
what they might have meant) might not be  
the best course of action-IMHO. IF the Hebrews  
did have some need to attach "blackness"  
to Canaan, then they seem out of sync with  
the historical record.

- > they write it as if they are trying to point something
- > out i.e Ham is the father of canaan; twice its done to make a point.

The Hebrews write alot of things.  
There may be other reasons for writing this  
other than one of racial-relation.

- > what point is being made...

touched on this past post.

- > what was the curse of canaan (9.25) does it have to do with th
- > e story of leprosy in lev 13 and 14. especially in 13 verse 30 where
- > it calls s
- > traight yellow blond hair a disease. i am asking, not saying?

the curse of Canaan in my opinion may have simply been an  
ethnocentric and bigoted reason for the Hebrews to wage war  
upon other Canaanite tribes---which probably came up  
after they were waging the war, as a means to justify these actions.

I never said the Hebrews were blondes nor that they were  
so pale they would think albinism or leprose was favorable.  
Indeed they may have found such traits as odd. The Romans  
are whites, and they spoke unfavorably of blonde haired people.

Besides in Lev. 13 and 14th they are mostly talking about  
white and sickly yellow hair associated with leprose. They  
say white hair much more than they say yellow. Certainly  
the Hebrews are not being ageists in reference to white hair.  
People of various hues can exhibit such symptoms as lepers.  
This doesn't mean the passage is about anyone "black" turning  
into someone "white."

That is simply an erroneous mis-reading and mis-understanding  
of what leprose is as opposed to micro-evolutionary adaptation.  
One is a disease. The latter is a matter of biological variation.

- > by the way are u saying that white hair and blue eyes 9which nords
- > define themselves as ) is not characteristic of albinism..as this is
- > far fetched ( i am saying this 2 myself)



do not twist words. what i am saying is that "nords" having blonde hair and blue eyes seem \*superficially\* similar to albinism but have no real relationship. a comparison would be to say that thick lips (as found in diseases like Hurler syndrome) or darkening skin (Lyme disease) are \*superficially\* similar to some Africoid types yet have no relationship to the disease..

>

> but whats the linguistic connection b/w albania and el bion( england)

> and albino

> ?

I have no idea if albino and the country Albania share any relationship.

albino comes from the Latin "albus" for white.

in irony, its known first recorded use was by the Portugeuse in describing white-skinned albino West Africans they encountered.

England means "the land of the Angles" in reference to the Anglo-Saxon tribes of the region.

DG

| 3337|2002-07-31 11:44:47|chingdude56|something interesting brace said|  
a statement by c. loring brace from the evolutionary-psychology e-group:

"An odd little addition that does not take away anything from your assessment, but I was trying to put the Berbers in the context of circum-Mediterranean people and others by using craniofacial measurements. North Africa from the Neolithic on clusters nicely with prehistoric Jericho, the modern Fellahin and Egyptians except for the Berbers. To my surprise, they clustered with my small sample of Iranians and Iraqis and not with anybody else. Europeans and Africans were outgroups and remained separate. European Neolithic samples however did cluster with Jericho and the Fellahin, but recent Europeans evidently have little of that Neolithic left in their makeup. But the Berber placement was a surprise to me."

... made in response to this news item regarding mitochondrial evidence for an east african origin of afro-asiatic:

<http://news.bmn.com/news/story?day=020530&story=1>

## Maternal line reveals origins of Arabic

28 May 2002 18:00 GMT

by Laura Spinney, BioMedNet News

Strasbourg - Analysis of thousands of mitochondrial DNA samples has revealed the origins of Arabic, according to an Estonian archeogeneticist who claims to have evidence that the Arab-Berber languages of the Near and Middle East came out of East Africa around 10,000 years ago. The research could have uncovered the last sizeable migration out of Africa before the slave trade, Ene Metspalu today told delegates to the European Society of Human Genetics meeting here. Genetic markers transmitted through either the maternal or paternal line have been used to trace the great human migrations since Homo sapiens emerged in Africa. But attempts to trace the evolution of languages have met with less success, partly because of the impact on languages of untraceable political and economic upheavals.

Metspalu, of the Department of Evolutionary Biology at Tartu University and the Estonian Biocentre in Tartu, analyzed inherited variations in almost 3,000 samples of mitochondrial DNA (mtDNA) taken from natives of the Near East, Middle East and Central Asia, as well as North and East Africa.

The researchers compared their data with existing data on European, Indian, Siberian and other Central Asian populations to create a comprehensive phylogenetic map of maternal lineages diverging from Africa and spreading towards Europe and Asia.

Working in collaboration with language specialists, they found that this movement 10,000 years ago, which was probably centered on Ethiopia, could well have been responsible for seeding the Afro-Asiatic language from which all modern Arab-Berber languages are descended.

"This language was spoken in Africa 10,000 or 12,000 years ago," Metspalu told BioMedNet News. "We think it was around that time that carriers brought these Afro-Asiatic languages to the Near East." The language, or its derivatives, later spread much farther afield.

What could have triggered the movement, she can only speculate. One

possibility is that increasing desertification was causing famine in Africa and driving hunters farther afield in search of animals.

The lineages they traced through this 10,000-year-old migration did not seem to get much farther north than modern-day Syria or east of modern-day Iraq. There is no evidence of the lineages in the mtDNA of people from Turkey or Iran, says Metspalu.

"We can't understand why this boundary [to the Arab-Berber speaking world] is so sharp," she said. "They came out of Africa, and when they reached Turkey they just stopped." Some kind of physical boundary, now vanished, must have impeded them, she says.

The same genetic detective work has confirmed archeological evidence that the biggest movement out of Africa occurred around 50,000 years ago, which is when Africans first settled in other continents, and that it originated in a small East African population.

| 3338|2002-07-31 11:59:29|chingdude56|recent paper on the genetics of ethiopia|  
Analysis of three RFLPs of the COL1A2 (Type I Collagen) in the Amhara and the Oromo of Ethiopia

Annals of Human Biology, 1 June 2002, vol. 29, no. 4, pp. 432-441  
(10)

De Stefano G. F.; Mart z-Labarga C.; Casalotti R.; Tartaglia M.;  
Novelletto A.; Pepe G.; Rickards O.

Abstract:

Background: The present composition of the Ethiopian population is the result of a complex and extensive intermixing of different peoples of North African, Near and Middle Eastern, and south-Saharan origin. The two main groups inhabiting the country are the Amhara, descended from Arabian conquerors, and the Oromo, the most important group among the Cushitic people. With the exception of some surveys on the general Ethiopian populations, little is known about the degree of genetic differentiation between the Amhara and the Oromo.

Aim: The study seeks to investigate the genetic structure of these two heterogeneous Ethiopian populations and to characterize their relationships with other African and Mediterranean peoples. Subjects and methods: Amhara and Oromo individuals (n = 171) were analysed for three RFLPs (restriction fragment length polymorphisms) of the COL1A2 gene. To better define the genetic relationship between the two Ethiopian groups, and also between African and non-African peoples, genetic distances among Amhara, Oromo and other populations were estimated using the COL1A2 allele and haplotype frequencies, and the allele frequencies of 16 additional classical markers. Results: 2

analysis applied to the COL1A2 allele and haplotype frequencies showed a small but statistically significant degree of heterogeneity between the two Ethiopian populations. Combining the information obtained from the three RFLP markers, a significant level of differentiation ( $F_{st} = 0.0147$ ,  $p = 0.036$ ) was also detected between Amhara and Oromo. The genetic distance analysis showed the separation between African and non-African populations, with the Amhara and Oromo located in an intermediate position. This pattern is consistent with the location of the two Ethiopian groups in other genetic analysis and with cultural data. Conclusions: The present findings suggest the presence of a differential level of genetic relatedness with south-Saharan peoples in the two Ethiopian groups, which could reflect their different history and seems to indicate the existence of genetic sub-structure within the country.

Language: English Document Type: Research article ISSN: 0301-4460

SICI (online): 0301-4460(20020601)29:4L.432;1-  
| 3339|2002-07-31 12:03:58|kcamm23063@aol.com|Re: Article on Blacks with Albinism|  
Very interesting Dexter. I visited the NOAH site and copied the following:

What is Albinism?

The word "albinism" refers to a group of inherited conditions. People with albinism have little or no pigment in their eyes, skin, or hair. They have inherited genes that do not make the usual amounts of a pigment called melanin. One person in 17,000 in the U.S.A. has some type of albinism. Albinism affects people from all races. Most children with albinism are born to parents who have normal hair and eye color for their ethnic backgrounds. Often people do not recognize that they have albinism.

A common myth is that by definition people with albinism have red eyes. In fact there are different types of albinism, and the amount of pigment in the eyes varies. Although some individuals with albinism have reddish or violet eyes, most have blue eyes. Some have hazel or brown eyes.

**Vision Problems:** People with albinism always have problems with vision, and many have low vision. Many are "legally blind," but most use their vision for reading, and do not use braille. Some have vision good enough to drive a car.

Vision problems in albinism result from abnormal development of the retina and abnormal patterns of nerve connections between the eye and the brain. It is the presence of these eye problems that defines the diagnosis of albinism. Therefore the main test for albinism is simply an eye exam.

**Types of Albinism:** While most people with albinism have very light skin and hair, not all do. Oculocutaneous (pronounced Ock-you-low-kew-Tain-ee-us) albinism involves the eyes, hair, and skin. Ocular albinism involves primarily the eyes, while skin and hair may appear similar or slightly lighter than that of other family members.

Over the years researchers have used various systems for classifying oculocutaneous albinism. In general, these systems contrasted types of albinism having almost no pigmentation with types having slight pigmentation. In less pigmented types of albinism, hair and skin are cream-colored, and vision is often in the range of 20/200. In types with slight pigmentation, hair appears more yellow or red-tinged, and vision often corrects to 20/60. Early descriptions of albinism called these main categories of albinism "complete" and "incomplete" albinism. Later researchers used a test that involved plucking a hair root,

and seeing if it would make pigment in a test tube. This test separated "ty-neg" (no pigment) from "ty-pos" (some pigment). Further research showed that this test was inconsistent, and added little information to the clinical exam.

Recent research has used analysis of DNA, the chemical which encodes genetic information, to arrive at a more firm classification system for albinism. Type 1 albinism (also called tyrosinase-related albinism) is the type involving almost no pigmentation. Type 1 albinism results from a genetic defect in an enzyme called tyrosinase. This enzyme helps the body to change the amino acid tyrosine into pigment. (An amino acid is a "building block" of protein, and comes from protein in the diet.) Type 2, a type with slight pigmentation, results from a defect in a different gene called the "P" gene.

Researchers have identified several other genes that cause forms of albinism. In one form of albinism, the Hermansky-Pudlak syndrome, there can be problems with bleeding, and with lung and bowel disease as well. Hermansky-Pudlak syndrome is a less common form of albinism, but should be suspected if a child with albinism shows unusual bruising or bleeding.

**Genetics of Albinism:** For nearly all types of albinism both parents must carry an albinism gene to have a child with albinism. Because the body has two sets of genes, a person may have normal pigmentation but carry the albinism gene. If a person has one gene for normal pigmentation and one gene for albinism, he or she will have enough genetic information to make normal pigment. The albinism gene is "recessive"—it does not result in albinism unless a person has two copies of the gene for albinism and no copy of the gene that makes normal pigment.

When both parents carry the gene, and neither parent has albinism, there is a one in four chance at each pregnancy that the baby will be born with albinism. This type of inheritance is called autosomal recessive inheritance.

(The most common type of ocular albinism follows a different pattern of inheritance. The NOAH Information Bulletin "Ocular Albinism" has more information.)

Each parent of a child with oculocutaneous albinism must carry the gene. Both the father and the mother must carry the gene for albinism. For couples who have not had a child with albinism, there is no simple test to determine whether a person carries a gene for albinism. Researchers have analyzed DNA of people with albinism and found the changes that cause albinism, but these changes are not always in exactly the same place, even for a given type of albinism. Therefore the tests for the gene may be inconclusive.

If parents have had a child with albinism previously, there is a way to test in subsequent pregnancies to see if the fetus has albinism. The test uses amniocentesis (placing a needle into the uterus to draw off fluid). Cells in the fluid are examined to see if they have an albinism gene from each parent.

For specific information and genetics and testing, seek the advice of a qualified genetic counselor. Genetic counselors are usually associated with universities and children's hospitals. The National Society of Genetic Counselors at (610) 872-7608 in Philadelphia maintains a referral list.

Those considering prenatal testing should be made aware that people with albinism can adapt well to their disabilities, and lead fulfilling lives.

Vision Rehabilitation: Eye conditions common in albinism include

Nystagmus, irregular rapid movement of the eyes back and forth.

Strabismus, muscle imbalance of the eyes ("crossed eyes" or "lazy eye")

Sensitivity to bright light and glare.

People with albinism may be either far-sighted or near-sighted, and often have astigmatism (distortion of a viewed image). These eye problems result from abnormal development of the eye because of lack of

pigment. The retina, the surface inside the eye that receives light, does not develop normally before birth and in infancy. The nerve signals from the retina to the brain do not follow the usual nerve routes. The iris, the colored area in the center of the eye, does not have enough pigment to screen out stray light coming into the eye. (Light normally enters the eye only through the pupil, the dark opening in the center of the iris, but in albinism light can pass through the iris as well.)

For the most part, treatment of the eye conditions consists of visual rehabilitation. Surgery to correct strabismus may improve the appearance of the eyes. However, since surgery will not correct the misrouting of nerves from the eyes to the brain, surgery will not provide fine binocular vision. In the case of esotropia or "crossed eyes," surgery may help vision by expanding the visual field (the area that the eyes can see while looking at one point).

People with albinism are sensitive to glare, but they do not prefer to be in the dark, and need light to see just like anyone else. Sunglasses or tinted contact lenses help outdoors. Indoors, it is important to place lights for reading or close work over a shoulder rather than in front.

Various optical aids are helpful to people with albinism, and the choice of an optical aid depends on how a person uses his or her eyes in jobs, hobbies, or other usual activities. Some people do well using bifocals which have a strong reading lens, prescription reading glasses, or contact lenses. Others use hand-held magnifiers or special small telescopes. Some use bioptics, glasses which have small telescopes mounted on, in, or behind their regular lenses, so that one can look through either the regular lens or the telescope. Newer designs of bioptics use smaller light-weight lenses. Some states allow the use of bioptic telescopes for driving. (See also NOAH bulletin "Low Vision Aids.")

Optometrists or ophthalmologists who are experienced in working with people with low vision can recommend various optical aids. Clinics should provide aids on trial loan, and provide instruction in their use. The American Foundation for the Blind (1-800-AFB-LIND) maintains a directory of low vision clinics.

**Medical Problems:** In the United States, people with albinism live normal life spans and have the same types of general medical problems as the rest of the population. The lives of people with Hermansky-Pudlak syndrome can be shortened by lung disease or other problems. In tropical countries, those who do not use skin protection may develop life-threatening skin cancers. If they use appropriate skin protection, such as sunscreen lotions rated 20 or higher, and opaque clothing, people with albinism can enjoy outdoor activities even in summer.

People with albinism are at risk of isolation, because the condition is often misunderstood. Social stigmatization can occur, especially within communities of color, where the race or paternity of a person with albinism may be questioned. Families and schools must make an effort not to exclude children with albinism from group activities.

Contact with others with albinism or who have albinism in their families is most helpful. NOAH can provide the names of contacts in many regions of the country.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 3340|2002-07-31 12:18:51|a.manansala@attbi.com|Re: something interesting brace said|

- > Strasbourg - Analysis of thousands of mitochondrial DNA samples has
- > revealed the origins of Arabic, according to an Estonian
- > archeogeneticist who claims to have evidence that the Arab-Berber
- > languages

I find the use of the term "Arab-Berber languages" which is used twice in the article puzzling.

Berber and Semitic are usually classified as different branches from Proto-Afro-Asiatic, with Arabic as a sub-branch of Semitic (along with Hebrew and other languages).

There are no Berber languages and afaik no evidence of any Berber languages in Asia.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3341|2002-07-31 14:12:54|chingdude56|Re: something interesting brace said|  
--- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
>  
>  
> > Strasbourg - Analysis of thousands of mitochondrial DNA samples

has

> > revealed the origins of Arabic, according to an Estonian  
> > archeogeneticist who claims to have evidence that the Arab-Berber  
> > languages

>  
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> is used twice in the article puzzling.

>  
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> branches from Proto-Afro-Asiatic, with Arabic as a  
> sub-branch of Semitic (along with Hebrew and other  
> languages).

>  
> There are no Berber languages and afaik no evidence  
> of any Berber languages in Asia.

>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

<http://www.eshg.org> has abstracts from the 2002 european human genetics conference. there is also some neat stuff on central and

eastern european population genetics. here is what is relevant to this discussion group:

# Human mitochondrial DNA diversity in the Near and Middle East and in northeastern Africa: a phylogeographic approach

E. Metspalu 1, M. Reidla 2, J. Parik 2, T. Kivisild 3, K. Tambets 3, E. Usanga 4, R. Villems 3;

1Tartu University and Estonian Biocentre, Tartu, ESTONIA, 2Tartu University, Tartu, ESTONIA, 3Estonian Biocentre, Tartu, ESTONIA, 4University of Kuwait, Kuwait, KUWAIT.

It is now well established that virtually all mtDNA variants outside Africa derive from a single sub-Saharan African mtDNA lineage L3. Descending from L3 internal nodes of the phylogenetic tree, primarily M and N, and a derivative of the latter, R, seem to give rise to all extant branches of human maternal lineages outside Africa, except the effects caused by more recent migrations. Yet it is still unclear where and when this initial diversification arose, including a question whether largely African-specific haplogroups like M1 and U6 have arisen initially in Africa, or do they reflect selective human migrations back to Africa. We have analysed 1519 mtDNAs from Egypt, Ethiopia, Oman, Yemen, Saudi-Arabia, Jordan, Lebanon, Syria and Kuwait, as well as 1263 mtDNAs from Anatolia, South Caucasus and Iran. Detailed phylogeographic mapping of mtDNA haplogroups was carried out together with coalescence age calculations, using an additional knowledge about the European, Central Asian, Siberian and Indian populations. It became clear that individual lineage clusters within universally present basic western Eurasian mtDNA haplogroups may have very different spread in this geographically contiguous area, likely explained by deep Palaeolithic isolation, including yet poorly understood effects of the LGM to the human presence in this region. Several western Eurasian haplogroups (subgroups thereof) that are present universally, display systematically their deepest, pre-LGM coalescence ages in Egypt, Ethiopia and in Anatolia and in the South Caucasus, not in the Middle East or peninsular Arabia. Diversification in internal nodes N, R and HV is discussed. A comprehensive analysis of Arab and Berber maternal lineages in Morocco.

E. Pennarun 1,2, E. Metspalu 2, T. Kivisild 2, H. El Amri 3, S. El Kabbaj 3, A. Chavent 3, R. Villems 2, J. P. Moisan 1;  
1LEPA, faculte de medecine, Nantes, FRANCE, 2Estonian Biocentre and Tartu University, Tartu, ESTONIA, 3Laboratoire de Recherche et d'Analyse Medicale, Gendarmerie Royale, Rabat, MOROCCO.



Moroccan mtDNA sample (N~540) was collected from different localities of the country and an ethnic origin of individuals (~320 Arabs and ~220 Berbers) has been established for the last 100 years. The variability of the sample was studied using mtDNA hypervariable region sequencing and extensive RFLP typing of phylo-genetically informative coding region positions. Sub-Saharan African lineages (L) comprise more than a fifth of the sample, being, however, somewhat more frequent among Arabs than Berbers, though a relative proportion of subtypes of haplogroup L does not differ among the two groups. In both populations, the rest of the lineages is split between 10%-11% African-specific varieties (U6 and M1) and those, typically found in western Eurasia. Meanwhile, Berbers possess haplogroup V at three-fold higher frequency than Arabs (~6.4% and ~2.2%, respectively) while the content of the pre-V variants differs less (~4.6 and 2.8%). Furthermore, Moroccan Afroasiatic speakers differ from northeastern African and Near Eastern Arabs (as well as from Ethiopians) in one more important aspect: while the latter populations possess a significant proportion of a variety of sister branches of H and V, in particular, preHV, such mtDNA variants are much less frequent or nearly absent in Morocco, whereas haplogroup V is virtually absent in northeast Africa and in the Near East. That, and several other phylogeographic arguments suggest a limited recent migration of female lineages alongside the northern Africa and should be considered as an important aspect where the spread of languages and genes is discussed.

The presence of the western Eurasian mtDNA haplogroup U5 in sub-Saharan Africans

A. Rosa <sup>1,2</sup>, E. Metspalu <sup>2</sup>, V. Macaulay <sup>3</sup>, A. Brehm <sup>1</sup>;  
<sup>1</sup>Madeira University, Madeira, PORTUGAL, <sup>2</sup>Estonian Biocenter and Tartu University, Tartu, ESTONIA, <sup>3</sup>Dept. of Statistics, University of Oxford, Oxford, UNITED KINGDOM.

We have studied mtDNA variation in 370 people from Guinea-Bissau from different ethnic groups. More than 90% of the mtDNAs belong to the sub-Saharan African haplogroups within L1, L2 and L3. Haplogroups M1 and U6 - the two African subsets of macrohaplogroups M and U, respectively - are present at much lower frequencies and exhibit little diversity. Surprisingly, the typically western Eurasian haplogroup U5 was found at a frequency of ~3%. All of these U5 mtDNAs belong to individuals from the Fulbe subpopulation of our sample - people who inhabit sub-Saharan Africa from Sudan to Senegal. U5 appears to be among the earliest branches of mtDNA outside Africa and

can be found all over western Eurasia. Since U5 is either absent or extremely rare in Sudan, Ethiopia and Egypt and rare in the Near East, it seems that its presence in the Fulbe of Guinea-Bissau is best interpreted as a result of gene flow from north-western Africa, where U5 is present both among Arabs and Berbers. In contrast, our sample lacks the most frequent west Eurasian lineage clusters, e.g. H, J and T, suggesting that a specific founder event and not recurrent maternal gene flow was operable here.

| 3342|2002-07-31 14:24:15|Isa Bere|Re: African Influence on Judaism|  
@ Yaphi

Long post. I'll be skipping some parts:

- > There is no Afrikan influence on Judaism. Judaism IS an Afrikan
- > way of life. It was developed in Afrika by an Afrikan people
- > who spoke an Afrikan language.

Diop and others created groupings for cultures and peoples. He placed the Hebrews in his Zones of Confluence---where his Northern and Southern cradle met. Whether such cradles actually exist or not isn't what I'm debating. Rather I mean to point out that though I can see influence upon the Hebrews out of Nilotic Africa (directly or indirectly), I have not seen anyone classify their culture as "African" (in the most generalized sense). African culture and Hebrew culture seem rather different.

To paraphrase Egyptologist Bruce Williams, the way of looking at the world by the Hebrews, Greeks and Babylonians was different than anything in Egypt---and that facet was the latter's Africaness.

What part of Hebrew culture (not elements but over all philosophy) tie in with generalized African cosmological views?

- > The Hebrew language belongs to the AfroAsian language family.
- > This is a misnomer because these languages are spoken nowhere
- > in Asia unless carried there by religious conquest. These are
- > actually NorthEast Afrikan languages native to Afrika from
- > their southern origin in the Horn, westward to Nigeria and on
- > to Morocco, eastward to Oman, and northward to Syria.

Afro-Asiatic languages are quite vast. They extend over a wide swath of African and Asiatic peoples (hence the name) of various racial types. Culture and race are not always mutually the same, especially when we are talking about a language that would be brought to Western Asia in the pre-historic era. That the first migrants

out of Africa were "black" is not in dispute. That all of Western Asia as far as the borders of Turkey remained a black monolith into the historic era and then suddenly magically changed in the recent era however, seems a bit far-fetched.

As M. Bernal demonstrated, the Greek lexicon is filled with Afro-Asiatic words. Is anyone claiming the Greeks are a predominant black grouping? The Amorites? The Assyrians? Babylonians?

[http://www.ethnologue.com/family\\_index.asp](http://www.ethnologue.com/family_index.asp)

(see: Afro-Asiatic)

> The ritual and folkways described in Torah are very familiar  
> to the Afrikan peoples all along the Rift Valley.

If we got very superficial, so are the Greeks and perhaps even some Nordics (Odin and Loki vs Osiris/Heru and Set). Rituals, sure. Rituals and folkways are culturall diffused. Yet if we got more technical, how exactly is the concept of Yahweh similar to that of East Africa?

> This has bred confusion in the minds of "lost tribe" hunters who miss  
> the underlining reality of the common origin of the Hebrews  
> and the East Afrikans. The East Afrikans predate the Hebrews.  
> Similarities between them would come from Hebrews borrowing  
> from East Afrikans not the other way around.

ah, an African sub-stratum from pre-history.  
with this I can agree. Yet when we are talking about the historic era, the inhabitants of the Levant seem to have gone through radical phenotypic change by the time there are \*any\* recorded Hebrews.

> There are no Egyptian art pieces depicting Israelites of any  
> time period. There are only suppositions.

Correct to a degree. They are depictions of Asiatics. The common depiction of an Asiatic pretty much fits the manner in which Asiatics depicted themselves. The Hebrews are Asiatics. In fact many assert they come from the same proto-grouping that led to the Canaanites. Thus the characters depicted by the Egyptians

are the average Asiatic. It could have been a Canaanite, a Hyksos or a Hebrew (all of whom may be very related). Now as I said already on here, the Hebrews could have been a lone isolated pocket of black Africans in a sea of the common Asiatic type (as the Egyptians depict), but that simply seems improbable. Even if that were the case and they somehow had some completely different origin than other Asiatics, they would have been as absorbed and near absent as the once 30% blacks of Buenos Aires, Argentina became.

- > However the Assyrians
- > did leave pictorial records of their conquest of Lachish, a
- > major city in the kingdom of Judah. Ever since they were found
- > academicians have raised objections to them based on their own
- > fanciful ideas of what a Jew MUST look like. James B. Pritchard's
- > THE ANCIENT NEAR EAST VOL I is the most easily accessible book
- > with a plate showing the leadership of Lachish who are clearly
- > Africoid.
- >
- > Here are links showing the defeated soldiery of Lachish:
- > <http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>
- > <http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>

I've seen both of these before and recognize them from 660BC. IMHO, they look very little differentiated from the Assyrian Afro-Asiatic common Semitic type that are walking them, except (pardon the stereotype) that the Hebrew captives have longer noses. They do not resemble the common Egyptian type, the Nubian type or even certain Africoid Libyan types (as depicted on the Shabaka ivories).

Much ado has been made about the hair type here but I pay a great deal of attention to their facial type. If the artistic rendering here is curly hair (which no one can say for certain), its not as if such a thing is a \*unique\* Africoid trait---any more than less coiled hair is a \*unique\* non-Africoid trait (i.e., some Nubians and East Africans).

Compare the images you sent with these:

[http://www.hp.uab.edu/image\\_archive/ue/fresco01.jpg](http://www.hp.uab.edu/image_archive/ue/fresco01.jpg)

Fresco detail from Til Barsip Governor's Palace, on the Euphrates in Syria, under Tiglath-Pileser III.

Aleppo Museum, Syria.

[http://www.hp.uab.edu/image\\_archive/ue/fresco02.jpg](http://www.hp.uab.edu/image_archive/ue/fresco02.jpg)

Detail from a mural in the Governor's Palace at Til Barsip (Tell Ahmar) on Middle Euphrates (under Tiglath-Pileser III, 744-727 B.C.) Aleppo Museum. Administrative reformer, he built Assyria as dominant military power.

[http://www.bible-history.com/ancient\\_art/sargon\\_II\\_official.html](http://www.bible-history.com/ancient_art/sargon_II_official.html)

Sargon II and a high official Khorsabad, palace of Sargon II Neo-Assyrian period, reign of Sargon II (721-705 BC)

[http://www.bible-history.com/ancient\\_art/hero\\_lion.html](http://www.bible-history.com/ancient_art/hero_lion.html)

Hero choking a small lion, Khorsabad, palace of Sargon II Neo-Assyrian period, reign of Sargon II (721-705 BC)  
\*notice the artistic depiction of hair around the sides of his face is very similar to what is found on the head of the Hebrew captives (seemingly rounded curls).

<http://www.aaamodesto.org/images/AshurnasirpalII.jpg>

Relief sculpture from the palace of Ashurnasirpal II, the ruler of Assyria from 884-859 BC.

These images phenotypically look little different from the ones you sent in my view. Furthermore they favor the common Asiatic type as depicted by the Egyptians.

In fact, here is a picture of a Nilotic type from Assyria. Whether it is truly Nubian or Egyptian I do not know. But its Phoenician style may speak to the strong influence Nilotic Africa had been exerting in the region since about 1500BC. And it temporally coincides with Nubian political involvement in the region during the Napatan dynasties.

[http://www.bible-history.com/ancient\\_art/nubian\\_with\\_animals\\_and\\_skins.html](http://www.bible-history.com/ancient_art/nubian_with_animals_and_skins.html)

Nubian with oryx, monkey, and leopard skins,  
8th-7th century B.C.; Neo-Assyrian period; Phoenician style  
Excavated at Fort Shalmaneser, Nimrud (ancient Kalhu), Mesopotamia

Compare all of these with Egyptian depictions of themselves:

[http://www.bible-history.com/ancient\\_art/met/egypt/egypt\\_ritual\\_figure.html](http://www.bible-history.com/ancient_art/met/egypt/egypt_ritual_figure.html)

Ritual Figure, ca. 1929?1878 B.C.E.; Dynasty 12, reigns of Amenemhat II?Senwosret II; Middle Kingdom Egyptian

[http://www.bible-history.com/ancient\\_art/met/egypt/Face\\_of\\_Senwosret\\_III.html](http://www.bible-history.com/ancient_art/met/egypt/Face_of_Senwosret_III.html)

Face of Senwosret III, ca. 1878?1841 B.C.E.; Dynasty 12, reign of Senwosret III; Middle Kingdom Egyptian

- > D. L. Risdon in BIOMETRIKA reports that the Lachish cranial series has
- > its
- > closest resemblance to the 4th dynasty series
- > from Deshasheh and Medum in Lower Egypt

"Lower" Egypt is quite telling.

- > and the 18th dynasty samples from Thebes and Abydos in Upper Egypt.

Now this is saying something. I'll have to see this study for myself. But what is to be made of the earlier assertions by another member on this forum speaking of the large amount of peoples in the Levant region with what was called "Semitic Caucasoid" morphology?

- > Cranial samples from other Palestinian sites (Gezer, Megiddo) agree
- > with the
- > Lachish cranium. Thus we have a clear Afrikan racial continuum
- > in the Hebrews and Egyptians.

I don't know if that's clear.

I'd like to see which skulls were being compared.

I hate to nitpick, but we know non-Africoid types are in Lower Egypt as early as Narmer's day. Enough of them move in to completely overrun Egypt by the Hyksos period.

Now 18th dynasty shows some intriguing promise.

But again, I'd like to see what percentage of these skulls compare and how. I'd also like to see if these are from the royalty or common population and what segment. By this period there are no doubt Asiatics (as citizens or slaves) in Egypt.

> Being in a zone of confluence, the Hebrews were pressed upon  
> by and intermarried with northern invaders the same as happened  
> in Egypt. Still, the Hebrew word for father-in-law is Ham. Ham  
> is also the Hebrew for continental Afrika. Much marriage with  
> Afrikan females must have took place.

I'm not saying there was not intermingling with Africans.  
But I am asking if (a) the Hebrews started out this way (when  
are we placing Hebrew origins and from where?) and (b)  
how many Africans did they intermingle with in comparison to  
the sea of "common" Semitic types in Western Asia?

As for Ham being the same word for father-in-law and meaning  
continental Africa, are you sure about that? The closest I can  
get for Ham in Hebrew is "ex" which means hot, warm.

> The phrase "black and beautiful" (sh\*hhora w\*nawa) originates  
> from a Hebrew document where an Israelite woman exclaims her  
> ebon beauty to some color struck members of the royal household.

You must be referring to Makedda. Whether that phrase is "black  
and beautiful" or "black but beautiful" I know has been a source  
of debate. Either way, I doubt this is Makedda talking (if she existed,  
I doubt she had any need to confirm her racial make-up) and more  
so the Hebrews speaking for her.

It is interesting that the Hebrews portray her as going through this  
long spill about her color. It is almost as if she is \*apologizing\* for  
it.

Is she apologizing because she is talking to non-blacks? I'll touch  
on this in another post.

> In the midrash (Hebrew legendary lore) Shem teamed up with Hham  
> in the war against Yapheth, progenitor of the northern people  
> of pallour. The PIRQE DE RABBI ELIEZER classes Shem with people  
> of colour. It says that Shem was blessed black and beautiful,  
> Hham was blessed black like the raven, and Yapheth was blessed  
> white all over.

You mean the same Midrash (talmudic exposition of Hebrew thought)  
that is responsible for attaching a skin color basis to they mythical  
Ham's supposed "curse?"

?You have prevented me from begetting a fourth son, therefore

I curse your fourth son.?

Midrash Rabbah - Genesis XXXVI:7

The 5th century Midrash has Noah saying to Ham: You prevented me from doing something in the dark (cohabitation); therefore your seed will be ugly and dark skinned.

The 6th century Babylonian Talmud states: descendants of Ham are cursed by being Black and are sinful with degenerate progeny

Rabbinic scholars argue of course that no one can be certain what the Talmudic writers meant by "dark" but the entire thing is highly suspect.. I don't see where this bolsters your argument however

As for the mythic Shem and Ham teaming up...even if that had a basis in reality, it still doesn't bolster your argument. The Nubians and the Hyksos (two \*real\* life peoples) had an alliance against the Egyptians. There was no racial unity of any type here.

> Josephus, a Judahite writer, describes Israelites conscripted  
> into a foreign army as having the visage of "horseheads smoked  
> in the fire." This refers to their prominent cheekbones and  
> jaws, as seen in the conquest of Lachish depictions, and their  
> "smoky" dark complexions.

This is an \*interesting\* extrapolation.

> Josephus also does not complain when  
> Tacitus describes the Judahites as descendents of Kushites.

Because both are referring to the claimed Hebrew Exodus, though Tacitus is getting his cues also from Greek legends of a King Cephus who is the father of Andromeda. Tacitus also puts forth the idea that the Jews might be from Crete Lycia or Libya. He makes the assertion that he believes they may have been a tribe of "Ethiopians" (Africans) driven from the region by the "King of Africa." The most \*interesting\* of Tacitus' views are that the Hebrews descend from what he calls a motley group of landless Assyrians who occupy Egypt and build cities of their own. This conveniently fits with



the Asiatic Hyksos and may tie into the exiled tribe cast out from Africa.

Tacitus, The Histories 5.2-5

- > The idea that the Israelites preferred or saw themselves as
- > Caucasian comes from viewing too many European Renaissance
- > fanciful paintings of Bible stories and East Mediterranean
- > idylls.

Whatever one wants to call the depictions of Asiatics at the time (as in the ones you showed above), IMHO they are not Africoids.

- > Any anti-black prejudice and affiliation with Caucasians in
- > preference to other Shemites and the Hhamites enters Judaism
- > when, as worded by Dio Cassius, "other men, who, although of
- > a different race, have adopted the laws of the people."

I don't know if your (a) + (b) points necessarily equals (c)... but as to Dio Cassius...I won't bother to verify that quote and will take your word for it. However all that shows is that the Hebrews practice conversion. Hence we have Jews from Eastern Europe to the Middle East to Ethiopia to India. They all don't look alike that's for sure. I would venture to say the indigenous Middle Eastern ones (as in having been there since historic times) are the closest we get to the ones of the ancient era.

- > Today the still dark skinned Jews of the Maghreb, Ethiopia, Yemen,
- > and India, suffer at the hands of those who adopted the laws
- > of the people

Yet the ones in South Africa and the Middle East and Eastern Europe are all supposedly linked by a termed "cohen" gene. If some are complete fakes, why the claimed genetic continuity?

No one says that Hebrews did not disperse and convert. The ones in Ethiopia are probably migrants. A few are actually probably partial descendants of Jews and the rest are just indigenous peoples. The same goes most likely for Eastern European Jews.

> There is little love lost between Afrikans and Ashkenazi Jewry.

no doubt. I have seen racism and bias towards non European Jews first hand. To me, converts or not, if they are now Jewish they should be treated with equality.

>

> That conflict cannot be used to falsify the historic truth of  
> the Afrikan origin of the Hebrew people and their way of life.

That's debatable, as we see here.

>

> To do so is as much racist propaganda as that of the  
> Eurocentric thinkers we seek to eliminate with non-ethnocentric  
> studies and disciplines.

I think you may assume too much.

I have no anti-Semitic agenda which leads me to my conclusion about the ancient Hebrews. Ironically, I have often found that those who wish to

paint the Hebrews as a monolithic ancient black grouping are often the ones working from a religiously biased standpoint (i.e., Hebrew Israelites and other black Judaic or Christian groupings attempting to balance their faith with their racial perspective). \*Some\* of these individuals are obsessed with the race of the ancient Hebrews. And in their zeal to paint them over as Africoids they engage in such activities as shouting out scriptures in the middle of certain NY boroughs or carrying placards of Eastern European Jews with the motif "666" on them.

Suffice it to say, that ain't me.

If I thought there was sufficient evidence to call the ancient Hebrews black Africoids---I wouldn't hesitate in doing so. I have no religious agenda or otherwise.

Incidentally, most of the older and more established Ethiopian Jews I have encountered engage in no such activity, even if they claim racial disparity within the grouping.

DG

| 3343|2002-07-31 14:40:33|Isa Bere|Re: African Influence on Judaism|  
I'm glad you brought up that up Paul:

Song of Solomon:

> 5 I am black, but comely, O ye daughters of Jerusalem, as the tents of  
> Kedar, as the curtains of Solomon.

This has "but" instead of "and" in the first sentence.  
I realize there's debate over that, so I say choose  
whatever you wish.

Yet read verse 6:

>  
> 6 Look not upon me, because I am black, because the sun hath looked  
> upon me: my mother's children were angry with me; they made me the  
> keeper of the vineyards; but mine own vineyard have I not kept.

Is this any actual black woman talking or some non-blacks talking  
for her? Look not upon me because I am black? My mother's children  
were angry with me? I was out in the sun too long tending vineyards?

Black types in modern Arabia are always a vexing problem.  
Because there's the infamous Eastern slave trade to take into  
account (as was brought up when discussing the Zanj of Iraq).  
One can certainly the impact in Arabia of this in places like  
Oman, Saudi Arabia and Kuwait. I don't rule out of course  
that some of these migrants came willingly. But I see that as  
more common in southern Arabia (Yemen) than the more  
northern regions.

Speaking of black "Arabs" in Israel, I've noticed several  
pictures of jet black skinned Palestinians. When I inquired  
on this I was told they were mostly blacks from other regions  
of Africa that have emigrated into the region through Muslim  
contact---in the very recent/modern era- (don't know if this  
picture is visible- i do not have a link):

[Image]

---

> Well, if one accepts the Afro-Asiatic language family, and  
> I know that there are some here that don't, it makes sense  
> that the Proto-Hebrews would have been African and closely  
> similar to East Africans.

>  
> I say East Africans because I believe the Semitic  
> languages first landed in South Arabia from Ethiopia  
> or Somalia.

>  
> The mixing theory is very plausible. When I visited  
> Jericho and Bedouin tribes in Israel some 10 years ago,  
> the populations were at least as Black as that of Cairo.

>  
> That was before Yasser Arafat made Jericho a base of  
> operations.

>  
> The Bedouin of the Sinai, Negev and West Bank have a  
> very strong and pervasive Black component.

>  
> Wrt the Song of Songs and the "I am black and comely,"  
> verse, some ascribe the passage to the daughter of  
> Pharaoh. That also has interesting implications for  
> this debate.

>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

>  
>  
>  
| 3344|2002-07-31 15:34:32|a.manansala@attbi.com|Re: African Influence on Judaism|

> I'm glad you brought up that up Paul:

>  
> Song of Solomon:

>  
> > 5 I am black, but comely, O ye daughters of Jerusalem, as the tents of  
> > Kedar, as the curtains of Solomon.

>  
> This has "but" instead of "and" in the first sentence.  
> I realize there's debate over that, so I say choose  
> whatever you wish.

>

> Yet read verse 6:  
 >  
 > >  
 > > 6 Look not upon me, because I am black, because the sun hath looked  
 > > upon me: my mother's children were angry with me; they made me the  
 > > keeper of the vineyards; but mine own vineyard have I not kept.  
 >  
 > Is this any actual black woman talking or some non-blacks talking  
 > for her? Look not upon me because I am black? My mother's children  
 > were angry with me? I was out in the sun too long tending vineyards?  
 >  
 > Black types in modern Arabia are always a vexing problem.  
 > Because there's the infamous Eastern slave trade to take into  
 > account (as was brought up when discussing the Zanj of Iraq).  
 > One can certainly the impact in Arabia of this in places like  
 > Oman, Saudi Arabia and Kuwait. I don't rule out of course  
 > that some of these migrants came willingly. But I see that as  
 > more common in southern Arabia (Yemen) than the more  
 > northern regions.  
 >  
 > Speaking of black "Arabs" in Israel, I've noticed several  
 > pictures of jet black skinned Palestinians. When I inquired  
 > on this I was told they were mostly blacks from other regions  
 > of Africa that have emigrated into the region through Muslim  
 > contact---in the very recent/modern era- (don't know if this  
 > picture is visible- i do not have a link):  
 >  
 >

I doubt that the black phenotype among the Bedouin in Palestine and the Sinai is largely a result of the slave trade.

A few slaves may have joined with the Bedouin, but most acutally married into wealthier slave-keeping families as concubines.

The percentage of Blacks among the Bedouin is very pervasive.

When one looks at the tribal folk further north in Lebanon, Syria and Turkey, where the slave trade also existed, one finds relatively little evidence of Black intermixture (except maybe around the old Colchian area ;)

Another interesting thing I noticed is that turn-of-the-last-century photos of Sharifa families from Mecca and Medinah which are supposed to be the purest descendents of the Prophet had a very considerable Ethiopian-looking element. When I get a chance, I'll try to scan and post these photos.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3345|2002-07-31 15:38:52|a.manansala@attbi.com|Re: African Influence on Judaism|

>

> Yet read verse 6:

>

>>

>> 6 Look not upon me, because I am black, because the sun hath looked

>> upon me: my mother's children were angry with me; they made me the

>> keeper of the vineyards; but mine own vineyard have I not kept.

>

> Is this any actual black woman talking or some non-blacks talking

> for her? Look not upon me because I am black? My mother's children

> were angry with me? I was out in the sun too long tending vineyards?

>

Forgot to comment on this in the last post.

I think verse 5 is poetic, and doubt that the subject really worked in vineyards. Is it away of explaining away her (and her race's) blackness in a way that was culturally acceptable in Israelite society of the times.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3346|2002-07-31 15:43:44|yafeutaom|Re: African Influence on Judaism|

B"H

Well, anything logical, no matter how improbable or baseless, can be brought up in academic discussion and debate. Rather than one long post, as time allows, I will respond to some challenges Isa brings up. However, my original post was addressed to the group and I feel no need to meet Isa's approval for anything my own research and experience has taught me to be factual.

When I write on Hebrew culture I don't write from an academic

perspective, I write as an Israelite of the tribe of Lewi who practices and observes Sepharade nusahh and minhaj.

If at any time my posts veer far off topic I please ask the list owner or moderators so inform me. I left lurker status only because I could no longer entertain some of the mistaken projections on Hebrew people and culture.

- Yafeu -

--- In Ta\_Seti@y..., Isa Bere wrote:

> @ Yaphi

>

> Long post. I'll be skipping some parts:

> DG

| 3347|2002-07-31 16:46:37|Mace Windu|Re: African Influence on Judaism|

I would go with the latter premise.

I do not really call the Hebrews of that era racists. They simply were as ethnocentric as anyone else.

Perhaps like the latter day Greeks they thought the best color was a median between those who were two white and those who were two black.

DG

-----

> Forgot to comment on this in the last post.

>

> I think verse 5 is poetic, and doubt that the subject really worked in vineyards. Is it away of explaining away her (and her race's) blackness in a way that was culturally acceptable in Israelite society of the times.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

| 3348|2002-07-31 17:17:20|chingdude56|has anyone read this?|

ajhg doesn't include freely viewable abstracts/summaries with letters to the editor and i don't have a subscription account. if anyone has read this, could you please summarise the findings and conclusions of the authors?~

The American Journal of Human Genetics  
Volume 70 Number 6 June 2002

Letters to the Editor

1594 Genetic Evidence for the Expansion of Arabian Tribes into the Southern Levant and North Africa

Almut Nebel, Ella Landau-Tasseron, Dvora Filon, Ariella Oppenheim, and Marina Faerman

| 3349|2002-07-31 17:19:44|Mace Windu|Re: African Influence on Judaism|  
@ Yafeu:

> Well, anything logical, no matter how improbable or baseless,  
> can be brought up in academic discussion and debate.

I suppose...

> Rather than one long post, as time allows, I will respond to some  
> challenges  
> Isa brings up.

Okay. I guess they were challenges... I was more so showing points of disagreement. But feel free. I wasn't really looking for the last word on the issue and my time for lengthy and thorough posts to Ta-Seti are near winding down---as there's a grad thesis with my name on it demanding to be written. :)

> However, my original post was addressed to the  
> group and I feel no need to meet Isa's approval for anything my  
> own research and experience has taught me to be factual.

okay. Let me clear something up because I may have erred here.

The article you were responding to (the very title of this thread) was something I wrote several years ago. One of the forum members happened to find my site and post it to the list, most likely with no idea that it was by me.

I haven't really kept up the site and thus some of the things



in my own article, I no longer agree with. The site itself needs a major historical overhaul and was supposed to be redone about two years ago. I've been quite negligent in that task. I didn't really think anyone visited or stumbled across it.

At any rate, I had forgotten really that no one on here was privy to the fact that I was the author of that page (from the larger Sankofa Project website) perhaps except Paul, Dr. Emeagwali and a few others. And even they may not have recognized that one page.

My bad on that. I realize at the end where I said "I think you assume too much..." must have been confusing and implied you were speaking directly to me when in fact you were not doing so.

I'm not really looking for a battle or asking you to prove anything. Trust that my favorite topic is not the \*headache\* of the controversial make up and dispersal of the ancient Hebrews.

And my perspective (which I stand by until I see differently) is obviously in a clear minority.

>

> When I write on Hebrew culture I don't write from an academic perspective, I write as an Israelite of the tribe of Lewi who practices and observes Sepharade nusahh and minhaj.

In contrast I write simply from a primarily academic perspective. As I stated before, I have no vested interest in the Hebrews' racial make-up beyond that of "knowing." But I must admit that when it comes to black Hebrews or black Akkadians, etc. I find the evidence simply lacking. IMHO, those who claim such things should have more direct evidence than ambiguous wall engravings, \*interesting\* linguistic tactics or re-interpretations of Biblical lore.

I guess I am often looking for evidence for these assertions on the level of evidence provided by the Diops, Keita's Obenga's when they were setting for their arguments for a predominant Africoid Egypt.

>

> If at any time my posts veer far off topic I please ask the list owner or moderators so inform me.

I'm an honorary "bouncer." My initial entrance into this discussion was really to bounce on da' sly and clear up issues of "albinism" and inverted Ham curses. I thought those things had the potential to veer off topic.

- > I left lurker status only because I could no longer entertain some of
- > the mistaken
- > projections on Hebrew people and culture.

Are you saying the forum has been anti-Semitic?  
Have we really been talking about the Hebrews for that long? Has someone on here attacked or mistakenly projected Hebrew culture?

Anyway, floors all yours money grip.  
I have not the stamina or the time to take on ideas of albinism as an evolutionary trait, ideas of black Akkadians, black Hebrews and all else. I think my point has been made to exhaustion. I ain't fighting no three-front war. :)

DG

| 3350|2002-07-31 18:06:27|mansu\_musa|Re: African Influence on Judaism|  
--- In Ta\_Seti@y..., "Yafeu ibn Taom" wrote:

- > B"H
- >
- > There is no Afrikan influence on Judaism. Judaism IS an Afrikan
- > way of life. It was developed in Afrika by an Afrikan people
- > who spoke an Afrikan language. It was adopted, adapted, then
- > co-opted by non-Afrikans in a similar fashion that the way of
- > life of the Yoruba Orisha worship (Vodoun, Santeria, Lacumi,
- > Condomble, etc) is being co-opted and altered by non-Afrikans
- > today. To speak of an Afrikan influence on Judaism is like
- > speaking of an Afrikan influence on Orisha worship. It is not
- > an Afrikan influence, it is Afrikan.
- >
- > The Sinai peninsula is clearly within Afrika. It was there
- > the Israelites claim to receive their oral and written law.
- > Geologically speaking all of the adjacent Arabian peninsula
- > clear up to Syria is part of the Afrikan continent. The
- > Great Rift Valley extends from Mozambique to Syria. Continental
- > drift of Gondwanaland shows the Arabian plate breaking off
- > from the continent and butting into the mountain ranges of

- > Turkey and Armenia.
- >
- > The Hebrew language belongs to the AfroAsian language family.
- > This is a misnomer because these languages are spoken nowhere
- > in Asia unless carried there by religious conquest. These are
- > actually NorthEast Afrikan languages native to Afrika from
- > their southern origin in the Horn, westward to Nigeria and on
- > to Morocco, eastward to Oman, and northward to Syria.
- >
- > The ritual and folkways described in Torah are very familiar
- > to the Afrikan peoples all along the Rift Valley. This has
- > bred confusion in the minds of "lost tribe" hunters who miss
- > the underlining reality of the common origin of the Hebrews
- > and the East Afrikans. The East Afrikans predate the Hebrews.
- > Similarities between them would come from Hebrews borrowing
- > from East Afrikans not the other way around.
- >
- > Most of the discourse on the ancient Hebrews is discolored by
- > 20th century sociological interaction between Afrikans in
- > America and Jewish Americans. It is fueled by this antagonism
- > much more so than it is based on interpretation of historical,
- > archeological, or anthropological evidence. Simply put, it is
- > disinformation.
- >
- > There are no Egyptian art pieces depicting Israelites of any
- > time period. There are only suppositions. However the Assyrians
- > did leave pictorial records of their conquest of Lachish, a
- > major city in the kingdom of Judah. Ever since they were found
- > academicians have raised objections to them based on their own
- > fanciful ideas of what a Jew MUST look like. James B. Pritchard's
- > THE ANCIENT NEAR EAST VOL I is the most easily accessible book
- > with a plate showing the leadership of Lachish who are clearly
- > Africoid.
- >
- > Here are links showing the defeated soldiery of Lachish:
- > <http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>
- > <http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>
- > Both white people and black people biased against Jews and
- > European Ashkenazi Jews themselves hate to deal with the
- > reality of the physical identity of the Judahites/Jews in the
- > 8th century BCE.
- >
- > What serves to confirm the ethnic reality depicted by Assyrian
- > conquerors is the discovery of an ossuary at Lachish dated to
- > the time of the conquest. It is the largest sample of Israelites
- > and comes from a city that was populated previously for 500

- > years by Israelites. 695 crania of all ages and gender were
- > uncovered.
- >
- > D. L. Risdon in BIOMETRIKA reports that the Lachish cranial series

has its closest

- > resemblance to the 4th dynasty series
- > from Deshasheh and Medum in Lower Egypt and the 18th dynasty
- > samples from Thebes and Abydos in Upper Egypt. Cranial samples
- > from other Palestinian sites (Gezer, Megiddo) agree with the
- > Lachish cranium. Thus we have a clear Afrikan racial continuum
- > in the Hebrews and Egyptians.
- >
- > Being in a zone of confluence, the Hebrews were pressed upon
- > by and intermarried with northern invaders the same as happened
- > in Egypt. Still, the Hebrew word for father-in-law is Ham. Ham
- > is also the Hebrew for continental Afrika. Much marriage with
- > Afrikan females must have took place.
- >
- > The phrase "black and beautiful" (sh\*hhora w\*nawa) originates
- > from a Hebrew document where an Israelite woman exclaims her
- > ebon beauty to some color struck members of the royal household.
- >
- > In the midrash (Hebrew legendary lore) Shem teamed up with Hham
- > in the war against Yapheth, progenitor of the northern people
- > of pallour. The PIRQE DE RABBI ELIEZER classes Shem with people
- > of colour. It says that Shem was blessed black and beautiful,
- > Hham was blessed black like the raven, and Yapheth was blessed
- > white all over.
- >
- > Josephus, a Judahite writer, describes Israelites conscripted
- > into a foreign army as having the visage of "horseheads smoked
- > in the fire." This refers to their prominent cheekbones and
- > jaws, as seen in the conquest of Lachish depictions, and their
- > "smoky" dark complexions. Josephus also does not complain when
- > Tacitus describes the Judahites as descendents of Kushites.
- >
- > The idea that the Israelites preferred or saw themselves as
- > Caucasian comes from viewing too many European Renaissance
- > fanciful paintings of Bible stories and East Mediterranean
- > idylls.
- >
- > Any anti-black prejudice and affiliation with Caucasians in
- > preference to other Shemites and the Hhamites enters Judaism
- > when, as worded by Dio Cassius, "other men, who, although of
- > a different race, have adopted the laws of the people." Today

> the still dark skinned Jews of the Maghreb, Ethiopia, Yemen,  
> and India, suffer at the hands of those who adopted the laws  
> of the people and came to take over the leadership by the same  
> process that Chancellor Williams delineates in DESTRUCTION OF  
> AFRIKAN CIVILIZATION.

>  
> There is little love lost between Afrikans and Ashkenazi Jewry.  
> That conflict cannot be used to falsify the historic truth of  
> the Afrikan origin of the Hebrew people and their way of life.  
> To do so is as much racist propaganda as that of the  
> Eurocentric thinkers we seek to eliminate with non-ethnocentric  
> studies and disciplines.

>  
> - Yaphi`a bar Ya`aqob haLewi ibn Atta al~Tavruri -

>

>

>

>

>>> In

>>> ancient Egypt they are

>>> clearly depicted as Caucasian-Semitic types. Yet as late

as

>>the

>>> Roman period there

>>> are references to Hebrews being compared to Ethiopians

and

>>> Egyptians. It is most

>>> likely then to conclude that the ancient Hebrews derived

>>from a

>>> racially diverse group

>>> such as Caucasian Hittites, Amorites, and Blacks.

However in

>>> their own mythic

>>> doctrines, they do not associate themselves with

Africans

>>but

>>> rather Caucasian

>>> Semitic types.

aren't you a member of a group called anti missionary

| 3351|2002-07-31 18:19:38|yafeutaom|Judahites in Assyrian iconography|

B"H

People of the Eastern Mediterranean deplore the term Asiatic. They will use the term AfroAsian in their groups and associations. AfroAsians are not monolithic in phenotype. The originators of AfroAsian languages 12 kya were one people. It cannot be compared to today where Blacks speak English and language obviously is not related to physiognomy. The eastern Mediterranean and Arabian Peninsula was peopled by other invaders and not just the AfroAsians alone.

This is why there is no uniform Shemite physical type. There is no such thing as an "Afro-Asiatic common Semitic type." Shemites appear more caucasoid toward the north, more Africoid in the south, and more like Indians in the east for obvious reasons. Yet the majority of Shemites are distinguishable from Asian Caucasians, South East Afrikans, or Indian sub-continentals for the most part. Whenever it started, this blending continues today with types from western Europe and West Afrika entering in the mix.

To see the ethnic nuances in Assyrian art, closeups must be viewed. When viewing closeups the actual texture of hair becomes evident. The Judahites have wooly hair as in representations of Kushites. In closeup, the straight and wavy hair of Assyrians or Persians can be seen at the level above the curly or bushy representation of the hair's extremities. The Judahites' hair is naturally wooly. The Assyrians and Persians is curled at the ends by artifice of vanity.

This is apparent in the frieze of archers of the Persian king's <http://www.hp.uab.edu/image%5Farchive/ugk/tiles01.jpg> guard. The skin color of this lancer is as dark or darker than any Afrikan. Maybe he descends from Andromeda, the Aethiopian princess of Joppa (Yaffa/Tel Aviv) as in the Greek myth of Perseus. In any event, he is one of the Ten Thousand Immortals, an imperial guard and 閱te force made up of trustworthy ethnic Persians.

A similar portrait from the same epoch (Ach步nid period 6th c BCE). <http://www.hp.uab.edu/image%5Farchive/ugk/statue01.jpg> Head from a statue of an archer from the walls of the palace at Persopolis.

The wavy nature of Assyrian hair can be seen in any of their art where the head is not covered by a helmet, as in a bird hunt scene in the palace of King Sargon II at Dur Sharrukin (Khorsabad).

Notice the natural texture of this Assyrian cavalier's hair as seen in between his headband and the bowstring, immediately beneath his headband, and the beard on his cheek.

<http://members.tripod.com/~jaydambrosio/bassyrian.jpg>

[http://asmar.uchicago.edu/OI/MUS/HIGH/OIM\\_A7366\\_c\\_72dpi.html](http://asmar.uchicago.edu/OI/MUS/HIGH/OIM_A7366_c_72dpi.html)

These are two Assyrian Court Officials from a wall just outside the throne room of Sargon II's palace.

Jpegs or gifs may not be of high enough resolution to see this but it can be seen in print with a magnifying class if needed. Unfortunately I no longer have a scanner and so cannot reproduce images from the books in my library. Before I lost my scanner I did make an oversize blowup of the three elders of Lachish bowing before Sennacherib. It's a bitmap but I will try to convert it into a jpeg and upload it to the photos section of the list's homepage [http://photos.groups.yahoo.com/group/Ta\\_Seti/1st](http://photos.groups.yahoo.com/group/Ta_Seti/1st) It will be seen that differentiating Judahites from Assyrians is easy enough.

A good book for blowups of Sumerian, Hittite, Assyrian, and Egyptian self portraiture without modern artists renditions and true to the ancient coloring is

John Coles (Editor)  
The Awakening of Man  
Hamlyn Publishing Group  
New York 1970

- Yafeu -

--- In Ta\_Seti@y..., Isa Bere wrote:

> @ Yaphi

>

>

> Correct to a degree. They are depictions of Asiatics.

> The common depiction of an Asiatic pretty much fits

> the manner in which Asiatics depicted themselves.

> The Hebrews are Asiatics. In fact many assert they

> come from the same proto-grouping that led to the

> Canaanites. Thus the characters depicted by the Egyptians

> are the average Asiatic. It could have been a Canaanite,

> a Hyksos or a Hebrew (all of whom may be very related).

> Now as I said already on here, the Hebrews could have

> been a lone isolated pocket of black Africans in a sea of

> the common Asiatic type (as the Egyptians depict), but  
 > that simply seems improbable. Even if that were the case  
 > and they somehow had some completely different origin  
 > than other Asiatics, they would have been as absorbed  
 > and near absent as the once 30% blacks of Buenos Aires,  
 > Argentina became.  
 >  
 > > However the Assyrians  
 > > did leave pictorial records of their conquest of Lachish, a  
 > > major city in the kingdom of Judah. Ever since they were found  
 > > academicians have raised objections to them based on their own  
 > > fanciful ideas of what a Jew MUST look like. James B. Pritchard's  
 > > THE ANCIENT NEAR EAST VOL I is the most easily accessible book  
 > > with a plate showing the leadership of Lachish who are clearly  
 > > Africoid.  
 > >  
 > > Here are links showing the defeated soldiery of Lachish:  
 > > <http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>  
 > > <http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>  
 > >  
 > I've seen both of these before and recognize them from 660BC.  
 > IMHO, they look very little differentiated from the Assyrian  
 > Afro-Asiatic  
 > common Semitic type that are walking them, except (pardon the  
 > stereotype) that the Hebrew captives have longer noses. They do  
 > not resemble the common Egyptian type, the Nubian type or even  
 > certain Africoid Libyan types (as depicted on the Shabaka ivories).  
 >  
 > Much ado has been made about the hair type here but I pay  
 > a great deal of attention to their facial type. If the artistic  
 > rendering  
 > here is curly hair (which no one can say for certain), its not as if  
 > such a thing is a \*unique\* Africoid trait---any more than less  
 coiled  
 > hair is a \*unique\* non-Africoid trait (i.e., some Nubians and East  
 > Africans).  
 >  
 > Compare the images you sent with these:  
 >  
 > [http://www.hp.uab.edu/image\\_archive/ue/fresco01.jpg](http://www.hp.uab.edu/image_archive/ue/fresco01.jpg)  
 >  
 > Fresco detail from Til Barsip Governor's Palace, on the  
 > Euphrates in Syria, under Tiglath-Pileser III.  
 > Aleppo Museum, Syria.  
 >  
 > [http://www.hp.uab.edu/image\\_archive/ue/fresco02.jpg](http://www.hp.uab.edu/image_archive/ue/fresco02.jpg)



- >
- > Detail from a mural in the Governor's Palace at Til Barsip
- > (Tell Ahmar) on Middle Euphrates (under Tiglath-Pileser
- > III, 744-727 B.C.) Aleppo Museum. Administrative
- > reformer, he built Assyria as dominant military power.
- >
- > [http://www.bible-history.com/ancient\\_art/sargon\\_II\\_official.html](http://www.bible-history.com/ancient_art/sargon_II_official.html)
- >
- > Sargon II and a high official Khorsabad, palace of Sargon II
- > Neo-Assyrian period, reign of Sargon II (721-705 BC)
- >
- > [http://www.bible-history.com/ancient\\_art/hero\\_lion.html](http://www.bible-history.com/ancient_art/hero_lion.html)
- >
- > Hero choking a small lion, Khorsabad, palace of Sargon II
- > Neo-Assyrian period, reign of Sargon II (721-705 BC)
- > \*notice the artistic depiction of hair around the sides of
- > his face is very similar to what is found on the head of the
- > Hebrew captives (seemingly rounded curls).
- >
- > <http://www.aaamodesto.org/images/AshurnasirpalII.jpg>
- >
- > Relief sculpture from the palace of Ashurnasirpal II,
- > the ruler of Assyria from 884-859 BC.
- >
- > These images phenotypically look little different from the
- > ones you sent in my view. Furthermore they favor the common
- > Asiatic type as depicted by the Egyptians.
- >
- > In fact, here is a picture of a Nilotic type from Assyria.
- > Whether it is truly Nubian or Egyptian I do not know.
- > But its Phoenician style may speak to the strong influence
- > Nilotic Africa had been exerting in the region since about
- > 1500BC. And it temporally coincides with Nubian political
- > involvement in the region during the Napatan dynasties.
- >
- >
- > [http://www.bible-history.com/ancient\\_art/nubian\\_with\\_animals\\_and\\_skins](http://www.bible-history.com/ancient_art/nubian_with_animals_and_skins.html)
- > .html
- >
- > Nubian with oryx, monkey, and leopard skins,
- > 8th-7th century B.C.; Neo-Assyrian period; Phoenician style
- > Excavated at Fort Shalmaneser, Nimrud (ancient Kalhu), Mesopotamia
- >
- > Compare all of these with Egyptian depictions of themselves:
- >
- >

[http://www.bible-history.com/ancient\\_art/met/egypt/egypt\\_ritual\\_figure.html](http://www.bible-history.com/ancient_art/met/egypt/egypt_ritual_figure.html)

>

> Ritual Figure, ca. 1929?1878 B.C.E.; Dynasty 12, reigns  
> of Amenemhat II?Senwosret II; Middle Kingdom Egyptian

>

>

[http://www.bible-history.com/ancient\\_art/met/egypt/Face\\_of\\_Senwosret\\_I\\_II.html](http://www.bible-history.com/ancient_art/met/egypt/Face_of_Senwosret_I_II.html)

>

> Face of Senwosret III, ca. 1878?1841 B.C.E.; Dynasty 12,  
> reign of Senwosret III; Middle Kingdom Egyptian  
>

>

> DG

| 3352|2002-07-31 18:34:50|Mace Windu|Oldest bakery in Egypt found -- and looks familiar|  
\*note where they said this bread from  
Old Kingdom Egypt is still being made  
today--the southern villages. would you or your  
family know anything about this alberto?

DG

-----

Oldest bakery found -- and looks familiar

By Seif Al-Nasrawi

From the International Desk

Published 7/28/2002 1:20 PM

CAIRO, July 28 (UPI) -- An American archaeological team has discovered the remains of the oldest bakery to date used by ancient Egyptians to produce "sun bread" -- bread still made today in Egypt's southern villages, officials said Sunday.

The secretary-general of the Archaeological Higher Council, Zahi Hawas, said the archaeologists were digging south of the Sphinx in Giza when they found what was, in the third millennium B.C., a fully stocked and functioning bakery.

He told United Press International the discovery showed modern farmers in the rural villages in Egypt were still using the same methods to produce the same bread their forefathers made more than 4,000 years ago.

The team, headed by archaeologist Mark Lener, found trays and tools used

to make and ferment the dough. Also uncovered were closets used to store the seeds before sending them to the bakeries, Hawas said.

Egyptologists said ancient Egyptians succeeded in producing yeast during the Old Dynasty (2686 to 2181 B.C.), and used it to produce the oldest known types of alcoholic beverages and 12 kinds of bread and pastries.

Team leader Lener told UPI the team also found tools and equipment used to construct two of the three pyramids of Giza, built to bury two of the most important pharaohs who ruled in the Fourth Dynasty between 2613 and 2494 B.C.

Among other discoveries:

- a collection of archaeological pieces used to count the laborers building the two pyramids, believed to have exceeded 20,000 workers;

- primitive statistical drawings to record the number of tools handed out to the workers;

- an industrial zone that manufactured bronze tools and special uniforms for the laborers building the pyramids.

- 250 ceramic stamps printed with the names of the Pharaohs Khafra and Manqara, owners of the second and third largest pyramids in Egypt.

The latest discoveries came within an archaeological campaign by Egyptian and U.S. archeologists in the Giza and Sakkara areas to uncover tools and technologies used by the ancient Egyptians to build the pyramids.

| 3353|2002-07-31 18:44:50|mansu\_musa|Re: Judahites in Assyrian iconography|

--- In Ta\_Seti@y..., "yafeutaom" wrote:

> B"H

>

> People of the Eastern Mediterranean deplore the term Asiatic.

> They will use the term AfroAsian in their groups and associations.

> AfroAsians are not monolithic in phenotype. The originators of

> AfroAsian languages 12 kya were one people. It cannot be compared

> to today where Blacks speak English and language obviously is not

> related to physiognomy. The eastern Mediterranean and Arabian

> Peninsula was peopled by other invaders and not just the

> AfroAsians alone.

>

> This is why there is no uniform Shemite physical type. There is

> no such thing as an "Afro-Asiatic common Semitic type." Shemites

> appear more caucasoid toward the north, more Africoid in the south,

- > and more like Indians in the east for obvious reasons. Yet the
- > majority of Shemites are distinguishable from Asian Caucasians,
- > South East Afrikans, or Indian sub-continentals for the most part.
- > Whenever it started, this blending continues today with types
- > from western Europe and West Afrika entering in the mix.
- >
- > To see the ethnic nuances in Assyrian art, closeups must be viewed.
- > When viewing closeups the actual texture of hair becomes evident.
- > The Judahites have wooly hair as in representations of Kushites.
- > In closeup, the straight and wavy hair of Assyrians or Persians
- > can be seen at the level above the curly or bushy representation of
- > the hair's extremities. The Judahites' hair is naturally wooly.
- > The Assyrians and Persians is curled at the ends by artifice of
- > vanity.
- >
- > This is apparent in the frieze of archers of the Persian king's
- > <http://www.hp.uab.edu/image%5Farchive/ugk/tiles01.jpg>
- > guard. The skin color of this lancer is as dark or darker than
- > any Afrikan. Maybe he descends from Andromeda, the Aethiopian
- > princess of Joppa (Yaffa/Tel Aviv) as in the Greek myth of Perseus.
- > In any event, he is one of the Ten Thousand Immortals, an imperial
- > guard and 闘te force made up of trustworthy ethnic Persians.
- >
- > A similar portrait from the same epoch (Ach歩nid period 6th c BCE).
- > <http://www.hp.uab.edu/image%5Farchive/ugk/statue01.jpg>
- > Head from a statue of an archer from the walls of the palace at
- > Persopolis.
- >
- > The wavy nature of Assyrian hair can be seen in any of their
- > art where the head is not covered by a helmet, as in a bird
- > hunt scene in the palace of King Sargon II at Dur Sharrukin
- > (Khorsabad).
- >
- > Notice the natural texture of this Assyrian cavalier's hair
- > as seen in between his headband and the bowstring, immediately
- > beneath his headband, and the beard on his cheek.
- > <http://members.tripod.com/~jaydambrosio/bassyrian.jpg>
- >
- > [http://asmar.uchicago.edu/OI/MUS/HIGH/OIM\\_A7366\\_c\\_72dpi.html](http://asmar.uchicago.edu/OI/MUS/HIGH/OIM_A7366_c_72dpi.html)
- > These are two Assyrian Court Officials from a wall just outside
- > the throne room of Sargon II's palace.
- >
- > Jpegs or gifs may not be of high enough resolution to see this
- > but it can be seen in print with a magnifying class if needed.
- > Unfortunately I no longer have a scanner and so cannot reproduce
- > images from the books in my library. Before I lost my scanner I

> did make an oversize blowup of the three elders of Lachish bowing  
> before Sennacherib. It's a bitmap but I will try to convert it  
> into a jpeg and upload it to the photos section of the list's  
> homepage [http://photos.groups.yahoo.com/group/Ta\\_Seti/1st](http://photos.groups.yahoo.com/group/Ta_Seti/1st)  
> It will be seen that differentiating Judahites from Assyrians  
> is easy enough.

>

> A good book for blowups of Sumerian, Hittite, Assyrian, and  
> Egyptian self portraiture without modern artists renditions  
> and true to the ancient coloring is

>

> John Coles (Editor)  
> The Awakening of Man  
> Hamlyn Publishing Group  
> New York 1970

>

> - Yafeu -

>

>

> --- In Ta\_Seti@y..., Isa Bere wrote:

>> @ Yaphi

>>

>>

>> Correct to a degree. They are depictions of Asiatics.  
>> The common depiction of an Asiatic pretty much fits  
>> the manner in which Asiatics depicted themselves.  
>> The Hebrews are Asiatics. In fact many assert they  
>> come from the same proto-grouping that led to the  
>> Canaanites. Thus the characters depicted by the Egyptians  
>> are the average Asiatic. It could have been a Canaanite,  
>> a Hyksos or a Hebrew (all of whom may be very related).  
>> Now as I said already on here, the Hebrews could have  
>> been a lone isolated pocket of black Africans in a sea of  
>> the common Asiatic type (as the Egyptians depict), but  
>> that simply seems improbable. Even if that were the case  
>> and they somehow had some completely different origin  
>> than other Asiatics, they would have been as absorbed  
>> and near absent as the once 30% blacks of Buenos Aires,  
>> Argentina became.

>>

>>> However the Assyrians

>>> did leave pictorial records of their conquest of Lachish, a  
>>> major city in the kingdom of Judah. Ever since they were found  
>>> academicians have raised objections to them based on their own  
>>> fanciful ideas of what a Jew MUST look like. James B.

Pritchard's

>>> THE ANCIENT NEAR EAST VOL I is the most easily accessible book  
>>> with a plate showing the leadership of Lachish who are clearly  
>>> Africoid.

>>>

>>> Here are links showing the defeated soldiery of Lachish:

>>> <http://www.fortunecity.com/millennium/zebedee/67/layard.jpg>

>>> <http://www.fortunecity.com/millennium/zebedee/67/Judahites.jpg>

>>

>> I've seen both of these before and recognize them from 660BC.

>> IMHO, they look very little differentiated from the Assyrian

>> Afro-Asiatic

>> common Semitic type that are walking them, except (pardon the

>> stereotype) that the Hebrew captives have longer noses. They do

>> not resemble the common Egyptian type, the Nubian type or even

>> certain Africoid Libyan types (as depicted on the Shabaka

ivories).

>>

>> Much ado has been made about the hair type here but I pay

>> a great deal of attention to their facial type. If the artistic

>> rendering

>> here is curly hair (which no one can say for certain), its not as

if

>> such a thing is a \*unique\* Africoid trait---any more than less

> coiled

>> hair is a \*unique\* non-Africoid trait (i.e., some Nubians and East

>> Africans).

>>

>> Compare the images you sent with these:

>>

>> [http://www.hp.uab.edu/image\\_archive/ue/fresco01.jpg](http://www.hp.uab.edu/image_archive/ue/fresco01.jpg)

>>

>> Fresco detail from Til Barsip Governor's Palace, on the

>> Euphrates in Syria, under Tiglath-Pileser III.

>> Aleppo Museum, Syria.

>>

>> [http://www.hp.uab.edu/image\\_archive/ue/fresco02.jpg](http://www.hp.uab.edu/image_archive/ue/fresco02.jpg)

>>

>> Detail from a mural in the Governor's Palace at Til Barsip

>> (Tell Ahmar) on Middle Euphrates (under Tiglath-Pileser

>> III, 744-727 B.C.) Aleppo Museum. Administrative

>> reformer, he built Assyria as dominant military power.

>>

>> [http://www.bible-history.com/ancient\\_art/sargon\\_II\\_official.html](http://www.bible-history.com/ancient_art/sargon_II_official.html)

> >  
> > Sargon II and a high official Khorsabad, palace of Sargon II  
> > Neo-Assyrian period, reign of Sargon II (721-705 BC)  
> >  
> > [http://www.bible-history.com/ancient\\_art/hero\\_lion.html](http://www.bible-history.com/ancient_art/hero_lion.html)  
> >  
> > Hero choking a small lion, Khorsabad, palace of Sargon II  
> > Neo-Assyrian period, reign of Sargon II (721-705 BC)  
> > \*notice the artistic depiction of hair around the sides of  
> > his face is very similar to what is found on the head of the  
> > Hebrew captives (seemingly rounded curls).  
> >  
> > <http://www.aaamodesto.org/images/AshurnasirpalII.jpg>  
> >  
> > Relief sculpture from the palace of Ashurnasirpal II,  
> > the ruler of Assyria from 884-859 BC.  
> >  
> > These images phenotypically look little different from the  
> > ones you sent in my view. Furthermore they favor the common  
> > Asiatic type as depicted by the Egyptians.  
> >  
> > In fact, here is a picture of a Nilotic type from Assyria.  
> > Whether it is truly Nubian or Egyptian I do not know.  
> > But its Phoenician style may speak to the strong influence  
> > Nilotic Africa had been exerting in the region since about  
> > 1500BC. And it temporally coincides with Nubian political  
> > involvement in the region during the Napatan dynasties.  
> >  
> >  
> [history.com/ancient\\_art/nubian\\_with\\_animals\\_and\\_skins  
> .html](http://www.bible-</a></p></div><div data-bbox=)

> >  
> > Nubian with oryx, monkey, and leopard skins,  
> > 8th-7th century B.C.; Neo-Assyrian period; Phoenician style  
> > Excavated at Fort Shalmaneser, Nimrud (ancient Kalhu), Mesopotamia  
> >  
> > Compare all of these with Egyptian depictions of themselves:  
> >  
> >  
> [history.com/ancient\\_art/met/egypt/egypt\\_ritual\\_figure  
> .html  
> >](http://www.bible-</a></p></div><div data-bbox=)

> > Ritual Figure, ca. 1929?1878 B.C.E.; Dynasty 12, reigns  
> > of Amenemhat II?Senwosret II; Middle Kingdom Egyptian  
> >  
> >  
> [history.com/ancient\\_art/met/egypt/Face\\_of\\_Senwosret\\_I  
> II.html](http://www.bible-</a></p></div><div data-bbox=)

> >  
> > Face of Senwosret III, ca. 1878?1841 B.C.E.; Dynasty 12,  
> > reign of Senwosret III; Middle Kingdom Egyptian  
> >  
>  
> >  
> > DG

the elamites are mainly depicted on the persian archers, but nubians  
made also a big army of xerxes when he invaded greece, but i also  
believe depictions of elamites are very africanoid and they are the  
ones who inhabited this area before the persians came. the elamites  
were the main bulk of the army in persia.

| 3354|2002-07-31 18:51:19|mansu\_musa|Re: Oldest bakery in Egypt found -- and looks familiar|

--- In Ta\_Seti@y..., Mace Windu wrote:

> \*note where they said this bread from  
> Old Kingdom Egypt is still being made  
> today--the southern villages. would you or your  
> family know anything about this alberto?

>

> DG

>

> -----

-----

>

> Oldest bakery found -- and looks familiar

> By Seif Al-Nasrawi

> From the International Desk

> Published 7/28/2002 1:20 PM

>

> CAIRO, July 28 (UPI) -- An American archaeological team has

discovered



> the remains of the oldest bakery to date used by ancient Egyptians

to

> produce "sun bread" -- bread still made today in Egypt's southern

> villages, officials said Sunday.

>

> The secretary-general of the Archaeological Higher Council, Zahi

Hawas,

> said the archaeologists were digging south of the Sphinx in Giza

when

> they found what was, in the third millennium B.C., a fully stocked

and

> functioning bakery.

>

> He told United Press International the discovery showed modern

farmers

> in the rural villages in Egypt were still using the same methods to

> produce the same bread their forefathers made more than 4,000 years

ago.

>

> The team, headed by archaeologist Mark Lener, found trays and tools

used

> to make and ferment the dough. Also uncovered were closets used to

store

> the seeds before sending them to the bakeries, Hawas said.

>

> Egyptologists said ancient Egyptians succeeded in producing yeast

during

> the Old Dynasty (2686 to 2181 B.C.), and used it to produce the

oldest

> known types of alcoholic beverages and 12 kinds of bread and

pastries.

>

> Team leader Lener told UPI the team also found tools and equipment

used

> to construct two of the three pyramids of Giza, built to bury two

of the

> most important pharaohs who ruled in the Fourth Dynasty between

2613 and

> 2494 B.C.

>

> Among other discoveries:

>

> -- a collection of archaeological pieces used to count the laborers

> building the two pyramids, believed to have exceeded 20,000 workers;

>

> -- primitive statistical drawings to record the number of tools

handed

> out to the workers;

>

> -- an industrial zone that manufactured bronze tools and special

> uniforms for the laborers building the pyramids.

>

> -- 250 ceramic stamps printed with the names of the Pharaohs Khafra

and

> Manqara, owners of the second and third largest pyramids in Egypt.

>

> The latest discoveries came within an archaeological campaign by

> Egyptian and U.S. archeologists in the Giza and Sakkara areas to

uncover

> tools and technologies used by the ancient Egyptians to build the

> pyramids.

the funny thing is that many people in southern upper kmt pratice similar customs to that of their ancient ancestors and they don't even realize it because they have become so arabized. like there is a festival that is praticed but it is fused with ramadan. the southern egyptains pratice zar cultus which is outlawed by islamic goverment. many of the farmers in upper egypt even pratice some of the same farming techinques to the ancient kemetians.

i think there should be more study of the fellahin and other people who dwell in upper kmt and you might be suprised. i was watching a documentary one day and they said that the villagers were sitting on this bull statue they found and it was a symbol of a fetility rite.

| 3355|2002-07-31 19:20:13|alaman5375@aol.com|Ta\_Seti - Oldest Bakery in Egypt found -- and Looks Familiar|  
Oldest bakery found -- and looks familiar  
By Seif Al-Nasrawi  
From the International Desk  
Published 7/28/2002 1:20 PM

CAIRO, July 28 (UPI) -- An American archaeological team has discovered the remains of the oldest bakery to date used by ancient Egyptians to produce "sun bread" -- bread still made today in Egypt's southern villages, officials said Sunday.

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Manqara, owners of the second and third largest pyramids in Egypt.

The latest discoveries came within an archaeological campaign by Egyptian and U.S. archeologists in the Giza and Sakkara areas to uncover tools and technologies used by the ancient Egyptians to build the pyramids. >>

| 3356|2002-07-31 19:24:04|yafeutaom|DG14|

Well honey dripper, whether you're a dragon or a Jedi or whatever your next nom de net may be, maybe you could follow Eddie Murphy's advice to Bill Cosby and have yourself a Coke and a smile and ...

:>)

- Yafeu -

--- In Ta\_Seti@y..., Mace Windu wrote:

> @ Yafeu:

>

> Anyway, floors all yours money grip.  
> I have not the stamina or the time to take  
> on ideas of albinism as an evolutionary trait,  
> ideas of black Akkadians, black Hebrews  
> and all else. I think my point has been made  
> to exhaustion. I ain't fighting no three-front  
> war. :)

>

> DG

| 3357|2002-07-31 20:11:09|Mace Windu|Hebrew Boy|  
Ha ha. ROTFL :)

Good one. I didn't know you were funny.  
Maybe you ARE Jewish!

Maybe I didn't make myself clear the  
first time...lemee try again. :)

I don't know where you thought I was  
big-uppin' u Hebrew boy. I'm just reading  
the info you providing. So far, its the same  
thing from before. You still in a hole trying  
to make Africoids out of Semites by slappin'  
Afros on em'. Its actually kinda funny. I guess  
all ya Hebrews look like white folks from the  
70s with perms. Go ahead and slap a few disco  
shoes and medallions on em' while you at it.

"Rock the Casbah" LOL :)

But you know...whatever works for you.  
I understand some black people crave  
validation by playing dress up. When our own  
history is not enough to satisfy our thirst for  
belonging, we go looking for whatever fits.

Its okay. I've seen the disease before. You  
got the symptoms as bad as all else. Rest assured  
my monikers are as \*imaginary\* as your attempts  
to squeeze yo' black self onto Assyrian portraits.  
I guess the difference is that I'm aware of it.

Just keep on trying to paint over them Asiatics  
in black face in a desperate search for identity. It's  
entertaining. That's why I bought the coke, am steady  
sippin and still smilin'. :) LOL

Now go back to making your case. Posturing and frontin'  
on me ain't gonna magically make the ancient Hebrews  
no mo' blacker. Maybe you can sneak into some museums  
with a paint brush.

Don't mistake my civility and academic jargon for what  
it ain't. Trust me, you don't want to get into no "personal"  
joust match. Cuz by the time I'm done puttin a  
cyber whippin on ya' Hebrew boy you'll be screamin out  
in Yiddish "Eli Eli! Why hast thou forsaken me!?" Don't  
get it twisted.

I done said my peice on here numerous times while  
you were still lurking and trying to figure out how  
to keep that yamakah on ya' fro'. When you say anything  
new and worthy of a rebuttal, you'll hear from me. So  
far, you're on RE-PEAT.

So just stick to ya' "facts" and present your evidence without  
the additives...

Shalom (LOL) ;)

DG

PS- and its just Isa Bere today. A well known dragon

in A F R I C A...

"O paragon of self-contempt  
With a genius for suicide!  
For two and a half millennia  
Driven by brainwashed shame,  
They have bleached their black identity,  
Scraping it off like shit from their fine skin;  
They have scrambled from their black identity  
Like a man fleeing his menacing shadows!  
And like whales  
Demented by sea-borne infections in their brains,  
And are panting for white theologies"---Scatterbrained Land, Chinweizu,  
Nigerian activist

-----

That lil muscovite Hebrew Boy said:

> Well honey dripper, whether you're a dragon or a Jedi  
> or whatever your next nom de net may be, maybe you  
> could follow Eddie Murphy's advice to Bill Cosby and  
> have yourself a Coke and a smile and ...  
>  
> :>)  
>  
> - Yafeu -  
| 3358|2002-07-31 22:28:19|mansu\_musa|Re: Hebrew Boy|  
--- In Ta\_Seti@y..., Mace Windu wrote:  
> Ha ha. ROTFL :)  
>  
> Good one. I didn't know you were funny.  
> Maybe you ARE Jewish!  
>  
> Maybe I didn't make myself clear the  
> first time...lemee try again. :)  
>  
> I don't know where you thought I was  
> big-uppin' u Hebrew boy. I'm just reading  
> the info you providing. So far, its the same  
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> But you know...whatever works for you.  
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> I guess the difference is that I'm aware of it.  
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> Just keep on trying to paint over them Asiatics  
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> entertaining. That's why I bought the coke, am steady  
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> I done said my peice on here numerous times while  
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> new and worthy of a rebuttal, you'll hear from me. So  
> far, you're on RE-PEAT.  
>  
> So just stick to ya' "facts" and present your evidence without  
> the additives...  
>  
> Shalom (LOL) ;)  
>  
> DG  
>  
> PS- and its just Isa Bere today. A well known dragon  
> in A F R I C A...

>  
> "O paragon of self-contempt  
> With a genius for suicide!  
> For two and a half millennia  
> Driven by brainwashed shame,  
> They have bleached their black identity,  
> Scraping it off like shit from their fine skin;  
> They have scrambled from their black identity  
> Like a man fleeing his menacing shadows!  
> And like whales  
> Demented by sea-borne infections in their brains,  
> And are panting for white theologies"---Scatterbrained Land,

Chinweizu,

> Nigerian activist

>

> -----

-----

>

> That lil muscovite Hebrew Boy said:

>

> > Well honey dripper, whether you're a dragon or a Jedi

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> > could follow Eddie Murphy's advice to Bill Cosby and

> > have yourself a Coke and a smile and ...

> >

> > :>)

> >

> > - Yafeu -

i reconize his name from ths group caleld anti missionary which i

thought was anst issioaries,but it gess it is some jewish group.

| 3359|2002-08-01 00:15:55|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |

Hello,

This email message is a notification to let you know that

a file has been uploaded to the Files area of the Ta\_Seti

group.

File : /Bw1a.jpg

Uploaded by : yafeutaom <[ruth@warwick.net](mailto:ruth@warwick.net)>

Description : Oversize: 3 Leaders of Judean city Lachish from Assyrian monument commemorating its conquest.



You can access this file at the URL

[http://groups.yahoo.com/group/Ta\\_Seti/files/Bw1a.jpg](http://groups.yahoo.com/group/Ta_Seti/files/Bw1a.jpg)

To learn more about file sharing for your group, please visit

<http://help.yahoo.com/help/us/groups/files>

Regards,

yafeutaom <[ruth@warwick.net](mailto:ruth@warwick.net)>

| 3360|2002-08-01 01:44:29|Gamal Nkrumah|Re: African Influence on Judaism|

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., "mansu_musa" wrote:
> --- In Ta_Seti@y..., Mace Windu wrote:
> > I think my favorite nonsensical joke from those
> > types are that "nehesi" can literally be translated
> > into the word "negro"---as if that is where its origins
> > are from. That is simply laughable linguistics. :)
> >
> > It's kind of silly to say because the Egyptians
> > fought the Nubians that they had an idea of racial
> > superiority or this means they aren't black. The Romans
> > spoke about other Europeans (Gauls, Britons, Goths)
> > in the most unflattering of terms. That doesn't make the
> > Romans non-European/white.
> >
> > On Tiy, I've often noticed they call Yuya Semitic
> > or Indo-European. And its always left me thinking that
> > if Yuya was non-black or partially so and Thuya was Egyptian...
> > Tiy certainly did receive the Egyptian side of the gene pool!
> >
> > To quote the modern day HipHop line, "she get it from
> > her momma." :) LOL
> >
> > Of course I know when it comes to lineage and 18th
> > dynasty Armana period, none of this could be accurate
> > as there's serious disagreement about just who is related
> > to who and which mummy should go with so and so...
> >
> > Reading Wentz et al on all that can be a headache. :)
> >
> >
```

> > DG  
> >  
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> > > funny you mention that scene where tutankhamon is attacking the  
> > > nubians and trampling them. the funny thing about that picture  
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> > > look at it you will notice that the nubians are putting dust on  
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> > > egyptian custom, so if the nubians and egyptians come from  
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> > > try to say that sesotris ii forbid the nubians to go past  
> elphantine  
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> > > i notice these people never show the caucasian libyans getting  
> > > trampled on because they had a great hatred for red haired  
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> > > this is something they don't put in their propaganda books.  
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> > > mention that tutankhamon's grand mother is half hurrian and  
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> > > also leave out the africanoid pictures of sesotris.  
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- > into the word "negro"---
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- > another thing have you read the book history of the white race by
- > arthur kemp a real laugh that these aryan front members go around
- > saying aryan egyptians hahahahaha
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- > the shabka and tahrqa statue, but they also mention that so called
- > narmer head is 25th dynasty, which it is not. sir flinder petrie said
- > it might be of narmer himself.
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- > european looking and i have seen khufu's pictures he does not look
- > like a european to me.
- > breasted was the person who tried to make paneshi into negro and
- > that is where it probably started

<http://www.clemusart.com/archive/pharaoh/photos/photo18.html>  
bust of nero with a nemes

<http://i-cias.com/e.o/ill/khufu.jpg> compare to bust of khufu

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with DG that it is madness to equate "nehusi" with "negro". The Ancient Egyptians felt a special affinity with the Ancient Nubians. They were not a foreign land. Osiris, was after all, always depicted black. And his royal consort Isis was known as a Nubian sorceress. The Egyptians could not have looked down on the Nubians. If anything, the Nubians were especially in latter days safeguarded

Egyptian Civilization. The Nubians acted as custodians and guardians of the unadulterated KMT cultural heritage.

As for the 18th Amarna dynasty, it had already begun to be racially watered down, by infusion of Semitic, or so-called Asian by Egyptologists, influence. Yuya was a representative of the type. Indeed, it is only fair to induce that the Jews and other Asiatics borrowed a great deal culturally from the Egyptians.

FORWARD EVER,

Gamal.

---

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| 3361|2002-08-01 02:33:29|mansu\_musa|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Gamal Nkrumah wrote:

>

>

> mansu\_musa wrote: --- In

Ta\_Seti@y..., "mansu\_musa" wrote:

>> --- In Ta\_Seti@y..., Mace Windu wrote:

>>> I think my favorite nonsensical joke from those

>>> types are that "nehesi" can literally be translated

>>> into the word "negro"---as if that is where its origins

>>> are from. That is simply laughable linguistics. :)

>>>

>>> It's kind of silly to say because the Egyptians

>>> fought the Nubians that they had an idea of racial

>>> superiority or this means they aren't black. The Romans

>>> spoke about other Europeans (Gauls, Britons, Goths)

>>> in the most unflattering of terms. That doesn't make the

>>> Romans non-European/white.

>>>

>>> On Tiy, I've often noticed they call Yuya Semitic

>>> or Indo-European. And its always left me thinking that

>>> if Yuya was non-black or partially so and Thuya was Egyptian...

>>> Tiy certainly did receive the Egyptian side of the gene pool!

>>>

>>> To quote the modern day HipHop line, "she get it from

>>> her momma." :) LOL

>>>

>>> Of course I know when it comes to lineage and 18th  
>>> dynasty Armana period, none of this could be accurate  
>>> as there's serious disagreement about just who is related  
>>> to who and which mummy should go with so and so...  
>>>  
>>> Reading Wente et al on all that can be a headache. :)  
>>>  
>>>  
>>> DG  
>>>  
>>> -----  
> --  
>> -----  
>>>  
>>> mansa musa said:  
>>>  
>>>> funny you mention that scene where tutankhamon is attacking

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>>>> nubians and trampling them. the funny thing about that picture  
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thasnk you for the clarification mr nkrumah. i was just explaining that many white surpemist on these white supremist web sites are trying to lighten up the egyptain civilization and say that the egyptains because of some fo the depictions thought nubians were

inferior. they are using modern day cultural standards. me being an  
egyptian am tired of my culture and civilization getting raped by  
mainstream egyptology and people like zahi hawass are pawns.  
another tactic that they use is saying sesotris forbade the nubians  
from going up the elephantine, and this was not based on race, like  
white supremacists try to make it out to be  
| 3362|2002-08-01 08:44:05|Djehuti Sundaka|Arab origins and Africa|

<http://news.bmn.com/news/story?day=020530&story=1>

Maternal line reveals origins of Arabic

28 May 2002 18:00 GMT

by Laura Spinney, BioMedNet News

Strasbourg - Analysis of thousands of mitochondrial DNA samples has revealed the origins of Arabic, according to an Estonian archaeogeneticist who claims to have evidence that the Arab-Berber languages of the Near and Middle East came out of East Africa around 10,000 years ago. The research could have uncovered the last sizeable migration out of Africa before the slave trade, Ene Metspalu today told delegates to the European Society of Human Genetics meeting here. Genetic markers transmitted through either the maternal or paternal line have been used to trace the great human migrations since Homo sapiens emerged in Africa. But attempts to trace the evolution of languages have met with less success, partly because of the impact on languages of untraceable political and economic upheavals.

Metspalu, of the Department of Evolutionary Biology at Tartu University and the Estonian Biocentre in Tartu, analyzed inherited variations in almost 3,000 samples of mitochondrial DNA (mtDNA) taken from natives of the Near East, Middle East and Central Asia, as well as North and East Africa.

The researchers compared their data with existing data on European, Indian, Siberian and other Central Asian populations to create a comprehensive phylogenetic map of maternal lineages diverging from Africa and spreading towards Europe and Asia.

Working in collaboration with language specialists, they found that this movement 10,000 years ago, which



was probably centered on Ethiopia, could well have been responsible for seeding the Afro-Asiatic language from which all modern Arab-Berber languages are descended.

"This language was spoken in Africa 10,000 or 12,000 years ago," Metspalu told BioMedNet News. "We think it was around that time that carriers brought these Afro-Asiatic languages to the Near East." The language, or its derivatives, later spread much farther afield.

What could have triggered the movement, she can only speculate. One possibility is that increasing desertification was causing famine in Africa and driving hunters farther afield in search of animals.

The lineages they traced through this 10,000-year-old migration did not seem to get much farther north than modern-day Syria or east of modern-day Iraq. There is no evidence of the lineages in the mtDNA of people from Turkey or Iran, says Metspalu.

"We can't understand why this boundary [to the Arab-Berber speaking world] is so sharp," she said. "They came out of Africa, and when they reached Turkey they just stopped." Some kind of physical boundary, now vanished, must have impeded them, she says.

The same genetic detective work has confirmed archeological evidence that the biggest movement out of Africa occurred around 50,000 years ago, which is when Africans first settled in other continents, and that it originated in a small East African population.

| 3363|2002-08-01 13:15:04|chingdude56|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Isa Bere wrote:

>

- > Black types in modern Arabia are always a vexing problem.
- > Because there's the infamous Eastern slave trade to take into
- > account (as was brought up when discussing the Zanj of Iraq).
- > One can certainly the impact in Arabia of this in places like
- > Oman, Saudi Arabia and Kuwait. I don't rule out of course
- > that some of these migrants came willingly. But I see that as
- > more common in southern Arabia (Yemen) than the more
- > northern regions.

another thing to consider is the effect of possible ancient admixture with proto-south asians upon the appearance of modern southern arábians. mtDNA haplogroup M has its origin in south asia and decreases in frequency and diversity from india to east africa. it is likely that the dispersal of haplogroup M to these areas coincides with the arrival of a proto-south asian morphology, i.e. "australoid".

Program Nr: 1171

Origin of Haplogroup M in Ethiopia. D.C. Wallace<sup>1,3</sup>, B.P. Donham<sup>1,3</sup>, T.G. Schurr<sup>2</sup>, D.L. Donham<sup>3</sup>, C. Panter-Brick<sup>4</sup>, J.T. Lell<sup>1</sup>. 1) Center for Molecular Medicine, Emory University School of Medicine, Atlanta, Georgia 30322; 2) Southwest Foundation for Biomedical Research, Department of Genetics, P.O. Box 760549, San Antonio, Texas 78245-0549; 3) Department of Anthropology, Emory University, Atlanta, Georgia 30322; 4) Department of Anthropology, Durham University, UK. To elucidate the pattern of genetic variation in East Africa, we characterized the mitochondrial DNA (mtDNA) variation of 157 Ethiopians by restriction fragment length polymorphism (RFLP) and DNA sequence analyses. Ninety-four of these samples were collected in the Maale area of southwest Ethiopia, whereas 61 samples came from northern Ethiopia. In contrast to sub-Saharan Africa from which two-thirds of the mtDNAs belong to haplogroups L1 + L2, and one-third belong to L3; among Ethiopians one-fourth belong to haplogroups L1 + L2, and most of the rest belong to haplogroup L3, including a new L3 mtDNA lineage, present in the Maale. Ethiopians were also found to harbor Eurasian mtDNAs including Asian macrohaplogroup M, defined by the Dde I 10394 and AluI 10397 sites, and European haplotypes H, I, J, T, and U. To determine if Asian M arose in Northeast Africa, we compared the mtDNA sequences of six Asian M mtDNAs with nine African mtDNAs. Three mutations were found at np 14783 TC, np 15043 GA, and np 15301 GA that differentiated the two groups. The 15043 GA and 15301 GA mutations were present in L3 and found in all M mtDNAs, but the 14783 TC mutation was absent in L3, found in half of the Ethiopian M samples, and present in virtually all Asian M mtDNAs studied. Hence, Ethiopian M appears to represent an intermediate between sub-Saharan African and Asian mtDNAs.

Major genomic mitochondrial lineages delineate early human expansions  
Nicole Maca-Meyer,<sup>1</sup> Ana M. Gonzlez,<sup>1</sup> Jos Larruga,<sup>1</sup> Carlos Flores,<sup>1</sup> and Vicente M. Cabrera<sup>1</sup>

BMC Genetics 2001, 2:13

<http://www.biomedcentral.com/1471-2156/2/13>

"Two hypothetical routes for the Asian colonization have been proposed [13], one through Central Asia and one through South Asia. Coincidentally, we detect at least two independent lineages spreading out of Africa. One comprises all M derivatives that radiated 30,000?57,600 yr BP. Subsequent expansions of this clade have been found in India [9] and Eastern Asia where it possibly originated and expanded as haplogroups C, D, G and others [14]. The star-like radiation of these clades suggests that this wide geographic colonization could have happened in a relatively short time. Genetic support for this southern spread of M through Ethiopia and the Arabian Peninsula along South Asia has been recently proposed due to the presence of subclade M1 in Eastern Africa [15]. However, a posterior return from Asia to Africa of these lineages is a more plausible explanation because the genetic diversity of M is much greater in India [9] than in Ethiopia [15]. In fact, M1 could be a branch of the Indian cluster M as ancestral motifs of the African M1 are found in M\*, M3 and M4 Indian subclusters [16]. Furthermore, one of the most derived M3 haplotypes in India (10398, 10400, 16086, 16129, 16223, 16249, 16259, 16311) has all the basic substitutions that defined the Ethiopian clade, excepting the highly variable 16189 [9]. This supposed Indian expansion to the west also reached northern areas since evolved representatives of M4 have been also detected in Central Asia [17]. We may consider the upper bound for this return to Africa 25,000?47,000 yr BP, the age calculated for M1 in Eastern Africa based on HVSI sequences or 33,000?63,000 obtained using RFLPs [15]."

Genetic evidence on the origins of Indian caste populations.

Genome Res 2001 Jun;11(6):994-1004

Bamshad M, Kivisild T, Watkins WS, Dixon ME, Ricker CE, Rao BB, Naidu JM, Prasad BV, Reddy PG, Rasanayagam A, Papiha SS, Villems R, Redd AJ, Hammer MF, Nguyen SV, Carroll ML, Batzer MA, Jorde LB

<http://www.genome.org/cgi/content/full/11/6/994>

"The dispersal and subsequent growth of Indian populations since the Neolithic Age is one of the most important events to shape the history of South Asia. However, the origin and dispersal route of the aboriginal inhabitants of the Indian subcontinent is unclear. Our findings suggest a proto-Asian origin of the Indian-specific haplogroup-M haplotypes. Haplogroup-M haplotypes are also found at appreciable frequencies in some East African populations ~18% of Ethiopians (Quintana-Murci et al. 1999a) and 16% of Kenyans (M. Bamshad and L.B. Jorde, unpubl.)."

: Hum Genet 2001 Sep;109(3):339-50

Genomic structures and population histories of linguistically distinct tribal groups of India.

Roychoudhury S, Roy S, Basu A, Banerjee R, Vishwanathan H, Usha Rani MV, Sil SK, Mitra M, Majumder PP.

Human Genetics and Genomics Department, Indian Institute of Chemical Biology, Calcutta, India.

There are various conflicting hypotheses regarding the origins of the tribal groups of India, who belong to three major language groups-- Austro-Asiatic, Dravidian and Tibeto-Burman. To test some of the major hypotheses we designed a genetic study in which we sampled tribal populations belonging to all the three language groups. We used a set of autosomal DNA markers, mtDNA restriction-site polymorphisms (RSPs) and mtDNA hypervariable segment-1 (HVS-1) sequence polymorphisms in this study. Using the unlinked autosomal markers we found that there is a fair correspondence between linguistic and genomic affinities among the Indian tribal groups. We reconstructed mtDNA RSP haplotypes and found that there is extensive haplotype sharing among all tribal populations. However, there is very little sharing of mtDNA HVS-1 sequences across populations, and none across language groups. Haplogroup M is ubiquitous, and the subcluster U2i of haplogroup U occurs in a high frequency. Our analyses of haplogroup and HVS-1 sequence data provides evidence in support of the hypothesis that the Austro-Asiatic speakers are the most ancient inhabitants of India. Our data also support the earlier finding that some of the western Eurasian haplogroups found in India may have been present in India prior to the entry of Aryan speakers. However, we do not find compelling evidence to support the theory that haplogroup M was brought into India on an "out of Africa" wave of migration through a southern exit route from Ethiopia. On the contrary, our data raise the possibility that this haplogroup arose in India and was later carried to East Africa from India.

PMID: 11702215 [PubMed - indexed for MEDLINE]

| 3364|2002-08-01 13:28:31|a.manansala@attbi.com|Re: African Influence on Judaism|

> --- In Ta\_Seti@y..., Isa Bere wrote:

> >

> > Black types in modern Arabia are always a vexing problem.

> > Because there's the infamous Eastern slave trade to take into

> > account (as was brought up when discussing the Zanj of Iraq).

> > One can certainly the impact in Arabia of this in places like

> > Oman, Saudi Arabia and Kuwait. I don't rule out of course

- > > that some of these migrants came willingly. But I see that as
- > > more common in southern Arabia (Yemen) than the more
- > > northern regions.
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- > another thing to consider is the effect of possible ancient admixture
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- > arábians. mtDNA haplogroup M has its origin in south asia and
- > decreases in frequency and diversity from india to east africa. it
- > is likely that the dispersal of haplogroup M to these areas coincides
- > with the arrival of a proto-south asian morphology, i.e. "australoid".
- >

The "Australoid" type is strong in the northeastern Gulf in countries like Oman, where there is also a large Baluchi population.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3365|2002-08-01 19:25:49|Isa Bere|Information Sought- Pre Christian Religion(s) in Axum|

As I understand it the \*historic\* entrance of Christianity into Axum as a major religious force came during the 4th century, as the result of two Syrian youths taken captive during a raid of a Roman vessel. Though I've never been certain how they manage to do it, the story goes that they convert the royal court (King Ella Amida) to Christianity. His successor Ezana is likewise won over and the religion slowly spreads to the main populace--though I have no idea when a complete Christian hegemony was reached.

(If this is erroneous, please correct).

Arabic documents claim that the famed Queen Qudit/Judit/Yodit may have been from a southern state named Damot, and that her war against Axum had to do with the encroaching Christian state on the traditional indigenous religion of her homeland.

And it is this idea of indigenous spiritual systems that I am curious about. What religion(s) existed in the Axumite state \*before\* the arrival of Christianity?

Did it resemble anything from further north (Nubia)?

Did elements of it remain within the Ethiopian Christian religion that can still be found today?

When I before went searching for this, I was often led to Southern Arabia (Saba). And thus I assumed that early Ethiopia (even up to the Axumite state) shared deities like Shayba, Ilmukah and even Astar of Arabia. I also used the Kebra Negast to point me in this direction, as Makedda's description of her religion to Solomon seemed to have a pattern of astronomy that fit in with southern Arabia.

But I have seen in recent years a shift away from reliance on Southern Arabia when it comes to ancient/medieval Ethiopia---especially by indigenous Ethiopian scholars.

So I have reevaluated linking the religious system of southern Arabia with the Ethiopian highlands and pre-Christian Axum.

Thus my question again is, if not the deities of Arabia then what was the religious system? The major deities? Places of worship? Is there any great body of work done on this? Or is the entire matter speculative?

Any and all answers will be welcome.

DG

| 3366|2002-08-01 21:30:37|yafeutaom|Re: Information Sought- Pre Christian Religion(s) in Axum|

Maybe try focusing on Mahrem the source of Axumite divine rulership.

- Yafeu -

>

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- > was the religious system? The major deities? Places of worship?
- > Is there any great body of work done on this? Or is the entire
- > matter speculative?
- >
- > Any and all answers will be welcome.
- >

| 3367|2002-08-01 22:14:42|Isa Bere|Re: Information Sought- Pre Christian Religion(s) in Axum|  
Yes. I've come across this deity (Mahrem).

Sometimes Mahrem is called a strictly Ethiopian-Askumite god.

Other times it is asserted he comes from Southern Arabia.

The questions I have- Are there any known indigenous pre-Christian era religious deities? Or, are deities like Mahrem equally shared as "indigenous" to both S. Arabia and ancient/medieval Axum? While much ado is made of migrations into Ethiopia and cultural influence from S. Arabia, it seems simple enough that this also occurred in the opposite direction (as it obviously had to in pre-history, evolutionary human migrations).

Axum does after all end up controlling portions of southern Yemen for a brief time, effectively colonizing it with troops.

I suppose my key attempt is to separate S. Arabian from indigenous Ethiopian deities. Or is there no need to do so because what we have is a shared culture that no one side can lay sole claim to?

DG

-----

- > Maybe try focusing on Mahrem the source of Axumite divine rulership.
- >
- > - Yafeu -
- >>
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> > was the religious system? The major deities? Places of worship?

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> > matter speculative?

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> > Any and all answers will be welcome.

> >

| 3368|2002-08-01 22:16:30|Isa Bere|Online Work- Askum: An African Civilisation of Late Antiquity|

Has anyone read this?

Is there a review/critique available

by anyone on the forum?

DG

-----  
<http://users.vnet.net/alight/aksum/mhak1.html#contents>

Aksum -An African Civilisation of Late Antiquity

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| 3369|2002-08-01 23:22:58|djahuti.geo|Re: African Influence on Judaism|

The curse of Kana'an had pertained to servitude. Kana'an would be a servant of servants to other peoples (namely Sham and Yefeth). The name itself means "low" and carries the implication of being subjugated. It is therefore probably of no coincidence that its

earliest attestation is around 1450 BCE when the empire of the New Kingdom was being established and subjugated rulers were afterwards expressing their loyal servitude to the Pharaoh. As the 'Apiru had been renegades who had sought to maintain their freedom from the empire, the political difference between them and the rest of Kana'an had probably provided the later biblical basis for distinguishing the "Hebrews" from the "Canaanites".

Djehuti Sundaka

--- In Ta\_Seti@y..., cristofori whitakara wrote:

>

> what does this have to do with albinism? the quote in and of itself

doesn't per se incline to albinism but why continually say ham, which means blackness right, is the father of canaan? they write it as if they are trying to point something out i.e. Ham is the father of canaan; twice its done to make a point. what point is being made...what was the curse of canaan (9.25) does it have to do with the story of leprosy in lev 13 and 14. especially in 13 verse 30 where it calls straight yellow blond hair a disease. i am asking, not saying? by the way are u saying that white hair and blue eyes 9which nords define themselves as ) is not characteristic of albinism..as this is far fetched ( i am saying this 2 myself) but whats the linguistic connection b/w albania and el bion( england) and albino?

> Isa Bere wrote: C. Whitakara

>

> > how does albinism play in the role of whites developing out of

> > "africoid (lol)"

> > people?

>

> I think albinism can \*seem\* similar superficially,

> but micro-evolutionary adaptation is not a form

> of albinism per se.

>

> White people are not albinos.

>

> An albino is a person or animal lacking normal pigmentation,

> with the result being that the skin and hair are abnormally

> white or milky and the eyes have a pink or blue iris and a

> deep-red pupil. Albinos can be of any race. It is caused by

> a genetic defect.

>

> White people on the other hand aren't a genetic defect.

- > They are a product of human variation triggered by
- > micro-evolutionary changes themselves triggered by
- > the environment and other factors. White people changed
- > in body type to adapt to their environment in the same
- > manner an Australian Koori or a Kenyan Maasai did.
- > None of us look \*precisely\* like the first Africoid types
- > in Africa 150,000 years ago. In fact, at least on a genetic
- > level, the greatest variation has occurred within Africa
- > itself between its own populations---who have been
- > evolving the longest.
- >
- > Albinism is something entirely different.
- > Here is a site on albinos, albinism, etc.
- >
- > <http://www.albinism.org/>
- >
- > > if biblically speaking , and its foreshadowed twice in genesis 9
- > > (18&22
- > > & 25) before actually written in gen 10.6.
- >
- > Gen. 9:18 states:
- >
- > "Now the sons of Noah who came out of the ark were
- > Shem and Ham and Japheth; and Ham was the father of Canaan."
- >
- > What does this have to do with albinism?
- >
- > Gen. 9:22 states:
- >
- > "Ham, the father of Canaan, saw the nakedness of his
- > father, and told his two brothers outside."
- >
- > What does this have to do with albinism?
- >
- > Gen. 9:25 states:
- >
- > "Ham, the father of Canaan, saw the nakedness
- > of his father, and told his two brothers outside."
- >
- > What does this have to do with albinism?
- >
- > Gen. 10:6 states:
- >
- > "The sons of Ham were Cush and Mizraim and Put and Canaan."
- >
- > What does this have to do with albinism?

>

> > anyhow in the tables of generation (10) it tells how (K)Ham

(Black?)

> > is the fath

> > er of Canaan(who was cursed. with what and where?) who had 11 sons

and

> > the last

> > one is named (K)Hamath (blackness) so could this last child be the

> > historic blac

> > k canaanites being spoken of. and the pre-historic peoples of

western

> > asia mentioned in Gen 15. 19 as the kadm on (adam's name)-ites as

the

> > "aboriginal" peoples prior to the Canaanite -asiatic tribes. can

> > anyone make this clearer for me?

>

> Perhaps the Hebrews in their folklore make Canaan part of other

> African groups because of some knowledge of pre-historic black

> inhabitants of Canaan. That would be assuming however that Hebrews

> had any knowledge whatsoever of the prehistoric Levant, as they

> would be writing \*long\* after. It would be also assuming that they

> had a racial meaning in their text.

>

> My ideology has rested upon a different idea: that the Hebrews

> were linking the Levant with Egypt, Nubia and Punt due to

> political/cultural relationships. New Kingdom Egypt by 1500BC

> will exert a great deal of control in the Levant region. And this

> is evident from numerous artifacts. Perhaps the Hebrews align

> the Levant (Canaanites) due to the fact that much of the region

> had been reduced to vassal states who paid tribute to the Egyptian

> pharaoh.

>

> see: Redford, DB. Egypt, Canaan and Israel in Ancient Times (1992).

>

> Another thing I suppose would be to determine whether anything

> the Hebrews say of these supposed "fathers" of mankind has

> validity in a historical sense. The characters Ham, Shem, etc.

> are in all probability mythic eponymous figures. The Hebrews

> wrote only what they knew of (or what they \*thought\* they

> knew of). Hence there are no mythic characters to account for

> Native Americans, Australians, Micronesians, most Asians,

> all other Africans outside out Egypt, Punt and Nubia or

> the vast majority of Europeans---who no doubt the Hebrews  
> had no idea were in existence.

>

> Trying to find historical worth in the myth may be possible,  
> but difficult.

>

>

> DG

>

>

>

>

>

>

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> -----

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| 3370|2002-08-01 23:46:34|mansu\_musa|Re: Online Work- Askum: An African Civilisation of  
Late Antiquity|

--- In Ta\_Seti@y..., Isa Bere wrote:

> Has anyone read this?

> Is there a review/critique available

> by anyone on the forum?

>

> DG

>

> -----

-----

>

> <http://users.vnet.net/alight/aksum/mhak1.html#contents>

>

> Aksum -An African Civilisation of Late Antiquity

>

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i have read it and it is a pretty good observation considering there has been many attempts to try to put aksum from southern arabian colonist by westerners, but he presents a different view that aksum sprung from indigenous ethiopians, which makes sense because the language in ethiopia is older than arabic. western scholars have a bad reputation to do things like this to every where in africa they find high culture.

| 3371|2002-08-01 23:49:25|djahuti.geo|Re: African Influence on Judaism|  
 In Psalms 78:51, 105:23, 106:21-22, "Egypt" (Mizraim) is repeatedly identified as "Ham" (Kham) which leads me to conclude that the names "Kham" and "Kam" are the same despite the Kana'ani word for "hot".

Djehuti Sundaka

--- In Ta\_Seti@y..., Isa Bere wrote:

- > C. Whitakara
- >
- > > what does this have to do with albinism?
- >
- > that's what I was asking...
- >
- > > the quote in and of itself doesn't per
- > > se incline to albinism
- >
- > okay.

>

> > but why continually say ham, which means blackness right,

>

> Some have turned Ham into the Egyptian

> KM, but I've never seen any direct evidence

> that one should do so. Thus I don't see any

> concrete reason to say Ham "means blackness."

>

> Ham in OT Hebrew is /ex/ and comes from

> a primitive root meaning "to be hot or warm."

> The transliterated word is Cham pronounced

> khawm and hence why some have linked it

> to the Egyptian word. But they seem to have

> had two different meanings.

>

> > is the father of canaan?

>

> I gave alternative reasons for why they

> may say this as it doesn't seem the make up

> of Canaan was in any way predominantly

> Africoid. Taking the Hebrews at face

> value (and then making assumptions about

> what they might have meant) might not be

> the best course of action-IMHO. IF the Hebrews

> did have some need to attach "blackness"

> to Canaan, then they seem out of sync with

> the historical record.

>

> > they write it as if they are trying to point something

> > out i.e Ham is the father of canaan; twice its done to make a

> point.

>

> The Hebrews write alot of things.

> There may be other reasons for writing this

> other than one of racial-relation.

>

> > what point is being made...

>

> touched on this past post.

>

> > what was the curse of canaan (9.25) does it have to do with th

> > e story of leprosy in lev 13 and 14. especially in 13 verse 30

> where

> > it calls s

> > traight yellow blond hair a disease. i am asking, not saying?

>

> the curse of Canaan in my opinion may have simply been an  
 > ethnocentric and bigoted reason for the Hebrews to wage war  
 > upon other Canaanite tribes---which probably came up  
 > after they were waging the war, as a means to justify these actions.  
 >  
 > I never said the Hebrews were blondes nor that they were  
 > so pale they would think albinism or leprose was favorable.  
 > Indeed they may have found such traits as odd. The Romans  
 > are whites, and they spoke unfavorably of blonde haired people.  
 >  
 > Besides in Lev. 13 and 14th they are mostly talking about  
 > white and sickly yellow hair associated with leprose. They  
 > say white hair much more than they say yellow. Certainly  
 > the Hebrews are not being ageists in reference to white hair.  
 > People of various hues can exhibit such symptoms as lepers.  
 > This doesn't mean the passage is about anyone "black" turning  
 > into someone "white."  
 >  
 > That is simply an erroneous mis-reading and mis-understanding  
 > of what leprose is as opposed to micro-evolutionary adaptation.  
 > One is a disease. The latter is a matter of biological variation.  
 >  
 > > by the way are u saying that white hair and blue eyes 9which nords  
 > > define themselves as ) is not characteristic of albinism..as this  
 is  
 > > far fetched ( i am saying this 2 myself)  
 >  
 > do not twist words. what i am saying is that "nords" having blonde  
 > hair and blue eyes seem \*superficially\* similar to albinism but have  
 > no real relationship. a comparison would be to say that thick lips  
 > (as found in diseases like Hurler syndrome) or darkening skin  
 > (Lyme disease) are \*superficially\* similar to some Africoid types  
 > yet have no relationship to the disease..  
 >  
 > >  
 > > but whats the linguistic connection b/w albania and el bion(  
 england)  
 > > and albino  
 > > ?  
 >  
 > I have no idea if albino and the country Albania share  
 > any relationship.  
 >  
 > albino comes from the Latin "albus" for white.  
 >  
 > in irony, its known first recorded use was by

> the Portuguese in describing white-skinned albino  
> West Africans they encountered.  
>  
> England means "the land of the Angles" in reference  
> to the Anglo-Saxon tribes of the region.  
>  
> DG  
| 3372|2002-08-02 01:13:25|djahuti.geo|Re: Information Sought- Pre Christian Religion(s) in Axum|

According to an article by Tekle Tsadik Mekouria in the second volume of "General History of Africa", the deities Mahrem, Beher, and Meder had formed a divine triad worshiped in Axum which King Ezana had not been quick to abandon after his conversion to Christianity but had avoided mentioning the Christian deities of the Trinity by name.

Djehuti Sundaka

--- In Ta\_Seti@y..., Isa Bere wrote:

> As I understand it the \*historic\* entrance of  
> Christianity into Axum as a major religious force  
> came during the 4th century, as the result of two  
> Syrian youths taken captive during a raid of a  
> Roman vessel. Though I've never been certain  
> how they manage to do it, the story goes that  
> they convert the royal court (King Ella Amida)  
> to Christianity. His successor Ezana is likewise  
> won over and the religion slowly spreads to the  
> main populace--though I have no idea when  
> a complete Christian hegemony was reached.  
>  
> (If this is erroneous, please correct).  
>  
> Arabic documents claim that the famed Queen  
> Qudit/Judit/Yudit may have been from a southern  
> state named Damot, and that her war against  
> Axum had to do with the encroaching Christian  
> state on the traditional indigenous religion of her  
> homeland.  
>  
> And it is this idea of indigenous spiritual systems that  
> I am curious about. What religion(s) existed in the Axumite  
> state \*before\* the arrival of Christianity?  
>  
> Did it resemble anything from further north (Nubia)?  
>  
> Did elements of it remain within the Ethiopian Christian

> religion that can still be found today?

>

> When I before went searching for this, I was often

> led to Southern Arabia (Saba). And thus I assumed

> that early Ethiopia (even up to the Axumite state)

> shared deities like Shayba, Ilmukah and even Astar

> of Arabia. I also used the Kebra Negast to point me

> in this direction, as Makedda's description of her religion

> to Solomon seemed to have a pattern of astronomy that

> fit in with southern Arabia.

>

> But I have seen in recent years a shift away from reliance

> on Southern Arabia when it comes to ancient/medieval

> Ethiopia---especially by indigenous Ethiopian scholars.

>

> So I have reevaluated linking the religious system of

> southern Arabia with the Ethiopian highlands and pre-Christian

> Axum.

>

> Thus my question again is, if not the deities of Arabia then what

> was the religious system? The major deities? Places of worship?

> Is there any great body of work done on this? Or is the entire

> matter speculative?

>

> Any and all answers will be welcome.

>

>

> DG

| 3373|2002-08-02 01:42:22|Djehuti Sundaka|Perceptions of Yahuwah|

Proto-Sinaitic Script

<http://www.lib.byu.edu/~imaging/negev/Origins.html>

Ancient Yahuwah Cult

<http://www.lib.byu.edu/~imaging/negev/Names.html>

Awhile ago, someone had asked about a connection between Yahuwah and Amani. Although I had pointed out how Yahuwah would more parallel Sutakh as a storm-god identified with Ba'al, I found the above site to be interesting in its showing of ram iconography in association with Yahuwah. It reminded me of the row of ram headed sphinxes associated with Amani-Ria. Perhaps there really is a connection although I think it to be rather vague if there is. The shasw had been known to have journeyed deep into Kamat in search of seasonal pastures so it's not entirely out of the question that they could have picked up a thing or two here and there.

Djehuti Sundaka

| 3374|2002-08-02 02:07:21|yafeutaom|Re: Information Sought- Pre Christian Religion(s) in Axum|

If we are to stick to 'historic' and eschew 'legendary' material, which I feel is a near useless dichotomy left over from colonial imposition, Mahrem is the same as Amon. Yet Amon is the same as Zeus. But Mahrem carries the name Ares among the Axumites who absorbed Greek culture.

At some point functions of divinities are going to overlap. Also, divine concepts originate from the same sources for all peoples despite their relation or presumed lack of relation.

Astral, chtonic, and water deities will have similar functions whatever their name. After all the moon is the moon and all peoples see it wax and wane and will invent some similar stories about it and its place in the scheme of things and what it presides over. There will also be some differences not shared between peoples that will mark out one's moon god from another's moon god and so on.

For instance, the names can vary due to association or fusing of deified ancestors with the natural divinities. Eventually a 'pure' deity, invisible, intangible, and omniscient will displace the hero or ancestor cult just as the ancestor cult displaced solar, lunar, or nature/spirit cults.

A common thread in evolution and displacement of cult/religion throughout the continent is the banishing of the Scaled God, provider of rain who receives human female virgin sacrifices, by a human who is a stranger to the people worshipping the Scaled God (dragon, fish, serpent). Thus Ethiopian epic has the serpent Arwe poisoned by Angabo who marries Aeb, the intended sacrificial victim.

There is some link here with the Greek myth of Andromeda which takes place in Joppa (Yaffa/Tel Aviv) viewed as an Aethiopian land. Perseus slays the sea monster and weds Andromeda. Straying to West Afrika, we find the same happenings associated with the decline of Ghana (Miniyamba killed by Amadou Sefedoke affianced to Sya Tounkara).

Speaking of Axum and not pre-Axumite religion we are going to find the co-existence of many cults. Since Axum wasn't xenophobic and carried on international trade we are going to

find Egyptian religion pertaining to Hathor, Ptah, and Heru in particular, pre-rabbinic Israelite ways, and even Buddhism practiced in Axumite civilization. Nobility, aristocracy, and peasantry may all each have forms of worship and deities not shared across class boundaries.

Pre-Axumite religion will involve nature worship centering in trees, rivers, and animals, and the spiritual concepts they imbue. This type of worship is still carried on in western Ethiopia by non-Semitic speaking peoples like the Wellege. Even some Shemite or semitized peoples incorporate this like the Qemant who mix this in with their Israelite customs. The Astar (planet Venus as a male deity) cult is pre-Axumite and the Ethiopian Christian term "Egzi`abher" is a survival from the Beher cult of Axum.

- Yafeu -

--- In Ta\_Seti@y..., Isa Bere wrote:

> Yes. I've come across this deity (Mahrem).

>

> Sometimes Mahrem is called a strictly Ethiopian-Axumite god.

>

> Other times it is asserted he comes from Southern Arabia.

>

> The questions I have- Are there any known indigenous pre-Christian

> era religious deities? Or, are deities like Mahrem equally shared as

> "indigenous" to both S. Arabia and ancient/medieval Axum? While much

> ado is made of migrations into Ethiopia and cultural influence from

> S. Arabia, it seems simple enough that this also occurred in the

> opposite direction (as it obviously had to in pre-history,

evolutionary

> human migrations).

>

> Axum does after all end up controlling portions of southern Yemen

> for a brief time, effectively colonizing it with troops.

>

> I suppose my key attempt is to separate S. Arabian from indigenous

> Ethiopian deities. Or is there no need to do so because what we have

> is a shared culture that no one side can lay sole claim to?

>

> DG

>

| 3375|2002-08-02 09:44:27|sistahgal2000|African Digital Library|

<http://www.africandl.org/>

MATRIX, working in cooperation with the African Studies Center at MSU and in partnership with premiere research institutions in Africa is pioneering the African Online Digital Library. The goal of this fully accessible online digital repository is to adopt the emerging best practices of the American digital library community and apply them in an African context.

AODL benefits a wide variety of scholars, students, and institutions by producing multilingual, multimedia materials for both scholarly research and public viewing audiences. AODL serves scholars and students conducting research and teaching about West and South Africa as well as teachers and students of African languages in both the United States and Africa. It also provides a valuable model for creating and distributing a diverse array of materials in a region with very limited electronic connectivity.

| 3376|2002-08-02 12:09:43|Ayele Bekerie|Re: Information Sought- Pre Christian Religion(s) in Axum|  
Dear DG,

Below you find some answers to your enquiries. the information is obtained from *The Church of Ethiopia: Past and Present* published in 1997 by the **Ethiopia Orthodox Tewahedo Church**. the translation from Amharic to English is mine.

Ayele

As I understand it the \*historic\* entrance of Christianity into Axum as a major religious force came during the 4th century, as the result of two Syrian youths taken captive during a raid of a Roman vessel. Though I've never been certain how they manage to do it, the story goes that they convert the royal court (King Ella Amida) to Christianity. His successor Ezana is likewise won over and the religion slowly spreads to the main populace--though I have no idea when a complete Christian hegemony was reached.

**Christianity was introduced to Ethiopia in the first century AD. The first convert is reported to be the special emissary of the Ethiopian queen; he reportedly accepted the teachings of the Apostle Phillip in Jerusalem in 26AD. The emissary became the first Ethiopian to introduce the teachings of Christianity to Ethiopians.**



**In the fourth century AD, Ethiopia was able to obtain her first Archbishop who was appointed by the Patriarch of the Alexandrian Church. The first Archbishop was Fremunutus born in Southern Lebanon, but he was raised and educated in Ethiopia. He was sent to Alexandria by Emperor Ezana, who became the first Ethiopian Emperor to officially accept Christianity. He also made Christianity the official religion of Ethiopia. It was also at this time that the Ethiopians transformed temples into churches. The Bible and other religious texts were translated into Geez.**

**In the fifth century AD, monasteries were established in various parts of Ethiopia by monks who immigrated from Syria.**

**In the sixth century AD, the favorite son of Ethiopia, Saint Yared composed and choreographed the chants and dances of the church, respectively.**

(If this is erroneous, please correct).

Arabic documents claim that the famed Queen Qudit/Judit/Yodit may have been from a southern state named Damot, and that her war against Axum had to do with the encroaching Christian state on the traditional indigenous religion of her homeland.

**Queen Yodith did challenge the dominance of Christianity. She may have been from Damot and some believe that She was a follower of *The Old Testament*, which was introduced to Ethiopia by Queen Makeda or Queen Sheba. Queen Yodit, according to Ethiopian sources, succeeded in curbing the spread of Christianity. She reportedly destroyed church manuscripts and churches. She also ordered the killings of Christians and their priests. As an outsider, Yodith did not get a favorable treatment from historians. Another challenger of the dominance of the Ethiopian church was Ahmed Mohammed of Eastern Ethiopia in the 16th century AD.**

And it is this idea of indigenous spiritual systems that I am curious about. What religion(s) existed in the Axumite state \*before\* the arrival of Christianity?

Did it resemble anything from further north (Nubia)?

**Christianity was also introduced in Nubia as early as fourth century AD.**

Did elements of it remain within the Ethiopian Christian religion that can still be found today?

**The Ethiopian Orthodox Tewhado Church maintained a special relationship with the Alexandrain Church in Egypt until 1958 when Emperor Haile Selassie appointed the first Ethiopian Patriarch, His Highness Abuna Baslios.**

When I before went searching for this, I was often led to Southern Arabia (Saba). And thus I assumed that early Ethiopia (even up to the Axumite state) shared deities like Shayba, Ilmukah and even Astar of Arabia. I also used the Kebra Negast to point me in this direction, as Makedda's description of her religion to Solomon seemed to have a pattern of astronomy that fit in with southern Arabia.

But I have seen in recent years a shift away from reliance on Southern Arabia when it comes to ancient/medieval Ethiopia---especially by indigenous Ethiopian scholars.

So I have reevaluated linking the religious system of southern Arabia with the Ethiopian highlands and pre-Christian Axum.

Thus my question again is, if not the deities of Arabia then what was the religious system? The major deities? Places of worship? Is there any great body of work done on this? Or is the entire matter speculative?

Any and all answers will be welcome.

DG

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| 3377|2002-08-02 12:47:16|Mickel Hendrix|Re: African Influence on Judaism|  
Hotep,

Have you studied the ancient culture of Arabia, well  
before the so-called Sabeans?

P.E.A.C.E. Progress....

--- Mace Windu <[dg14@swt.edu](mailto:dg14@swt.edu)> wrote:  
> Your assertion is correct in a way, yet (if you will  
> pardon  
> my saying so), incorrect.  
>  
> Indeed the prophet Muhammad keeps elements  
> of southern Arabian Sabeian culture intact in Islam  
> (i.e., the Kaba, which interestingly corresponds  
> with  
> the two parts of the Egyptian soul).  
>  
> Yet and still there ARE differences between what  
> was practiced in ancient Arabia and what comes into  
> being with the advent of Islam in the 7th century.  
>  
> Islam is inspired by Judaic ideologies and claims a  
> spiritual descent from Abraham.  
>  
> Obviously the original spiritual practices of Arabia  
> claimed no such thing. And this is evident in the

> hostility  
> Mohammad and his followers first faced with their  
> new religion which was deemed foreign and subversive  
> by the existing spiritual power structure (causing  
> them to  
> flee to places like Ethiopia). That is why they must  
> return  
> to take Makkah (Mecca) and Medina by force.  
>  
> So while I see the point you are making (that there  
> are  
> elements of traditional Arabian culture in modern  
> Islam),  
> the fact remains that Islam is a blending of those  
> elements  
> with Judaic ideologies. In fact, though the Arabian  
> elements  
> remain in symbolism or in words, the Judaic ideology  
> ends  
> up taking precedence---as can be seen in the shift  
> to "strict"  
> monotheism, the adoption of Jewish Old Testament  
> history  
> and even New Testament gospels. It is the angel  
> Gabriel  
> who is said to "reveal" Islam (revealing being  
> another Judaic  
> concept). And the Gabriel we are talking about here  
> is obviously  
> the Judaic spiritual being and not the Canaanite  
> deity he may  
> derive from in part.  
>  
> To say that the Islam of the prophet Mohammad was  
> the same  
> as the religion that existed in traditional Arabia,  
> would be like  
> saying that African American Christian religion is  
> the same as  
> traditional Yoruba-Ifa or other indigenous practices  
> because  
> African elements such as the use of song have been  
> maintained  
> over the centuries.  
>  
> DG

>  
>  
>

-----  
>  
> M. Hendrix said:  
>  
>> Actually, Islam, or its antecedants, were present  
> in  
>> ancient Arabia, at least as far back as 3000 B.C.,  
>> according to archaeological data pertaining to  
> ancient  
>  
>> Arabia. It's antecedants were ushered in by the  
>> Cushite inhabitants, who were the aboriginal  
> Arabians.  
>> It's just that the common masses believe that  
> Islam  
>> began with the Prophet Muhammed in the 6th century  
>> A.D.  
>  
>

---

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| 3378|2002-08-02 12:51:19|Derrick, Alexander|Pyramid precision (a little old)|

Attachments :

**Pyramid precision**

19:0015November00

The ancient Egyptians used two bright stars in the Big Dipper and Little Dipper constellations to align their pyramids in a north-south direction, a British Egyptologist says. If she's right, we can now pin down the ages of the pyramids far more accurately than before.

It's an "ingenious solution to a long-standing mystery", says astronomer and science historian Owen Gingerich of the Harvard-Smithsonian Center for Astrophysics in Cambridge, Massachusetts. "It seems quite convincing to me. This could pin down the dates of the Old Kingdom of Egypt - the oldest fixed dates in history."

12 The Great Pyramid of Giza, Egypt. The pyramid is aligned with the stars of the constellation Orion. The pyramid is aligned with the stars of the constellation Orion.

The pyramid builders may have used a pair of stars for alignment (full explanation below)

Click [here](#) for animation (82 Kb).

Click [here](#) for a Shockwave movie (7 KB).

The Egyptian pyramids at Giza were built during the third millennium BC as tombs for kings. Their relative ages are known from patchy records of the lengths of the kings' reigns. But previous estimates of their actual ages have been accurate only to the nearest century.

The tombs are aligned north-south with an accuracy of up to 0.05 degrees. How the Egyptians did this has been unclear. Today, you could align a building north-south by pointing the sides towards the pole star, which sits roughly at true north. However, a wobble in the Earth's axis of rotation (called precession), means that the positions of the stars changes gradually over time.

### **Celestial circle**

In the third millennium BC, no star sat at the north pole. Instead, all the stars in the north sky rotated around an imaginary point marking the north pole.

Experts thought the ancient Egyptians might have watched a single star circle this imaginary point and aligned their pyramid with the circle's centre.

Alternatively, they might have measured north by tracking the path of the Sun. Either way, the accuracy with which they mastered this should have been about the same during the entire pyramid-building period.

But the accuracy wasn't constant, Kate Spence of Cambridge University points out. Instead, the alignment of successive pyramids first steadily improved up to the building of the Great Pyramid, then later deteriorated. This makes perfect sense, she says, if the architects were measuring the alignment using not one star, but two:

Mizar in Ursa Major (the Big Dipper) and Kochab in Ursa Minor (the Little Dipper).

## Measurement drift

Rewinding the astronomical clock using modern computers shows that the two stars rotated around the pole opposite each other in the Old Kingdom sky. In other words, an imaginary line joining the stars passed through the north pole. When the two stars lay vertically above each other, both would mark the position of true north for the pyramid builders.

However, due to precession, the line joining Mizar and Kochab only drifted into precise alignment with the north pole in 2467 BC, then wandered away (see graphic). The orientation of successive pyramids faithfully tracks this drift, Spence says, explaining the rise and fall of north-south alignment precision.

If Spence is right, it is now possible to use astronomical records to date the pyramids to the nearest five years. For example, construction of the Great Pyramid at Giza began between 2485 and 2475 BC.

"I'm as convinced as I think one can be in archaeology," Spence says.

More at: **Nature** (vol 408, p 320)

Hazel Muir

[Is it possible that the Egyptian "animal-headed" gods area continuation of a more ancient african tradition?](#)

<http://www.newscientist.com/news/news.jsp?id=ns99991590>

## Animal-headed humans appear in earliest art

19:0021November01

Paintings of mythical animal-human hybrids are among the oldest surviving art ever produced. New research suggests that minotaurs, satyrs, the werewolves beloved of Hollywood and even Egypt's animal-headed gods are latecomers to the art scene compared with the "therianthropes" carved by the earliest artists on bone and painted on stone.



Antelope-human hybrids are among the creatures depicted (Photo: Werner Forman Archive)

| 3379|2002-08-02 12:55:30|Derrick, Alexander|Re: Pyramid precision (a little old)|  
<http://www.newscientist.com/news/news.jsp?id=ns9999174>

[Link](#)

| 3380|2002-08-02 13:02:56|Derrick, Alexander|animal headed rock art.|  
Attachments :  
.....

Europe and South Africa.

| 3381|2002-08-02 13:09:17|Derrick,  
Alexander|Mummy-making  
complexity revealed|  
<http://www.newscientist.com/news/print.jsp?id=ns99991475>

## **Composite beings**

They recorded the frequency and types of therianthropes portrayed, and reviewed their age. Because many images have not been radiocarbon dated, the team also assessed artistic style and content - say, portrayals of extinct animals - and looked at whether motifs were superimposed on top of each other.

Ta<sub>籃</sub> and Chippindale say that belief in therianthropes was common in the distant past. Although they comprised only about one per cent of the works studied, the researchers found examples worldwide, indicating that today's fascination with hybrids such as werewolves is nothing new. Early humans were just as fascinated by supernatural "composite" beings who exist between the everyday and spirit worlds.

Sven Ouzman of the National Museum of South Africa in Bloemfontein says it is notoriously difficult to date rock art, so he is sceptical of the claim that therianthropes were the first beings ever portrayed. "[But] what Paul and Chris's paper does do is set up a testable hypothesis," he says.

Leigh Dayton

## **Mummy-making complexity revealed**

19:0024October01

Emma Young

An analysis of 13 mummies created over a 2,000-year period shows ancient Egyptian mummy-makers used a far more complex set of ingredients than previously thought.

The study, by Richard Evershed and Stephen Buckley of Bristol University, UK, is the first systematic chemical investigation of a broad collection of mummies of known dates and origins. Dates and geographic locations are essential if trends in mummification are to be identified, says the team.

Egyptologists know the salt natron was used to draw as much moisture as possible out of a body before it was bandaged. But the preservatives used to rub on the skin and soak bandages to protect against decomposition in a humid tomb are more difficult to identify. This is because the ancient Egyptians left no written record of the process.



Evershed and Buckley used gas chromatography and mass spectrometry to analyse samples weighing less than 0.1 milligrammes from mummies created at various points between 1985BC and AD395. This period encompasses the prime mummy-making period of the tenth century BC.

Previous studies of mummy samples have found evidence of camphor oil, myrrh, juniper oil, beeswax, coniferous and other resins. Buckley and Evershed identified resins from conifers and *Pistacia* (another type of tree), coniferous pitch, balsam, plant oils, some animal fats and beeswax.

### Changing fashions

They also found that coniferous resins - which have anti-microbial properties - and beeswax were increasingly used over time. This discovery is important, says Evershed.

"This hints that the mummy-makers learned to choose mummification materials that are either anti-bacterial in their own right or that inhibit water and stop it getting in - such as beeswax," he says.

The number of mummies surveyed was too small to draw any real conclusions about regional trends in the use of mummification preservatives, Evershed says. "Larger numbers of mummies from each period need to be analysed before we can conclude, for example, that Egyptian embalmers never used bitumen from the Dead Sea," the team write in the journal *Nature*.

But Sarah Wisseman, an expert on ancient materials at the University of Illinois says the research shows "embalming materials and procedures vary more than expected, both within single dynasties and between historical periods.

"This could be a result of economics, changing fashions and the preferences of particular embalming guilds," she adds.

Journal reference: *Nature* (Vol 413, p783)

19:0024October01

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| 3382|2002-08-02 13:30:59|Derrick, Alexander|Megaliths and Neolithic astronomy in southern Egypt.|

Attachments :

[http://www.nature.com/cgi-taf/DynaPage.taf?file=/nature/journal/v392/n6675/full/392488a0\\_fs.html](http://www.nature.com/cgi-taf/DynaPage.taf?file=/nature/journal/v392/n6675/full/392488a0_fs.html)

## Megaliths and Neolithic astronomy in southern Egypt

J.MCKIMMALVILLE<sup>1</sup>, FREDWENDORF\*, ALIAMAZAR & ROMAULDSCHILD

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The Sahara west of the Nile in southern Egypt was hyperarid and unoccupied during most of the Late Pleistocene epoch. About 11,000 years ago<sup>1</sup> the summer monsoons of central Africa moved into Egypt, and temporary lakes or playas were formed. The Nabta Playa depression, which is one of the largest in southern Egypt, is a kidney-shaped basin of roughly 10km by 7km in area<sup>2-4</sup>. We report the discovery of megalithic alignments and stone circles next to locations of Middle and Late Neolithic communities at Nabta, which suggest the early development of a complex society. The southward shift of the monsoons in the Late Neolithic age rendered the area once again hyperarid and uninhabitable some 4,800 radiocarbon years before the present (years BP). This well-determined date establishes that the ceremonial complex of Nabta, which has alignments to cardinal and solstitial directions, was a very early megalithic expression of ideology and astronomy. Five megalithic alignments within the playa deposits radiate outwards from megalithic structures, which may have been funerary structures. The organization of the megaliths suggests a symbolic geometry that integrated death, water, and the Sun. An exodus

from the Nubian Desert at <sup>5</sup> 4,800 years BP may have stimulated social differentiation and cultural complexity in predynastic Upper Egypt.

Pastoralists seem to have entered the Nabta region ([Fig. 1](#) inset) during the summer rainy season

beginning <sup>6</sup> 10,000 years BP. Most of the early sites at Nabta consist of small concentrations of artefacts with one or more hearths, evidence of repeated summer occupation by small family groups. In addition to bones of gazelles, hares, jackals, and small mammals, most of the sites also contain bones of cattle, which may have been used for milk, blood, and transport<sup>5,6</sup>.



**Figure 1** A plan of the stone structures found in the western portion of the Nabta Playa (scale in metres). [Fulllegend](#)

[High resolution image and legend](#) (41k)

There were three major moist periods in the Holocene epoch in the Eastern Sahara, each of which is documented by massive silt deposits in the seasonal playas, for which we have over 100 radiocarbon dates<sup>7</sup>. These three playa episodes of the Early, Middle, and Late Neolithic ages were separated from each other by periods of hyperaridity, at 7,300-7,100 yearsBP and 6,700-6,500 years BP, when the water table was lowered to the same or lower levels than those of today. The preceding playa silts were extensively eroded and in some instances sand dunes filled the hollows. The alignments, megalithic structures and sandstone circles were placed in sediments that probably accumulated between 7,000 and 6,700 years BP, at the end of the Middle Neolithic.

These Neolithic settlements reveal repeated occupation over several millennia during the summer rainy season, when there was enough water in the playas for large groups and their animals. At 8,100-8,000 years BP in the Early Neolithic, dates that are well established by a cluster of radiocarbon dates from charcoal and ostrich eggshells, larger communities appeared. One village (E-75-6) contained more than 18 houses, arranged in two (possibly three) straight lines, and deep walk-in wells, which required significant labour investment and control<sup>3,8</sup>. One well that we excavated was 4m in width and 3m deep; the existence of this well may have made it possible for some people to live in the desert throughout the year. The construction of the wells may be the first indication of emerging social control that later made the design and execution of the megalithic complex of the Late Neolithic possible.

Although primarily attracted to the playa for its water and forage, these nomadic groups must have engaged in a variety of activities during summer occupation, such as social bonding, marriage, trade, and ritual. The abundance of cattle remains in the Middle and Late Neolithic settlements is consistent with the ritual traditions of modern pastoralists, who may slaughter cattle to mark socially important events. We excavated two types of cattle tumuli at Nabta. The most common type consists of unshaped blocks of sandstone containing disarticulated bones of

one or more cattle. One such tumulus (E-96-1) has yielded a date of 5,500 years bp  $\pm$  160 years, from charcoal in a hearth. The second type of cattle tumulus (E-94-1), which may have marked a place and an event of considerable ideological significance for the group, consisted of an articulated skeleton of a young cow buried in a roofed, clay-lined chamber, which was covered with unshaped sandstone blocks. Wood from the roof of the chamber yielded a

radiocarbon date of 6,470  $\pm$  270 years bp.

Oval clusters of large recumbent slabs constitute the megalithic structures ([Fig. 1](#)), which we initially thought might mark high-status burials. However, no firm evidence of human burials was found in any of these features. Although churning clay vertisol would probably have destroyed all buried material except large rocks, the structures may have served primarily as proxy tombs for high-ranking individuals who died on the trail. Excavation and drilling of five of the structures showed that each one was built over a modified table rock, which perhaps

functioned symbolically as a cenotaph. We obtained a radiocarbon date of 4,800 years bp  $\pm$  80 from one of the smaller structures (E-96-1; structure E).

Beneath the surface slabs of the largest megalithic structure (E-96-1; structure A) we found a sculptured rock, which has some resemblance to a cow. It was standing upright with its base 2m below the surface, and its long axis was oriented a few degrees west of north. The rock had been blocked into place by two smaller slabs. Further beneath it, at a depth of 4m, the shaped table rock had a similar northward orientation.

Excavations of the megaliths contained in the alignments reveal that they are not bedrock material. These slabs, typically measuring 2m by 3m, were brought from exposed sandstone, over distances of 0.5km or more, and then embedded during the Late Neolithic in playa deposits. Megalith 0, with an exposed length of 1.05m, is shown in [Fig. 2](#) and is the northernmost stone of

alignment II. Numerous deflated hearths and Late Neolithic pottery<sup>9</sup>, all of which appear to be contemporaneous with the megalithic alignments, surround the megaliths and cattle tumuli.



**Figure 2** Megalith 0, the northernmost stone of alignment II ([Fig. 1](#)). [Fulllegend](#)

[High resolution image and legend](#) (501k)

The longest series of standing megaliths (megalithic alignments I, II and III; [Fig. 1](#)) was originally interpreted<sup>2</sup> as a single line of megaliths orientated approximately 10 east of north. Our re-evaluation of the alignment indicates that the slabs are organized into three separate lines, which radiate outwards from the largest of the megalithic structures, E-96-1 structure A, with azimuths of 24.3, 25, and 28. During the 1997 season, we combined theodolite and differential global positioning system measurements to map the megaliths, and established the centre of structure A at 22°30'29.7"N, 30°43'31.2"W. We discovered two additional megalithic alignments, which also radiate out from the vicinity of structure A, with azimuths of 90.02 and 126. We have not excavated the bases of these megaliths, but they appear to be similarly embedded in playa deposits.

The circle (E-92-9) of small upright and recumbent slabs, with a diameter slightly less than 4m ([Fig. 3a-c](#)), contains four sets of upright slabs, which may have been used for sighting along the horizon. The circle is too small to have functioned as a precise sighting device. The centre lines of the two windows have azimuths of 358 and 62. Taking into account refraction, we estimate the azimuth of the first gleam of the summer solstice Sun 6,000 years before the present to have been 63.2, which would have been visible through the slots of the circle. The location on the horizon of the rising Sun close to the summer solstice may have acquired additional significance because of Nabta's proximity to the Tropic of Cancer. At this latitude, the Sun crosses the zenith on two days, approximately three weeks before and after the summer solstice. Vertical structures cast no shadows under the zenith Sun, and within the tropics the day of the zenith Sun is often regarded as a significant event<sup>10</sup>.



**Figure 3** Stone circle and monolith. [Fulllegend](#)


[High resolution image and legend](#) (200k)

In addition to the north-south sight-line in the calendar circle, other suggestions of the importance of cardinality are provided by the east-west megalith alignment that extends from structure A and the isolated monolith ([Fig. 3d](#)), which lies 1.8 east of north from megalithic structure A. The exposed and buried slabs of structure A, as well as many of the exposed slabs in the other megalithic structures, were also aligned with their long sides approximately north-south.

Although no star was visible at the north celestial pole during most of the occupation of Nabta, north directionality would have been important for nomadic groups navigating across the Sahara. The standing megaliths would have been apt devices to acknowledge the zenith Sun near the

onset of the rainy season. Placed in playa deposits, the megaliths would have been partly submerged in the rising waters of the summer monsoon, and they may have been considered to be ritual markers of the onset of the rainy season. The megalithic complex may have been an expression of interconnections between the Sun, water, death, and the fertile Earth. The unusual standing monolith, either chosen for its shape or intentionally sculptured, is a suggestive symbol of male fertility.

The symbolic richness and spatial awareness seen in the Nabta complex of the Late Neolithic age may have developed from adaptation by nomadic peoples to the stress of survival in the desert. The ceremonial complex could not be more recent than the onset of hyperaridity in the region around 4,800 years BP, suggesting that the astronomy and ceremonialism of Nabta occurred before most of the megalithic features of Europe, Great Britain, and Brittany were established. Within some 500 years after the exodus from Nabta, the step pyramid at Saqqara was constructed, indicating that there was a pre-existing cultural base, which may have originated in

the desert of Upper Egypt. An exodus from the Nubian desert at  5,000 years BP could have precipitated the development of social differentiation in predynastic cultures through the arrival in the Nile valley of nomadic groups who were better organized and possessed a more complex cosmology.

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| 3383|2002-08-02 13:32:21|Mickel Hendrix|Re: African Influence on Judaism|

--- Mace Windu <[dgl4@swt.edu](mailto:dgl4@swt.edu)> wrote:

> M. Hendrix said:

>

> > Hotep,

> >

> > There are numerous depictions of dark-skinned  
> Asiatics

> > on the ancient Kemetic walls.

>

> There seem to be more depictions of them quite  
> unrelated

> to ancient Egyptians. On the wall relief of Seti I

> there are

> depictions of Egyptians as reddish-brown-skinned.

> There

> are depictions of Nubians as very dark skinned and  
> there

> are depictions of Indo-Euroes as pale. Also depicted

> are four individuals from the Syro-Palestinian area  
> (Asiatics).

> Their skin color is lighter than the Egyptians and  
> Nubians.

>

> (Ippolito Rosellini Monumenti dell'Egitto e della

> Nubia,

> Monumenti istorici, 1834, plates CLV and CLVI)

>

> Their facial features and hair type are similar to

> numerous

> other depictions of Asiatics as well as typical

> depictions

> of Asiatics of themselves (I sent you many of these

> statuary

> in an earlier discussion we had).

>

> I will not assign the term Caucasoid to them, as no

> one

> can conclude exactly what such a thing is, but I

> will say

> they are non-Africoid.

It seems to me that your usage or definition of Africoid is really not that much different from Negroid. Or, you haven't really made any clear distinction of what you mean by Africoid, because the tribes of Afruika run the gamut, when it comes to facial features. In other words, do you consider the tribes who have wide noses and thick lips Africoid? Do you consider the tribes that have narrow noses and thin lips Africoid? Do you consider the tribes who have wide noses and thin lips Africoid? Do you consider the tribes that have narrow noses and thick lips Africoid? Do you consider the dark-skinned tribes of southern Arabia Africoid, whether descendants of slavery or of the aboriginal inhabitants? Do you consider the tribes of southern India who have wide noses, thick lips and curly hair Africoid? Do you consider the southern Indian tribes who have dark skin, straight hair, narrow noses, and thin lips Africoid? Do you consider the dark-skinned Oceanic tribes who have straight hair, wide noses, and thick lips Africoid?

As for the term Caucasoid, it shouldn't be too hard or difficult to overstand that what is meant by such a term is a person, generally of a pale skinned complexion, who speaks a so-called Indo-European language.

- > They seem to be the predominant type used by
- > Egyptians to
- > show Asiatics. I believe someone sent an engraving
- > from an
- > artist's workshop showing various types, one of
- > which matches
- > the common Asiatic type well.

It is apparent that the more you proceed in time, the more the population of western Asia would change or alter when it comes to assimilation. So, isn't it obvious that the light-skinned Asiatics you mentioned, and are depicted on Kemetic monuments, would be the products of such assimilation, which had to have occurred between the aboriginal dark-skinned inhabitants of west Asia, and a pale-skinned strain

that must have come from the north? In light of this, would you go so far as to say that the Hebrews of the scriptures, if they were a real historical people, were rooted in the light-skinned element that's depicted on the Kemetic monuments? I think not, for the simple fact that if they were descended from Abraham, who's said to have lived between 2200-1900 B.C., there was not a strong Indo-European-Caucasian pale-skinned element that inhabited western Europe, although they may have been present, that would have drastically altered the aboriginal black population.

- > C.A. Diop in the article "Origin of the Ancient Egyptians" in
- > Egypt Revisted, ed. by Ivan Van Sertima (1989) uses
- > several
- > pictures to show the common Semitic type as depicted
- > by
- > the Egyptians and others.
- >
- > I have thought upon if, as in New Kingdom depictions
- > of
- > Nubians, this might have been stereotyped and
- > whether the
- > Semitic type could possibly have a closer phenotype
- > to
- > the Egyptian.
- >
- > But when I see Nubian and Egyptian types, whether I
- > am
- > looking at physical likeness or symbolic
- > stereotyping of
- > facial features and color, I am still seeing two
- > Africoid
- > types. When the Egyptians depict the common Semite,
- > I see no such thing.

I take it that the common Semitic type you're referring to is seen on the wall of the tomb of Seti I. But, again, what about the dark-skinned so-called Semitic type that is also depicted on the Kemetic monuments? Would such a type be considered Africoid? Why wouldn't such a type be called black, as are, even the lightest, or light brown-skinned so-called Afruikan-Amerikkans. There are many so-called



Afruikan-Amerikkkkan men, who could pass for the dark-skinned Asiatic-Semitic-speaking individuals that depicted on the Kemetite monuments. All they would have to do is grow long beards, shave their heads bald, and dawn long white garments, customary attire and a hairstyle that's associated with the so-called Semites. Or, are we letting the type of so-called hooked nose gobble up all the attention, as to what is a Semite and what is not? Would such a feature be considered as Africoid, outside of the dark-skinned complexion?

- > An example of this is the 18th Dynasty painting of
- > Tutankhamun's
- > army wreaking havoc upon Nubians (probably mythical)
- > found
- > on a wooden casket in the Valley of the Kings. The
- > Nubians
- > are depicted with jet black skin, kinky hair and
- > exaggerated
- > Africoid facial features. There is no doubt as to
- > their "blackness."
- > Yet the Egyptians in the same picture look no less
- > "black,"
- > save for less exaggerated features and reddish-brown
- > skin.

No offense, but your assertion that the ancient Kemetite artists depicted the Nubians with exaggerated features recall the racist Eurocentrists explanation as to why the Nubians are considered as Negroes by black scholars, who seem to think that if they use the term Negro that validates or corroborates the presence of black people in ancient Nubia. And they've resorted to the same slick-willy tactic to defuse the black origins of the Cushites of ancient Kemet.

- > see the painting in question here:
- >
- > Strouhal, E. "The Fortunes of War," in Life of the
- > Ancient Egyptians, p.
- > 200.
- >
- > > How are we supposed to
- > > account for their presence.
- >

> Darker skinned Semitic types you mean?

Yes. The same ones that I refer to as also being portrayed, along with the light-skinned Asiatics, on the ancient Kemetic monuments. Wouldn't they be given priority as the descendants of the aboriginal inhabitants of western Asia. And if the Hebrews were not a mixed nation, wouldn't the same dark-skinned representations be a good representatives of the Hebrews, since it is a fact that they were not pale-skinned-Indo-European-Caucasians?

To be continued...

P.E.A.C.E. Progress...

> I would go by my assertion that the Semitic type was  
> not monolithic and that they probably intermixed  
> with  
> various peoples. Yet the predominant type in the  
> historic era (going by all depictions) seems to have  
> been the non-Africoid type. I do not say the  
> Africoid  
> type is absent, just not dominant in the historic  
> era.  
>  
> There are also other considerations to be taken into  
> account: (1) time period- are we talking about  
> Western  
> Asia under Egypt in the New Kingdom (most Africoid  
> artifacts I have seen from Western Asia are  
> distinctly  
> Egyptian in style and come from the period Egypt is  
> exerting control in the area) and, (3) region- the  
> racial  
> make up of the Levant may not have held true for say  
> southern Yemen, and vice versa.  
>  
>> It is obvious they, as is  
>> vouched for by anthropology, are the aboriginal  
>> inhabitants, or descendants of the earliest  
>> inhabitants, of the land of western Asia,  
> including  
>> Israel.  
>  
> What is obvious is that the original inhabitants are

> Africoid.  
 > Go far back enough in pre-history, and the original  
 > inhabitants  
 > of much of the planet are Africoid. I have no  
 > disagreement there.  
 >  
 > I am talking about the historic era.  
 >  
 > \*Obviously\* there comes a time when non-Africoid  
 > types  
 > begin to dominate in the region. And by the time of  
 > the largest  
 > Western Asian empires (be in the Babylonians or the  
 > Hittites)  
 > we are seeing a clear predominance by non-Africoid  
 > types.  
 >  
 > > What is and has happened is that Eurocentric  
 > scholars  
 > > try to exploit the fact that there are also light  
 > to  
 >  
 > > pale-skinned Asiatics depicted on the ancient  
 > Kemet  
 > > monuments, by wielding the impression that such  
 > people  
 > > are the real Jews.  
 >  
 > They're Asiatics...like the Jews were. Now the Jews  
 > could  
 > have been some jet-black Africans in a sea of  
 > Semitic-Asiatics.  
 > But isn't that about as unlikely as turning Egypt  
 > into a minority  
 > of Caucasians in a sea of "Nilotic" Africoids?  
 >  
 > By the way, you mean Eurocentric scholars like Diop  
 > who assigned Hebrews to a "confederation of Whites?"  
 >  
 > Diop, CA. African Origin of Civilization (1955), p.  
 > 95.  
 >  
 > He also calls the Jews mixtures between "black"  
 > Canaanites  
 > and "the white tribes, symbolized by Abraham and his  
 > descendants..."

>  
> Of course Diop (great man that he was) \*seemingly\*  
> contradicts himself in his notes by asserting the  
> Jews  
> must have been black--\*but\* only after intermingling  
> in Egypt during the Exodus.  
>  
> Diop, p. 279.  
>  
> Yet his basis for this latter assertion was founded  
> on  
> the idea of intermixture within Egypt because of the  
> Exodus. Today most archaeologists/historians do not  
> take the Exodus drama as factual. No intermixture in  
> Egypt, and a predominant Africoid Jewish peoples due  
> to such a thing falls apart.  
>  
> Secondly of course, is the idea of black Canaanites.  
> Diop  
> bases this on (1) early prehistoric Natufian  
> Africoids in the  
> region and (2) the Biblical source. Yet he admits  
> these  
> "blacks" are already heavily mixed by the time they  
> meet  
> the other "white" Asiatic tribes (as he calls the  
> people

=== message truncated ===

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| 3384|2002-08-02 13:58:40|Isa Bere|Africoid Types|  
(was African Influence on Judaism)

If you want to know what I mean by Africoid,  
visit some old pages from a site of mine. I don't  
maintain it any longer and there may be some  
inaccurate information I have not corrected due  
to outdated sources, but it answers your question  
well enough:

<http://www.geocities.com/kammaasiblack/egyptians.html>

<http://www.geocities.com/kammaasiblack/ancafristates.html>

<http://www.geocities.com/kammaasiblack/blackasia.html>

<http://www.geocities.com/kammaasiblack/africanseurope.html>

<http://www.geocities.com/kammaasiblack/africanprecolumbia.html>

Another site I had with more extensive academic information (Africana Studies Research Page) had an indepth examination of variation among Africoid types. But that page has long ago been taken down, though I still retain the information.

One of the chief reasons I returned for a second degree in anthropology in fact was to better understand anthropometry, racial measurements, etc.

From the links above (which were all written by myself though I try to provide credit for information therein) its probably obvious I have a rather wide breadth when it comes to my use of the term Africoid.

However I do assert a point where the lines become blurred and blend into something else---non-Africoid. I cannot make Africoids out of your Akkadians, though trust that I have indeed tried.

Race is an imperfect marker so I'm not surprised that when you show me images and say "black" I do not see the same.

DG

-----

M. Hendrix

- > It seems to me that your usage or definition of
- > Africoid is really not that much different from
- > Negroid. Or, you haven't really made any clear
  
- > distinction of what you mean by Africoid, because the
- > tribes of Afruika run the gamut, when it comes to
- > facial features. In other words, do you consider the
- > tribes who have wide noses and thick lips Africoid? Do
- > you consider the tribes that have narrow noses and

> thin lips Africoid? Do you consider the tribes who  
> have wide noses and thin lips Africoid? Do you  
> consider the tribes that have narrow noses and thick  
> lips Africoid? Do you consider the dark-skinned tribes  
> of southern Arabia Africoid, whether descendants of  
> slavery or of the aboriginal inhabitants? Do you  
> consider the tribes of southern India who have wide  
> noses, thick lips and curly hair Africoid? Do you  
> consider the southern Indian tribes who have dark  
> skin, straight hair, narrow noses, and thin lips  
> Africoid? Do you consider the dark-skinned Oceanic  
> tribes who have straight hair, wide noses, and thick  
> lips Africoid?

| 3385|2002-08-02 14:35:28|Djehuti Sundaka|New archaeological discovery at Saqqara |  
<http://www.uk.sis.gov.eg/online/html7/o010822b.htm>

August 1, 2002

### New archaeological discovery at Saqqara

Day after day the Saqqara necropolis yields more treasure. To round off the season, an Egyptian mission working south of Queen Khewit's Pyramid has unearthed two New Kingdom tombs. The first belongs to Ibi, the overseer of honey production in "the house of (the god) Amun", and the second to Nefer-Renbet, a controller of the "morning house".

Most of the former tomb is constructed of mud brick. A limestone chapel, partly deteriorated, is decorated with scenes featuring the deceased, Ibi, and his wife Sekhmet pursuing various activities. In one they are portrayed before a table laden with offerings. A remarkable representation on the chapel's western wall shows the deceased wearing a pleated robe and a long wig; he is seated beside his wife, who wears a transparent robe and a wig topped with a perfumed cone. Her left hand is on her husband's shoulder, while her right holds a lotus blossom to her nose. "It is a most beautiful scene expressing the love between the married couple," Minister of Culture Farouk Hosni said.

The scene is duplicated on each of the side walls along with nine lines in hieroglyphics detailing Ibi's names and titles, one of which is "overseer of honey production in the house of Amun". Sekhmet is "lady

of the house".

Nefer-Renbet's tomb, which is also of mud brick, has a two-metre-deep burial shaft at the bottom of which were scattered a large number of limestone blocks. The name of Nefer-Renbet is engraved on some of these, while others bear other titles, perhaps also those of the deceased. Among them is "ruler of the morning house" and "supervisor of the area". Five of the blocks are decorated with scenes which are partly worn, one showing the hand of an unidentified person holding a long stick in front of an offering table loaded with food and flowers. Head of excavations Sabri Farag said that while clearing the burial chamber the archaeologists found a large ushabti figure of the deceased, 18cms high and 6cms wide.

Secretary General of the Supreme Council of Antiquities Zahi Hawass called a faience pendant found in the second tomb "the peach of the discovery".

"It is a wonderful scene featuring Anubis as the guardian of the deceased seated on a shrine of similar shape to the pendant," he said, describing the pylon-shaped piece. "The deceased stands in front of him with his two hands raised in prayer, and above him is a unique depiction of the sacred Eye of Horus with two protective wings."

The back of the pendant is decorated with a scene showing two goddesses: Isis holding the ankh and Nephthys.

| 3386|2002-08-02 15:54:04|djahuti.geo|Re: African Influence on Judaism|

"In light of this, would you go so far as to say that the Hebrews of the scriptures, if they were a real historical people, were rooted in the light-skinned element that's depicted on the Kemetic monuments? I think not, for the simple fact that if they were descended from Abraham, who's said to have lived between 2200-1900 B.C., there was not a strong Indo-European-Caucasian pale-skinned element that inhabited western Europe, although they may have been present, that would have drastically altered the aboriginal black population."

Something that should be taken into account for this assessment is that if we choose to accept the biblical account of Abraham as having

been historical, then we should also accept the claim of his origin in Kharan (Genesis 12:1, 12:4). Of course, this will depend upon which documentary source one is going by. If by the J-document, then he and his family had originated in Kharan. If by the P-document, then they had settled there from "Ur of the Chaldeans" which wouldn't have had "Chaldeans" at the times proposed for Abraham. So if they had originated in Kharan, Kharan would have been firmly within the territory of the non-Indo-European Caucasian Kharw (Hurrians) since c. 2300 BCE. The texts associate Abraham's people with Arameans which, like the Chaldeans at Ur, would not have been in the area at the times proposed. Of course, if we don't accept Abraham as having been historical, the point becomes mute beyond the racial makeup of the Iron Age Levant population that claimed him.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

>  
> --- Mace Windu wrote:  
> > M. Hendrix said:  
> >  
> > > Hotep,  
> > >  
> > > There are numerous depictions of dark-skinned  
> > Asiatics  
> > > on the ancient Kemetic walls.  
> >  
> > There seem to be more depictions of them quite  
> > unrelated  
> > to ancient Egyptians. On the wall relief of Seti I  
> > there are  
> > depictions of Egyptians as reddish-brown-skinned.  
> > There  
> > are depictions of Nubians as very dark skinned and  
> > there  
> > are depictions of Indo-Europeans as pale. Also depicted  
> > are four individuals from the Syro-Palestinian area  
> > (Asiatics).  
> > Their skin color is lighter than the Egyptians and  
> > Nubians.  
> >  
> > (Ippolito Rosellini Monumenti dell'Egitto e della  
> > Nubia,  
> > Monumenti istorici, 1834, plates CLV and CLVI)  
> >  
> > Their facial features and hair type are similar to  
> > numerous



> > other depictions of Asiatics as well as typical  
 > > depictions  
 > > of Asiatics of themselves (I sent you many of these  
 > > statuary  
 > > in an earlier discussion we had).  
 > >  
 > > I will not assign the term Caucasoid to them, as no  
 > > one  
 > > can conclude exactly what such a thing is, but I  
 > > will say  
 > > they are non-Africoid.  
 >  
 > It seems to me that your usage or definition of  
 > Africoid is really not that much different from  
 > Negroid. Or, you haven't really made any clear  
 > distinction of what you mean by Africoid, because the  
 > tribes of Afruika run the gamut, when it comes to  
 > facial features. In other words, do you consider the  
 > tribes who have wide noses and thick lips Africoid? Do  
 > you consider the tribes that have narrow noses and  
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 > of southern Arabia Africoid, whether descendants of  
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 > skin, straight hair, narrow noses, and thin lips  
 > Africoid? Do you consider the dark-skinned Oceanic  
 > tribes who have straight hair, wide noses, and thick  
 > lips Africoid?  
 >  
 > As for the term Caucasoid, it shouldn't be too hard or  
 > difficult to overstand that what is meant by such a  
 > term is a person, generally of a pale skinned  
 > complexion, who speaks a so-called Indo-European  
 > language.  
 >  
 > > They seem to be the predominant type used by  
 > > Egyptians to  
 > > show Asiatics. I believe someone sent an engraving  
 > > from an  
 > > artist's workshop showing various types, one of  
 > > which matches

> > the common Asiatic type well.  
>  
> It is apparent that the more you proceed in time, the  
> more the population of western Asia would change or  
> alter when it comes to assimilation. So, isn't it  
> obvious that the light-skinned Asiatics you mentioned,  
> and are depicted on Kemetic monuments, would be the  
> products of such assimilation, which had to have  
> occurred between the aboriginal dark-skinned  
> inhabitants of west Asia, and a pale-skinned strain  
> that must have came from the north? In light of this,  
> would you go so far as to say that the Hebrews of the  
> scriptures, if they were a real historical people,  
> were rooted in the light-skinned element that's  
> depicted on the Kemetic monuments? I think not, for  
> the simple fact that if they were descended from  
> Abraham, who's said to have lived between 2200-1900  
> B.C., there was not a strong Indo-European-Caucasian  
> pale-skinned element that inhabited western Europe,  
> although they may have been present, that would have  
> drastically altered the aboriginal black population.  
>  
>  
> > C.A. Diop in the article "Origin of the Ancient  
> > Egyptians" in  
> > Egypt Revisted, ed. by Ivan Van Sertima (1989) uses  
> > several  
> > pictures to show the common Semitic type as depicted  
> > by  
> > the Egyptians and others.  
> >  
> > I have thought upon if, as in New Kingdom depictions  
> > of  
> > Nubians, this might have been stereotyped and  
> > whether the  
> > Semitic type could possibly have a closer phenotype  
> > to  
> > the Egyptian.  
> >  
> > But when I see Nubian and Egyptian types, whether I  
> > am  
> > looking at physical likeness or symbolic  
> > stereotyping of  
> > facial features and color, I am still seeing two  
> > Africoid  
> > types. When the Egyptians depict the common Semite,

> > I see no such thing.

>

> I take it that the common Semitic type you're  
> referring to is seen on the wall of the tomb of Seti  
> I. But, again, what about the dark-skinned so-called  
> Semitic type that is also depicted on the Kemetic  
> monuments? Would such a type be considered Africoid?  
> Why wouldn't such a type be called black, as are, even  
> the lightest, or light brown-skinned so-called  
> Afrikan-Amerikkans. There are many so-called  
> Afrikan-Amerikkkan men, who could pass for the  
> dark-skinned Asiatic-Semitic-speaking individuals that  
> depicted on the Kemetic monuments. All they would have  
> to do is grow long beards, shave their heads bald, and  
> dawn long white garments, customary attire and a  
> hairstyle that's associated with the so-called  
> Semites. Or, are we letting the type of so-called  
> hooked nose gobble up all the attention, as to what is  
> a Semite and what is not? Would such a feature be  
> considered as Africoid, outside of the dark-skinned  
> complexion?

>

> > An example of this is the 18th Dynasty painting of  
> > Tutankhamun's  
> > army wreaking havoc upon Nubians (probably mythical)  
> > found  
> > on a wooden casket in the Valley of the Kings. The  
> > Nubians  
> > are depicted with jet black skin, kinky hair and  
> > exaggerated  
> > Africoid facial features. There is no doubt as to  
> > their "blackness."  
> > Yet the Egyptians in the same picture look no less  
> > "black,"  
> > save for less exaggerated features and reddish-brown  
> > skin.

>

> No offense, but your assertion that the ancient  
> Kemetic artists depicted the Nubians with exaggerated  
> features recall the racist Eurocentrists explanation  
> as to why the Nubians are considered as Negroes by  
> black scholars, who seem to think that if they use the  
> term Negro that validates or corroborates the presence  
> of black people in ancient Nubia. And they've resorted  
> to the same slick-willy tactic to defuse the black  
> origins of the Cushites of ancient Kemet.

>

> > see the painting in question here:

> >

> > Strouhal, E. "The Fortunes of War," in Life of the

> > Ancient Egyptians, p.

> > 200.

> >

> > > How are we supposed to

> > > account for their presence.

> >

> > Darker skinned Semitic types you mean?

>

> Yes. The same ones that I refer to as also being

> portrayed, along with the light-skinned Asiatics, on

> the ancient Kemetic monuments. Wouldn't they be given

> priority as the descendants of the aboriginal

> inhabitants of western Asia. And if the Hebrews were

> not a mixed nation, wouldn't the same dark-skinned

> representations be a good representatives of the

> Hebrews, since it is a fact that they were not

> pale-skinned-Indo-European-Caucasians?

>

> To be continued...

>

> P.E.A.C.E. Progress...

>

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> > various peoples. Yet the predominant type in the

> > historic era (going by all depictions) seems to have

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> > type is absent, just not dominant in the historic

> > era.

> >

> > There are also other considerations to be taken into

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> > Asia under Egypt in the New Kingdom (most Africoid

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> > But isn't that about as unlikely as turning Egypt  
> > into a minority  
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> > By the way, you mean Eurocentric scholars like Diop  
> > who assigned Hebrews to a "confederation of Whites?"

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> > Diop, CA. African Origin of Civilization (1955), p.  
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> > Exodus. Today most archaeologists/historians do not  
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> === message truncated ===

>

>

>

---

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| 3387|2002-08-02 17:19:24|Mickel Hendrix|Re: African Influence on Judaism|

Hotep,

Well, no reasonable, rational-minded individual, who has studied ancient civilizations, from all angles, definitely knows for a fact that the Hebrews, had they existed, were not Caucasians or pale-skinned people. So often have linguistic scholars maintained that they were so-called Semites, language-wise, possessing a language that has affinities with so-called Hamitic languages, which is a Eurocentric codeword for black or Afruikan. This is an indicator that they were non-Indo-Europeans.

Even the name Karran, which is Haran in the Hebrew tongue and signifies Mountaineer, is synonymous with the Kemetic Har, meaning Mountain, Summit. This place would have been located in Upper Mesopotamia, which at 2300 B.C., was in the possession of the aboriginal black inhabitants. What evidence lead you to assert that the Hurrians that you speak of as being present in western Asia at 2300 B.C. were Caucasians? And what exactly do you mean by non-Indo-European Caucasians? Isn't it pretty much overstood that both the terms Caucasian and Indo-European are basically synonymous, and are used to refer to people, who are generally pale-skinned?

Moreover, the terms Hurrian, and Kharw could just as well be the same as Horites, which is the name of a tribe that the table of nations or the scriptures lists as the offspring of, or descendants of, Ham. And anthropologists have concluded that the population of Upper Mesopotamia, before 2000 B.C., was generally long-headed, and has been classified as Mediterranean by Sergi, and as the Brown Race, literally, by Eliot Smith. Of course, these terms are, what I like to call, Negro-dodging terminologies, anything to avoid saying they were Black or Afruikan.

By name, Chaldean certainly signifies a tribe, who didn't make their mark in ancient Babylonia until the last millennium B.C., which, as you say, is well after the time of Abraham. But, isn't it interesting that the Chaldeans, themselves, are said to be the aboriginal inhabitants of Babylonia, having been the descendants of the Kemites, under the name of the

legendary figure known as Belus, who led them into the land of Babylonia from northeast Afruika?

In addition, the name Chaldean was synonymous with Chasdim, Chusdim, Casdim or Cusdim, which was the name of the class of sages, who were famed for their astronomical knowledge. Do we have corruptions of the name of Cush? Even in Axumite inscriptions, the land of the Chaldeans, which was the southern extremity of ancient Babylonia, is called Kashad.

--- "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

> "In light of this, would you go so far as to say  
> that the Hebrews of  
> the scriptures, if they were a real historical  
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>  
> Something that should be taken into account for this  
> assessment is  
> that if we choose to accept the biblical account of  
> Abraham as having  
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> Karran (Genesis 12:1, 12:4). Of course, this will  
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> documentary source one is going by. If by the  
> J-document, then he and  
> his family had originated in Kharran. If by the  
> P-document, then they  
> had settled there from "Ur of the Chaldeans" which  
> wouldn't have had  
> "Chaldeans" at the times proposed for Abraham. So  
> if they had  
> originated in Kharran, Kharran would have been



> firmly within the  
 > territory of the non-Indo-European Caucasian Kharw  
 > (Hurrians) since  
 > c. 2300 BCE. The texts associate Abraham's people  
 > with Arameans  
 > which, like the Chaldeans at Ur, would not have been  
 > in the area at  
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 > > and  
 > > > there  
 > > > are depictions of Indo-Euros as pale. Also  
 > > depicted  
 > > > are four individuals from the Syro-Palestinian  
 > > area  
 > > > (Asiatics).  
 > > > Their skin color is lighter than the Egyptians  
 > > and

>>> Nubians.  
>>>  
>>> (Ippolito Rosellini Monumenti dell'Egitto e  
> della  
>>> Nubia,  
>>> Monumenti istorici, 1834, plates CLV and CLVI)  
>>>  
>>> Their facial features and hair type are similar  
> to  
>>> numerous  
>>> other depictions of Asiatics as well as typical  
>>> depictions  
>>> of Asiatics of themselves (I sent you many of  
> these  
>>> statuary  
>>> in an earlier discussion we had).  
>>>  
>>> I will not assign the term Caucasoid to them, as  
> no  
>>> one  
>>> can conclude exactly what such a thing is, but I  
>>> will say  
>>> they are non-Africoid.  
>>  
>> It seems to me that your usage or definition of  
>> Africoid is really not that much different from  
>> Negroid. Or, you haven't really made any clear  
>> distinction of what you mean by Africoid, because  
> the  
>> tribes of Afruika run the gamut, when it comes to  
>> facial features. In other words, do you consider  
> the  
>> tribes who have wide noses and thick lips  
> Africoid? Do  
>> you consider the tribes that have narrow noses and  
>> thin lips Africoid? Do you consider the tribes who  
>> have wide noses and thin lips Africoid? Do you  
>> consider the tribes that have narrow noses and  
> thick  
>> lips Africoid? Do you consider the dark-skinned  
> tribes  
>> of southern Arabia Africoid, whether descendants  
> of  
>> slavery or of the aboriginal inhabitants? Do you  
>> consider the tribes of southern India who have  
> wide

> > noses, thick lips and curly hair Africoid? Do you  
> > consider the southern Indian tribes who have dark  
> > skin, straight hair, narrow noses, and thin lips  
> > Africoid? Do you consider the dark-skinned Oceanic  
> > tribes who have straight hair, wide noses, and  
> thick  
> > lips Africoid?  
> >  
> > As for the term Caucasoid, it shouldn't be too  
> hard or  
> > difficult to understand that what is meant by such  
> a  
> > term is a person, generally of a pale skinned  
> > complexion, who speaks a so-called Indo-European  
> > language.  
> >  
> > > They seem to be the predominant type used by  
> > > Egyptians to  
> > > show Asiatics. I believe someone sent an  
> engraving  
> > > from an  
> > > artist's workshop showing various types, one of  
> > > which matches  
> > > the common Asiatic type well.  
> >  
> > It is apparent that the more you proceed in time,  
> the  
> > more the population of western Asia would change  
> or  
> > alter when it comes to assimilation. So, isn't it  
> > obvious that the light-skinned Asiatics you  
> mentioned,  
> > and are depicted on Kemetic monuments, would be  
> the  
> > products of such assimilation, which had to have  
> > occurred between the aboriginal dark-skinned  
> > inhabitants of west Asia, and a pale-skinned  
> strain  
> > that must have come from the north? In light of  
> this,  
> > would you go so far as to say that the Hebrews of  
> the  
> > scriptures, if they were a real historical people,  
> > were rooted in the light-skinned element that's  
> > depicted on the Kemetic monuments? I think not,  
> for

> > the simple fact that if they were descended from  
> > Abraham, who's said to have lived between  
> 2200-1900  
> > B.C., there was not a strong  
> Indo-European-Caucasian  
> > pale-skinned element that inhabited western  
> Europe,  
> > although they may have been present, that would  
> have  
> > drastically altered the aboriginal black  
> population.  
> >  
> >  
> > > C.A. Diop in the article "Origin of the Ancient  
> > > Egyptians" in  
> > > Egypt Revisted, ed. by Ivan Van Sertima (1989)  
> uses  
> > > several  
> > > pictures to show the common Semitic type as  
> depicted  
> > > by  
> > > the Egyptians and others.  
> > >  
> > > I have thought upon if, as in New Kingdom  
> depictions  
> > > of  
> > > Nubians, this might have been stereotyped and  
> > > whether the  
> > > Semitic type could possibly have a closer  
> phenotype  
>

=== message truncated ===

---

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| 3388|2002-08-03 08:26:47|djahuti.geo|Re: African Influence on Judaism|

Hatip,

Pertaining to "mountain", the words 'djw' and 'dhnt' refer to  
'mountain' and 'mountain top' in Kamat. The word 'har' is 'mountain'  
in 'Amw (i.e. "Semitic") languages. The Hika-Khaswt leader Yakob-hr  
had this as apart of his name signifying reverence for a northern

mountain deity identified with Ba'al. The name "Armageddon" or "Har-Megiddo" is another occurrence of its common use in 'Amw languages.

The Kharw homeland is said to be around and extending north of Lake Van which is the Caucasus Mountain region. Literally speaking, one can't get more Caucasian than that. Being Caucasian and speaking an Indo-European language are not synonymous just as speaking an Afro-Asiatic language and being classified as "Negro" are not synonymous.

Indeed, the Kharw are identified with the "Horites" mentioned in the Table of Nations as descendants of Kham, but then, so are the Indo-European Khatte (Hittites) and the Filistw (Philistines). Elam is listed as a descendant of Sham but of course that didn't make them "Semites". The Table of Nations is not an accurate indicator of the racial relationships between various ethnicities as it is more of a geographical grouping of peoples regardless of actual genetic relationships.

My purpose of mentioning the Kaldu (Chaldeans) had been to show how anachronistic their attributed presence in Ur in the proposed days of Abraham had been just as with the Arami. Although I've seen speculations that derive the Kaldu from the Hapy-Inat (Nile Valley), I've never found them to be substantiated by the evidence presented. The names "Kas" and "Kasd" look more similar in English than in their respective languages and are two different words in Kana'aniy (Hebrew). And even then, Kaldu, not Kasd, had been their general designation in extra-biblical sources.

Djehuti Sundaka

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

- > Hotep,
- >
- > Well, no reasonable, rational-minded individual, who
- > has studied ancient civilizations, from all angles,
- > definitely knows for a fact that the Hebrews, had they
- > existed, were not Caucasians or pale-skinned people.
- > So often have linguistic scholars maintained that they
- > were so-called Semites, language-wise, possessing a
- > language that has affinities with so-called Hamitic
- > languages, which is a Eurocentric codeword for black
- > or Afruikan. This is an indicator that they were
- > non-Indo-Europeans.

>

> Even the name Karran, which is Haran in the Hebrew  
 > tongue and signifies Mountaineer, is synonymous with  
 > the Kemeti Har, meaning Mountain, Summit. This place  
 > would have been located in Upper Mesopotamia, which at  
 > 2300 B.C., was in the possession of the aboriginal  
 > black inhabitants. What evidence lead you to assert  
 > that the Hurrians that you speak of as being present  
 > in western Asia at 2300 B.C. were Caucasians? And what  
 > exactly do you mean by non-Indo-European Caucasians?  
 > Isn't it pretty much overstood that both the terms  
 > Caucasian and Indo-European are basically synonymous,  
 > and are used to refer to people, who are generally  
 > pale-skinned?

>

> Moreover, the terms Hurrian, and Kharw could just as  
 > well be the same as Horites, which is the name of a  
 > tribe that the table of nations or the scriptures lists  
 > as the offspring of, or descendants of, Ham. And  
 > anthropologists have concluded that the population of  
 > Upper Mesopotamia, before 2000 B.C., was generally  
 > long-headed, and has been classified as Mediterranean  
 > by Sergi, and as the Brown Race, literally, by Eliot  
 > Smith. Of course, these terms are, what I like to  
 > call, Negro-dodging terminologies, anything to avoid  
 > saying they were Black or Afruikan.

>

> By name, Chaldean certainly signifies a tribe, who  
 > didn't make their mark in ancient Babylonia until the  
 > last millennium B.C., which, as you say, is well after  
 > the time of Abraham. But, isn't it interesting that  
 > the Chaldeans, themselves, are said to be the  
 > aboriginal inhabitants of Babylonia, having been the  
 > descendants of the Kemites, under the name of the  
 > legendary figure known as Belus, who led them into the  
 > land of Babylonia from northeast Afruika?

>

> In addition, the name Chaldean was synonymous with  
 > Chasdim, Chusdim, Casdim or Cusdim, which was the name  
 > of the class of sages, who were famed for their  
 > astronomical knowledge. Do we have corruptions of the  
 > name of Cush? Even in Axumite inscriptions, the land  
 > of the Chaldeans, which was the southern extremity of  
 > ancient Babylonia, is called Kashad.

>

> --- "djahuti.geo" wrote:

> > "In light of this, would you go so far as to say  
> > that the Hebrews of  
> > the scriptures, if they were a real historical  
> > people, were rooted in  
> > the light-skinned element that's depicted on the  
> > Kemetic monuments? I  
> > think not, for the simple fact that if they were  
> > descended from  
> > Abraham, who's said to have lived between 2200-1900  
> > B.C., there was  
> > not a strong Indo-European-Caucasian pale-skinned  
> > element that  
> > inhabited western Europe, although they may have  
> > been present, that  
> > would have drastically altered the aboriginal black  
> > population."  
> >  
> > Something that should be taken into account for this  
> > assessment is  
> > that if we choose to accept the biblical account of  
> > Abraham as having  
> > been historical, then we should also accept the  
> > claim of his origin in  
> > Kharan (Genesis 12:1, 12:4). Of course, this will  
> > depend upon which  
> > documentary source one is going by. If by the  
> > J-document, then he and  
> > his family had originated in Kharan. If by the  
> > P-document, then they  
> > had settled there from "Ur of the Chaldeans" which  
> > wouldn't have had  
> > "Chaldeans" at the times proposed for Abraham. So  
> > if they had  
> > originated in Kharan, Kharan would have been  
> > firmly within the  
> > territory of the non-Indo-European Caucasian Kharw  
> > (Hurrians) since  
> > c. 2300 BCE. The texts associate Abraham's people  
> > with Arameans  
> > which, like the Chaldeans at Ur, would not have been  
> > in the area at  
> > the times proposed. Of course, if we don't accept  
> > Abraham as  
> > having been historical, the point becomes mute  
> > beyond the racial  
> > makeup of the Iron Age Levant population that

> > claimed him.  
> >  
> > Djehuti Sundaka  
> >  
> > --- In Ta\_Seti@y..., Mickel Hendrix  
> > wrote:  
> > >  
> > > --- Mace Windu wrote:  
> > > > M. Hendrix said:  
> > > >  
> > > > Hotep,  
> > > >  
> > > > There are numerous depictions of dark-skinned  
> > > > Asiatics  
> > > > on the ancient Kemetic walls.  
> > > >  
> > > > There seem to be more depictions of them quite  
> > > > unrelated  
> > > > to ancient Egyptians. On the wall relief of Seti  
> > I  
> > > > there are  
> > > > depictions of Egyptians as  
> > reddish-brown-skinned.  
> > > > There  
> > > > are depictions of Nubians as very dark skinned  
> > and  
> > > > there  
> > > > are depictions of Indo-Euros as pale. Also  
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> > > > (Ippolito Rosellini Monumenti dell'Egitto e  
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> > > > Monumenti storici, 1834, plates CLV and CLVI)  
> > > >  
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> > > > other depictions of Asiatics as well as typical  
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>> hard or  
>>> difficult to overstand that what is meant by such  
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>>>> Egyptians to  
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>>> inhabitants of west Asia, and a pale-skinned  
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>>>> I have thought upon if, as in New Kingdom  
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>>>> Nubians, this might have been stereotyped and  
>>>> whether the  
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>> phenotype  
>>  
> === message truncated ===  
>  
>  
>  
> \_\_\_\_\_  
> Do You Yahoo!?  
> Sign up for SBC Yahoo! Dial - First Month Free  
> <http://sbc.yahoo.com>  
> | 3389|2002-08-03 11:13:33|Sptpy@aol.com|Eternal Egypt exhibition|  
> Eternal Egypt exhibition from August 10, 2002November 11, 2002 at the  
> California Palace of the Legion of Honor.  
> <http://www.thinker.org/legion/exhibitions/exhibition.asp?exhibitionkey=109>  
  
> <http://www.nelson-atkins.org/eternalegypt/images/rightpanel.jpg>  
> | 3390|2002-08-03 19:36:06|chingdude56|Re: North African "Caucasoids" -- Case Closed!|  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "chingdude56" wrote:  
> > --- In Ta\_Seti@y..., "chingdude56" wrote:  
> > > --- In Ta\_Seti@y..., "Manu Ampim" wrote:  
> > > > Check out these Africoid people in a humid environment:  
> > > > <http://griots.tripod.com/cal/sahara.html>  
> > > > <http://www.paleologos.com/mysterio.htm>  
> > >  
> > > i am taken aback by the similarity in the representation of the  
> > human  
> > > profile between some of these ancient saharan cultures and the  
> > grotte  
> > > de la marche art of magdalenian france (~ 15,000-14,000 bp).

> > >  
> > > compare these north africans:  
> > > <http://www.paleologos.com/past5.jpg>  
> > > <http://www.paleologos.com/past6.gif>  
> >  
> > sorry, i meant this one:  
> > <http://www.paleologos.com/past7.gif>  
>  
>  
> what was your point exactly are you trying to say the saharans  
  
were  
> white

hi, i did not realize you had replied to my post, alberto. sorry.  
what i think is that some of these later pastoral peoples of the  
sahara likely share a common origin with populations in western  
eurasia. there is a clear distinction in physical features between  
the earliest and latest rock art of the sahara, which transitions  
from a so called "round head" type to a type consistent with its  
current predominant inhabitants. the "round heads" sound like the  
haratinoids that shomarka keita identifies as the original saharans  
and the latter are possibly the direct ancestors of the modern  
berbers.

round heads:

<http://ennedi.free.fr/ennedi6.html>

proto-berbers:

<http://ennedi.free.fr/bovide3.htm>

sahara rock art~

<http://ennedi.free.fr/>

<http://www.cru.uea.ac.uk/~e118/welcome.htm>

<http://www.siloam.net/mcgovern/africa-history/>

<http://webcindario.com/sahara-news/indexing.htm>

| 3391|2002-08-03 21:39:09|a.manansala@attbi.com|Re: North African "Caucasoids" -- Case  
Closed!|

> hi, i did not realize you had replied to my post, alberto. sorry.  
> what i think is that some of these later pastoral peoples of the  
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> the earliest and latest rock art of the sahara, which transitions  
> from a so called "round head" type to a type consistent with its  
> current predominant inhabitants. the "round heads" sound like the  
> haratinoids that shomarka keita identifies as the original saharans  
> and the latter are possibly the direct ancestors of the modern

> berbers.  
>  
>

"Berber" refers to a linguistic group and I still haven't seen any evidence of Berber language in Eurasia.

The distribution of the language suggests that Proto-Berber developed in Africa from PAA.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3392|2002-08-04 10:59:09|chingdude56|Re: North African "Caucasoids" -- Case Closed!|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
> "Berber" refers to a linguistic group and I still haven't  
> seen any evidence of Berber language in Eurasia.  
>  
> The distribution of the language suggests that Proto-Berber  
> developed in Africa from PAA.  
>

sorry, i should have been more clear. i think that the coastal north african populations share a common origin with western eurasians.

but i do not propose a eurasian development of berber.

| 3393|2002-08-04 18:14:05|Djehuti Sundaka|Oldest bakery found -- and looks familiar |

<http://www.upi.com/view.cfm?StoryID=20020728-115753-2198r>

Oldest bakery found -- and looks familiar

By Seif Al-Nasrawi

From the International Desk

Published 7/28/2002 1:20 PM

CAIRO, July 28 (UPI) -- An American archaeological team has discovered the remains of the oldest bakery to date used by ancient Egyptians to produce "sun bread" -- bread still made today in Egypt's southern villages, officials said Sunday.

The secretary-general of the Archaeological Higher Council, Zahi Hawas, said the archaeologists were digging south of the Sphinx in Giza when they found what was, in the third millennium B.C., a fully stocked and functioning bakery.

He told United Press International the discovery showed modern farmers in the rural villages in Egypt were still using the same methods to produce the same bread their forefathers made more than 4,000 years ago.

The team, headed by archaeologist Mark Lener, found trays and tools used to make and ferment the dough. Also uncovered were closets used to store the seeds before sending them to the bakeries, Hawas said.

Egyptologists said ancient Egyptians succeeded in producing yeast during the Old Dynasty (2686 to 2181 B.C.), and used it to produce the oldest known types of alcoholic beverages and 12 kinds of bread and pastries.

Team leader Lener told UPI the team also found tools and equipment used to construct two of the three pyramids of Giza, built to bury two of the most important pharaohs who ruled in the Fourth Dynasty between 2613 and 2494 B.C.

Among other discoveries:

- a collection of archaeological pieces used to count the laborers building the two pyramids, believed to have exceeded 20,000 workers;

- primitive statistical drawings to record the number of tools handed out to the workers;

- an industrial zone that manufactured bronze tools and special uniforms for the laborers building the pyramids.

- 250 ceramic stamps printed with the names of the Pharaohs Khafra and Manqara, owners of the second and third largest pyramids in Egypt.

The latest discoveries came within an archaeological campaign by Egyptian and U.S. archeologists in the Giza and Sakkara areas to uncover tools and technologies used by the ancient Egyptians to build the pyramids.

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| 3394|2002-08-04 23:53:46|chingdude56|A history of domestic animals in Northeastern Nigeria|  
"INTRODUCTION

Historical studies of the domestication and diffusion of livestock, such as ZEUNER (1963) or the contributors to MASON (1984 a) often give Africa somewhat short shrift. The absence of iconographie or literary records and the patchy coverage of archaeology has often led researchers to conclude that little can be said. However, methods do exist of filling these historical lacunae, in particular the use of linguistics and ethnography. Northeastern Nigeria presents an elaborate mosaic of livestock species, breeds and production systems. The origins and evolution of this situation have been little researched, and archaeology remains at the survey stage. However, recent ethnographie and linguistic surveys have provided a fresh overview of the region. This paper is an attempt to synthesise current knowledge to produce a speculative outline history of its domestic animals."

A history of domestic animals in Northeastern Nigeria  
by Roger M. BLENCH

[http://www.bondy.ird.fr/pleins\\_textes/pleins\\_textes\\_4/sci\\_hum/41743.pdf](http://www.bondy.ird.fr/pleins_textes/pleins_textes_4/sci_hum/41743.pdf)

| 3395|2002-08-05 01:02:28|mansu\_musa|Re: A history of domestic animals in Northeastern Nigeria|

--- In Ta\_Seti@y..., "chingdude56" wrote:

> "INTRODUCTION

>

> Historical studies of the domestication and diffusion of livestock,

> such as ZEUNER (1963) or the contributors to MASON (1984 a) often

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> A history of domestic animals in Northeastern Nigeria

> by Roger M. BLENCH

>

>

[http://www.bondy.ird.fr/pleins\\_textes/pleins\\_textes\\_4/sci\\_hum/41743.pd](http://www.bondy.ird.fr/pleins_textes/pleins_textes_4/sci_hum/41743.pd)

> f

one thing this article neglects in the cattle bones they found in djenne, and also the presence of the kiridi pony which is believed to be raised and domesticated by the fulani, which are also known as the kirid.

also fails to mention wild bones of domesticated animals around the sahara.

| 3396|2002-08-06 06:02:18|a.manansala@attbi.com|Egyptian Museum's 100th anniversary exhibit|

Aug. 5, 2002, 12:59PM

Egypt to display treasures from museum basement  
Reuters News Service

CAIRO, Egypt -- The Egyptian Museum in Cairo will mark its 100th anniversary later this year with a display of ancient treasures kept stashed in its dusty basement for years and never seen by the public, an official said today.

The exhibition, starting in December and called "The Hidden Treasures of the Egyptian Museum," will include artifacts from the tomb of King Tutankhamun, said Zahi Hawass, secretary-general of the Supreme Antiquities Council.

"We have been digging inside the basement of the Cairo museum, and we have been digging inside the stores of about 15 major sites in Egypt. No one has seen these artifacts before," he told reporters.

"We found about 40 artifacts of King Tut never shown before," he said, adding that among them were 30 gold amulets, small items of jewelry meant to protect the wearer against evil or bring luck.



The tomb of King Tutankhamun, a boy king who ruled Egypt in the 14th century BC, was discovered by British archeologist Howard Carter in 1922. It was packed with artifacts which took almost 10 years to remove from the site.

The exhibition, which will last for a year, will form part of celebrations to mark the centenary of the Egyptian Museum, which was opened to the public in November 1902.

Egypt first began efforts to gather and arrange its ancient artifacts in the 1830s, partly to prevent theft and stem the flow of antiquities leaving the country for foreign collections.

Today, the Egyptian Museum is criticized by visitors for its poor layout and labeling.

"When you enter the museum it's like a mess, a bazaar," Hawass said, adding that air-conditioning and new lighting would form part of plans to improve the museum building.

In January, Egypt invited designs for a new museum to be built near the pyramids of Giza to house thousands of artifacts gathering dust out of public view.

The Egyptian Museum will then be renovated and display the most-prized treasures of the collection.

| 3397|2002-08-06 08:48:03|Djehuti Sundaka|Middle-eastern farmers 'civilised' Europe |  
<http://www.newscientist.com/news/news.jsp?id=ns99992634>  
Middle-eastern farmers 'civilised' Europe

22:00 05 August 02  
Nicola Jones

Farmers from the Middle East literally carried civilisation with them into Europe, 10,000 years ago, according to new genetic analysis. It reveals that modern inhabitants of Paris, Athens and Berlin share, on average, 50 per cent of their genes with people from Baghdad, Tehran, Ankara and Damascus.

That means farmers must have emigrated en masse from the Middle East into Europe, mixing and

mingling with the hunter-gatherers of the day. It also helps settle the long running debate of whether immigrants brought agriculture directly to Europe or if the idea simply spread west by word of mouth.

The development of agriculture is considered to be one of the most important steps leading to modern civilisation. Archaeologists have shown that agriculture moved north-west through Europe at about one kilometre per year, based on the dating of clay pots and other tools.

But how this happened has been less clear. In the 1970s, scientists first proposed that farmers must have moved west, as certain genetic traits like eye colour seem to follow the archaeological sweep across Europe. But later studies favoured the idea of a slow cultural exchange of ideas.

In the mix

In 2000, for example, a study published in Science examined 22 genetic markers on the Y chromosome of over 1000 men and concluded that less than a quarter of modern European genes come from Middle-Eastern stock. This implies very little mixing between the populations.

But now Loun<sub>賠</sub>Chikhi from University College London and his colleagues say that analysis was too simplistic. Using a different statistical model to look at the same data, they found that Middle-Eastern farmers contributed at least half of the genes of modern Europeans, ranging from 85 to 100 per cent in Greece to 15 to 30 per cent in France. That indicates farmers moved en masse across Europe.

The genetic proportions estimated by Chikhi look about right, says Luigi Luca Cavalli-Sforza, at Stanford University. Cavalli-Sforza was one of the first to propose that middle-eastern farmers moved west, but was also one of the authors of the Science paper that suggested the opposite

He says he will now take a close look at the methods used by Chikhi, but warns: "A possible source of

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Journal reference: Proceedings of the National Academy of Sciences (DOI: 10.1073/pnas.162158799)

22:00 05 August 02

| 3398|2002-08-06 08:52:37|Djehuti Sundaka|Precious Egyptian archaeological pieces to make debut in December|

<http://library.northernlight.com/FF20020805060000072.html?cb=0&dx=1006&sc=0#doc>

Precious Egyptian archaeological pieces to make debut in December

Story Filed: Monday, August 05, 2002 5:38 PM EST

CAIRO, Aug 5, 2002 (Xinhua via COMTEX) -- About 300 Egyptian archaeological pieces will make debut on Dec. 9 in the Egyptian Museum, the Egyptian Supreme Council for Antiquities announced on Monday.

The display of the treasure will be part of a three-day celebration to mark the 100th anniversary of the inauguration of the museum, Zahi Hawass, secretary general of the council said.

Some of the artifacts were discovered in the past 100 years, but left in oblivion in the museum's basement or in the storage of different archaeological sites spread all

over in the country, he said.

Also on display will be pieces recently restored from abroad, Hawass said, adding that all the pieces will be shown at the basement under construction for one year.

The museum in downtown Cairo houses about 150,000 pieces featuring various periods in the history of Egypt.

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| 3399|2002-08-06 12:34:57|cristofori whitakara|Fwd: NYTimes.com Article: Ancient 'Birth Bricks' Found in Egypt |

Attachments :

Note: forwarded message attached.

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### Do You Yahoo!?

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| 3400|2002-08-06 14:21:06|Derrick, Alexander|Skulls Found in Africa and in Europe Challenge Theories of Human Or|

Attachments :

<http://www.nytimes.com/2002/08/06/science/06SKUL.html?pagewanted=1&ei=1&en=882ad7373aca3d8e&ex=1029655701>

**T**wo ancient skulls, one from central Africa and the other from the Black Sea republic of Georgia, have shaken the human family tree to its roots, sending scientists scrambling to see if their favorite theories are among the fallen fruit.

Probably so, according to paleontologists, who may have to make major revisions in the human genealogy and rethink some of their ideas about the first migrations out of Africa by human relatives.

Yet, despite all the confusion and uncertainty the skulls have caused, scientists speak in superlatives of their potential for revealing crucial insights in the evidence-disadvantaged field of human evolution.

The African skull dates from nearly 7 million years ago, close to the fateful moment when the human and chimpanzee lineages went their separate ways. The 1.75-million-year-old Georgian skull could answer questions about the first human ancestors to leave Africa, and why they ventured forth.

Still, it was a shock, something of a one-two punch, for two such momentous discoveries to be reported independently in a single week, as happened in July.

"I can't think of another month in the history of paleontology in which two such finds of importance were published," said Dr. Bernard Wood, a paleontologist at George Washington University. "This really exposes how little we know of human evolution and the origin of our own genus Homo."

Every decade or two, a fossil discovery upsets conventional wisdom. One more possible "missing link" emerges. An even older member of the hominid group, those human ancestors and their close relatives (but not apes), comes to light. Some fossils also show up with attributes so puzzling that scientists cannot decide where they belong, if at all, in the human lineage.

At each turn, the family tree, once drawn straight as a ponderosa pine, has had to be reconfigured with more branches leading here and there and, in some cases, apparently nowhere.

"When I went to medical school in 1963, human evolution looked like a ladder," Dr. Wood said. The ladder, he explained, stepped from monkey to modern human through a progression of intermediates, each slightly less apelike than the previous one.

But the fact that modern *Homo sapiens* is the only hominid living today is quite misleading, an exception to the rule dating only since the demise of Neanderthals some 30,000 years ago. Fossil hunters keep finding multiple species of hominids that overlapped in time, reflecting evolutionary diversity in response to new or changed circumstances. Not all of them could be direct ancestors of *Homo sapiens*. Some presumably were dead-end side branches.

So a tangled bush has now replaced a tree as the ascendant imagery of human evolution. Most scientists studying the newfound African skull think it lends strong support to hominid bushiness almost from the beginning.

That is one of several reasons Dr. Daniel E. Lieberman, a biological anthropologist at Harvard, called the African specimen "one of the greatest paleontological discoveries of the past 100 years."

The skull was uncovered in the desert of Chad by a French-led team under the direction of Dr. Michel Brunet of the University of Poitiers. Struck by the skull's unusual mix of apelike and evolved hominid features, the discoverers assigned it to an entirely new genus and species - *Sahelanthropus tchadensis*. It is more commonly called Toumai, meaning "hope of life" in the local language.

In announcing the discovery in the July 11 issue of the journal *Nature*, Dr. Brunet's group said the fossils - a cranium, two lower jaw fragments and several teeth - promised "to illuminate the earliest chapter in human evolutionary history."

The age, face and geography of the new specimen were all surprises.

About a million years older than any previously recognized hominid, Toumai lived close to the time that molecular biologists think was the earliest period in which the human lineage diverged from the chimpanzee branch. The next oldest hominid appears to be the 6-million-year-old *Orrorin tugenensis*, found two years ago in Kenya but not yet fully accepted by many scientists. After it is *Ardipithecus ramidus*, which probably lived 4.4 million to 5.8 million years ago in Ethiopia.

"A lot of interesting things were happening earlier than we previously knew," said Dr. Eric Delson, a paleontologist at the City University of New York and the American Museum of Natural History.

The most puzzling aspect of the new skull is that it seems to belong to two widely separated evolutionary periods. Its size indicates that Toumai had a brain comparable to that of a modern chimp, about 320 to 380 cubic centimeters. Yet the face is short and relatively flat, compared with the protruding faces of

chimps and other early hominids. Indeed, it is more humanlike than the "Lucy" species, *Australopithecus afarensis*, which lived more than 3.2 million years ago.

"A hominid of this age," Dr. Wood wrote in *Nature*, "should certainly not have the face of a hominid less than one-third of its geological age."

Scientists suggest several possible explanations. Toumai could somehow be an ancestor of modern humans, or of gorillas or chimps. It could be a common ancestor of humans and chimps, before the divergence.

"But why restrict yourself to thinking this fossil has to belong to a lineage that leads to something modern?" Dr. Wood asked. "It's perfectly possible this belongs to a branch that's neither chimp nor human, but has become extinct."

Dr. Wood said the "lesson of history" is that fossil hunters are more likely to find something unrelated directly to living creatures - more side branches to tangle the evolutionary bush. So the picture of human genealogy gets more complex, not simpler.

A few scientists sound cautionary notes. Dr. Delson questioned whether the Toumai face was complete enough to justify interpretations of more highly evolved characteristics. One critic argued that the skull belonged to a gorilla, but that is disputed by scientists who have examined it.

Just as important perhaps is the fact that the Chad skull was found off the beaten path of hominid research. Until now, nearly every early hominid fossil has come from eastern Africa, mainly Ethiopia, Kenya and Tanzania, or from southern Africa. Finding something very old and different in central Africa should expand the hunt.

"In hindsight, we should have expected this," Dr. Lieberman said. "Africa is big and we weren't looking at all of Africa. This fossil is a wake-up call. It reminds us that we're missing large portions of the fossil record."

Although overshadowed by the news of Toumai, the well-preserved 1.75-million-year-old skull from Georgia was also full of surprises, in this case concerning a later chapter in the hominid story. It raised questions about the identity of the first hominids to be intercontinental travelers, who set in motion the migrations that would eventually lead to human occupation of the entire planet.

The discovery, reported in the July 5 issue of the journal *Science*, was made at the medieval town Dmanisi, 50 miles southwest of Tbilisi, the Georgian capital. Two years ago, scientists announced finding two other skulls at the same site, but the new one appears to be intriguingly different and a challenge to prevailing views.

Scientists have long been thought that the first hominid out-of-Africa migrants were *Homo erectus*, a species with large brains and a stature approaching human dimensions. The species was widely assumed to have stepped out in the world once they evolved their greater intelligence and longer legs and invented more advanced stone tools.

The first two Dmanisi skulls confirmed one part of the hypothesis. They bore a striking resemblance to the African version of *H. erectus*, sometimes called *Homo ergaster*. Their discovery was hailed as the most ancient undisputed hominid fossils outside Africa.

But the skulls were associated with more than 1,000 crudely chipped cobbles, simple choppers and scrapers, not the more finely shaped and versatile tools that would be introduced by *H. erectus* more than

100,000 years later. That undercut the accepted evolutionary explanation for the migrations.

The issue has become even more muddled with the discovery of the third skull by international paleontologists led by Dr. David Lordkipanidze of the Georgian State Museum in Tbilisi. It is about the same age and bears an overall resemblance to the other two skulls. But it is much smaller.

These hominids are more primitive than we thought," Dr. Lordkipanidze said in an article in the current issue of National Geographic magazine. "We have a new puzzle."

To the discoverers, the skull has the canine teeth and face of *Homo habilis*, a small hominid with long apelike arms that evolved in Africa before *H. erectus*. And the size of its cranium suggests a substantially smaller brain than expected for *H. erectus*.

In their journal report, the discovery team estimated the cranial capacity of the new skull to be about 600 cubic centimeters, compared with about 780 and 650 c.c.'s for the other Dmanisi specimens. That is "near the mean" for *H. habilis*, they noted. Modern human braincases are about 1,400 cubic centimeters.

Dr. G. Philip Rightmire, a paleontologist at the State University of New York at Binghamton and a member of the discovery team, said that if the new skull had been found before the other two, it might have been identified as *H. habilis*.

Dr. Ian Tattersall, a specialist in human evolution at the natural history museum in New York City, said the specimen was "the first truly African-looking thing to come from outside Africa." More than anything else, he said, it resembles a 1.9-million-year-old *Homo habilis* skull from Kenya.

For the time being, however, the fossil is tentatively labeled *Homo erectus*, though it stretches the definition of that species. Scientists are pondering what lessons they can learn from it about the diversity of physical attributes within a single species.

Dr. Fred Smith, a paleontologist who has just become dean of arts and sciences at Loyola University in Chicago, agreed that his was a sensible approach, at least until more fossils turn up. Like other scientists, he doubted that two separate hominid species would have occupied the same habitat at roughly the same time. Marked variations within a species are not uncommon; brain size varies within living humans by about 15 percent.

"The possibility of variations within a species should never be excluded," Dr. Smith said. "There's a tendency now for everybody to see three bumps on a fossil instead of two and immediately declare that to be another species."

Some discoverers of the Dmanisi skull speculated that these hominids might be descended from ancestors like *H. habilis* that had already left Africa. In that case, it could be argued that *H. erectus* itself evolved not in Africa but elsewhere from an ex-African species. If so, the early *Homo* genealogy would have to be drastically revised.

But it takes more than two or even three specimens to reach firm conclusions about the range of variations within a species. Still, Georgia is a good place to start. The three specimens found there represent the largest collection of individuals from any single site older than around 800,000 years.

"We have now a very rich collection, of three skulls and three jawbones, which gives us a chance to study very properly this question" of how to classify early hominids, Dr. Lordkipanidze said, and paleontologists are busy this summer looking for more skulls at Dmanisi.

"We badly want to know what the functional abilities of the first out-of-Africa migrants were," said Dr. Wood of George Washington University. "What could that animal do that animals that preceded it couldn't? What was the role of culture in this migration? Maybe other animals were leaving and the hominids simply followed."

All scholars of human prehistory eagerly await the next finds from Dmanisi, and in Chad. Perhaps they will help untangle some of the bushy branches of the human family tree to reveal the true ancestry of Homo sapiens.

| 3401|2002-08-06 19:28:04|djahuti.geo|Re: Middle-eastern farmers 'civilised' Europe|

This article brings several things into question such as the reliability of the findings of previous genetic studies if a mere change in the sample size can change the resulting conclusions. Just how thorough were these studies? It also brings into question the meaning of Brace's craniofacial findings that clusters Neolithic Europeans with the peoples of "North Africa" and "Southwest Asia". Perhaps the prehistoric Europeans were not as "European" as one might naturally assume. These are the same findings that also clusters "Australo-Melanesia" peoples far closer to the "African" cluster than to the "Asian/Pacific" group with which they are said to be the most genetically related. As a matter of fact, the "Australo-Melanesia" group is as close to the "African" group as the "Upper Egypt (Predynastic)" group is to the "European" group. Meanwhile, the "Somalia" group, a definitely "Cushtic" group related to the "North Africa" and "Southwest Asia" groups is solidly within the "Africa" cluster. Perhaps a larger sample size would refine all of these results as well.

Djehuti Sundaka

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> <http://www.newscientist.com/news/news.jsp?id=ns99992634>

> Middle-eastern farmers 'civilised' Europe

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> 22:00 05 August 02

> Nicola Jones

>

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> Journal reference: Proceedings of the National Academy of Sciences

> (DOI: 10.1073/pnas.162158799)

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> 22:00 05 August 02

| 3402|2002-08-07 06:49:51|mansu\_musa|Re: Middle-eastern farmers 'civilised' Europe|

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i hink the neolithic europeans that braceis trying to tie in with the kemetias is the iberians,whih originated around northern africa,and this is why iberian sets brace groups in with egytain clusters,then again brace thinks nubians somalians,and others are not really black and clusters them in with nelthic europeans also.

> >

> > 22:00 05 August 02

| 3403|2002-08-07 10:31:05|mansu\_musa|History of Trade Between Addis, Arabia And the Horn of Africa|

History of Trade Between Addis, Arabia And the Horn of Africa

Story Filed: Wednesday, August 07, 2002 8:38 AM EST

Aug 02, 2002 (Addis Tribune/All Africa Global Media via COMTEX) --

The Fifteenth and Sixteenth Centuries

Last week we looked at Ethio-Arabian trade in ancient and medieval times.

We now turn to the fifteenth and sixteenth centuries:

Trade across the Red Sea and Gulf of Arabia continued to be important throughout the Fifteenth and Sixteenth Centuries. This commerce was largely based on at least eight ports: half on the Arabian side, and half on the African. Those on the Arabian coast, from south-west to north-east, were Aden, Mocha, Zabid and Jeddah; those on the African, from north-west to south-east, were Massawa, Hergigo (also known as Arkiko), Zayla' and Berbera (the two latter being the former ports of Avalites and Malao).

Aden

Much of this inter-continental trade centred on the port of Aden, which enjoyed an important position in the trade of Arabia, India, and Africa. Visited by both Egyptian and Indian merchants, as the Moroccan traveller Ibn Battuta noted in the early fourteenth century, the port's merchants, he says, possessed "enormous wealth". This was subsequently confirmed by the mid-fifteenth century Venetian traveller Nicolo Conti, who called Aden an "opulent" town.

The commercial importance of Aden was likewise noted by several early sixteenth century observers. An Ethiopian monk, Brother Thomas, was quoted by the Venetian author Alessandro Zorzi as stating that Aden was and "the gateway for all the spice and cloth and other things that come by land to Barara", the then Ethiopian capital. Another

Venetian, Andrea Corsali, subsequently wrote of Aden, in the early sixteenth century, as "the principal port of Arabia and Ethiopia", and "the noblest and richest city of the Orient", comparable, he claimed, to Venice, and, beyond it, Cairo.

The port's trade was described by several early sixteenth century European visitors, among them the Bolognese, Ludovico de Varthema. He referred to Aden as the "rendez-vous" for ships from India, "Major and Minor", Ethiopia and Persia, as well as for vessels bound, in the Red Sea, for Mecca and Jeddah.

Ethiopia, Arabia and the Horn of Africa - from Ptolemy's map of around 150 AD

The involvement of Ethiopia, the Gulf of Aden, and the African interior, in this Aden-based commerce was shortly afterwards noted by the Portuguese traveller Tome Pires. He states that cloth and many other things transhipped from Aden found a good market at the Gulf of Aden ports of Zayla' and Berbera, which he describes as together constituting an "outlet for the whole of Abyssinia". The Sana area, he says, produced roses and rosewater, which, were "much prized" in Abyssinia. The Abyssinians were visited, he adds, by merchants from Aden, and Sherer in Hadramout, while Aden traders sent coarse cloth and "various trifling things" to Berbera and Zayla', in exchange for gold, ivory, slaves, and horses, while these ports supplied the Arabian port of Jeddah with much meat, fish, wheat, barley and millet.

A not dissimilar picture was presented a little later by the Portuguese traveller Duarte Barbosa. He observes that "all the goods for Prester John's country" were taken to Aden, and that this port carried out a considerable trade with Zayla' and Berbera, as well as with Massawa (which had replaced Adulis as the principal port of northern Ethiopia) and the "Country of Prester John", i.e. Ethiopia. These ports, he explains, were all in contact with the interior, whence they received "a great store" of gold, ivory, honey, wax and slaves. From the above and other ports on the African coast, he adds, "many ships" sailed to Aden "with foodstuffs in abundance", which were sold in exchange for "a great store of spices and drugs, cotton cloths and other goods of the great Kingdom of Cambaya", i.e. Cambay in north-west India.

#### Arabian Dependence on the African Ports

Arabia, as evident from such early sixteenth century evidence, thus imported considerable quantities of provisions from the opposite side of the Red Sea and Gulf of Aden. The extent of this commerce was already noted by the sixteenth century Portuguese traveller Francisco Alvares. He reported, in the 1520's, that the Debarwa area, on the northern rim of the Ethiopian plateau, produced "numerous grain crops of every kind and nature", which were carried down to the coast, at Massawa, and then shipped across the sea to Arabia, for sale at

Mecca, Zabid, and Jeddah.

The situation to the east, toward the Gulf of Aden coast, was, as in ancient times, not so dissimilar. Exports from the Horn of Africa to Arabia, as already suggested, passed largely through Zayla' and Berbera.

The importance of Zayla' was well known to the Ethiopian Emperor Lebna Dengel (1508-1540). Alvares quotes him as stating that the port was well supplied with provisions, which it exported to Aden, Jeddah, Mecca and "all Arabia". The monarch subsequently underlined this point when, writing to the Portuguese governor of the Indies, Diego Lopes de Sequeira, he declared Zayla' "a port of much food for Aden, and all parts of Arabia, and many countries and kingdoms; and those kingdoms and lands have no other supplies except what come to them from Zeila".

This picture was confirmed at around the same time by the great Portuguese mariner Affonso d' Albuquerque. He saw, he reports, many ships from Zayla' and Berbera, trading on the Arabian coast. They were bringing provisions and slaves, he says, to Mecca and Jeddah. The latter port was obliged, he says, to import all its supplies by sea, mainly from Zayla', Berbera, and Massawa.

#### Zayla' and Berbera Exports

The export trade of Zayla' was later referred to by several early sixteenth century travellers. Barbosa describes the port as a "great store of millet, barley and fruits of divers sorts", all of which, he says, were carried to Aden. Corsali states that Zayla' provided meat and other supplies to Aden and Mecca, while Ludovico di Varthema tells of a "very great number of slaves" being exported through Zayla' to Arabia Felix, Mecca and elsewhere.

Evidence as to the extent of the foreign trade of Zayla' is likewise provided by another Portuguese observer, Bernado Pereira, who claims that a thousand camels and other beasts of burden arrived from the interior in 1624, bearing grain, ivory and slaves. He also tells of sizable slave exports, no less than six vessels laden with slaves that year leaving for Mecca.

Trade between Berbera and Arabia was also considerable. The port, according to Zorzi's Ethiopian informants, had a "good harbour", through which Ethiopia was supplied with "various merchandise" from Aden, as well as from Persia and India. Corsali likewise stated that Berbera was visited by numerous ships from Aden and the Indies, laden with "much merchandise", principally incense from Dufar, pepper and cloth, which were sent into Ethiopia by camel caravans. The port, he adds, also provided Aden and Sidon with a "large quantity" of provisions.

Berbera, Barbosa agrees, was a "place of great traffic", frequented by "many ships", which brought "much merchandise" from Aden and India, and took away gold, ivory, and "divers other things". The



inhabitants of Berbera, he adds had many horses and cattle, and accordingly "butter in plenty, milk and flesh," as well as a "great store of millet, barley and fruits of all sorts", which they took to Aden. Merchants from the latter port in particular took on board extensive provisions, which included meat, honey and wax, for which the port was reportedly "exceedingly fruitful".

Similar trade, with Aden, also took place, as in ancient times, still further to the east, at Cape Guardafui, as Barbosa reports.

Next Week: The Story concluded.

by Richard Pankurst

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KEYWORD: Ethiopia

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| 3404|2002-08-07 11:47:04|Mickel Hendrix|Re: African Influence on Judaism|

Hotep,

The other rendering of your Djw for Mountain is spelled Tu. But, there are other terms that signify Mountain or Hill. According to Budge, the Kemetic term Ar, Har, Her, Hor, which all have an affiliation with the Mount or Mountain, whether literally or symbolical, such as the Pyramid being the symbolical Mount, through which the Pharaoh could ascend to Heaven. Another one is Hru meaning the Day, or Time of Day, such as Noon, when the Sun reached its Summit or Peak.

I think it is the modern field of Eurocentric Egyptology that has stepped in and has presented itself as the official authority on the rendering of Kemetic terms. That's not to say that all of the modern Egyptologists are not accurate. It's just that they've wielded the impression that the renderings of past Egyptologists like Budge, Birch and Brusch are off based.

--- "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

> Hatip,

>

> Pertaining to "mountain", the words 'djw' and 'dhnt'

> refer to

> 'mountain' and 'mountain top' in Kamat. The word

> 'har' is 'mountain'

> in 'Amw (i.e. "Semitic") languages. The Hika-Khaswt

> leader Yakob-hr

- > had this as apart of his name signifiying reverence
- > for a northern
- > mountain deity identified with Ba'al. The name
- > "Armageddon" or
- > "Har-Megiddo" is another occurrence of its common use
- > in 'Amw
- > languages.
- >
- > The Kharw homeland is said to be around and
- > extending north of Lake
- > Van which is the Caucasus Mountain region.
- > Literally speaking, one
- > can't get more Caucasian than that. Being Caucasian
- > and speaking an
- > Indo-European language are not synonymous just as
- > speaking an
- > Afro-Asiatic language and being classified as
- > "Negro" are not
- > synonymous.

The terms Caucasian and Indo-European, by Amerikkkan standards, are synonymous, in reference to a specific so-called race, which, literally, is generally pale-skinned. And with archaeologists having been shown or indicated that their ancestors four thousand years ago, derived from around the vicinity of the Caucasus Mountains, hence the term Caucasian race, one that speaks a so-called Indo-European language.

Now, we can say that the term Caucasian does not refer to Indo-European people, because of geographical reasons, because there were other ancient people who lived in the vicinity of southern Russia, and were not necessarily pale-skinned Indo-Europeans.

As for speaking an Afro-Asiatic language and not being a Negro, it all depends on if your usage of the latter term is being dictated by Eurocentric standards. Inasmuch, if we bottom out the term Negro, we'd arrive at the fact that, literally, it's supposed to mean Black or Dark-skinned regardless of hair texture and morphology. Therefore, all Dark-skinned peoples on the planet are Negroes.

- > Indeed, the Kharw are identified with the "Horites"
- > mentioned in the

- > Table of Nations as descendants of Kham, but then,
- > so are the
- > Indo-European Khatte (Hittites) and the Filistw
- > (Philistines). Elam
- > is listed as a descendent of Sham but of course that
- > didn't make them
- > "Semites". The Table of Nations is not an accurate
- > indicator of the
- > racial relationships between various ethnicities as
- > it is more of a
- > geographical grouping of peoples regardless of
- > actual genetic
- > relationships.

Has it ever occurred to you that the reason why the Horites and Hittites are grouped under the family tree of Ham is because the aboriginal inhabitants of the regions they occupied were Afruikan, Cushite, or Black? Most certainly not were the aboriginal Hatte Indo-Europeans, because they preceded the Hittites, who are mentioned in the ancient Kemetic records. In fact, the name Hatte was original to the aboriginal black inhabitants of Anatolia, and was later bestowed upon the Indo-European Hittites, as known to scholars. Study the archaeological record on Anatolia before the Indo-European Hittites you speak of, and let me know what you arrive at.

- > My purpose of mentioning the Kaldu (Chaldeans) had
- > been to show how
- > anachronistic their attributed presence in Ur in the
- > proposed days of
- > Abraham had been just as with the Arami. Although
- > I've seen
- > speculations that derive the Kaldu from the
- > Hapy-Inat (Nile Valley),
- > I've never found them to be substantiated by the
- > evidence presented.
- > The names "Kas" and "Kasd" look more similar in
- > English than in their
- > respective languages and are two different words in
- > Kana'aniy
- > (Hebrew). And even then, Kaldu, not Kasd, had been
- > their general
- > designation in extra-biblical
- > sources.

Then, what is your view on the account of Diodorus, in reference to the Kemetic origins of the Chaldeans? For it is a fact that they were not pale-skinned Indo-Europeans. And their cultural complex leans more towards Afruika than it does any one else. And it is obvious that the compilers of the Table of Nations had some knowledge of the ultimate origins of the people, who became known in history (his story) as Chaldeans, which is why they indicated it, by grouping them under the family tree of Ham. If they were looked on as the aboriginal inhabitants of Babylonia, then it is very safe to conclude that they were Cushites. Now, one might raise the point that there is a considerable time gap between being the aboriginal black inhabitants and the Chaldeans of history, which might lead to the very likely possibility of blood-mixing on the part of the aboriginal blacks of southern Babylonia and Indo-Europeans from the north, over a period of time.

P.E.A.C.E. Progress....

> Djehuti Sundaka  
>  
>  
> --- In Ta\_Seti@y..., Mickel Hendrix  
> wrote:  
> > Hotep,  
> >  
> > Well, no reasonable, rational-minded individual,  
> who  
> > has studied ancient civilizations, from all  
> angles,  
> > definitely knows for a fact that the Hebrews, had  
> they  
> > existed, were not Caucasians or pale-skinned  
> people.  
> > So often have linguistic scholars maintained that  
> they  
> > were so-called Semites, language-wise, possessing  
> a  
> > language that has affinities with so-called  
> Hamitic  
> > languages, which is a Eurocentric codeword for  
> black

> > or Afruikan. This is an indicator that they were  
> > non-Indo-Europeans.  
> >  
> > Even the name Karran, which is Haran in the Hebrew  
> > tongue and signifies Mountaineer, is synonymous  
> with  
> > the Kemetic Har, meaning Mountain, Summit. This  
> place  
> > would have been located in Upper Mesopotamia,  
> which at  
> > 2300 B.C., was in the possession of the aboriginal  
> > black inhabitants. What evidence lead you to  
> assert  
> > that the Hurrians that you speak of as being  
> present  
> > in western Asia at 2300 B.C. were Caucasians? And  
> what  
> > exactly do you mean by non-Indo-European  
> Caucasians?  
> > Isn't it pretty much overstood that both the terms  
> > Caucasian and Indo-European are basically  
> synonymous,  
> > and are used to refer to people, who are generally  
> > pale-skinned?  
> >  
> > Moreover, the terms Hurrian, and Kharw could just  
> as  
> > well be the same as Horites, which is the name of  
> a  
> > tribe that the table of nations or the scriptures  
> lists  
> > as the offspring of, or descendants of, Ham. And  
> > anthropologists have concluded that the population  
> of  
> > Upper Mesopotamia, before 2000 B.C., was generally  
> > long-headed, and has been classified as  
> Mediterranean  
> > by Sergi, and as the Brown Race, literally, by  
> Eliot  
> > Smith. Of course, these terms are, what I like to  
> > call, Negro-dodging terminologies, anything to  
> avoid  
> > saying they were Black or Afruikan.  
> >  
> > By name, Chaldean certainly signifies a tribe, who  
> > didn't make their mark in ancient Babylonia until

> the  
 >> last millennium B.C., which, as you say, is well  
 > after  
 >> the time of Abraham. But, isn't it interesting  
 > that  
 >> the Chaldeans, themselves, are said to be the  
 >> aboriginal inhabitants of Babylonia, having been  
 > the  
 >> descendants of the Kemites, under the name of the  
 >> legendary figure known as Belus, who led them into  
 > the  
 >> land of Babylonia from northeast Africa?  
 >>  
 >> In addition, the name Chaldean was synonymous with  
 >> Chasdim, Chusdim, Casdim or Cusdim, which was the  
 > name  
 >> of the class of sages, who were famed for their  
 >> astronomical knowledge. Do we have corruptions of  
 > the  
 >> name of Cush? Even in Axumite inscriptions, the  
 > land  
 >> of the Chaldeans, which was the southern extremity  
 > of  
 >> ancient Babylonia, is called Kashad.  
 >>  
 >> --- "djahuti.geo" wrote:  
 >>> "In light of this, would you go so far as to say  
 >>> that the Hebrews of  
 >>> the scriptures, if they were a real historical  
 >>> people, were rooted in  
 >>> the light-skinned element that's depicted on the  
 >>> Kemetic monuments? I  
 >>> think not, for the simple fact that if they were  
 >>> descended from  
 >>> Abraham, who's said to have lived between  
 > 2200-1900  
 >>> B.C., there was  
 >>> not a strong Indo-European-Caucasian  
 > pale-skinned  
 >>> element that  
 >>> inhabited western Europe, although they may have  
 >>> been present, that  
 >>> would have drastically altered the aboriginal  
 > black  
 >>> population."  
 >>>

> > > Something that should be taken into account for  
> this  
> > > assessment is  
> > > that if we choose to accept the biblical account  
> of  
> > > Abraham as having  
> > > been historical, then we should also accept the  
> > > claim of his origin in  
> > > Kharan (Genesis 12:1, 12:4). Of course, this  
> will  
> > > depend upon which  
> > > documentary source one is going by. If by the  
> > > J-document, then he and  
> > > his family had originated in Kharan. If by the  
> > > P-document, then they  
> > > had settled there from "Ur of the Chaldeans"  
> which  
> > > wouldn't have had  
> > > "Chaldeans" at the times proposed for Abraham.  
> So  
> > > if they had  
> > > originated in Kharan, Kharan would have been  
> > > firmly within the  
>

=== message truncated ===

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| 3405|2002-08-07 12:03:22|Mickel Hendrix|Re: animal headed rock art.|

Hotep,

What need to be pointed out is that because Eurocentric Egyptologists have been accepted as authorities on ancient Kemet and when its magnificent civilization began that most people would find it hard to believe that the concept of the animal-headed deities, and their symbolical meanings, on the monuments, reach back into a remote African past, when there was not the ancient Kemet that Eurocentric scholars have painted, one that is classified as being only 5000 years old.

A few of them have even been taken aback in trying to explain why when the so-called historic period began ancient Kemet seems to jump out full fledged, as though it was a shazaam! It is obvious that the people, who engraved the so-called rock art in Australia and Afruika had the same concepts that became so prevalent on the monuments of ancient Kemet, because they obviously spilled from the same black womb, and branched out to the distant parts of the Black Mother Earth.

P.E.A.C.E. Progress....

--- "Derrick, Alexander"

<[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)> wrote:

>  
> Is it possible that the Egyptian "animal-headed"  
> gods are a continuation of  
> a more ancient african tradition?  
>  
>  
>

<<http://www.newscientist.com/news/news.jsp?id=ns99991590>>

>  
>

<http://www.newscientist.com/news/news.jsp?id=ns99991590>

> Animal-headed humans appear in earliest art  
>  
>  
> 19:00 21 November 01  
>  
>  
>  
> Paintings of mythical animal-human hybrids are among  
> the oldest surviving  
> art ever produced. New research suggests that  
> minotaurs, satyrs, the  
> werewolves beloved of Hollywood and even Egypt's  
> animal-headed gods are  
> latecomers to the art scene compared with the  
> "therianthropes" carved by the  
> earliest artists on bone and painted on stone.  
>  
> F1 Antelope-human hybrids are among the creatures



> depicted (Photo: Werner  
> Forman Archive)  
>

<[http://www.newscientist.com/ns\\_images/9999/99991590F1.JPG](http://www.newscientist.com/ns_images/9999/99991590F1.JPG)>

>  
>  
> Antelope-human hybrids are among the creatures  
> depicted (Photo: Werner  
> Forman Archive)  
>  
>  
>  
>  
> "They go back to the dawn of humanity, to the first  
> fully modern people,"  
> claims rock art expert Paul Taçon of the Australian  
> Museum in Sydney.  
>  
> He has found that in Australia and South Africa  
> there are dozens of  
> animal-headed people in rock paintings and carvings  
> more than 10,000 years  
> old. Some may be far older. The oldest was an  
> androgynous feline-headed  
> statuette from Germany, thought to be around 32,000  
> years old.  
>  
> Together with Christopher Chippindale at Cambridge  
> University's Museum of  
> Archaeology and Anthropology, Taçon conducted the  
> first rigorous worldwide  
> survey of prehistoric therianthrope images. They  
> surveyed nearly 5000  
> examples of rock art, most from northern Australia,  
> Europe and South Africa.  
>  
>  
>  
> Composite beings  
>  
>  
> They recorded the frequency and types of  
> therianthropes portrayed, and  
> reviewed their age. Because many images have not  
> been radiocarbon dated, the

- [illegible]

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| 3406|2002-08-07 12:16:37|Mickel Hendrix|Re: Pyramid precision (a little old)|  
Hotep,

According to the great work The Star of Deep Beginnings by Dr. Charles Finch, there have been other carbon datings of the Great Pyramid that turned out dates far older than the period of Pharaoh Kufu. One tallied a little over 3400 B.C., but hasn't recieved much attention by the so-called Egyptological authorities, such as that jock-the-Eurocentric-scholarship Zawi Hawass.

Besides the account given by Herodotus, there is absolutely no Kemetic record that says Kufu had the Great Pyramid built. And this is interesting in itself, because the same Egyptologists, who have remarked that there is so physical evidence, such as a Kemetic record, to show that the Sphinx is older than the era of Kaphre, have presented no physical evidence to show that the Great Pyramid was actually built for, or ordered to be built by, Kufu.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)> wrote:

>

<http://www.newscientist.com/news/news.jsp?id=ns9999174>

>

<<http://www.newscientist.com/news/news.jsp?id=ns9999174>>

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> Link

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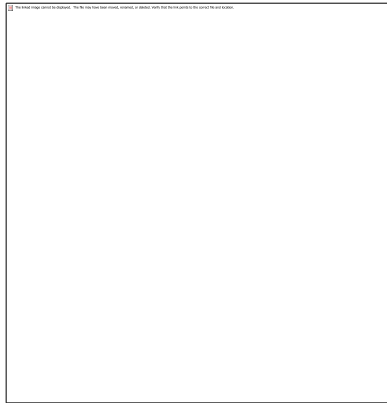
| 3407|2002-08-07 14:27:01|Derrick, Alexander|Re: Pyramid precision (a little old)|

Attachments :

There was a radiographic study that claimed some of the stones used in the pyramids were ancient geopolymers, similar to modern cement.

This seems to be considered a "fringe" study. See for yourself.

<http://www.geopolymere.com/archaeo1a.html>



[http://nefertiti.iwebland.com/famine\\_stele.htm](http://nefertiti.iwebland.com/famine_stele.htm) Partial translation of famine stele.

Before the above study can be personally refuted one needs to translate the famine stela for themselves, unless you trust people like Zahi Hawass ;)

AL X

-----Original Message-----

**From:** Mickel Hendrix [mailto:ptah\_seker\_ausar777@yahoo.com]

**Sent:** Wednesday, August 07, 2002 12:16 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] Pyramid precision (a little old)

Hotep,

According to the great work *The Star of Deep Beginnings* by Dr. Charles Finch, there have been other carbon datings of the Great Pyramid that turned out dates far older than the period of Pharaoh Kufu. One tallied a little over 3400 B.C., but hasn't received much attention by the so-called Egyptological authorities, such as that jock-the-Eurocentric-scholarship Zawi Hawass.

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to show that the Great Pyramid was actually built  
for,  
or ordered to be built by, Kufu.

| 3408|2002-08-07 15:43:12|Derrick, Alexander|kha f ra reconstruction.|  
<http://www.highculture.8m.com/Khafre.htm>

This is a image needed to do some other reconstructive work. I thought I share with you guys a quick reconstruction of KhaFRa. Pyramid builder from old kingdom. I was able to revive his fleshy nose ;)  
Alex Derrick

| 3409|2002-08-07 16:34:06|djahuti.geo|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> The other rendering of your Djw for Mountain is

> spelled Tu. But, there are other terms that signify

> Mountain or Hill. According to Budge, the Kemetic term

> Ar, Har, Her, Hor, which all have an affiliation with

> the Mount or Mountain, whether literally or

> symbolical, such as the Pyramid being the symbolical

> Mount, through which the Pharaoh could ascend to

> Heaven. Another one is Hru meaning the Day, or Time of

> Day, such as Noon, when the Sun reached its Summit or

> Peak.

>

> I think it is the modern field of Eurocentric

> Egyptology that has stepped in and has presented

> itself as the official authority on the rendering of

> Kemetic terms. That's not to say that all of the

> modern Egyptologists are not accurate. It's just that

> they've wielded the impression that the renderings of

> past Egyptologists like Budge, Birch and Brusch are

> off based.

>

> --- "djahuti.geo" wrote:

>> Hatip,

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>> Pertaining to "mountain", the words 'djw' and 'dhnt'

>> refer to

>> 'mountain' and 'mountain top' in Kamat. The word

>> 'har' is 'mountain'

>> in 'Amw (i.e. "Semitic") languages. The Hika-Khaswt

>> leader Yakob-hr

>> had this as apart of his name signifying reverence

>> for a northern

>> mountain deity identified with Ba'al. The name

>> "Armageddon" or

>> "Har-Megiddo" is another occurrence of its common use

> > in 'Amw  
 > > languages.  
 > >  
 > > The Kharw homeland is said to be around and  
 > > extending north of Lake  
 > > Van which is the Caucasus Mountain region.  
 > > Literally speaking, one  
 > > can't get more Caucasian than that. Being Caucasian  
 > > and speaking an  
 > > Indo-European language are not synonymous just as  
 > > speaking an  
 > > Afro-Asiatic language and being classified as  
 > > "Negro" are not  
 > > synonymous.  
 >  
 > The terms Caucasian and Indo-European, by Amerikkkan  
 > standards, are synonymous, in reference to a specific  
 > so-called race, which, literally, is generally  
 > pale-skinned. And with archaeologists having been  
 > shown or indicated that their ancestors four thousand  
 > years ago, derived from around the vicinity of the  
 > Caucasus Mountains, hence the term Caucasian race, one  
 > that speaks a so-called Indo-European language.  
 >  
 > Now, we can say that the term Caucasian does not refer  
 > to Indo-European people, because of geographical  
 > reasons, because there were other ancient people who  
 > lived in the vicinity of southern Russia, and were not  
 > necessarily pale-skinned Indo-Europeans.  
 >  
 > As for speaking an Afro-Asiatic language and not being  
 > a Negro, it all depends on if your usage of the  
 > latter term is being dictated by Eurocentric  
 > standards. Inasmuch, if we bottom out the term Negro,  
 > we'd arrive at the fact that, literally, it's supposed  
 > to mean Black or Dark-skinned regardless of hair  
 > texture and morphology. Therefore, all Dark-skinned  
 > peoples on the planet are Negroes.

Indo-European refers to language family while Caucasian refers to a physical type. In the same way, Afro-Asiatic, Nilo-Saharan, and Niger-Kordofanian all refer to language families while Negro refers to a physical type. Just because one is classified as a Negro doesn't mean that one speaks a language such as Hausa or any other Afro-Asiatic language and just because one is classified as Caucasian

doesn't mean that one speaks Iranian or any other Indo-European language. Different language families exist within different racial classifications.

>  
> > Indeed, the Kharw are identified with the "Horites"  
> > mentioned in the  
> > Table of Nations as descendents of Kham, but then,  
> > so are the  
> > Indo-European Khatte (Hittites) and the Filistw  
> > (Philistines). Elam  
> > is listed as a descendent of Sham but of course that  
> > didn't make them  
> > "Semites". The Table of Nations is not an accurate  
> > indicator of the  
> > racial relationships between various ethnicities as  
> > it is more of a  
> > geographical grouping of peoples regardless of  
> > actual genetic  
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>  
> Has it ever occurred to you that the reason why the  
> Horites and Hittites are grouped under the family tree  
> of Ham is because the aboriginal inhabitants of the  
> regions they occupied were Afruikan, Cushite, or  
> Black? Most certainly not were the aboriginal Hatte  
> Indo-Europeans, because they preceded the Hittites,  
> who are mentioned in the ancient Kemetic records. In  
> fact, the name Hatte was original to the aboriginal  
> black inhabitants of Anatolia, and was later bestowed  
> upon the Indo-European Hittites, as known to scholars.  
> Study the archaeological record on Anatolia before the  
> Indo-European Hittites you speak of, and let me know  
> what you arrive at.

To my knowledge, it is still disputed whether or not the Khatte branch of the Indo-Europeans had arrived from eastern Anatolia with the original arrival of the proto-Indo-Europeans or if they had traveled back after having journeyed with the proto-Indo-Europeans to north of the Black Sea. Either way, this would have been before the time of written documents so I'm currently at a failure to see how the name "Khatte" could be known to have existed for previous inhabitants.

As for the Table of Nations, it seems clear to me from mere observation that the groupings are mainly geographical and not based upon ancient notions of aboriginal peoples. If that had been the

case, everyone would have been a descendent of Kham. Again, Elam is a "Black" people but Elam is classified as a descendent of Sham, not of Kham.

>  
> > My purpose of mentioning the Kaldu (Chaldeans) had  
> > been to show how  
> > anachronistic their attributed presence in Ur in the  
> > proposed days of  
> > Abraham had been just as with the Arami. Although  
> > I've seen  
> > speculations that derive the Kaldu from the  
> > Hapy-Inat (Nile Valley),  
> > I've never found them to be substantiated by the  
> > evidence presented.  
> > The names "Kas" and "Kasd" look more similar in  
> > English than in their  
> > respective languages and are two different words in  
> > Kana'aniy  
> > (Hebrew). And even then, Kaldu, not Kasd, had been  
> > their general  
> > designation in extra-biblical  
> > sources.

>  
> Then, what is your view on the account of Diodorus, in  
> reference to the Kemetic origins of the Chaldeans? For  
> it is a fact that they were not pale-skinned  
> Indo-Europeans. And their cultural complex leans more  
> towards Afruika than it does any one else. And it is  
> obvious that the compilers of the Table of Nations had  
> some knowledge of the ultimate origins of the people,  
> who became known in history (his story) as Chaldeans,  
> which is why they indicated it, by grouping them under  
> the family tree of Ham. If they were looked on as the  
> aboriginal inhabitants of Babylonia, then it is very  
> safe to conclude that they were Cushites. Now, one  
> might raise the point that there is a considerable  
> time gap between being the aboriginal black  
> inhabitants and the Chaldeans of history, which might  
> lead to the very likely possibility of blood-mixing on  
> the part of the aboriginal blacks of southern  
> Babylonia and Indo-Europeans from the north, over a  
> period of time.

>  
> P.E.A.C.E. Progress....



Please refresh my memory of Diodorus' account on the subject.

The Kaldu aren't mentioned in the Table of Nations nor have I come across any credible information of them being anything other than an 'Amw people who emerge into history from the desert steppes about the same time as the Arami.

Djehuti Sundaka

>  
>> Djehuti Sundaka  
>>  
>>  
>> --- In Ta\_Seti@y..., Mickel Hendrix  
>> wrote:  
>>> Hotep,  
>>>  
>>> Well, no reasonable, rational-minded individual,  
>> who  
>>> has studied ancient civilizations, from all  
>> angles,  
>>> definitely knows for a fact that the Hebrews, had  
>> they  
>>> existed, were not Caucasians or pale-skinned  
>> people.  
>>> So often have linguistic scholars maintained that  
>> they  
>>> were so-called Semites, language-wise, possessing  
>> a  
>>> language that has affinities with so-called  
>> Hamitic  
>>> languages, which is a Eurocentric codeword for  
>> black  
>>> or Afrikan. This is an indicator that they were  
>>> non-Indo-Europeans.  
>>>  
>>> Even the name Karran, which is Haran in the Hebrew  
>>> tongue and signifies Mountaineer, is synonymous  
>> with  
>>> the Kemetic Har, meaning Mountain, Summit. This  
>> place  
>>> would have been located in Upper Mesopotamia,  
>> which at  
>>> 2300 B.C., was in the possession of the aboriginal  
>>> black inhabitants. What evidence lead you to  
>> assert  
>>> that the Hurrians that you speak of as being

> > present  
> > > in western Asia at 2300 B.C. were Caucasians? And  
> > what  
> > > exactly do you mean by non-Indo-European  
> > Caucasians?  
> > > Isn't it pretty much overstood that both the terms  
> > > Caucasian and Indo-European are basically  
> > synonymous,  
> > > and are used to refer to people, who are generally  
> > > pale-skinned?  
> > >  
> > > Moreover, the terms Hurrian, and Kharw could just  
> > as  
> > > well be the same as Horites, which is the name of  
> > a  
> > > tribe that the table of nations or the scriptures  
> > lists  
> > > as the offspring of, or descendants of, Ham. And  
> > > anthropologists have concluded that the population  
> > of  
> > > Upper Mesopotamia, before 2000 B.C., was generally  
> > > long-headed, and has been classified as  
> > Mediterranean  
> > > by Sergi, and as the Brown Race, literally, by  
> > Eliot  
> > > Smith. Of course, these terms are, what I like to  
> > > call, Negro-dodging terminologies, anything to  
> > avoid  
> > > saying they were Black or Afruikan.  
> > >  
> > > By name, Chaldean certainly signifies a tribe, who  
> > > didn't make their mark in ancient Babylonia until  
> > the  
> > > last millennium B.C., which, as you say, is well  
> > after  
> > > the time of Abraham. But, isn't it interesting  
> > that  
> > > the Chaldeans, themselves, are said to be the  
> > > aboriginal inhabitants of Babylonia, having been  
> > the  
> > > descendants of the Kemites, under the name of the  
> > > legendary figure known as Belus, who led them into  
> > the  
> > > land of Babylonia from northeast Afruika?  
> > >  
> > > In addition, the name Chaldean was synonymous with

> > > Chasdim, Chusdim, Casdim or Cusdim, which was the  
 > > name  
 > > > of the class of sages, who were famed for their  
 > > > astronomical knowledge. Do we have corruptions of  
 > > the  
 > > > name of Cush? Even in Axumite inscriptions, the  
 > > land  
 > > > of the Chaldeans, which was the southern extremity  
 > > of  
 > > > ancient Babylonia, is called Kashad.  
 > > >  
 > > > --- "djahuti.geo" wrote:  
 > > > > "In light of this, would you go so far as to say  
 > > > > that the Hebrews of  
 > > > > the scriptures, if they were a real historical  
 > > > > people, were rooted in  
 > > > > the light-skinned element that's depicted on the  
 > > > > Kemetic monuments? I  
 > > > > think not, for the simple fact that if they were  
 > > > > descended from  
 > > > > Abraham, who's said to have lived between  
 > > 2200-1900  
 > > > > B.C., there was  
 > > > > not a strong Indo-European-Caucasian  
 > > pale-skinned  
 > > > > element that  
 > > > > inhabited western Europe, although they may have  
 > > > > been present, that  
 > > > > would have drastically altered the aboriginal  
 > > black  
 > > > > population."  
 > > > >  
 > > > > Something that should be taken into account for  
 > > this  
 > > > > assessment is  
 > > > > that if we choose to accept the biblical account  
 > > of  
 > > > > Abraham as having  
 > > > > been historical, then we should also accept the  
 > > > > claim of his origin in  
 > > > > Kharan (Genesis 12:1, 12:4). Of course, this  
 > > will  
 > > > > depend upon which  
 > > > > documentary source one is going by. If by the  
 > > > > J-document, then he and  
 > > > > his family had originated in Kharan. If by the

>>>> P-document, then they  
>>>> had settled there from "Ur of the Chaldeans"  
>> which  
>>>> wouldn't have had  
>>>> "Chaldeans" at the times proposed for Abraham.  
>> So  
>>>> if they had  
>>>> originated in Kharran, Kharran would have been  
>>>> firmly within the  
>>

> === message truncated ===

>

>

>

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| 3410|2002-08-07 16:47:07|Djehuti Sundaka|Statue find 'a revelation'|

[http://www.theaustralian.news.com.au/common/story\\_page/0,5744,4855902%255E401,00.html](http://www.theaustralian.news.com.au/common/story_page/0,5744,4855902%255E401,00.html)

Statue find 'a revelation'

From correspondents in Rome

07aug02

A HUMAN-size statue of Baal Addir, the Phoenician god of the dead, has been found in an ancient tomb in southern Sardinia.

The statue was found in a burial site used by the ancient people of Carthage, who held the southern Mediterranean island after the Punic Wars against the Romans in the third century BC.

Italy's national research centre today said the discovery of the red-and-black statue pointed to the large presence of Carthaginians on the island from 510 to 238 BC.

They had apparently used the statue to ward off demons.

"The discovery is an exceptional revelation because few examples of Phoenician and Punic statues exist and are often in a bad state of conservation," the centre said.

Archaeologists also found an Egyptian-style polychrome relief near the tomb's entrance which dates to before 425 BC, the centre said.

| 3411|2002-08-07 17:42:46|mansu\_musa|Pyramid Builders' Village Found in Egypt |

Pyramid Builders' Village Found in Egypt Brian Handwerk for National

Geographic News August 5, 2002 New evidence uncovered at Giza is

adding to our knowledge of who built the great pyramids, and how they accomplished this timeless feat. The University of Chicago/Harvard University Giza Plateau Mapping Project, sponsored in part this season by National Geographic and led by archaeologist Mark Lehner, has made several new discoveries in an area lying south of the Sphinx near the workers' cemetery. The area, often called the "workers' village," is the site of a vast community that thrived some 4,500 years ago on the Giza Plateau. It may have housed as many as 20,000 people. Mark Lehner stands in front of the workers' village, where members of his crew are reclining. Photograph courtesy of Cynthia Page

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the area is an important piece to a puzzle with no written key. "On the site we really have no texts," Lehner says, "so we interpret from what we find on the ground." Ancient Beds Suggest Barracks

Structures Among this season's interesting finds are mud ramps approximately one meter wide, believed to be bed platforms. Ancient beds were often designed with the foot a bit lower than the head.

The beds were found within large "galleries," or colonnaded porches half open to the sky, which allowed sunlight to stream in and smoke to float out. Lehner believes the galleries may have served as a

dormitory or barracks for temporary workers, providing sleeping quarters for as many as 2,000 people at once. Originally excavated during the 1999 to 2002 field seasons, the galleries appear to be part of a vast complex that also housed activities such as copper-working and cooking. Chambers in the rear of the sleeping galleries may have been used for cooking, roasting, and baking?suggesting that some of the food production for workers might have been done on site. The presence of a barracks could help explain the abundance of pottery, ash, and refuse found in the area, especially the tremendous amounts of animal bone. "When we excavate we find enough animal meat bone to feed several thousands of people," Lehner reported. "This would explain why." The bones in the area suggest that workers

enjoyed quite a lot of prime beef. Previous excavations have discovered that they also ate bread and fish, and drank beer. Analysis of human remains has suggested that workers apparently had access to medical treatment. Evidence has been found of healed broken bones, amputated limbs, and even brain surgeries. Evidence of a New Workers' Town This year's research also uncovered evidence of a separate workers' town, dubbed "the Eastern town," complete with courtyards, chambers, and houses. "It looks like a typical settlement, and that's what we had expected," Lehner said. "But we found these curious long galleries and we didn't know what they were." "If the galleries mean thousands of people, and the Eastern town means substantial numbers of people, they were people who moved in very different ways," Lehner explained. "In the Eastern town, the powers that be are allowing them to organize themselves as they see fit." Lehner speculates that the Eastern town housed skilled craftsmen, artisans, stone masons, quarrymen, overseers, and officials. The discovery of the town area reinforces the theory that ancient Egyptians utilized both permanent skilled labor, and a temporary workforce to complete the massive construction project. While such temporary labor was not voluntary, Lehner suggests, neither was it slave labor in the sense most commonly assumed. Beginnings of Egyptian Unity? "It's hard for modern Americans and Europeans to understand what obligation was like in a traditional pre-modern society," Lehner said. "Obligation was understood?it was a part of society, which was sometimes nothing more than your clan or your village." But while labor in the ancient world was obligatory, Lehner believes it did not have to be a totally unpleasant experience. "The picture of a highly centralized bureaucracy going through the land and conscripting people for labor by force?it's highly doubtful," said Lehner. "Instead, it's the local rulers, heads of villages, large estates, that the royal house goes to when they need labor." Because the labor pool was a rotating force, contributed by local authorities from all over Egypt, the Pyramids project may have had a tremendous socializing effect. "It was a coming together of people from throughout the land," said Lehner. "By coming and working in this place, it socialized information and bound all these disparate areas, these provinces, into a whole. It was really the beginnings of Egyptian unity." "That's why I like to say my interest now is not so much how the Egyptians built the pyramids but how the pyramids helped to build Egypt." Site Could Yield First Old Kingdom Royal Palace While the workforce might have been disparate, the royal house was likely the driving force behind the pyramids' construction. As excavations continue, Lehner and his team hope to find further evidence of royal presence on the site. A group of mud-brick silos surrounding a rectangular court was also found this year, which probably stored huge quantities of grain used for

baking bread. They are situated within a royal structure for storage and administration of the complex, first viewed during the 2001 field season, and excavated in 2002. "It's been my expectation that we wouldn't have a barracks out there by itself in the desert," Lehner said. "Whenever they organized production it was always centered around a household." On a small-scale project, this might mean an ordinary household. On bigger projects, it was that of a governor or a palace. "When we started finding bakeries some ten years ago, my expectation was that there would be a royal house right there," Lehner said. Such expectations may yet be realized. The team has uncovered a small part of some tantalizing remains, which lie primarily beneath a soccer field. "We've begun to clear a very big double-walled and triple-walled building," Lehner enthused, "and inside we find lots of chambers, evidence of weaving, copperwork and a big court where we found the sunken silos. It could be a palace, or some sort of administration building. If this site follows the pattern of other sites, we should have the residence of an important person on the site." If that person turns out to be one of the ancient Pharaohs, a unique archaeological treasure could lie beneath the playing field? Egypt's first Old Kingdom royal palace. The new discoveries will be featured in an upcoming National Geographic Channel global television event on September 16, 2002. The live two-hour documentary will air in 141 countries. In the United States, FOX will present National Geographic Channel Presents Pyramids Live: Secret Chambers Revealed, Monday, September 16, 8:00-10:00 PM ET live/PT tape delay. In the rest of the world, the special event Egypt: Secret Chambers Revealed will be aired live in 140 countries by the National Geographic Channel. Check listings in your country for details. Viewers of the television event will be able to go on a live archaeological expedition deep inside the secret and complex shafts within the Queen's chamber in the Great Pyramid, also known as Khufu's Great Pyramid, after the Egyptian Pharaoh who is believed to have built it. National Geographic Explorer-in-Residence Zahi Hawass, who is now head of Egypt's antiquities, along with American archaeologist Mark Lehner, will serve as the expedition's leaders. During the special, Hawass and Lehner will offer answers to two of history's most perplexing mysteries?how the Great Pyramid of Giza was built and who executed the awe-inspiring enterprise. The special will visit the nearby workers' cemetery, where a historic discovery recently was made: The oldest intact Egyptian sarcophagus of its kind ever found by modern archaeologists was unearthed in a tomb inscribed with the grand title "Overseer of the Administrative District." The coffin has been sealed for more than 4,500 years, and viewers will be there as archaeologists crack the lid for the first time and unveil its ancient contents. The Queen's chamber inside Khufu's Great Pyramid contains architecturally complex shafts, whose function and

purpose remain unknown to this day. With a custom-built robot equipped with fiber-optic lenses, high-resolution cameras, and the world's smallest ground-penetrating radar antenna, the archaeologist team will travel deep into the mysterious shafts, attempting to peer beyond a blocking stone to look for new clues about Pharoah Khufu and his Great Pyramid.

| 3412|2002-08-08 10:55:09|Mickel Hendrix|Re: African Influence on Judaism|  
Hotep,

--- "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

> --- In Ta\_Seti@y..., Mickel Hendrix

> wrote:

> > Hotep,

> >

> > The other rendering of your Djw for Mountain is

> > spelled Tu. But, there are other terms that

> > signify

> > Mountain or Hill. According to Budge, the Kemetic

> > term

> > Ar, Har, Her, Hor, which all have an affiliation

> > with

> > the Mount or Mountain, whether literally or

> > symbolical, such as the Pyramid being the

> > symbolical

> > Mount, through which the Pharaoh could ascend to

> > Heaven. Another one is Hru meaning the Day, or

> > Time of

> > Day, such as Noon, when the Sun reached its Summit

> > or

> > Peak.

> >

> > I think it is the modern field of Eurocentric

> > Egyptology that has stepped in and has presented

> > itself as the official authority on the rendering

> > of

> > Kemetic terms. That's not to say that all of the

> > modern Egyptologists are not accurate. It's just

> > that

> > they've wielded the impression that the renderings

> > of

> > past Egyptologists like Budge, Birch and Brusch

> > are

> > off based.

> >

> > --- "djahuti.geo" wrote:

> > > Hatip,



> > >  
 > > > Pertaining to "mountain", the words 'djw' and  
 > 'dhnt'  
 > > > refer to  
 > > > 'mountain' and 'mountain top' in Kamat. The  
 > word  
 > > > 'har' is 'mountain'  
 > > > in 'Amw (i.e. "Semitic") languages. The  
 > Hika-Khaswt  
 > > > leader Yakob-hr  
 > > > had this as apart of his name signifiying  
 > reverence  
 > > > for a northern  
 > > > mountain deity identified with Ba'al. The name  
 > > > "Armageddon" or  
 > > > "Har-Megiddo" is another occurance of its common  
 > use  
 > > > in 'Amw  
 > > > languages.  
 > > >  
 > > > The Kharw homeland is said to be around and  
 > > > extending north of Lake  
 > > > Van which is the Caucasus Mountain region.  
 > > > Literally speaking, one  
 > > > can't get more Caucasian than that. Being  
 > Caucasian  
 > > > and speaking an  
 > > > Indo-European language are not synonymous just  
 > as  
 > > > speaking an  
 > > > Afro-Asiatic language and being classified as  
 > > > "Negro" are not  
 > > > synonymous.  
 > >  
 > > The terms Caucasian and Indo-European, by  
 > Amerikkkan  
 > > standards, are synonymous, in reference to a  
 > specific  
 > > so-called race, which, literally, is generally  
 > > pale-skinned. And with archaeologists having been  
 > > shown or indicated that there ancestors four  
 > thousand  
 > > years ago, derived from around the vicinity of the  
 > > Caucasus Mountains, hence the term Caucasian race,  
 > one  
 > > that speaks a so-called Indo-European language.

> >  
 > > Now, we can say that the term Caucasian does not  
 > refer  
 > > to Indo-European people, because of geographical  
 > > reasons, because there were other ancient people  
 > who  
 > > lived in the vicinity of southern Russia, and were  
 > not  
 > > necessarily pale-skinned Indo-Europeans.  
 > >  
 > > As for speaking an Afro-Asiatic language and not  
 > being  
 > > a Negro, it all depends on if you're usage of the  
 > > latter term is being dictated by Eurocentric  
 > > standards. Inasmuch, if we bottom out the term  
 > Negro,  
 > > we'd arrive at the fact that, literally, it's  
 > supposed  
 > > to means Black or Dark-skinned regardless of hair  
 > > texture and morphology. Therefore, all  
 > Dark-skinned  
 > > peoples on the planet are Negroes.  
 >  
 > Indo-European refers to language family while  
 > Caucasian refers to a  
 > physical type. In the same way, Afro-Asiatic,  
 > Nilo-Saharan, and  
 > Niger-Kordofanian all refer to language families  
 > while Negro refers to  
 > a physical type. Just because one is classified as  
 > a Negro doesn't  
 > mean that one speaks a language such as Hausa or any  
 > other  
 > Afro-Asiatic language and just because one is  
 > classified as Caucasian  
 > doesn't mean that one speaks Iranian or any other  
 > Indo-European  
 > language. Different language families exist within  
 > different racial  
 > classifications.

True, indeed. The term Indo-European does refer to a  
 specific branch of languages. But, at the same time,  
 an Indo-European, in the sense of physical type, is  
 also one who descended from a pale-skinned strain. In

other words, as archaeologists have noted, that when one employs the term Indo-European, one, outside of language affiliation, means a Caucasian or pale-skinned person.

Just as you mention about Afro-Asiatic, Nilo-Saharan, and Niger-Kordofanian languages, the people who speak those tongues can be classified as Negroes, based on the fact that the term is supposed to be derived from the Latin root Niger, which simply means dark-skin, or a dark-skinned person. A Negro, in the sense of the Eurocentric scholarships, doesn't exist, because of the great diversity of Afruikan or Cushitic peoples worldwide.

> > > Indeed, the Kharw are identified with the  
> "Horites"  
> > > mentioned in the  
> > > Table of Nations as descendents of Kham, but  
> then,  
> > > so are the  
> > > Indo-European Khatte (Hittites) and the Filistw  
> > > (Philistines). Elam  
> > > is listed as a descendent of Sham but of course  
> that  
> > > didn't make them  
> > > "Semites". The Table of Nations is not an  
> accurate  
> > > indicator of the  
> > > racial relationships between various ethnicities  
> as  
> > > it is more of a  
> > > geographical grouping of peoples regardless of  
> > > actual genetic  
> > > relationships.  
> >  
> > Has it ever occurred to you that the reason why  
> the  
> > Horites and Hittites are grouped under the family  
> tree  
> > of Ham is because the aboriginal inhabitants of  
> the  
> > regions they occupied were Afruikan, Cushite, or  
> > Black? Most certainly not were the aboriginal  
> Hatte  
> > Indo-Europeans, because they preceded the  
> Hittites,

> > who are mentioned in the ancient Kemetic records.  
 > In  
 > > fact, the name Hatte was original to the  
 > aboriginal  
 > > black inhabitants of Anatolia, and was later  
 > bestowed  
 > > upon the Indo-European Hittites, as known to  
 > scholars.  
 > > Study the archaeological record on Anatolia before  
 > the  
 > > Indo-European Hittites you speak of, and let me  
 > know  
 > > what you arrive at.  
 >  
 > To my knowledge, it is still disputed whether or not  
 > the Khatte branch  
 > of the Indo-Europeans had arrived from eastern  
 > Anatolia with the  
 > original arrival of the proto-Indo-Europeans or if  
 > they had traveled  
 > back after having journeyed with the  
 > proto-Indo-Europeans to north of  
 > the Black Sea. Either way, this would have been  
 > before the time of  
 > written documents so I'm currently at a failure to  
 > see how the name  
 > "Khatte" could be known to have existed for previous  
 > inhabitants.

It really doesn't matter from which direction they came. We'll leave that up to the Eurocentrists. The fact is that the original Hatte were Cushitic people, which can be proved by anthropology. The pale-skinned Hittites or Hatte, whichever you prefer, of the so-called historic period were late-comers. Therefore, the compilers of the Table of Nations were, somewhat, accurate when they grouped the Hittites under Ham, in the sense that the original Hittites were Cushites.

And it is true that the Table of Nations is more geographical than ethnological, which explains the Elamites being grouped under the progeny of Shem, which symbolically represents Asia. But, that doesn't take away from what I've stated above, because if you take a glance at the progeny of Japhet, which is

supposed to symbolically represent the pale-skinned peoples of Europe, the compilers were fairly accurate. So, there is sort of a two-pronged angle in regards the Table of Nations. The perfect example would be the Canaanites, who were the aboriginal inhabitants of west Asia, but were Afrikan descendants of Ham.

- > As for the Table of Nations, it seems clear to me
- > from mere
- > observation that the groupings are mainly
- > geographical and not based
- > upon ancient notions of aboriginal peoples. If that
- > had been the
- > case, everyone would have been a descendent of Kham.
- > Again, Elam is a
- > "Black" people but Elam is classified as a
- > descendent of Sham, not of
- > Kham.

Diodorus recorded that the Chaldeans were the oldest inhabitants of Babylonia, being a colony of the Kemites, and led to Babylonia by the legendary figure known as Belus. So, whether Kaldu, Casdim, Chaldeans, which ever you prefer, they were the descendants of Cushitic people, who first populated western Asia. Just because the Chaldeans, literally, aren't mentioned until the last millennium B.C., doesn't mean that they weren't present in the extreme parts of southern Babylonia, which is referred to as the Sea Land. And let us not forget the reality of blood-mixing between the aboriginal black inhabitants of Babylonia and the pale-skinned tribes that came from the north in huge numbers between 2100-1900 B.C.

So, it is quite understandable why the scriptures refer to the inhabitants of Babylonia as the Chaldeans, or why Abraham is said to have descended from Ur of the Chaldees, since the Chaldeans were the aboriginal inhabitants of Babylonia. And let me add that the aboriginal inhabitants, according to several anthropological scholars like Husing and Houssay, are referred to as Negritos.

P.E.A.C.E. Progress...

> > > My purpose of mentioning the Kaldu (Chaldeans)  
> had  
> > > been to show how  
>

=== message truncated ===

---

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| 3413|2002-08-08 12:48:12|a.manansala@attbi.com|Re: African Influence on Judaism|

> Hotep,  
>

> It really doesn't matter from which direction they  
> came. We'll leave that up to the Eurocentrists. The  
> fact is that the original Hatte were Cushitic people,  
> which can be proved by anthropology.

I've probably come across this data before, but what  
data are you referring to with regard to the Hatti?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3414|2002-08-08 16:00:06|Mickel Hendrix|Re: African Influence on Judaism|

Hotep Paul,

In my research on ancient Anatolia, I've discovered  
that there were two groups of people that can be  
referred to as the Hatte or Hittites: one indigenous  
and the other newcomer. The former, based on their  
skeletal remains, were, what Eurocentrists choose to  
label as Mediterranean-Eurafrican, which is  
anthropological language for Afruikan, or people of  
Afruikan ancestry. The latter, as known in the ancient  
records, were a farely light to pale-skinned entity,  
with spurts of the aboriginal black Hatte. This is  
what I was trying to parlay to Djahuti.

The aboriginal Hatte were akin to the ancient  
Anatolians that painted the scene on rock that dates

back to about 6000 B.C. It shows, what, in ancient Kemet, became known as the great animal hunt, something that is a common Afruikan tradition. And is a coincidence that the figures portrayed in the scene are depicted with the same reddish-brown skin complexion as can be seen on the ancient Kemet monuments? Not!

P.E.A.C.E. Progress...

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>  
> > Hotep,  
> >  
>  
>  
> > It really doesn't matter from which direction they  
> > came. We'll leave that up to the Eurocentrists.  
> The  
> > fact is that the original Hattite were Cushitic  
> people,  
> > which can be proved by anthropology.  
>  
> I've probably come across this data before, but what  
>  
> data are you referring to with regard to the Hattite?  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>

---

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| 3415|2002-08-08 19:35:33|djahuti.geo|Re: African Influence on Judaism|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,

>

> --- "djahuti.geo" wrote:

> > >

> > > The Kharw homeland is said to be around and

>>>> extending north of Lake  
>>>> Van which is the Caucasus Mountain region.  
>>>> Literally speaking, one  
>>>> can't get more Caucasian than that. Being  
>> Caucasian  
>>>> and speaking an  
>>>> Indo-European language are not synonymous just  
>> as  
>>>> speaking an  
>>>> Afro-Asiatic language and being classified as  
>>>> "Negro" are not  
>>>> synonymous.  
>>>  
>>> The terms Caucasian and Indo-European, by  
>> Amerikkkan  
>>> standards, are synonymous, in reference to a  
>> specific  
>>> so-called race, which, literally, is generally  
>>> pale-skinned. And with archaeologists having been  
>>> shown or indicated that their ancestors four  
>> thousand  
>>> years ago, derived from around the vicinity of the  
>>> Caucasus Mountains, hence the term Caucasian race,  
>> one  
>>> that speaks a so-called Indo-European language.  
>>>  
>>> Now, we can say that the term Caucasian does not  
>> refer  
>>> to Indo-European people, because of geographical  
>>> reasons, because there were other ancient people  
>> who  
>>> lived in the vicinity of southern Russia, and were  
>> not  
>>> necessarily pale-skinned Indo-Europeans.  
>>>  
>>> As for speaking an Afro-Asiatic language and not  
>> being  
>>> a Negro, it all depends on if your usage of the  
>>> latter term is being dictated by Eurocentric  
>>> standards. Inasmuch, if we bottom out the term  
>> Negro,  
>>> we'd arrive at the fact that, literally, it's  
>> supposed  
>>> to mean Black or Dark-skinned regardless of hair  
>>> texture and morphology. Therefore, all  
>> Dark-skinned



> > > peoples on the planet are Negroes.  
 > >  
 > > Indo-European refers to language family while  
 > > Caucasian refers to a  
 > > physical type. In the same way, Afro-Asiatic,  
 > > Nilo-Saharan, and  
 > > Niger-Kordofanian all refer to language families  
 > > while Negro refers to  
 > > a physical type. Just because one is classified as  
 > > a Negro doesn't  
 > > mean that one speaks a language such as Hausa or any  
 > > other  
 > > Afro-Asiatic language and just because one is  
 > > classified as Caucasian  
 > > doesn't mean that one speaks Iranian or any other  
 > > Indo-European  
 > > language. Different language families exist within  
 > > different racial  
 > > classifications.  
 >  
 > True, indeed. The term Indo-European does refer to a  
 > specific branch of languages. But, at the same time,  
 > an Indo-European, in the sense of physical type, is  
 > also one who descended from a pale-skinned strain. In  
 > other words, as archaeologists have noted, that when  
 > one employs the term Indo-European, one, outside of  
 > language affiliation, means a Caucasian or  
 > pale-skinned person.

Indo-European is never used in the sense of a physical type outside of language affiliation. Indo-Europeans are Caucasians but Eurocentric academia also classifies 'Amw peoples as Caucasians under the linguistic label of "Semites". If Indo-European were a term applicable to people designated as Caucasian outside of language affiliation, it would be applied to Arabs as well. But it isn't. It's a linguistic classification within a racial classification, not synonymous with it.

>  
 > Just as you mention about Afro-Asiatic, Nilo-Saharan,  
 > and Niger-Kordofanian languages, the people who speak  
 > those tongues can be classified as Negroes, based on  
 > the fact that the term is supposed to be derived from  
 > the Latin root Niger, which simply means dark-skin, or  
 > a dark-skinned person. A Negro, in the sense of the  
 > Eurocentric scholarships, doesn't exist, because of

> the great diversity of Afruikan or Cushitic peoples  
 > worldwide.  
 >  
 >>>> Indeed, the Kharw are identified with the  
 >> "Horites"  
 >>>> mentioned in the  
 >>>> Table of Nations as descendents of Kham, but  
 >> then,  
 >>>> so are the  
 >>>> Indo-European Khatte (Hittites) and the Filistw  
 >>>> (Philistines). Elam  
 >>>> is listed as a descendent of Sham but of course  
 >> that  
 >>>> didn't make them  
 >>>> "Semites". The Table of Nations is not an  
 >> accurate  
 >>>> indicator of the  
 >>>> racial relationships between various ethnicities  
 >> as  
 >>>> it is more of a  
 >>>> geographical grouping of peoples regardless of  
 >>>> actual genetic  
 >>>> relationships.  
 >>>  
 >>> Has it ever occurred to you that the reason why  
 >> the  
 >>> Horites and Hittites are grouped under the family  
 >> tree  
 >>> of Ham is because the aboriginal inhabitants of  
 >> the  
 >>> regions they occupied were Afruikan, Cushite, or  
 >>> Black? Most certainly not were the aboriginal  
 >> Hatte  
 >>> Indo-Europeans, because they preceded the  
 >> Hittites,  
 >>> who are mentioned in the ancient Kemetic records.  
 >> In  
 >>> fact, the name Hatte was original to the  
 >> aboriginal  
 >>> black inhabitants of Anatolia, and was later  
 >> bestowed  
 >>> upon the Indo-European Hittites, as known to  
 >> scholars.  
 >>> Study the archaeological record on Anatolia before  
 >> the  
 >>> Indo-European Hittites you speak of, and let me

> > know  
 > > > what you arrive at.  
 > >  
 > > To my knowledge, it is still disputed whether or not  
 > > the Khatte branch  
 > > of the Indo-Europeans had arrived from eastern  
 > > Anatolia with the  
 > > original arrival of the proto-Indo-Europeans or if  
 > > they had traveled  
 > > back after having journeyed with the  
 > > proto-Indo-Europeans to north of  
 > > the Black Sea. Either way, this would have been  
 > > before the time of  
 > > written documents so I'm currently at a failure to  
 > > see how the name  
 > > "Khatte" could be known to have existed for previous  
 > > inhabitants.  
 >  
 > It really doesn't matter from which direction they  
 > came. We'll leave that up to the Eurocentrists. The  
 > fact is that the original Hatte were Cushitic people,  
 > which can be proved by anthropology. The pale-skinned  
 > Hittites or Hatte, which ever you prefer, of the  
 > so-called historic period were late-comers. Therefore,  
 > the compilers of the Table of Nations were, somewhat,  
 > accurate when they grouped the Hittites under Ham, in  
 > the sense that the original Hittites were Cushites.

"Khatte" is the name of a people known only within the historical period. The thing that makes the historical period "historical" (for a given region) is the fact that there are writings by which things of a particular time are known. If an original Cushitic people cannot be found to have left any writings that had identified them to other peoples as being the "Khatte", there can be no grounds for attributing that name to anyone before the first people known to have done so, namely those Caucasians known to have branched off from the proto-Indo-Europeans. The writer of the Table of Nations had been writing about peoples known to his audience, not of obscure peoples long forgotten (if ever known at all). If there had been such a thing as original Khatte to have been distinguished from Indo-European newcomers, the writer of the Table of Nations had given absolutely no indication of such a distinguishment as he had in fact written "These are the descendants of Kham, according to their clans and LANGUAGES, by their lands and nations". In Genesis 36, this same writer had been able to distinguish the new inhabitants of Seiyar (under Esau) from the

previous Kharw inhabitants (cf. Deuteronomy 2:12) so he certainly would have been able to have distinguished original Khatte inhabitants from Indo-European new comers if such distinctions had been known to him.

- >
- > And it is true that the Table of Nations is more
- > geographical than ethnological, which explains the
- > Elamites being grouped under the progeny of Shem,
- > which symbolically represents Asia. But, that doesn't
- > take away from what I've stated above, because if you
- > take a glance at the progeny of Japhet, which is
- > supposed to symbolically represent the pale-skinned
- > peoples of Europe, the compilers were fairly accurate.
- > So, there is sort of a two-pronged angle in regards
- > the Table of Nations. The perfect example would be the
- > Canaanites, who were the aboriginal inhabitants of
- > west Asia, but were Afrikan descendants of Ham.

Under Kham and Sham, the writer had presented inaccuracies in border regions so the accuracy of the Yefeth category may merely be one of luck. "Khittiyim" is listed under Yefeth and is said to refer to Cyprus but Indo-Europeans are not known to have inhabited it until the Mycenaean habitation of the 14th century BCE. Previous to that time, the Kaftw (Minoan) culture had flourished there. So unless the brown-skinned, non-Indo-European speaking people of Kaftw (who are already classified under Kham in Genesis 10:14) are being claimed, "Khittiyim" in the Table of Nations had referred to Indo-European new comers rather than to the original inhabitants further showing the writer's ignorance of any original nations.

- >
- >> As for the Table of Nations, it seems clear to me
- >> from mere
- >> observation that the groupings are mainly
- >> geographical and not based
- >> upon ancient notions of aboriginal peoples. If that
- >> had been the
- >> case, everyone would have been a descendent of Kham.
- >> Again, Elam is a
- >> "Black" people but Elam is classified as a
- >> descendent of Sham, not of
- >> Kham.
- >
- > Diodorus recorded that the Chaldeans were the oldest
- > inhabitants of Babylonia, being a colony of the

> Kemites, and led to Babylonia by the legendary figure  
 > known as Belus. So, whether Kaldu, Casdim, Chaldeans,  
 > which ever you prefer, they were the descendants of  
 > Cushitic people, who first populated western Asia.  
 > Just because the Chaldeans, literally, aren't  
 > mentioned until the last millennium B.C., doesn't mean  
 > that they weren't present in the extreme parts of  
 > southern Babylonia, which is referred to as the Sea  
 > Land. And let us not forget the reality of  
 > blood-mixing between the aboriginal black inhabitants  
 > of Babylonia and the pale-skinned tribes that came  
 > from the north in huge numbers between 2100-1900 B.C.  
 >  
 > So, it is quite understandable why the scriptures  
 > refer to the inhabitants of Babylonia as the  
 > Chaldeans, or why Abraham is said to have descended  
 > from Ur of the Chaldees, since the Chaldeans were the  
 > aboriginal inhabitants of Babylonia. And let me add  
 > that the aboriginal inhabitants, according to several  
 > anthropological scholars like Husing and Houssay, are  
 > referred to as Negritos.  
 >  
 > P.E.A.C.E. Progress...

Diodorus' anachronistic claim is no more credible than others  
 especially if he's attributing them to "Belus", the Hellenized  
 rendering of "Ba'al" from the Kadmos and Danus legends. These Greek  
 legends had been an adaptation of a Fenikw (Phoenician) tradition  
 remembering the Madjab (Expulsion of the Hika Khaswt). As that event  
 had inaugurated the period of the New Kingdom, the Kaldu could hardly  
 have been the aboriginal inhabitants of BabIlw even by legendary  
 standards. As a matter of fact, a legendary rendering of such a date  
 based on it having happened 7 generations (of roughly 30 years each)  
 before the Trojan War would place it around 1400 BCE which is  
 relatively close to the accepted historical time for the Kaldu  
 becoming known.

Djehuti Sundaka

>  
 > > > My purpose of mentioning the Kaldu (Chaldeans)  
 > > had  
 > > > been to show how  
 > >  
 > === message truncated ===  
 >

>

>

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| 3416|2002-08-09 03:42:05|Yafeu ibn Taom|Anatolian Khatti vs Canaanite Hhitti|

It's a big mistake to take the Hhamites and Shemites in the Table of Nations for the Hamites and Semites of linguists and anthropologists. The modern terms are based on the biblical ones but is not a one to one relationship.

In the Hebrew book B\*reshiyth, Hhittiy (hhet-thaw-yodh) may not mean the Hittites of Anatolia. Hhittiy derives from Hheth. The Hhittiy are more commonly designated by b\*nei Hheth. These Hhittiy are located far south at Hebron in Canaan circa 1750 BCE. They have authority to transfer land ownership through a council of equals.

Though it's possible these Hhittiy are connected somehow to the Anatolian Hittites, they are clearly Canaanites to the Author of B\*reshiyth. Whenever a Hhittiy is given a name in B\*reshiyth, it's always a name in the language of Canaan. They are Hhamites.

The Anatolian Hittites with their major city Khattushash (Hattusa) are the Khatti in their own Indo-European language Khattili. They also had a language Neshili.

They are identified as Yaphetites in the Table of Nations. Meshech is the Hebrew homonym for the Hatti name Mosokh founder of their city Massukh or Massukhanda. Togarmah (son of Gomer) and Tubal are the other Anatolian Hittite representatives in the Table of Nations, residing opposite the Taurus mountains in the Hatti heartland. There is a relief near Ivriz depicting the Hatti king Warpalawa of Tubal worshipping his fertility god Tarhund. Togarmah is the Tegarman (of cuneiform inscriptions).

The Indo-European and presumed Europid/white/Caucasian Hatti gave their name to the confederacy of peoples forming the Hittite empire. Both Egyptian and Hatti iconography of Hittites shows them of no one conforming phenotype. Presumably, the non-Europid looking Hittites belong to the people conquered by the invading Hatti at the middle of the 2nd millennium BCE. They appear to have some affinities with Mongol types.

- Yafeu -

| 3417|2002-08-09 07:07:09|mansu\_musa|ancient egyptains were drug dealers|  
Archaeologists unraveling ancient Mideast drug trade

AP Photo

Ancient Mycenaean ceramic pots were used to hold the bitter, narcotic mix of dried juices from opium poppies.

JERUSALEM (AP) -- A thriving Bronze Age drug trade supplied narcotics to ancient cultures throughout the eastern Mediterranean as balm for the pain of childbirth and disease, proving a sophisticated knowledge of medicines dating back thousands of years, researchers say.

Ancient ceramic pots, most of them nearly identical in shape and about five inches long, have been found in tombs and settlements throughout the Middle East, dating as far back as 1,400 B.C., said Joe Zias, an anthropologist at Jerusalem's Hebrew University.

The drugs were probably used as medicine and the finds are helping researchers better understand how ancient people treated illness and disease.

"It's a window to the past that many people are unaware of," Zias told a recent conference in Israel on DNA and archaeology. "Here's something used in prehistoric times and it's used until today."

When turned upside down, the thin-necked vessels with round bases resemble opium poppies pods. If there was any doubt about what was inside, the round bases have white markings, designs that symbolized knife cuts made on poppies bulbs so the white opium base can ooze and be harvested, Zias said.

The Mycenaean ceramics were analyzed with a procedure called gas chromatography that turned up traces of opium.

Hundreds of the pots have been found and they commonly show up in the hands of antiquities dealers in places like Jerusalem's Old City. "Give me an hour there and I could find you 10 of them," Zias said.

<http://www.dominionpost.com/a/news/2002/08/08/aq/>

By JASON KEYSER, Associated Press

JERUSALEM (August 7, 2002 2:27 p.m. EDT) - A thriving Bronze Age drug trade supplied narcotics to ancient cultures throughout the eastern Mediterranean as balm for the pain of childbirth and disease, proving a sophisticated knowledge of medicines dating back thousands of

years, researchers say.

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Based on ancient Egyptian medical writings from the 3rd millennium B.C., researchers believe opium and hashish - a smokable drug that comes from the concentrated resin from the flowers of hemp plants - were used during surgery and to treat aches and pains and other ailments. Hashish was also used to ease menstrual cramps and was even offered to women during childbirth.

Based on Egyptian writings, archaeologists believe the opium was eaten rather than smoked.

The drugs are part of a medical record that shows the ancients were far more advanced than most people realize, Zias said, noting evidence that European people did cranial surgery as long as 10,000 years ago, while the Romans left records of 120 surgical procedures.

Mark Spigelman, a Zias colleague at Hebrew University, found one of the poppy-shaped ceramic pots from the middle Bronze Age in Siqquira,



a Giza cemetery near the pyramids outside of Cairo during a dig four years ago. The pot, found in an 18th Egyptian Dynasty grave, was identical to other pots found throughout ancient Israel and the Middle East.

"These guys were selling opium all over the Middle East," Spigelman said. "This is the original Medellin cartel, 3,500 years ago," he said in a joking reference to the violent Colombian cocaine cartel.

It seems more likely, however, that the ancient trade was run by respected healers rather than violent drug lords.

"We know for sure these things were used for medical purposes," Zias said. "The question is whether they were used for recreational purposes."

In an archaeologically rich area of central Israel, Zias found another clue. While excavating a tomb from the late Roman period in the town of Beit Shemesh 10 years ago, he found the skeleton of a 14-year-old girl who died in childbirth around 390 A.D. On her stomach was a fleck of a burnt brownish, black substance.

"I thought it was incense," Zias said. But when he had it analyzed by police and chemists at Hebrew University, it turned out to be a seven gram mixture of hashish, dried seeds, fruit and common reeds.

Seven glass vessels containing traces of the drug were found near the skeleton. She probably used them to inhale the smoky cocktail to aid her delivery. Medical researchers have found that other than relaxing the user, hashish increases the force and frequency of contractions in women giving birth; and it was used in deliveries until the 19th century, after which new drugs were developed.

But it didn't help this girl, who was only 4 feet 6 inches tall. She bled to death.

The drug was an extremely rare find. Organic compounds quickly decay, but because this one had been burned it was carbonized and preserved.

"It's the first time it's ever been found in terms of direct evidence in an archaeological dig," Zias said. "You rarely find direct evidence of drugs in antiquity."

<http://www.nandotimes.com/healthscience/story/491650p-3922496c.html>  
| 3418|2002-08-09 07:52:16|Djehuti Sundaka|An army of pyramid builders |

<http://www.ahram.org.eg/weekly/2002/598/hr1.htm>

An army of pyramid builders

A large royal storehouse and administrative building unearthed last season to the south-east of the Great Sphinx at Giza has once again focused attention on the Age of the Pyramid Builders. Nevine El-Aref visits the site and learns details of the remarkable discovery

Routine excavations on the Giza Plateau by the Chicago Harvard University Giza Mapping Project have unearthed a vast royal complex dating from the reigns of Khafre and Menkaure, builders of the second and third pyramids.

It has proved to be the oldest administrative settlement ever found and was clearly used for supervising a vast army of part-time workers recruited to

build the pyramid of Khafre.

"It is an incredible discovery," Minister of Culture Farouk Hosni said. "It completes our vision of the life of the construction workers during the Fourth Dynasty, 4,500 years ago."

"The site is 450 metres south of the Sphinx, below the worker's cemetery discovered by Zahi Hawass," said mission director Mark Lehner, who went on to explain that the royal administrative building was an important central feature of the layout of the Giza Plateau which includes the Wall of the

Crow, the Gallery System, the bakeries, and the Eastern

Town. "So far the team has excavated about 1,125 square metres," Lehner said. "The royal building itself measures 48 metres east to west, and although only 25 metres of the back of the building have been exposed it is clear that this was the royal structure for storage and administration, part of a vast complex that included dormitories where itinerant labourers might have slept, bakeries and meat processing facilities for feeding them, and a great grain storehouse that supplied the bakeries."

The building has yielded evidence of the activities that were carried out there in the form of seals, copper and stone (alabaster) work, and weaving; the latter in the form of pottery loom shuttles and loom weights of mud. Long colonnaded galleries may have been dormitories that could accommodate between 40 and 50 people. "Possibly these were teams that were supervised by an overseer who lived in a large house on the banks of the Nile at the southern end of the galleries," Lehner said.

"Altogether the dormitories could shelter up to 2,000 workers, while an estimated 20,000 labourers could have worked in shifts at Giza following the Egyptian pattern whereby noblemen sent teams from their provinces all over the country, including Upper Egypt and the Delta, to share in the great national project of pyramid building," said Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA). "The dormitories would probably have been used by the itinerant, rotating labour force."

The gallery or dormitory system is flanked to the east, west

and south by bakeries, and the evidence of meat processing and salt fish production attest to a healthy diet. Also found were small mud "tokens" that probably represent the special kind of bread eaten by the Egyptians, similar to pita, which appear to have been used for accounting and administrative purposes.

The focus of the royal administrative building is a storehouse with large mud brick silos arranged around a rectangular court. These are 1.80 metres below ground level and probably contained grain to supply the numerous bakeries surrounding the dormitory complex. "The rest of storehouses, still unexcavated, mostly lie buried beneath the modern soccer field of the Sphinx Sports Club football field built in 1948," Lehner said.

"This Old Kingdom administrative building is a clear indication of the strict system imposed by the ancient Egyptians to control construction of the grand pyramid complexes at Giza," Hawass added.

Hawass said a collection of 250 seals carrying the names of the kings Khafre and Menkaure have been unearthed. "The absence of seals bearing the names of Khufu, the builder of the Great Pyramid, may be because the overseer of the administration building of Khafre's pyramid removed all constructions that dated back to his father's reign to the Western side of the Sphinx," he said.

The American team has excavated what is believed to be Egypt's oldest known hypostyle hall, the function of which

may have been to serve as a communal dining facility. "We found fish bones near low troughs and benches that run the length of the floor of the hall, which appear to be droppings from meals," Lehner said. "Fragments of pottery bowls, lids and stands for vessels point to food consumption rather than preparation."

This extremely complex, historically important, and revealing site flanks part of the town of the Pyramid Age extending

further east of the excavation site and continuing under the modern town of Nazlet Al-Simman. Even though the latter is less planned than the dormitory system, it may have housed the more permanent work force -- perhaps the skilled craftsmen, artisans, experienced stone masons, quarrymen, overseer and officials employed on various aspects of pyramid construction.

"Like today's cities, the town was crowded," Hawass said.

"There are traces of streets and alleyways between the houses, and household granaries, bins, and grinding stones for processing grain into flour."

Scores of these small granaries and baking areas were found all over the town, and last year the team came upon a centralised storage facility -- a huge storehouse in the royal administrative building. This indicates that there were domestic granaries around the town for permanent residents, and an extensive central storage facility for the mass of itinerant workers.

Back in 1994, when Hawass was director of the Giza Plateau, a series of discoveries of tombs built by the people who constructed the pyramids was found. It revealed that many labourers who constructed the mighty pyramids for their Pharaohs nevertheless found time to build and decorate their own tombs, inscribing them with a wealth of information about their lives and working conditions. At the time Hawass described them as revealing that the men fell into different categories. "There were tombs of the workmen and overseers as well as a workmen's camp," he said. He observed that the craftsmen who decorated the tombs lived in one camp, and the men who moved the stones lived in another; the former built their tombs from fine sun-dried brick and also used leftover materials from the royal tombs.

"Now, with the discovery of this large administrative building, and a royal storehouse, missing parts of the jigsaw puzzle that makes up Giza and the Age of the Pyramid Builders are falling in place," Hawass said. "We now know that the government in the Pyramid Age constructed galleries to serve as dormitories for itinerant non-skilled temporary workers; that there were formal chambers in each to house their supervisors; and that there was a common dining area to feed them. A truly remarkable picture has emerged from these new discoveries."

In 2001 the American team uncovered the Wall of the Crow, a 10-metre-tall and 10-metre-wide construction with a great

gate through it (used today by horse and camel riders).  
It now  
seems certain that the Fourth-Dynasty Egyptians built the  
wall  
to control the flow of people and material from a harbour  
into  
the newly-discovered pre- planned settlement area for  
itinerant workers, with its storage area and production  
centre  
for copper instruments, linen and seal production. Now  
the  
team has also unearthed the oldest street that linked the  
workers' town to the pyramid complexes.

"Pyramid building was planned like a long- term military  
campaign," Hawass said. "Everything had to be taken into  
account. How and when the part-time workers should be  
recruited, and in what numbers; where they slept, how  
much  
healthy food they needed to sustain them, and even a  
shady  
area where they could eat."

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| 3419|2002-08-09 07:57:04|djahuti.geo|Re: Anatolian Khatti vs Canaanite Hhitti|  
Thank you for this clarification.

Djehuti Sundaka

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 > them of no one conforming phenotype. Presumably, the non-Europid  
 > looking Hittites belong to the people conquered by the invading  
 > Hatti at the middle of the 2nd millenium BCE. They appear to have  
 > some affinities with Mongol types.  
 >  
 > - Yafeu -  
 | 3420|2002-08-09 11:20:16|Mickel Hendrix|Re: Anatolian Khatti vs Canaanite Hhitti|  
 Hotep,

Anyone who's well versed in biblical symbolism or  
 mythological language knows full well that Hamites and  
 Semites, according to Genesis, is not meant to be  
 taken literally, which is what you're pointing out in  
 so many words. The point I was making is that the  
 terms Hamites and Semites, and the family trees that  
 are given them by the compilers of the table of  
 nations, have a two-pronged symbolical expression.

So, if we are to overstand that Ham symbolically  
 represents black people, whether in Afruika or Asia,  
 the Hittites, whether in Canaan or Anatolia, were  
 black descendants of Ham. Adding anthropology into the  
 equation, the aboriginal Hittites or Hatte are proven  
 to be non-Caucasian/Indo-European/pale-skinned people.  
 It is during the second millennium B.C. that we come



upon the Hittites, who are said to have been of a light to pale-skinned type, as depicted on the Kemetic monuments. Before the second millennium B.C., that type was not the aboriginal people of the land of Canaan or Anatolia. For reference, I recommend the works of archaeologist Erich Schmidt, who conducted excavations in Anatolia during the first half of the twentieth century.

P.E.A.C.E. Progress...

--- Yafeu ibn Taom <[ruth@warwick.net](mailto:ruth@warwick.net)> wrote:

>

> It's a big mistake to take the Hhamites and Shemites  
> in the

> Table of Nations for the Hamites and Semites of  
> linguists

> and anthropologists. The modern terms are based on  
> the

> biblical ones but is not a one to one relationship.

>

> In the Hebrew book B\*reshiyth, Hhittiy

> (hhet-thaw-yodh) may not

> mean the Hittites of Anatolia. Hhittiy derives from

> Hheth. The

> Hhittiy are more commonly designated by b\*nei Hheth.

> These

> Hhittiy are located far south at Hebron in Canaan

> circa 1750 BCE.

> They have authority to transfer land ownership

> through a council

> of equals.

>

> Though it's possible these Hhittiy are connected

> somehow to the

> Anatolian Hittites, they are clearly Canaanites to

> the Author

> of B\*reshiyth. Whenever a Hhittiy is given a name in

> B\*reshiyth,

> it's always a name in the language of Canaan. They

> are Hhamites.

>

>

> The Anatolian Hittites with their major city

> Khattushash (Hattusa)

> are the Khatti in their own Indo-European language

- > Khattili. They
- > also had a language Neshili.
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- > They are identified as Yaphetites in the Table of
- > Nations.
- > Meshech is the Hebrew homonym for the Hatti name
- > Mosokh founder
- > of their city Massukh or Massukhanda. Togarmah (son
- > of Gomer)
- > and Tubal are the other Anatolian Hittite
- > representatives in the
- > Table of Nations, residing opposite the Taurus
- > mountains in the
- > Hatti heartland. There is a relief near Ivriz
- > depicting the
- > Hatti king Warpalawa of Tubal worshipping his
- > fertility god
- > Tarhund. Togarmah is the Tegarma (of cuneiform
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- > Euroid/white/Caucasian Hatti
- > gave their name to the confederacy of peoples
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- > - Yafeu -
- >

---

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| 3421|2002-08-09 14:39:16|Yafeu ibn Taom|(no subject)|| 3422|2002-08-09 15:31:45|Clyde Winters|Re: Anatolian Khatti vs Canaanite Hhitti|

Hi

You have everything wrong, the Hatti were not indo-European speakers. The Hittites were Indo-European speakers who adopted the language of the Hatti.  
C.A. Winters

At 06:42 AM 8/9/02 -0400, Yafeu ibn Taom wrote:

>

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>Table of Nations for the Hamites and Semites of linguists  
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> - Yafeu -  
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>  
>  
>  
| 3423|2002-08-09 15:52:48|Mickel Hendrix|Re: Anatolian Khatti vs Canaanite Hhitti|  
Hotep,

Brotha Winters, I was trying to make that known to them. Somehow, they couldn't overstand what I was parlaying. I had simply stated that the Hatte were the aboriginal people of Anatolia, while the Hittites of the so-called historic period were a pale to light-skinned people, who were the newcomers to Anatolia. And they adopted much of the culture of the aboriginal Hatte.

P.E.A.C.E. Progress...

--- Clyde Winters <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)> wrote:  
> Hi  
> You have everything wrong, the Hatti were not  
> indo-European speakers. The  
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> > - Yafeu -  
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| 3426|2002-08-09 15:56:51|Milos Bogdanovic|Cro-Magnon race type are descendant of Kush  
(europacrom.jpg, masai.)

Attachments :

| 3428|2002-08-10 09:28:02|pinatubo.geo|Re: Cro-Magnon race type are descendant of Kush  
(europacrom.jpg, ma  
Milos,

Try sending the images as attachments instead. Or upload them to our  
files/photos section.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3429|2002-08-10 10:19:36|Milos Bogdanovic|Re: Cro-Magnon race type are descendant of Kush (europacrom.jpg, ma|

> Milos,  
>  
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> Paul Kekai Manansala  
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Sorry, I do not understand how to do that.

Please, you do it!

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<http://users.net.yu/~tara/hla-a28.gif>

Height in Sweden: <http://users.net.yu/~tara/svedvisina.gif>

Cranial index in Sweden: <http://users.net.yu/~tara/kranindex.gif>

Europa Cro-Magnon: <http://users.net.yu/~tara/croma.jpg>

Africa: <http://users.net.yu/~tara/masai.jpg>

Patagonia (South America): <http://users.net.yu/~tara/patagonia.jpg>

Cro-Magnon from Dalarna (Sweden): <http://users.net.yu/~tara/dalarna.wav>

Cro-Magnon from Nish (Serbia): <http://users.net.yu/~tara/krom.wav>

Height: <http://users.net.yu/~tara/visina.jpg>

Height and HLA-A28: <http://users.net.yu/~tara/visinaihla28.jpg>

Nilotic language group: <http://www.ship.edu/~cgboeree/languagefamilies.html>

M.B.

| 3430|2002-08-10 10:45:42|rootofciv|Re: Middle-eastern farmers 'civilised' Europe|

If it is before 6000 years ago, then they were HARDLY "modern european" in appearance. They were "Asiatic" (you know what I mean) Peace.

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> This article brings several things into question such as the  
> reliability of the findings of previous genetic studies if a mere  
> change in the sample size can change the resulting conclusions.  
Just  
> how thorough were these studies? It also brings into question the  
> meaning of Brace's craniofacial findings that clusters Neolithic  
> Europeans with the peoples of "North Africa" and "Southwest Asia".  
> Perhaps the prehistoric Europeans were not as "European" as one  
might  
> naturally assume. These are the same findings that also clusters  
> "Australo-Melanesia" peoples far closer to the "African" cluster  
than  
> to the "Asian/Pacific" group with which they are said to be the  
most  
> genetically related. As a matter of fact, the "Australo-Melanesia"  
> group is as close to the "African" group as the "Upper Egypt  
> (Predynastic)" group is to the "European" group. Meanwhile, the  
> "Somalia" group, a definitely "Cushtic" group related to the "North  
> Africa" and "Southwest Asia" groups is solidly within the "Africa"  
> cluster. Perhaps a larger sample size would refine all of these  
> results as well.

>  
> Djehuti Sundaka

>  
>  
> --- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
> > <http://www.newscientist.com/news/news.jsp?id=ns99992634>

> > Middle-eastern farmers 'civilised' Europe

> >  
> > 22:00 05 August 02  
> > Nicola Jones

> >  
> > Farmers from the Middle East literally carried civilisation  
with  
> them  
> > into Europe, 10,000 years ago,  
> > according to new genetic analysis. It reveals that modern  
> inhabitants  
> > of Paris, Athens and Berlin share,  
> > on average, 50 per cent of their genes with people from Baghdad,  
> > Tehran, Ankara and Damascus.  
> >



> > That means farmers must have emigrated en masse from the Middle  
> East  
> > into Europe, mixing and  
> > mingling with the hunter-gatherers of the day. It also helps  
> settle  
> > the long running debate of whether  
> > immigrants brought agriculture directly to Europe or if the idea  
> > simply spread west by word of mouth.  
> >  
> > The development of agriculture is considered to be one of the  
most  
> > important steps leading to modern  
> > civilisation. Archaeologists have shown that agriculture moved  
> > north-west through Europe at about one  
> > kilometre per year, based on the dating of clay pots and other  
> tools.  
> >  
> > But how this happened has been less clear. In the 1970s,  
> scientists  
> > first proposed that farmers must  
> > have moved west, as certain genetic traits like eye colour seem  
to  
> > follow the archaeological sweep  
> > across Europe. But later studies favoured the idea of a slow  
> cultural  
> > exchange of ideas.  
> >  
> >  
> > In the mix  
> >  
> > In 2000, for example, a study published in Science examined 22  
> genetic  
> > markers on the Y chromosome  
> > of over 1000 men and concluded that less than a quarter of  
modern  
> > European genes come from  
> > Middle-Eastern stock. This implies very little mixing between  
the  
> > populations.  
> >  
> > But now Loun<sub>賠</sub>Chikhi from University College London and his  
> > colleagues say that analysis was too  
> > simplistic. Using a different statistical model to look at the  
> same  
> > data, they found that Middle-Eastern  
> > farmers contributed at least half of the genes of modern

> Europeans,  
> > ranging from 85 to 100 per cent in  
> > Greece to 15 to 30 per cent in France. That indicates farmers  
> moved en  
> > masse across Europe.  
> >  
> > The genetic proportions estimated by Chikhi look about right,  
says  
> > Luigi Luca Cavalli-Sforza, at Stanford  
> > University. Cavalli-Sforza was one of the first to propose that  
> > middle-eastern farmers moved west, but  
> > was also one of the authors of the Science paper that suggested  
> the  
> > opposite  
> >  
> > He says he will now take a close look at the methods used by  
> Chikhi,  
> > but warns: "A possible source of  
> > error is generated by the difficulties of separating  
> pre-agricultural,  
> > agricultural and post-agricultural  
> > migrations from the Middle East."  
> >  
> > The genetic proportions estimated by Chikhi look about right,  
says  
> > Luigi Luca Cavalli-Sforza, at Stanford  
> > University, who is keen to have a close look at Chikhi's  
> methodology.  
> > Cavalli-Sforza was one of the first  
> > to propose that middle-eastern farmers moved west, but was also  
> one of  
> > the authors of the Science  
> > paper that suggested the opposite  
> >  
> > Cavalli-Sforza notes that a lot of different factors can skew  
the  
> > numbers, including small sample sizes  
> > and the "difficulties of separating pre-agricultural,  
agricultural  
> and  
> > post-agricultural migrations from the  
> > Middle East".  
> >  
> > Journal reference: Proceedings of the National Academy of  
Sciences  
> > (DOI: 10.1073/pnas.162158799)

> >

> > 22:00 05 August 02

| 3431|2002-08-10 13:30:36|a.manansala@attbi.com|Re: Cro-Magnon race type are descendant of Kush (europacrom.jpg, ma|

> > Milos,

> >

> > Try sending the images as attachments instead. Or upload them to our  
> > files/photos section.

> >

> > Regards,

> > Paul Kekai Manansala

> > <http://home.attbi.com/~a.manansala/afro.htm>

>

> Sorry, I do not understand how to do that.

>

> Please, you do it!

>

> This is address of images:

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I guess the links are good enough.

How do you define "Cro-Magnon" among living populations?  
Is it just prominent browridges?

All modern "races" had Neanderthaloid ancestors.

Regards,

Paul Kekai Manansala

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> Europa Cro-Magnon: <http://users.net.yu/~tara/croma.jpg>

>

> Africa: <http://users.net.yu/~tara/masai.jpg>

>

> Patagonia (South America): <http://users.net.yu/~tara/patagonia.jpg>

>

> Cro-Magnon from Dalarna (Sweden): <http://users.net.yu/~tara/dalarna.wav>

>

> Cro-Magnon from Nish (Serbia): <http://users.net.yu/~tara/krom.wav>  
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> Height: <http://users.net.yu/~tara/visina.jpg>  
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> Height and HLA-A28: <http://users.net.yu/~tara/visinaihla28.jpg>  
>  
> Nilotic language group: <http://www.ship.edu/~cgboeree/languagefamilies.html>  
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> M.B.  
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>

| 3432|2002-08-10 18:25:31|djahuti.geo|Re: Anatolian Khatti vs Canaanite Hhitti|  
Here are a few sources supporting the identification of the biblical  
people known as the Khatte as distinguished from the earlier Khatte  
that had been known to Kamat during the New Kingdom.

From the wilderness and this Lebanon as far as the great river, the  
river Euphrates, all the land of the Hittites to the Great Sea toward  
the going down of the sun shall be your territory.

-Joshua 1:4

With the fall of the Hittite empire, 24 city-states of the Tabali  
(‘Tubal’ in the OT) became heirs to the Hittite home territory N of  
the Taurus range. In Syria seven city-states which had belonged to  
the Hittite empire perpetuated the name ‘Hittite’ for several  
centuries; their rulers were called ‘the kings of the Hittites’.  
Hamath on the Orontes and Carchemish on the Euphrates were among the  
most important of the seven.

Assyrian and Babylonian records of the period (as late as the Chaldean  
dynasty) regularly refer to the whole of Syria (including Palestine)  
as the ‘Hatti-land’; Sargon II in 711 BC can speak of the people of  
Ashdod as ‘the faithless Hatti’.

The language of the seven Hittite kingdoms is known from hieroglyphic texts which have been deciphered in recent years; bilingual inscriptions in hieroglyphic Hittite and Phoenician, discovered at Karatepe in Cilicia (1946-7), have helped considerably in their decipherment. The language of these texts is not identical with the official language of the earlier Hittite empire, which was written in cuneiform script and identified as an Indo-European language in 1917; it resembles rather a neighbouring Indo-European language called Luvian.

-New Bible Dictionary (2nd ed.)

"Heth" is an allusion, not to the Hittites of the second millennium and their homeland, but to the states of Syria collectively called Khatte by the Assyrians and Babylonians from the ninth to the sixth centuries B.C.

-Egypt, Canaan, And Israel In Ancient Times (p. 407)

Djehuti Sundaka

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> Thank you for this clarification.

>

> Djehuti Sundaka

>

>

> --- In Ta\_Seti@y..., "Yafeu ibn Taom" wrote:

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> > - Yafeu -  
| 3433|2002-08-10 20:58:48|mansu\_musa|Re: Cro-Magnon race type are descendant of Kush  
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> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

> > <http://users.net.yu/~tara/hla-a28.gif>

> >

> > Height in Sweden: <http://users.net.yu/~tara/svedvisina.gif>

> >

> > Cranial index in Sweden: <http://users.net.yu/~tara/kranindex.gif>

> >

> > Europa Cro-Magnon: <http://users.net.yu/~tara/croma.jpg>

> >

> > Africa: <http://users.net.yu/~tara/masai.jpg>

> >

> > Patagonia (South America):

<http://users.net.yu/~tara/patagonia.jpg>

> >

> > Cro-Magnon from Dalarna (Sweden):

<http://users.net.yu/~tara/dalarna.wav>

> >

> > Cro-Magnon from Nish (Serbia): <http://users.net.yu/~tara/krom.wav>

> >

> > Height: <http://users.net.yu/~tara/visina.jpg>

> >

> > Height and HLA-A28: <http://users.net.yu/~tara/visinaihla28.jpg>

> >

> > Nilotic language group:

<http://www.ship.edu/~cgboeree/languagefamilies.html>

> >

> > M.B.

> >

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no offence but if you think nubians are desendants oif cromagnons you are ajoke. hahahahahahaha  
crack pot

| 3434|2002-08-10 21:05:27|mansu\_musa|questions for membersof this board |

I am curious i was going through some google groups lists,and i typed in egypt and every line seemed to be some aryan nation person talking about the ancient egyptains being white. HMMM

Racist seem to hang around those lists like vultures.

I also ran across while serching in the browser an article by a racistmagazine called american reinassance about so called meddtereanean caucasoid egyptains that subjcated the blacks aka the nubians.

I can ony laugh at this kind of foolishness every time i see it.

What a joke.

I am also curious if there are any other egyptains in the egyptolohy field that differ from zahi hawass.

I am also curious if there are any modern day egyptains who support the views of the people on this list.

I personally do but I was wondering if there was any other egyptains do ???

| 3435|2002-08-11 04:41:07|Milos Bogdanovic|THIS IS VERY IMRORTANT POST - PLEASE TEL ME WHAT YOU THINK?|

Attachments :

- > How do you define "Cro-Magnon" among living populations?
- > Is it just prominent browridges?

That had already done anthropologists in Europe, and for images which I am posting, they claim that they are Cro-Magnon types.

I only recognized Cro-Magnon's genetic marker HLA-A28, and with that marker I recognized Cro-Magnon in Nilotic and Patanogians population.



Cro-Magnon in Europe and in Patagonia speech nasal.  
Does anyone know how speak Masai and other Nilotic peoples in Africa? Do they speak nasal too?

> All modern "races" had Neanderthaloid ancestors.

That is only one of many hypotheses.

Many evolutionists still believe that we are originated from Cro-Magnon. But, as they are characterized by "O" blood type, for which is known that is originated from "A" blood type, it is not possible that contemporary human races (which have "A" and "B" blood groups) originated from population which has "O" group.

The things that cause confusion in science are racial types of the first level, the division of the races on white, black and yellow. These differences among peoples (skin colour, etc) did not appear as consequence of genetic closeness of the various populations in the world, but latter, as consequence of adaptation to the various climatic conditions.

For example, yellow race has many attributes which response to the cold climate. They have a certain shape of body, wide head, and short extremities in order to decrease the aspiration of the warmth; low growth because of the less quantity of the needed food, tendency to corpulence in order to protect from low temperature, decreased presence of the sweat nodes that they should not dry up on the dry cold air. They have narrow eyes in order to protect themselves from the reflected light from the snowy areas. They have such circulation of blood in their faces and cheekbones, as if it is constant frost, so, because of it the warm wind causes a stress, which sometimes finishes with their suicide. They also have an instinct to collect the things, like when making food supplies, which in the perverted form manifests through collection of the napkins, badges, and stamps or in some other way. They also have genetically fear of water and drowning, because, in the polar condition, it is dangerous to come in water. On the other hand the black race is able to stand very moist conditions, with high temperature and great sun's light, etc.

Cro-Magnon race has very dry skin, and because of that they live in places where is very dry air - in desert (Africa, Sahara), and in ice areas (Grenland and Patagonia).

These differentes between the races of the first level did not originate from mechanisms of evolution and selection, because - there was no time for that process.

If we wait that only 10% of only one gene (of 1000 nucleotides) transform into new appropriate gene, we need 10 on 650 mutations to get, in probability, one appropriate arrangement of nucleotides in new gene. It is consideres that in universe exist 10 on 70 all elementary particles.

How did the races of the first level originate?

As God made birds to go to summer areas when it is winter, as He did a miracle that penguins have double blood vessels (artery goes through the vein), so He did a miracle in adaptation of people to the cold and too hot life conditions on Earth.

(After the Flood we do not have water canopy, we do not have an effect of the greenhouse; we have appearance of the four seasons and newly created temperature extremes.)

If the attributes of the yellow and black race really originated from evolution and not by God's miracle, then the differences between evolutionally neutral genes had to be between them huge and proportionate to the differences in the appearance. But, as we see that it is not a case, it is obvious that God made a miracle on the field of genetic only there, where it was necessary for the existence. Evolutionally neutral genes, as for example HLA, stayed almost non-touched through that process of adaptation. They are not touched by the huge mutations, which would be necessary to form new racial types.

Sou, difference between neutral genes to not talk anything about time of adaptation and different between racial types of first level (white, black, yellow), but talk much about genealogy of nations from Noah.

On map in attachment you see result of my research about that.

Milos Bogdanovic

| 3436|2002-08-11 04:44:44|Milos Bogdanovic|Re: Cro-Magnon race type are descendant of Kush (europacrom.jpg, ma|

- > no offence but if you think nubians are desedants oif cromagnons you
- > are ajoke. hahahahahahaha
- > crack pot

If similarity on images are not so obvious, genetic (HLA-A28) do not joke. Both cromagnons and nubians are of the same origin:

<http://users.net.yu/~tara/hla-a28.gif>

Milos Bogdanovic

| 3437|2002-08-11 07:46:19|a.manansala@attbi.com|Re: THIS IS VERY IMRORTANT POST - PLEASE TEL ME WHAT YOU THINK?|

Milos wrote:

>

> On map in attacment you see result of my research about that.

>

Well at least you don't adhere to classical racial thinking.

You probably known that many, perhaps unfairly, will not even read a theory based on the Biblical story of Noah.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.mananasala/afro.htm>

| 3438|2002-08-11 09:50:23|Djehuti Sundaka|Sacred Alphabets Pt. III|

<http://www.cassiopaea.org/perseus/meru3.htm>

Sacred Alphabets Pt. III

The Second Temple, so called, was probably the First and ONLY Temple in

Jerusalem, and the forces behind its construction and the development of its theology

could very well have been those very forces with designs on our freedom. So, at this

point, we need to consider the roots of Kaballah, the Torah upon which it is based, as

well as the "tradition."

In The Curse of Cain, Dr. Regina Schwartz writes about the relationship between

Monotheism and Violence, positing that Monotheism itself is the root of violence.

She writes:

Collective Identity, which is a result of a covenant of Monotheism is

explicitly narrated in the Bible as an invention, a radical break with

Nature. A transcendent deity breaks into history with the demand that

the people he constitutes obey the law he institutes, and

first and foremost among those laws is, of course, that they pledge allegiance to him, and him alone, and that this is what makes them a unified people as opposed to the 'other,' as in all other people which leads to violence. In the Old Testament, vast numbers of 'other' people are obliterated, while in the New Testament, vast numbers are colonized and converted for the sake of such covenants.

Dr. Schwartz also writes about the idea of the 'provisional' nature of a covenant: that it is conditional. "Believe in me and obey me or else I will destroy you." Doesn't sound like there is any choice, does there? And we find ourselves in the face of a pure and simple Nazi Theophany.

The chief thing that occurs to me in terms of the "believe in me" business in relation to religions, is that it constitutes a sort of 'permission,' if you will, whether it is conscious or subconscious, for the deity to take the 'vengeful' action if the agreement is broken!

Riane Eisler, an acclaimed scholar, has developed what she calls "Cultural Transformation Theory," which proposes that there are two basic models of society underlying the great diversity of human culture. The first is the "Dominator Model," that can be termed a patriarchy OR matriarchy. It consists of ranking one half of humanity over another, in the broadest terms, but essentially can be any situation where any group dominates and any other group is considered inferior whether male or female, black or white, rich or poor, free or slave.

The second model is what Ms. Eisler calls the "Partnership Model," which is based on the principle of "linking rather than ranking."

Thus, it seems that the work of Ms. Eisler is describing precisely the difference between monotheism and syncretism.

As Ms. Eisler acutely points out:

"If we stop and think about it, there are only two basic ways of structuring the relations between the female and male halves of humanity.

All societies are patterned on either a dominator model - in which human hierarchies are ultimately backed up by force or the threat of force - or a partnership model, with variations in between. [Eisler, 1987]

In an amazing book that should be read by everyone, When God Was a Woman,

Merlin Stone reveals the sexual and religious bias of many of the scholars of the nineteenth and twentieth centuries which have been responsible for the general lack of knowledge about these most ancient times. Most of these male scholars were raised in societies that embrace the male-oriented religions of Judaism or Christianity, and this obviously heavily influenced their opinions. One of them, Professor R.K. Harrison wrote of the Goddess religion: "One of its most prominent features was the lewd, depraved, orgiastic character of its cultic procedures."

"Despite the discovery of temples of the Goddess in nearly every

Neolithic and historic excavation, Werner Keller writes that the female deity was worshipped primarily on 'hills and knolls,' simply echoing the words of the Old Testament. Professor W. F. Albright, one of the leading authorities on the archaeology of Palestine, wrote of the female religions 'orgiastic nature worship, sensuous nudity and gross mythology.' He continued by saying that 'It was replaced by

Israel with its pastoral simplicity and purity of life, its lofty monotheism and its severe code of ethics.' It is difficult to understand how these words can be academically justified after reading of the massacres perpetrated by the Hebrews on the original inhabitants of Canaan as portrayed in the Book of Joshua, especially chapters nine to eleven. Professor S. H. Hooke, in his collection of essays *Myth, Ritual and Kingship*, openly admits, 'I firmly believe that God chose Israel to be the vehicle of revelation.'

"Albright himself wrote, 'It is frequently said that the scientific quality of Palestinian archaeology has been seriously impaired by the religious preconceptions of scholars who have excavated in the Holy Land. It is true that some archaeologists have been drawn to Palestine by their interest in the Bible, and that some of them had received their previous training mainly as biblical scholars.' But he then proceeded to reject this possibility of impairment, basing his conclusion primarily upon the fact that the dates assigned to the sites and artifacts of ancient Palestine, by the scholars who took part in the earlier excavations, were subsequently proven to be too recent, rather than too old, as might perhaps be expected. The question of whether or not the attitudes and beliefs inherent in those suggested 'religious preconceptions' had perhaps subtly influenced analysis and descriptions of the symbolism, rituals and general nature of the ancient religion was not even raised for discussion." [Stone, 1976]

In most textbooks of archaeology, the Goddess religion is referred to rather deprecatingly as a "fertility cult!" And, as Ms. Stone notes, the word "cult" always has the connotation of something less civilized than "religion," and is nearly always applied when referring to the Goddess worship, while the rituals associated with that clever ET and Agent of the Matrix, Jehovah/Yahweh are always reverently referred to as "Religion," with a capital!

Considering the extreme monotheistic, Judeo-Christian bias of the scholars who have written the words, directed the schools, published the books, and overseen our educations for the past 1500 years or so, how else can we think but that males have always played the dominant role, and that males have always been the "doers" and "creators" and "movers and shakers" of our cultural, social and technological development?

As children, most little girls of the Western world are told the story of Adam and Eve. Eve is made from Adam's rib to be his companion and helper because he was lonely. Next they are taught that Eve was foolishly gullible and was pathetically "easy" to the wiles of the serpent. She disobeyed God Almighty, and led Adam down the primrose path, and forever after, all women bore the blame for this perfidy!

Not only that, but forever after, because of Eve's foolishness, all women must accept men as their masters, the representatives of the omnipotent male deity, whose wisdom and righteousness they must admire and respect with reverence and awe!

Over and over again, the legend of the loss of paradise has been utilized to impress upon us the natural inferiority of women. Only Man was created in

God's image...

woman came later and was a poor semblance of a human being!

Everywhere in our

culture this story pops up over and over again! It is the

foundation of poetry, art,

advertising and jokes. Everywhere you look, Eve is tempting Adam to do wrong over

and over again. Women are portrayed as inherently conniving, contriving, (yet

somehow also gullible and simple-minded) and most of all SEXY!

They clearly need

a divinely appointed overseer to keep them out of trouble and there is a man around

every corner just ready to do the job!

Joseph Campbell wrote about the Adam and Eve myth:

"This curious mythological idea, and the still more curious fact that for

two thousand years it was accepted throughout the Western World as

the absolutely dependable account of an event that was supposed to

have taken place about a fortnight after the creation of the universe,

poses forcefully the highly interesting question of the influence of

conspicuously contrived, counterfeit mythologies and the inflictions

of mythology upon the structure of human belief and the consequent

course of civilization." [quoted by Stone, 1976] (emphasis, mine)

The religion of the Great Mother Goddess existed and flourished for many thousands

of years in the Near and Middle East before the arrival of the patriarch Abraham, the

first prophet of the dominator male deity, Yahweh. Archaeologists have traced the

worship of the Goddess back to the neolithic communities of about 7000 B.C., some

to the Upper Paleolithic cultures of about 25,000 B.C. From Neolithic times, at least,

its existence has been repeatedly attested to well into Roman Times. Yet, Bible



scholars agree that Abraham lived in Canaan as late as between 1800 and 1550 B.C., a veritable Johnny-come-lately! How in the world has such a recent appearance on the world scene managed to push itself into such prominence and domination?

The people of the early Neolithic cultures of the Near and Middle East may have come down from Europe, possibly the descendants of the Gravettian-Aurignacian cultures. Later, waves of more Northern people descended on both Europe and the Near East. There has been some conjecture that these were the descendants of the Mesolithic (15000 - 8000 B.C.) Maglemosian and Kunda cultures of Northern Europe. But, their arrival was NOT a gradual assimilation - it was wave after wave of aggressive invasion.

These northern invaders, generally known as Indo-Europeans, brought their own religion with them: the worship of a young warrior god and a supreme father god. Their arrival in the Near East is attested to by 2400 B.C., but there may have been several earlier invasions.

Archaeology reveals that, after these invasions, the worship of the Mother Goddess fluctuated from city to city. As the invaders gained more and more territory over the next two thousand years, the male began to appear as the dominant husband or even the murderer of the Goddess!

Up to this point in time, writing seems to have been primarily used for the business accounts of the temples. The arriving Northern groups adopted this writing and used it for their own purposes.

"Professor Chiera comments: 'It is strange to notice that practically all

the existing literature was put down in written form a century or two after 2000 B.C.' Whether this suggests that written language was never considered as a medium for myths and legends before that time or that existing tablets were destroyed and rewritten at that time remains an open question." [Stone, 1976] (emphasis, mine)

Over and over again in the studies of the ancient religions it is noted that, in place after place, the goddess was debased and replaced by a male deity after the coming of the Northern Peoples. The transition was accomplished by brutally violent massacres and territorial acquisition throughout the Near and Middle East.

The Northern Invaders left neither tablets nor temples to explain why or how they came to choose a male deity. These "Sons of the North Wind, Aeolus" - these Nordics - are referred to variously as Indo-Europeans, Indo-Iranians, Indo-Aryans, or simply Aryans. Their existence, once they burst upon the historical scene, is described as aggressive warriors riding two abreast in horse-drawn war chariots; or as big sailors who navigated the rivers and coastlines of Europe and the Near East. Jaquetta Hawkes writes:

"On no subject have authorities differed so completely or with greater lack of objectivity than on the origins of these cultures. The reason for this partisanship lies in the one thing the authorities are agreed upon - that the BATTLE AXE cultures represent the roots of the Indo-European speaking peoples. ...What can be said with some

certainty is that the battle axe people had a large ethnic, social and cultural inheritance from the hunter-fishers of the forest cultures such as the Maglemosian and Kunda. ...Though it may not always or

everywhere have been so, this character came in time to be dominantly pastoral, patriarchal, warlike and expansive." [quoted by Stone, 1976]

The invasions of the Aryans took place in waves over a period of up to three thousand years according to standard archaeology. The invasions of the historical period are attested to by literature and artifacts, and are agreed upon by scholars. Those of prehistoric times are suggested by speculative etymological connections.

What is most significant in the historic records is that these Northern invaders viewed themselves as a very superior people. They were aggressive and continually in conflict with not only the peoples they conquered, but among themselves as well. Their coming revolutionized the art of war. They introduced the horse-drawn chariot, and the charioteer became a new aristocracy.

Historical, mythological and archaeological evidence suggests that it was these northern people who brought with them the concepts of light as good and dark as evil and of a supreme male deity. The arrival of the Aryans, the presentation of their male deities as superior to female deities, and the subsequent interweaving of the two theologies are recorded mythologically in each culture. It is in these myths that we can discover the attitude that led to the destruction of the Goddess.

The Aryan male god, unlike the son-lover of the Goddess, was frequently depicted as a storm god, high on a mountain, blazing with the light of fire or lightning. (Haven't we heard this before?!) In many of these myths, the goddess is depicted as a serpent or dragon, associated with darkness and evil. Sometimes the dragon is neuter or even male, but in such cases, is closely associated with the goddess, usually as her son.

However, in many of the older archaeological finds, the Goddess was represented by birds and wavy symbols that indicated water and/or energy. These same wavy lines are retained as the symbol of the Astrological sign of Aquarius which may be the oldest extant symbol of the Great Mother Goddess.

The Goddess religion seems to have assimilated the male deities into the older forms of worship, and survived as the popular religion of the people for thousands of years after the initial Aryan invasions. But her position had been greatly lowered and continued to decline. It was the assaults of the Hebrews and eventually the Christians that finally suppressed the religion.

And here we come to the most interesting thing of all: it is in the accounts of the Aryans that we find the original religious ideas of the Hebrews.

There is the mountain-top god who blazes with light; there is the duality between light and darkness symbolized as good and evil; there is the myth of the male deity defeating the serpent; and there is the supreme leadership of a ruling class: the priestly Levites. All of these are to be found in both the Indo-European and Hebrew religious concepts and politics!

And this leads us to the obvious suggestion: The Indo-European patterns were either adopted by the Hebrews, or the Hebrews were Indo-Europeans from the start.

The Indo-Aryan attitude toward women is made clear in two sentences attributed to Indra in the Rg Veda: 'The mind of woman brooks not discipline. Her intellect has little weight.' And orthodox Jewish males daily thank god that they were not born women!

The only thing that is certain is that these groups brought the worship of the male deity with them and the worship of the Goddess was systematically suppressed and eventually almost totally obliterated by monotheism, a new "variation" of the male dominator god thesis initiated by the Hebrews, and continuing into the present time as Christianity, and Islam.

An interesting fact turns up in the field of archaeology. Systematic examinations of the skulls in several Anatolian sites shows that in the third millennium B.C., most of the residents were predominately doliocephalic, or long headed Mediterranean types, with only a minority of brachycephalic, or round headed Alpine types. After the beginning of the second millennium, the proportion of brachycephalic skulls increases to about 50 percent. It is the brachycephalic types that came to be known as the ruling class of the Hittite empire.

The original people of Hatti became the subservient or conquered class, just as the "black headed" people of Sumeria became "slaves" of their conquerors. The invading Indo-Europeans assumed roles of royalty everywhere they went, subjugating the indigenous populations one after the other. The Indo-Europeans were bigger, and possessed military supremacy never before seen due to their horse-drawn war chariots and iron weapons. They increased their height by wearing conical hats that appear to be about 18 to 24 inches high in depictions. (These conical hats are interesting as a certain type of conical hat is representative of the alchemical initiate!)

The word "iron" may be related to the word "Aryan," and the mining and smelting of iron which was associated with these peoples, was a closely guarded secret for many

centuries.

The original Hattians may have been related to the goddess worshipping people of Catal Huyuk which is about 125 miles from the Hittite capital of Hattusas. The goddesses of the Hatti appear to have survived from an even earlier Hattian religion. In several texts the Goddess was simply called "The Throne," a title associated with Isis in Egypt and may be related to Cassiopeia, known as the "Enthroned Queen," and the "hump of the camel," a throne of sorts.

Now, Ms. Stone has brought up a very interesting thing regarding a group called Luvians, Luvischen or Louvites. They seem to be a group of Indo-Europeans who lived directly south of the Hittites in Cilicia, close to the Toros Mountains which is practically the same area as Catal Huyuk once flourished.

Very little is known of these people except that they were authors of what has become known as the Hittite hieroglyphs. These are picture words that appear most often on royal monuments and in a few texts. These hieroglyphs are still, for the most part, a mystery.

Professor Albright says that the Luvians occupied most of southern Asia Minor not later than the third millennium B.C. Another writer, R.A. Crossland suggests a later date. Professor Lloyd agrees with Crossland saying:

"In about 2300 B.C. a great wave of Indo-European speaking peoples, speaking a dialect known as Luvian, seems to have swept over Anatolia... their progress was marked with widespread destruction..."  
[quoted by Stone, 1976]

The name Luvian comes from the Hittite texts which refer to the land of these people as Luviya and their language as Luvili. French archaeologists call

them Louvites; the  
Germans call them Luvischen.

The one thing that has come out of the partial translation of  
their hieroglyphs is that  
their major deity was the storm god whose name was Tarhund,  
Tarhunta or Tarhuis.

The only material so far found in their texts is what is referred  
to as the "magic type;  
spells and incantations inserted into ritual texts." The fact that  
this totally religious  
material was written in their own hieroglyphs while other means of  
writing was  
available could indicate that they were a priestly caste of the  
Indo-Europeans. Other  
indications that seem to confirm this are the fact that scribal  
schools producing  
myths in Hurrian, Hittite and Akkadian appear to have been located  
in the  
Luvian territory of Kizzuwatna.

A priestly class of Indo-Europeans with scribal schools who  
worshipped the Weather  
God whose similarity to Jehovah in all respects, is startling,  
busily turning out myths  
for all the local and not so local populations? Magic spells and  
incantations? Oh, my!  
What have we found here?! Sounds an awful lot like what was going  
on in Spain and  
France during Medieval times when Kaballah was being developed.

It is certainly beginning to look like the Hebrew religion was  
not, as is taught, formed  
in a vacuum or necessarily delivered directly from the hand or  
mouth of God!

| 3439|2002-08-11 09:55:28|Djehuti Sundaka|Sacred Alphabets Pt. IV|  
<http://www.cassiopaea.org/perseus/meru4.htm>  
Sacred Alphabets Pt. IV

Both of the two creation accounts in Genesis have long been noted  
to be related to  
Mesopotamian creation stories. The stories of the origins of  
civilization in the Bible are  
markedly similar to Phoenician tales. The divine "fiat" in the  
beginning: "Let there be  
light," is derived from Egyptian myth and this motif achieved it's

classic form in the cult  
of Heliopolis. In some of the earliest forms of this myth, there  
is the primeval ocean  
whose origin is not explained, from which emerges the creator god  
who is either  
reptilian, insect or birdlike, and he engages in the creative  
activity as an act of  
expectoration, self-fertilization, or masturbation - he "broods  
upon the face of the  
waters."

The pinnacle of the quest after the First Principle in  
ancient Egypt was  
reached with the composition of the so-called Memphite  
Theology. In  
form a dramatic-cultic text glossed by a commentary at the  
end, the  
Memphite Theology is found on a block now in the British  
Museum  
that dates to the reign of Shabaka (712-697 B.C.), who claims  
to have  
found the original on a papyrus "which the ancestors had  
made,  
worm-eaten and unknown from beginning to end." ...The  
contents  
became known (again?) only at the beginning of the Kushite  
period  
around 710 B.C. and were disseminated during the following  
two  
centuries.

The commentary, among other novel ideas, advances the  
proposition  
that the essence of the creator god, Ptah, resides in "heart"  
and "tongue,"  
[keeping in mind that the Egyptian intent in the word "heart"  
is our  
present concept of consciousness/mind as opposed to the  
physical brain  
and its relation to emotions via hormonal dispersion.]  
...That is to say  
mind and creative utterance. Mind conceived of being, and the  
creative  
word made it concrete. So the creation itself becomes in a  
sense an  
emanation of the creator, or at least that part of it which



has life-force:

"Thus it happened that the heart (mind) and the tongue gained control over every other member of the body through the teaching that he (Ptah) is in every body and every mouth, of all gods, all men, all cattle, all creeping things and everything that lives, by thinking and commanding everything that he wishes."

...It seems premature to commit oneself to a judgment on the possibilities of Egyptian influence on the Genesis creation account. It may in fact prove to be a simple case of linear borrowing, albeit accompanied by a purposeful intent to "demythologize." [Redford, Egypt, Canaan, and Israel in Ancient Times, 1992, Princeton; emphasis, mine.]

The oldest extant texts of the Old Testament in Hebrew are those found at Qumran which date only to 2 or 3 centuries before Christ. the oldest version before those were discovered was a Greek translation from about the same period! The earliest complete Hebrew text dates only from the tenth century A.D.!!! Something is wrong with this picture.

It is generally believed from textual analysis, that a very small part of this bible was written about 1000 B.C. and the remainder about 600 B.C. And, the Bible as we know it, is the result of many changes throughout centuries and is contradictory in so many ways we don't have space to catalog them all!

The first five books of the Bible, the Pentateuch, also known as the Torah, upon which Kaballah is based, were supposed to have been written by Moses. Early Christian and Jewish tradition held this view even though nowhere in these five books

does the text say that Moses was the author.

Biblical scholars generally date Abraham to about 1800 - 1700 B.C. The same scholars date Moses to 1300 or 1250 B.C. However, if we track the generations as listed in the Bible, we find that there are only seven generations between and including these two patriarchal figures! Four hundred years is a bit long for seven generations. Allowing 35 to 40 years per generation, places Abraham at about 1550 B.C. and Moses at about 1300 B.C. Tracking back to Noah, using the generations listed in the Bible, one arrives at a date of about 2000 to 1900 B.C. - about the time of the arrival of the Indo-Europeans into the Near East.

Using the Bible as source material presents a number of very serious problems. There are many contradictions in the text that cannot be reconciled by the standard theological mental gymnastics. In some places, events are described as happening in a certain order, and later the Bible will say that those events happened in a different order. In one place, the Bible will say that there are two of something, and in another it will say that there were 14 of the same thing. One one page, the Bible will say that the Moabites did something, and then a few pages later, it will say that the Midianites did exactly the same thing. There is even an instance in which Moses is described as going to the Tabernacle before Moses built the Tabernacle! (I guess Moses was a time traveler!)

There are things in the Pentateuch that pose other problems: it includes things that Moses could not have known if he lived when he is claimed to have lived. And, there is one case in which Moses said something he could not have said: the text gives an account of Moses' death, which it is hardly likely that Moses described. The text also

states that Moses was the humblest man on earth! Well, as one commentator noted, it is not likely that the humblest man on earth would point out that he is the humblest man on earth!

All of these problems were taken care of for most of the past two thousand years by the Inquisition. Meanwhile, even the Jewish commentators took care of the problems in novel ways. The contradictions were not contradictions, they were only "apparent contradictions!" They could all be explained by "interpretation!" Usually, these interpretations were more fantastic than the problems, I might add. Moses was able to "know things he couldn't have known" because he was a prophet! The medieval biblical commentators, such as Rashi and Nachmanides, were VERY skillful in reconciling the irreconcilable!

In the 11th century, a real troublemaker, Isaac ibn Yashush, a Jewish court physician in Muslim Spain, mentioned the distressing fact that a list of Edomite kings that appears in Genesis 36 named a few kings who lived long after Moses was already dead. Ibn Yashush suggested the obvious, that the list was written by someone who lived after Moses. He became known as "Isaac the Blunderer." The guy who memorialized clever Isaac this way was a fellow named Abraham ibn Ezra, a 12th century rabbi in Spain. But Ibn Ezra presents us with a conundrum because he also wrote about problems in the text of the Torah. He alluded to several passages that appeared not to be from Moses' own hand because they referred to Moses in the third person, used terms Moses would not have known, described places that Moses had never been, and used language that belonged to an altogether different time and place than the milieu of Moses. He wrote, very mysteriously, "And if you understand,

then you will recognize the truth. And he who understands will keep silent."

So, why did he call Ibn Yashush a "Blunderer?" Obviously because the guy had to open his big mouth and give away the secret that the Torah was not what it was cracked up to be and lots of folks who were totally "into" this Jewish mysticism business would lose interest. And keeping the interest of the students and seekers after power was a pretty big business. It still is.

In 14th century Damascus, a scholar by the name of Bonfils wrote a work in which he said "And this is evidence that this verse was written in the Torah later, and Moses did not write it..." He wasn't even denying the "revealed" character of the Torah, just making reasonable comment. Three hundred years later, his work was reprinted with this comment edited out!

In the fifteenth century, Tostatus, Bishop of Avila also pointed out that the passages about the death of Moses couldn't have been written by Moses. He then said that there was an "old tradition" that Joshua, Moses successor, wrote this part of the account. A hundred years later, Luther Carlstadt commented that this was difficult to follow because the account of Moses' death is written in the same style as the text that precedes it.

Well, of course, things were beginning to be examined more critically with the arrival of Protestantism, and the Inquisition tried, but failed, to keep a complete grip on the matter. But, it's funny what belief will do. In this case, it was decided that the problem was solvable by claiming that, yes, Moses wrote the Torah, but editors went over them later and added an occasional word or phrase of their own!

Wow. Glad we solved that one!

The really funny thing is that one of the proponents of this idea of editorial insertions, who was really trying to preserve the "textus receptus" status of the Bible, was blacklisted by the Catholic Index. His book was put on the list of "prohibited books!"

Well, finally, after hundreds of years of tiptoeing around this issue, some scholars came right out and said that Moses didn't write the majority of the Pentateuch. The first to say it was Thomas Hobbes. He pointed out that the text sometimes states that this or that is so "to this day." The problem with this is that a writer describing a contemporary situation would not describe it as something that has endured for a very long time, "to this day."

Isaac de la Peyrere, a French Calvinist, noted that the first verse of the book of Deuteronomy says "These are the words that Moses spoke to the children of Israel across the Jordan..." The problem was that the words meant to refer to someone who is on the other side of the Jordan from the writer. This means that the verse amounts to the words of someone who is WEST of the Jordan at the time of writing, who is describing what Moses said to the children of Israel on the EAST of the Jordan. The problem is exacerbated because Moses himself was never supposed to have been in Israel in his life.

De la Peyrere's book was banned and burned. He was arrested and told that the conditions of his release were conversion to Catholicism and recanting his views. Apparently he perceived discretion as the better part of valor.

Not too long after this, Baruch Spinoza, the famous philosopher, published what amounted to a real rabble rousing critical analysis. He claimed that the problem

passages in the Bible were not isolated cases that could be solved one by one as "editorial insertions," but were rather a pervasive evidence of a third person account. He also pointed out that the text says in Deuteronomy 34 that "There never arose another prophet in Israel like Moses...." Spinoza suggested, quite rightly, that these were the words of a person who lived a long time after Moses and had had the opportunity to make comparisons. One commentator points out that they also don't sound like the words of the "humblest man on earth!" [Friedman, 1987] Spinoza was really living dangerously because he wrote:

It is ... clearer than the sun at noon that the Pentateuch was not written by Moses, but by someone who lived long after Moses.

Spinoza had already been "excommunicated" from Judaism. Now, he was in pretty hot water with the Catholics AND Protestants! Naturally, his book was placed on the "prohibited books" list and a whole slew of edicts were issued against it. What is even more interesting is that an attempt was made to assassinate him!

True believers are the most dangerous people on earth. They will do anything to stay in their nice cozy pod in the Matrix.

A converted Protestant who had become a Catholic priest, Richard Simon, undertook to refute Spinoza and wrote a book saying that the core of the Pentateuch was written by Moses, but there were "some additions." Nevertheless, these additions were clearly done by scribes who were under the guidance of God or the Holy Spirit, so it was okay for them to collect, arrange and elaborate on the text. It was still God in charge here.

Well, you'd think the church would know when it was ahead. But, nope! Simon was

attacked and expelled from his order by his fellow Catholics.  
Forty refutations of his  
work were written by Protestants. Only six copies of his book  
survived burning. One  
of these was translated by a guy named John Hampden who also got  
into some hot  
water. He "repudiated the opinions he had held in common with  
Simon ... in 1688,  
probably shortly before his release from the tower." [Edward Gray]

Simon's idea that scribes had collected, arranged and elaborated  
on the textus  
receptus was, finally, going in the right direction.

In the 18th century, three independent scholars were dealing with  
the problem of  
"doublets," or stories that are told two or more times in the  
Bible. There are two  
different stories of the creation of the world. There are two  
stories of the covenant  
between God and Abraham. There are two stories of the naming of  
Abraham's son  
Isaac, two stories of Abraham's claiming to a foreign kind that  
his wife is his sister,  
two stories of Isaac's son Jacob making a journey to Mesopotamia,  
two stories of a  
revelation to Jacob at Beth-El, two stories of God's changing  
Jacob's name to Israel,  
two stories of Moses' getting water from a rock at Meribah, and on  
and on.

Those who were stuck in the Matrix, believing that Moses wrote the  
Pentateuch, tried  
to claim that these doublets were always complimentary, not  
repetitive nor  
contradictory. Sometimes they had to really stretch this idea to  
say that they were  
supposed to "teach" us something by their contradictions which  
were not really  
contradictions.

This explanation, however, didn't hold up against another fact: in  
most cases one of  
the two versions of a doublet would refer to the deity by the  
divine name, Yahweh,  
and the other would refer to the deity simply as "God." What this

meant was that  
there were two groups of parallel versions of the same stories and  
each group was  
almost always consistent about the name of the deity it used. Not  
only that, there  
were various other terms and characteristics that regularly  
appeared in one or the  
other line of stories and what this demonstrated was that someone  
had taken two  
different old source documents and had done the original cut and  
paste job on them  
to make a "continuous" narrative.

Well, of course, at first it was thought that one of the two  
source documents must be  
one that Moses had used as a source for the story of creation and  
the rest was Moses  
himself writing! But, it was ultimately to be concluded that both  
of the two sources  
had to be from writers who lived AFTER Moses. By degrees, Moses  
was being  
eliminated almost entirely from the authorship of the Pentateuch!

I would like to note right here that this was not happening  
because somebody came  
along and said "hey, let's trash the Bible!" Nope. It was  
happening because there  
were glaring problems and each and every researcher working on  
this throughout the  
centuries was struggling mightily to retain the textus receptus  
status of the Bible! The  
only exception in this whole chain of events is our curious guy  
Abraham ibn Ezra, who  
KNEW about problems in the text of the Torah in the 12th century  
and enjoined  
others to silence! Remember what he said? "And if you understand,  
then you will  
recognize the truth. And he who understands will keep silent." And  
what do we see as  
the result of this silence? Eight hundred years of Crusades, the  
Inquisition, and general  
suppression. But, we'll come back to that.

Back to our chain of events: in the nineteenth century, Biblical  
scholars figured out that  
there were not just two major sources in the Pentateuch; there



were, in fact, four. It was realized that the first four books were not just doublets, but there were also triplets that converged with other characteristics and contradictions leading to the identification of another source. Then, it was realized that Deuteronomy was a separate source altogether. More than that, there was not just the problem of the original source documents, there was the problem of the work of the "mysterious editor."

Thus, after years of suffering, bloodshed and even death over the matter, it was realized that somebody had "created" the Bible by assembling four different source documents in an attempt to create a "continuous" history. After much further analysis, it was concluded that most of the laws and much of the narrative of the Pentateuch were not even part of the time of Moses. And, that meant that it couldn't have been written by Moses at all. More than that, the writing of the different sources were not even that of persons who lived during the days of the kings and prophets, but were evidentially products of writers who lived toward the end of the biblical period!

Many scholars just couldn't bear the results of their own work. A German scholar who had identified the Deuteronomy source exclaimed that such a view "suspended the beginnings of Hebrew history not upon the grand creations of Moses, but upon airy nothings." Other scholars realized that what this meant was that the picture of biblical Israel as a nation governed by laws based on the Abrahamic and Mosaic covenants was completely false.

Another way of putting it was that the Bible claimed a history for the first 600 years of Israel that probably never existed. It was all a lie.

Well, they couldn't handle this. So along came Wellhausen (1844-1918) to the rescue. Wellhausen synthesized all of the discoveries so as to preserve the belief systems of the religious scholars. He amalgamated the view that the religion of Israel had developed in three stages with the view that the documents were also written in three stages, and then he defined these stages based on the content of the "stage." He tracked the characteristics of each stage, examining the way in which the different documents expressed religion, the clergy, the sacrifices and places of worship as well as the religious holidays. He considered the legal and narrative sections and the other books of the Bible. In the end, he provided a "believable framework" for the development of Jewish history and religion. The first stage was the "nature/fertility" period; the second was spiritual/ethical period; and the last was the "priestly/legal" period.

As Friedman notes: To this day, if you want to disagree, you disagree with Wellhausen. If you want to pose a new model, you compare its merits with those of Wellhausen's model.

I should also note that a professor of Old Testament, William Robertson Smith, who taught at the Free Church of Scotland college at Aberdeen, and who was the editor of the Encyclopedia Britannica, was put on trial before the church on the charge of heresy for promoting the work of Wellhausen. He was cleared, but the tag "the wicked bishop" followed him to his grave.

Opposition to critical study of the Bible has been spearheaded, throughout the centuries, by the Catholic Church. But, curiously, in the modern day, the Catholics are more open to examination of the text than the new American Christian

Fundamentalists who resemble, more than anything, Holy Crusaders and Inquisitors!

Nevertheless, analysis of the Bible has proceeded. the book of Isaiah was traditionally thought to have been written by the prophet Isaiah who lived in the eighth century B.C. As it happens, most of the first half of this book fits such a model. But, chapters 40 through 66 are apparently written by someone who lived about 200 years later!

New tools and methods of our modern time have made it possible to do some really fine work in the areas of linguistic analysis and relative chronology of material. Additionally, there has been a veritable archaeological frenzy since Wellhausen!

This archaeological work has produced an enormous amount of information about Egypt, Mesopotamia, and other regions surrounding Israel, which includes clay tablets, inscriptions on the walls of tombs, temples and habitations, and even papyri. And here we find another problem: in all the collected sources, both Egyptian and west Asian, there are virtually NO references to Israel, its "famous people" and founders, its Biblical associates, or anything else prior to the 12th century B.C. And the fact is, for 400 years after that, no more than half a dozen allusions can be deduced.

This same problem finds correspondence in the Bible itself. The Bible displays absolutely no knowledge of Egypt or the Levant during the 2nd millennium B.C. The Bible says nothing about the Egyptian empire spreading over the entire eastern Mediterranean, (which it did), there is no mention of the great Egyptian armies on the march (which they were), and no mention of marching Hittites moving against the

Egyptians (which they did), and especially no mention of Egyptianized kinglets ruling Canaanite cities (which was the case).

The great and disastrous invasion of the Sea Peoples during the second millennium is not mentioned in the Bible. In fact, Genesis described the Philistines as already settled in the land of Canaan at the time of Abraham!

The names of the great Egyptian kings are completely absent from the Bible. In other places, historical figures who were NOT heroic have been transformed by the Bible into heroes as in the case of the Hyksos Sheshy (Num. 13:22). In another case, the sobriquet of Ramesses II is given to a Canaanite general in error. The Egyptian king who was supposed to assist Hosea in his rebellion of 2 Kings 17:4 has suffered the indignity of having his city given as his name. The Pharaoh Shabtaka turns up in the Table of Nations in Gen 10:7 as a Nubian tribe!

The errors of confirmable history and archaeology pile higher and higher the more one learns about the actual times and places so that the idea that comes to mind again and again is that the writers of the Bible must have lived in the 7th and 6th centuries B.C., or later, and knew almost nothing about the events of only a few generations before them.

Such ignorance is puzzling if one has felt inclined to be impressed by the traditional claims of inerrancy made by conservative Christianity on behalf of the Bible. And indeed the Pentateuch and the historical books boldly present a precise chronology that would carry the Biblical narrative through the very period when the ignorance and discrepancy prove most embarrassing.

A totaling of the lengths of reign of the kings of Judah from Solomon's fourth year (when allegedly the temple in Jerusalem was dedicated) to the destruction of Jerusalem in 586 B.C. yields 430 years which should take us to the year 1016 B.C. for the reign of Solomon.

Again, according to 1 Kings 6:1, 480 years is supposed to have elapsed between the Exodus and the dedication of the temple, thus producing a date of 1496 B.C. for the [Exodus.]

Since the Sojourn in Egypt is stated to have lasted for 430 years (Exod. 12:40), the descent of Jacob and his family to the land of Goshen must have taken place in 1926 B.C.

If now we add the lengths of life of Abraham, Isaac, and Jacob (290), we arrive at 2216 B.C. for the birth of Abraham. This would mean that Abraham's arrival in Canaan would have to fall in 2141 B.C., and his descent to Egypt between that date and 2116 B.C., or under the 10th Dynasty of Herakleopolis. Jacob's descent would have occurred in Senwosret I's reign, and the entire Sojourn would have occupied the outgoing 12th dynasty, the entire 13th Dynasty, the Hyksos occupation, and the early Dynasty to Hatshepsut's ninth year!

In the light of Numbers 32:13, which assigns 40 years to the Wandering, the conquest of the land under Joshua must have begun in 1456 B.C., or on the morrow of Thutmose III's victorious campaigns when all

Canaan belonged to Egypt, and on the eve of Amenophis II's deportation of the local population. Even more astounding are the implications of the resultant placement of the Period of the

Judges,  
namely 1456 to 1080 B.C. This is almost exactly coeval with  
the  
Egyptian Empire in Asia! Yet our Egyptian sources mention  
neither the  
patriarchs, Israel in Egypt, Joshua, nor his successors,  
while the Bible  
says absolutely nothing about the Egyptian empire in the  
land.

In fact, the Biblical writers are wholly and blissfully  
unaware of the  
colossal discrepancy to which their "history" and  
"chronology" have  
given rise.

The strength, however, of a confessional commitment to  
bolster a  
prejudgment will not allow most conservative Jewish or  
Christian  
exegetes to discard the whole chronological arrangement, and  
recent  
work has proven Muslim scholars similarly in thrall.  
(Referring to A.  
Osman)

[Such True Believers think that ] the basic pattern of  
Patriarchal Age,  
Descent and Sojourn, Exodus and Conquest, and Judges MUST be  
essentially correct - Is it not inherently reasonable? Do you  
have a better  
one? - and consequently numerous ingenious solutions are  
devised. the  
most common trick has been to reduce time spans to  
generations: thus  
the 480 figure must really represent twelve generations: but  
40 years per  
generation is too long, 20 being much closer to the average.  
Hence we  
can cut the figure in half and put the Exodus around 1255  
B.C. instead  
of 1486, and lo! it falls squarely in the reign of Ramesses  
II, and thus  
allusion to "Ra'amses" in Exodus 1:11 can be nicely  
accommodated!

Similarly the 430 years of the Sojourn must simply be a curious equivalent of roughly four generations - does not Genesis 15:16 virtually prove it? - and so the Descent will come to rest about the middle of the fourteenth century B.C., or at the close of the Amarna age.

Although the Gargantuan ages of the patriarchs are not extraneous to the Genesis material as we now have it, but actually inform it, nevertheless these too are swept away or transmogrified into normal generation estimates; and thus the "Patriarchal age" can occupy the fifteenth and early fourteenth centuries and accommodate the alleged "Nuzi" parallels.

And if one is still impressed by the "appropriateness" of having Joseph rise to power under the Hyksos who, as his Semitic congeners, would have taken kindly to him (although the Joseph story clearly distinguishes Joseph from Pharaoh and his court as Egyptians, then what matter if we NOW drop our objections to the 430 years and take them literally? Joseph would then come to Egypt around 1680, just as the Hyksos were taking power!

Such manhandling of the evidence smacks of prestidigitation and numerology; yet it has produced the shaky foundations on which a lamentable number of "histories" of Israel have been written. Most are characterized by a somewhat naive acceptance of sources at face value coupled with failure to assess the evidence as to its origin and reliability. The result was the reduction of all data to a common level, any or all being grist for a wide variety of mills.

Scholars expended substantial effort on questions that they had failed to prove were valid questions at all. Under what dynasty did Joseph rise to power? Who was the Pharaoh of the Oppression? Of the Exodus? Can we identify the princess who drew Moses out of the river? Where did the Israelites make their exit from Egypt: via the Wady Tumilat or by a more northerly point?

One can appreciate the pointlessness of these questions if one poses similar questions of the Arthurian stories, without first submitting the text to a critical evaluation. Who were the consuls of Rome when Arthur drew the sword from the stone? Where was Merlin born?

Can one seriously envisage a classical historian pondering whether it was Iarbas or Aeneas that was responsible for Dido's suicide, where exactly did Remus leap over the wall, what really happened to Romulus in the thunderstorm, and so forth?

In all these imagined cases none of the material initially prompting the questions has in any way undergone a prior evaluation as to how historical it is! And any scholar who exempts any part of his

sources from critical evaluation runs the risk of invalidating some or all of his conclusions.

...Of much more significant reference are such questions as: Under what conditions and to what purpose did the ancestor traditions of

Israel take shape? Where and when did the Exodus theme originate? Of what nature and how reliable is our evidence for the



pre-monarchiacal history of the component elements of the  
Iron Age  
"Israel?"

And in all our efforts to formulate the right questions, we  
should be  
wise to reject the application of the adjective "Biblical" to  
"history" and "archaeology."

...Too often "Biblical" in this context has had the limiting  
effect on  
scholarship by implying the validity of studying Hebrew  
culture and  
history in isolation. What is needed rather is a view of  
ancient Israel  
within its true Near Eastern context, and one that will  
neither exaggerate  
nor denigrate Israel's actual place within that setting.  
[Redford, Egypt,  
Canaan, and Israel in Ancient Times, 1992, Princeton]  
| 3440|2002-08-11 10:00:17|Djehuti Sundaka|Sacred Alphabets Pt. V|  
<http://www.cassiopaea.org/perseus/meru5.htm>  
Sacred Alphabets Pt. V

Now, back to our Louvites/Luvites/Levites. Judging by the  
artifacts and partly  
deciphered texts, these Luvites seem to have been a separate,  
priestly class of  
Indo-Europeans much like the Brahmins in India. Their "sacred  
texts" were used  
exclusively for votive rituals and inscriptions on royal  
monuments. Many of the scribal  
schools were located in their territory suggesting that the  
Luvites used the Hurrian,  
Hittite and Akkadian languages to disseminate their ideas while  
retaining their ancient  
hieroglyphs as a private and secret manner of writing.

The Brahmins of India, the priestly class, made fire sacrifices  
one of the most  
important aspects of their religion. Giuseppe Sormani writes that  
in the early Sanskrit  
Yajurveda, a collection of Brahmin sacrificial and ritual prayer  
formulas dated shortly  
after the Rg Veda,

"The priests commanded society; they were the lords even over the gods, whom they bent to their own will by means of ritual. The priestly power of the Brahmins was already evident in this Veda."  
[Quoted by Stone, 1976]

The one group that stands apart from the Hebrew people as a whole, is the priestly Levites. Hmmm... that word is suspiciously similar to Luvites, yes? Indeed!

According to the law of Jehovah/Yaweh, the Levites were to remain a very exclusive group, marrying only other Levites. Moses is described as the son of a Levite mother and father!

Only Levites were acceptable as priests of Yahweh. They were forbidden not only to marry outside their tribe, but they also could not marry a woman who was a widow, divorced or had ever had sexual relations with another man. The Levites were sole judges of disputes, "Their voice shall be decisive in all cases of dispute" (Deut. 21:6)  
They had possession of the trumpets of the congregation and only they were allowed to sound them. They commanded military strategy, and they were exempt from most nasty jobs like being warriors, carrying out the trash, washing dishes and diapering babies.

Fire sacrifices were very important rituals of the Levites. The first ten sections of Leviticus are totally concerned with fire sacrifices. These sacrifices were to be made twice daily as well as on the Sabbath, and other special times.

The curious thing about this is the fact that the prophet Jeremiah, right there in the Bible, denies that all of this "temple cult" business had any

basis in the old traditions!

"Keep on with your burnt offerings and sacrifice," he represents Yahweh as saying to the people, "and eat the flesh. But I did not speak with your forefathers and I issued no command to them on the day I brought them out of Egypt concerning burnt offering and sacrifice!"

The Levites had the right to eat the food offerings that were brought to the Tent of the Presence. In this way, they were served by all the other Israelites with cattle and foodstuffs of all kinds. Other gifts to the Levites were commanded by Yahweh, such as silver and gold and property. Levites who sold their houses had the right of redemption, and if they did not pay to redeem it, it would be returned automatically at the seven-year jubilee. If a man of another tribe chose to sell his house to a Levite, the Levite had the sole right to decide upon the price. If the man wanted to buy it back he was expected to pay another twenty percent of the value.

On and on we read of the benefits to the Levites assigned by Yahweh/Jehovah; gifts and "allotted portions" and tithes and clothing and endless perks and amenities. And, all these laws, first written by the Levites, were then placed in the care and keeping of the Levites, who then were the only ones able to read them, interpret them, change them. What a racket! Sounds suspiciously like what happened with Constantine and his early church bishops.

Now, the Levites are said to be descended from one of Jacob's twelve sons, Levi. Tracing the genealogies, Moses would have been the great-grandson of Levi. This, of course, does not tally with the number of males that were supposed to have left Egypt. The Levites claimed 22,000 males among them - quite a feat for a bunch of priests in only three generations! There sure wasn't much time

left for fire sacrifices!

The far more likely scenario is that the Levites created this heritage to justify their relationship to the other tribes who were very likely just disenfranchised peoples of all types that they had assembled under the aegis of their god. This may explain why Jacob, who was supposedly the father of the twelve tribes, was called Israel, rather than the appellation being applied to Abraham who is generally considered the first father of his people.

Another curious connection is the actual name of the Levites. The Hebrew name for these priests, Lewi and Levi are much the same word. It is here that Ms. Stone makes a rather interesting series of relationships that may have significance later. She points out that, in Latin we have lavo which means to wash in a stream which flows, while lavit means to pour. In Hittite, lahhu also means to pour. In French we have laver, to wash and in German we have lawine, meaning avalanche and the English word lavish. Levo in Latin means lift and is especially associated with the sunrise. In Sanskrit lauha is "glowing redness," while lightning is lohla. In German we have lohe, meaning blaze or flame, while in Danish lue means to go up in flames. In English, the word lava, the German lave, and the French lave, each meaning the blazing molten mass that pours from a volcanic mountain, may give us the key to the two concepts in unity: that which is light and flaming, while still pouring almost as a liquid at the same time. Sons of Light and Fire. The mountain top Weather God who issues from DEEP within the Earth!

An underground civilization of Agents of the Matrix sent to keep everyone happy in their pods?

At Qumran, where was found the oldest extant Hebrew texts, there was a scroll discovered that was completely new to Biblical scholars entitled The Scroll of the War of the Sons of Light Against the Sons of Darkness. This text consists of the plans for a battle that is about to be fought. This scroll reveals that the Levites were still in control at that time, and may be still in control at the present!

The name of the Hebrews as Yehudi, or Judah, is rather close to the Sanskrit word for warrior: Yuddha.

As Ms. Stone points out, if these speculations, supported by so much circumstantial evidence, hold up to further investigation, then what are we to make of the Aryan versus Jew stance of WWII? It becomes more than a tragedy, it becomes utterly ironic that the monster of monotheism created by the Hebrews turned around to devour them. On the other hand, maybe it was intentional. It is even beginning to look like the Hebrews, as an ethnic group, were actually created for "use" by the members of the Control System. And we have to keep in mind also, that the same Control System seems to be behind the development of Kaballah and the many related occult/mystical practices, in which case we have to ask ourselves why?

But, before we move one, let us make one last observation: It was sometime before and directly after WWI that nasili was being accepted as the real name of the Hittite language, and Nesa or Nasa, their first capital. The original name of the Hittite invaders may have been Nesians or Nasians. Nuzi was the capital of the Indo-European nation of Mitanni. And this brings up another connection between the Hittites and the Hebrews, the use of the word nasi for prince from which we derive

nazarene. We can't help but observe here how close to these words is the term Nazi.

With the knowledge that the worship of the Goddess was violently overturned by invading Indo-Europeans, we may better understand the transitions and inversions that have occurred in our myths and legends. And, if we can come to some understanding of WHO and WHAT this Yahweh/Jehovah was, who purportedly spoke to Moses from the summit of Mount Horeb and Mount Sinai, we may discover an explanation for why the patriarchal laws and attitudes of the Levite priests were bent upon the destruction of the Goddess religions.

But keep in mind the remark above that the evidence for the continued existence of an inner core of Levites, possibly completely unknown to the Levite priests of the Temple at Jerusalem, is suggested by The Scroll of the War of the Sons of Light Against the Sons of Darkness.

Now, for those who think that I am proposing a "Jewish Conspiracy," DON'T EVEN GO THERE! If you haven't yet figured out that the differences between the Jews and the Aryans disappears in the inner circles, you haven't been paying attention!

Just as there was a Dark Age surrounding the period of time in which the Old Testament came into being, during which time Monotheistic Judaism was imposed forcibly on the Canaanites, and we have only the Old Testament itself to attest to its validity; we have a similar period of Dark Ages enveloping the development and codification of the New Testament and the imposition of Monotheistic Christianity on the Western World.

Don't you find that curious?

Out of this history emerged what is known today as Kaballah. But what about the alphabet? The Fire Letters of the kabbalists?

| 3441|2002-08-12 19:29:03|Derrick, Alexander|Prosthetics in Anceint Egypt.|

Attachments :

This is kind of interesting.

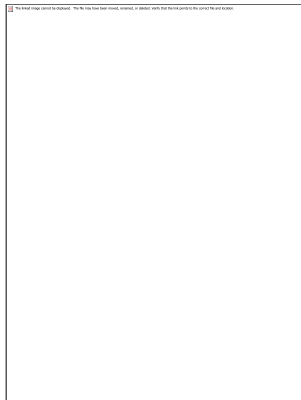
<http://www.egyptica.com/html/articles/content/Prosthetic-Toe.htm>

## prosthetic toe

You are walking down the street in Thebes, Egypt, 2,600 years ago, when a cart runs over your foot. The bad news is you lose a toe. The good news is Egyptian doctors have learned how to make you another one.

An artificial toe discovered in the dusty archives of the British Museum and put through a series of tests turns out to be one of the earliest examples of a prosthesis known anywhere in the world. The lifelike toe was made of cartonnage, a plaster-treated linen used for low-cost burials in ancient Egypt, and has a flesh like color and leathery texture. Originally it came complete with a toenail that was probably made of a glassy substance.

The toe is thought to have been used in life before being buried with its owner. The joint between the artificial toe and the owner's foot would have been concealed by the strap of a Y-thong sandal, while holes around the edges suggest it was held in place by laces around the foot.



No one knows to whom the toe belonged, or where he - or she - was buried. Dolomite limestone and magnesia clay found on the toe indicate it was made in or near Thebes, close to the Valley of the Kings. The linen in the cartonnage was woven from a type of yarn found in Egypt no later than 600 B.C. The toe may be several centuries older than that, but its exact age is uncertain.

In later centuries, Egyptian prosthetics became more elaborate and commonplace. An artificial forearm, for example, can be found on a mummy in Arlington Museum, England, while a mummy in The Manchester Museum, England, boasts a synthetic penis and feet.

| 3442|2002-08-12 22:21:17|mansu\_musa|Osiris'priest Pharaonic cemetery unearthed on Egypt - Alexandria hi|

Osiris'priest Pharaonic cemetery unearthed on Egypt - Alexandria highway

Egypt, Local, 8/12/2002

Egypt's Culture Minister Farouk Hosni said that the Supreme Council

of Antiquities mission that is resumed excavations east of Cairo - Alexandria highway discovered a Pharaonic cemetery containing a number of ancient tombs.

¶The unearthed tombs date back to late ancient Egyptian age 712-332 B.C. and continued to the Graeco Roman age.

¶The Minister said this is the first time to make excavations in this area and that works will continue to reveal the secrets of this new area.

¶Supreme Council of Antiquates Secretary General Zahi Hawas said that a golden ring carrying the name of tomb's owner-the priest of Osiris was found in addition to many rock-hewn tombs and 220 statues and remains of human bones.

<http://www.arabicnews.com/ansub/Daily/Day/020812/2002081209.html>

| 3443|2002-08-12 22:21:50|mansu\_musa|Pharaoh's beer in Japan|

Pharaoh's beer in Japan!

Egypt-Japan, Local, 8/5/2002

A Japanese brewery company produced beer based on a recipe Written in Hieroglyphic 4400 years ago.

The company officials said Ancient Egyptian beer has the color of tea and free of froth found on top of normal beer.

The percentage of alcohol in the recipe is 10 per cent, double the percentage found in today's beer.

The Japanese company officials said Pharaonic beer is made of barley and doesn't have the sour taste beer has.

<http://www.arabicnews.com/ansub/Daily/Day/020805/2002080525.html>

| 3444|2002-08-12 23:43:54|chingdude56|Re: Middle-eastern farmers 'civilised' Europe|

--- In Ta\_Seti@y..., Djehuti Sundaka wrote:

> <http://www.newscientist.com/news/news.jsp?id=ns99992634>

> Middle-eastern farmers 'civilised' Europe

>

> 22:00 05 August 02

> Nicola Jones

>

> Farmers from the Middle East literally carried civilisation with

them

> into Europe, 10,000 years ago,

> according to new genetic analysis. It reveals that modern

inhabitants



> of Paris, Athens and Berlin share,  
> on average, 50 per cent of their genes with people from Baghdad,  
> Tehran, Ankara and Damascus.  
>

[snip]

djehuti, this paper is now available from pnas at the following url:  
<http://www.pnas.org/cgi/reprint/162158799v1.pdf?ijkey=/rwMHsOR3OGmI>  
| 3445|2002-08-13 04:20:05|a.manansala@attbi.com|Re: Middle-eastern farmers 'civilised'  
Europe|  
I'm willing to bet that the Paleolithic and Neolithic  
schools of thought will continue to solidify their  
positions with eventually the Paleolithic theory  
prevailing.

Regards,  
Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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>  
>  
> | 3446|2002-08-13 07:58:34|Djehuti Sundaka|Modern Egypt|

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>  
> 8 - 14 August 2002  
> Issue No. 598  
> Living Current issue  
> Previous issue  
> Site map  
> Published in Cairo by AL-AHRAM established in 1875

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- > single-minded struggle to be "white" in mind. To pass as white has
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- > they have been encouraged to assume overseer roles over the
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- > blacks. In due course, they were accorded special social status,

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- > straighter and less kinky hair were also favoured.
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- > In Egypt, no such historical tradition existed. But the perverted
- > logic of
- > shadism is sadly very much at work. Darker is uncouth, unpolished,
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- > common. Lighter is, accordingly, more desirable, preferred, simply
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- > and to ignore this is to ignore one of the salient features of
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- > At some theoretical level it is understandable that black conjures up
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- > dark-skinned or black beauty ranging from the now classic "Asmar ya
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- > chocolate], by Nubian singer Mohamed Mounir. This genre has always
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> dark,  
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> [Beautiful and Dark], predated the "Black is Beautiful" slogan of the  
> 1970s  
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> Shades of dark  
> photo: Youssef Rakha  
> There are many Nubian and Sudanese singers based in Cairo, the  
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- > When black Africans are asked whether they felt they were subject to
- > racial
- > prejudice while in Egypt, most queried had terrible stories of
- > personal
- > experiences to tell. African Americans, on the whole, were less
- > emphatic.
- > Some said that they did not suffer from any form of racial
- > discrimination
- > when in Egypt.
- >
- > "Lighter-skinned Egyptians have treated me just fine. Speaking for
- > myself, I
- > have not experienced racism from Egyptians," said a friend from
- > Oakland,
- > California. "When I am in Egypt, it is as a visitor. Most Egyptians
- > instinctively know that I am African American, but there are some who
- > think
- > I am Egyptian or Nubian. But, whatever they think I am, I believe they
- > think
- > I am rich," she explained. "So whether I am in Cairo, Luxor or Aswan,
- > Egyptians are always kind and polite to me. In fact, a lot of them
- > want to
- > talk to me. The Nubians, of course, always call me their Nubian
- > 'sistah'."
- >
- > The fact that shopkeepers, hoteliers and the public at large tend to
- > equate
- > Americans (be they black or white) with dollars and relative wealth
- > might
- > account for the impression that African Americans are less likely to
- > face
- > racial prejudice than sub-Saharan Africans in Egypt and are more
- > likely to
- > be accorded a warmer reception. "One other thing, I am always treated
- > nicely
- > by staff whether I am in a five-star hotel or a no-star hotel," my
- > Californian friend said.
- >
- > Africans from countries south of the Sahara, including the southern
- > Sudanese
- > and not excepting the large African diplomatic community in Cairo,
- > have more
- > troubling tales to tell.
- >
- > However, racial prejudice is not exclusively directed at those from
- > sub-Saharan Africa. Upper class Egyptians, often fairer than their

> poorer  
> compatriots, invariably look down on lower class Egyptians who tend to  
> be  
> darker in complexion. There is a subtle correlation between lower  
> income and  
> darker complexion. The Egyptian upper classes and elites tend to be  
> noticeably lighter in complexion than their poorer and working class  
> compatriots. "They labour in the sun," is sometimes the cynical  
> explanation.  
>  
> But, a more accurate explanation would be that Egypt has for thousands  
> of  
> years been ruled by foreign, and lighter-skinned, invaders --  
> Persians,  
> Greeks, Romans, Arabs, Turks, the French and British. A large section  
> of the  
> pre-revolutionary Egyptian elite could trace their ancestry to Balkan,  
>  
> Caucasian and Turkish roots. Moreover, Napoleon Bonaparte's French  
> expedition was notorious for sowing its seeds in places like the Delta  
> city  
> of Mansoura whose women are reputedly "exceptionally beautiful"; in  
> Egyptian  
> common parlance that means fair-skinned, with light-coloured eyes and  
> hair.  
>  
> Not only are the poorer classes darker in complexion, but they tend to  
>  
> display more "African" cultural traits. Much of the music they enjoy  
> has  
> rhythmic beats that are reminiscent of those of the music of Africa  
> south of  
> the Sahara, with an emphasis on drums and percussion. The elite tend  
> to  
> favour classical Western-influenced music or Middle Eastern (Turkish  
> and  
> Persian) musical strains dominated by stringed instruments. While the  
> poorer  
> and working classes are more likely to dance spontaneously and with  
> abandon  
> in public, the elites tend to be more restrained. Much clapping and  
> ululation accompanies street parties in low income areas, the elites,  
> in  
> sharp contrast, shun these "baladi" literally "country" traits,  
> suggestive  
> of the African.

>  
> "The foremost issue is the darkness of your skin and your manner of  
> dress.  
> The darker your skin and the more ethnic, or African, your style of  
> dress,  
> the more stares and harassment you will receive," explained Thomas  
> Ford, an  
> African American resident in Cairo. "As a Black man, an African  
> American, I  
> have been fortunate enough not to have experienced anything first  
> hand. I  
> have been welcomed with open arms."  
>  
> Again, like many of his compatriots, he sees a qualitative difference  
> between racism in Egypt and racism in his native US. "I will say that,  
> in  
> general, racism in Egypt is much less of an issue than in other parts  
> of the  
> world. But anyone who denies its existence is fooling himself." Ford  
> spoke  
> of a "subtle level of racism" that is "hard to define". Racism in  
> Egypt, he  
> said, was more prevalent among the educated and socioeconomic and  
> political  
> elites than among the poor and working classes. "In some ways it is  
> almost  
> non-existent compared to what I have experienced in the US, but at the  
> same  
> time there are some pervasive issues in Egypt involving race."  
>  
>  
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> Send a letter to the Editor Recommend this page  
>

| 3447|2002-08-13 09:09:30|a.manansala@attbi.com|Re: Modern Egypt|  
One of the reasons Black Africans may be subject to  
more harassment than African Americans is the  
immigration issue, including the high level of illegal  
immigration from the south.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

> >  
> >  
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> > 8 - 14 August 2002  
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> > of  
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> > Persians,  
> > Greeks, Romans, Arabs, Turks, the French and British. A large section  
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> > pre-revolutionary Egyptian elite could trace their ancestry to Balkan,  
> >  
> > Caucasian and Turkish roots. Moreover, Napoleon Bonaparte's French  
> > expedition was notorious for sowing its seeds in places like the Delta  
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> > common parlance that means fair-skinned, with light-coloured eyes and  
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> >  
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> >  
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> > has  
> > rhythmic beats that are reminiscent of those of the music of Africa  
> > south of  
> > the Sahara, with an emphasis on drums and percussion. The elite tend  
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> > and  
> > Persian) musical strains dominated by stringed instruments. While the  
> > poorer  
> > and working classes are more likely to dance spontaneously and with  
> > abandon  
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> >  
> >  
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>  
>  
| 3448|2002-08-13 09:56:16|mansu\_musa|Re: Modern Egypt|  
--- In Ta\_Seti@y..., Djehuti Sundaka wrote:  
> >  
> >  
> >  
> > 8 - 14 August 2002  
> > Issue No. 598  
> > Living Current issue  
> > Previous issue  
> > Site map  
> > Published in Cairo by AL-AHRAM established in 1875

> >  
> > -----  
> > -----  
> > ----  
> >  
> > A question of colour  
> > Is racial prejudice on the rise in Egypt, or are Egyptians merely  
> > obsessed  
> > with skin colour? Gamal Nkrumah searches for answers  
> > -----  
> > -----  
> > ----  
> >  
> > It is not an entirely curious fact that most Egyptians seem

fixated on

> >  
> > blue-eyed blondes. For one thing, the country is peopled

essentially

> > by  
> > dark-skinned, dark-haired people, and familiarity does breed

contempt.

> >  
> > Blue-eyed blondes are an exotic rarity. Mind you, an ever

increasing

> > number  
> > of well-heeled Egyptian women are desperately resorting to  
> > skin-lightening  
> > creams, light coloured-tinted contact lenses and hair bleaching

dyes

> > in an  
> > often farcical attempt to attain the golden-locked look.  
> >  
> > Admittedly, all this is part of a global trend. Yellow-thatched  
> > Japanese  
> > youngsters are a common sight in Tokyo nowadays. Mercifully, the  
> > phenomenon  
> > hasn't quite caught on in Cairo, yet.  
> >  
> > The whitening of Egypt has become a lucrative industry. Television  
> > commercials bombard viewers with a baffling array of skin-



lightening

> > creams

> > and hair-straightening contraptions, creams and shampoos to

effect the

> >

> > "white" look.

> >

> > "Nothing is more dangerous than an idea when it's the only one you  
> > have,"

> > noted French philosopher Emile Chartier. Perhaps, he didn't have

the

> > single-minded struggle to be "white" in mind. To pass as white has

> > become,

> > for some, their veritable raison d'être.

> >

> > The Egyptians see themselves as essentially sumr, or "dark".

However,

> > for

> > all intents and purposes this is a most confusing and contentious  
> > term. If

> > an individual is described as asmar, the masculine, or samra, the  
> > feminine,

> > they could range in colour from the southern Sudanese ebony or

indigo

> > black,

> > a west African chocolate or mahogany black, the various copper and  
> > honey-toned Ethiopian and Somali types, to the olive or off-white  
> > dark-haired Mediterranean or Middle Eastern-looking type.

> >

> > Samara, or "Darkie", traditionally a term of endearment, has today  
> > taken on

> > pejorative connotations in contemporary Egypt. The ugly forces of  
> > "shadism"

> > are also at work in the country. Shadism, as a social and  
> > politico-economic

> > occurrence was, and perhaps still is, pervasive in the Caribbean

and

> > among

> > African Americans. Lighter-skinned blacks, who presumably had a  
> > greater

> > infusion of white blood have been considered socially superior to

> > darker,  
> > full-blooded blacks. Suspected of actually being the slave-

masters'

> > progeny,  
> > they have been encouraged to assume overseer roles over the  
> > unadulterated  
> > blacks. In due course, they were accorded special social status,  
> > assumed  
> > political leadership and monopolised what economic opportunities  
> > presented  
> > themselves to the black elites. Those who have "good hair",

meaning

> > straighter and less kinky hair were also favoured.  
> >  
> > In Egypt, no such historical tradition existed. But the perverted  
> > logic of  
> > shadism is sadly very much at work. Darker is uncouth, unpolished,  
> > crude and  
> > common. Lighter is, accordingly, more desirable, preferred, simply  
> > superior,  
> > and to ignore this is to ignore one of the salient features of  
> > contemporary  
> > Egypt.  
> >  
> > At some theoretical level it is understandable that black

conjures up

> > images  
> > of the ugly, pathetic and wretched in the Egyptian psyche. Egypt

has

> > become  
> > progressively whiter over the millennia. Even so, songs praising  
> > dark-skinned or black beauty ranging from the now classic "Asmar

ya

> > asmarani" [Dark one, oh dark one] sung by a coterie of now  
> > long-departed  
> > superstars including Faiza Ahmed and Abdel-Halim Hafez to the more  
> > contemporary "Habibi laun al-chocolata", [My love is the colour of  
> > chocolate], by Nubian singer Mohamed Mounir. This genre has always  
> > been a  
> > characteristic feature of Egyptian lyrical folklore.  
> >

> > Songs such as "Asmar malek rouhi" [The dark one owns my soul], and  
> > "Alu  
> > al-samar ahla walla al-bayad ahla" [They asked whether darkness

was

> > more

> > comely than whiteness], another popular song by Soad Mohamed,

clearly

> > indicate a collective acknowledgment of the attractiveness of

darkness

> > among

> > Egyptians. Indeed, darkness is generally perceived to confer upon

the

> > individual the peculiarly Egyptian concept of damm khafif loosely

> > translated

> > as "charming" or "humorous". This is attested to by the

popularity of

> > references to darkness in the context of love and romance in the

> > popular

> > Egyptian song.

> >

> > "Asmar, asmar tayeb malu, walla samaru sirr gamalu" [So what if

he is

> > dark,

> > that is the secret of his beauty], Mohamed Qandil's "Gamil wa

asmar"

> > [Beautiful and Dark], predated the "Black is Beautiful" slogan of

the

> > 1970s

> > civil rights movement in the United States. Racism as an

> > institutionalised

> > political and economic phenomenon never existed in Egypt.

> >

> > Shades of dark

> > photo: Youssef Rakha

> > There are many Nubian and Sudanese singers based in Cairo, the

> > cultural

> > capital of the Arab world, but their music is a different genre

> > altogether.

> > A few, such as Jawaher, a popular Sudanese singer, manage to

penetrate

> > the

> > Egyptian pop-song market with smash hits such as "Ana bahebb

> > al-asmarani" [I

> > love the dark one]. Yet another is "Gani al-asmar gani" [The dark

one

> > came

> > to me] a hit song sang by Etab, a Saudi singer who is herself

black.

> >

> > Nevertheless, it has to be mentioned that even in the realm of the

> > popular

> > song where traditionally references to whiteness or lightness of

skin

> > are

> > minimal, there are a few exceptions. "Al-oyoun al-khodr saharouni"

> > [Her

> > green eyes bewitched me], by Muharram Fouad is one such exception.

> >

> > Sadly, this fondness of darkness in popular songs is not

reflected on

> > the

> > street. "I've never been called a nigger to my face more times in

my

> > life,"

> > Steffan, an African American studying in Cairo, told Al-Ahram

Weekly.

> > "Some

> > Egyptian youth may listen to a lot of rap music and may not know

how

> > offensive the word is. But some of the young adults I've heard it

> > from, I

> > hold accountable. They understand how offensive the word is," he

said.

> > "It's  
> > telling that discussion of race is so minimal that people could

get

> > away  
> > with using ignorance as an excuse for using the word nigger," he  
> > added.  
> >  
> > When black Africans are asked whether they felt they were subject

to

> > racial  
> > prejudice while in Egypt, most queried had terrible stories of  
> > personal  
> > experiences to tell. African Americans, on the whole, were less  
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> >

> >

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Modern day egyptains are mainly under the influence of arabization. Egyptains vary in skin tone going up and down the Nile. Modern day Egypt is the victim of Arab supremacy which existed around the medieval times towards those of a darker hue. Life in upper Egyptian villages are much different from that of the city, which is really populated with many Arabs, foreigners. I also read an article where they talked about Pakistani females were bleaching their skin for the white look. Anwar Sadat would often get teased about his dark skin, and many Egyptians like myself are dark skinned and I have experienced a type of racism in Egypt from this.

To understand more about racism in the Arab world I suggest you read a book called Islam's Black Slaves by Ronald Segal.

I asked a question in my previous post that was ignored, and I was wondering if there are any modern day Egyptians who support your hypothesis for an African Egypt, because I happen to do after going through much of Eurocentric history and Egyptology.

I am pretty sure you have met many non-Egyptians mostly upper Egyptians that are rather dark skinned and not of Nubian origin.

That is why Egyptians got so mad when Anwar Sadat was going to be

played by louis gosset jr, and i think much of the racial thinking comes from the arabization.

Arabs can be just as negrophobic as white people at times  
You read the medieval writings of al idrisi, ibn khaldun, and many others and see my point. Ibn khaldun even calls blacks animals.

> >

| 3449|2002-08-13 11:26:39|a.manansala@attbi.com|Re: Modern Egypt|

> --- In Ta\_Seti@y..., Djehuti Sundaka wrote:

>

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> wondering if there are any modern day egyptians who support your  
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> through much of eurocentric history and egyptology.

>

I've had non-Nubian Egyptian friends from back in my college days who identified themselves as Black.

One of them, who was raised in London and who was a reggae musician also identified the original Egyptians as Black.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3450|2002-08-13 12:55:50|Derrick, Alexander|Re: Old Kingdom Beer|

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=147830](http://search.npr.org/cf/cmn/segment_display.cfm?segID=147830)

Radio broadcast on Old Kingdom beer. If I already posted this, please disregard.

(((

Pharaoh's beer in Japan!

Egypt-Japan, Local, 8/5/2002

A Japanese brewery company produced beer based on a recipe written in Hieroglyphic 4400 years ago.

The company officials said Ancient Egyptian beer has the color of tea and free of froth found on top of normal beer.

The percentage of alcohol in the recipe is 10 per cent, double the percentage found in today's beer.

The Japanese company officials said Pharaonic beer is made of barley and doesn't have the sour taste beer has.

<http://www.arabicnews.com/ansub/Daily/Day/020805/2002080525.html>

))))

Peace, health and blessings

Al X

| 3451|2002-08-13 16:52:02|Derrick, Alexander|radio rebroadcasts from NPR|

Attachments :

Some old and more recent broadcasts related to Egypt and Nubian art, culture, and history.

If you have any free time enjoy...



The secrets of mummifications

<http://www.npr.org/programs/morning/features/2001/oct/mummy/011025.mummy.html>

*Egypt's Golden Empire* is a new three-part BBC documentary that chronicles the rise and development of ancient Egypt's New Kingdom. Host Bob Edwards talks with the documentary's producer, Ciara Byrne, about some of the most famous pharaohs and royal personalities who helped build the first empire in recorded history, over 3,000 years ago. (7:49)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=138736](http://search.npr.org/cf/cmn/segment_display.cfm?segID=138736)

(Note: the information on Hatshepsut is a little misleading.)

David D'Arcy reports on America's fascination with ancient Egypt. There are five U.S. museum exhibitions currently showing Egyptian art, most will be on display for the next few years. (7:18)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=68086](http://search.npr.org/cf/cmn/segment_display.cfm?segID=68086)

Host Renee Montagne talks with Zahi Hawass, Undersecretary of State for the Giza pyramids, about the discovery of more mummies in the desert southwest of Cairo, Egypt. (4:37)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=57655](http://search.npr.org/cf/cmn/segment_display.cfm?segID=57655)

Host Bob Edwards talks with Zahi Hawass, director of Antiquities for Cairo and Giza about the Egyptian grave that was discovered this week. Archeologists found some 105 mummies of high-ranking Roman Egyptians, many wearing gold masks, in the Western Desert. (3:41)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=51652](http://search.npr.org/cf/cmn/segment_display.cfm?segID=51652)

NPR's Kate Seelye in Cairo reports on an Egyptian spring ritual called Shem Al-Nessim. The origins of the annual holiday are said to date back to the time of the pharaohs. Egyptians observe the occasion with boat rides on the Nile. They also munch salted fish and onions. (3:15)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=142921](http://search.npr.org/cf/cmn/segment_display.cfm?segID=142921)

(Note: this festival reminds me of Carnival in Trinidad.)



African Cattle Horn Deformation & Old Kingdom Tomb reproduction.

David Coulson is often forced to define "rock art" before he describes how to save it. At lectures and talks the photographer-explorer explains that "this has nothing to do with rock 'n' roll, because I think that's often a lot of people's first take on it." Simply put, rock art is ancient paintings and engravings on stone. The oldest example dates back over 30,000 years....

[http://www.npr.org/programs/morning/features/2001/nov/rock\\_art/011122.rock.art.html](http://www.npr.org/programs/morning/features/2001/nov/rock_art/011122.rock.art.html)

(can someone identify the style of african harp/string music near the end of the broadcast).

NPR's Duncan Moon reports on research that has been something of an open secret among archaeologists and is now a source of controversy among Jews: there is no evidence for the Biblical story of the Jews' exodus from Egypt. (6:45)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=124538](http://search.npr.org/cf/cmn/segment_display.cfm?segID=124538)

In ancient world the Library at Alexandria, Egypt was the meeting place where philosophical, spiritual, and cosmological teachings met to create a vital cultural environment. But the Library disappeared 2000 years ago possibly when Julius Caesar sacked the city. Today a new library is rising in Alexandria hoping to recapture some of the former's glory. Kate Seelye reports. (7:30)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=119102](http://search.npr.org/cf/cmn/segment_display.cfm?segID=119102)

NPR's Pat Dowell previews the new picture "Prince of Egypt". Dowell reports on the difficulties of telling such an important story to so many religions in cartoon form... and why Dreamworks decided to tackle it. (6:20)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=23829](http://search.npr.org/cf/cmn/segment_display.cfm?segID=23829)

[James Earl Jones was slated to be the voice of God ;)]

Linda talks with Dr. Franck Goddio, an underwater explorer and president of the European Institute for Underwater Archaeology. They discuss Dr. Goddio's recent discovery at the bottom of the harbor off Alexandria, Egypt. It's a sphinx from the palace of Cleopatra, which bears the likeness of her father. (4:30)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=32658](http://search.npr.org/cf/cmn/segment_display.cfm?segID=32658)

NPR's Dale Gavlak reports from Cairo, where archaeologists have just completed a ten-year effort to restore the Great Sphinx of Giza. The sphinx, with its lion's body and human head, is Egypt's national symbol and primary tourist attraction. (3:39)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=26349](http://search.npr.org/cf/cmn/segment_display.cfm?segID=26349)

Banning Eyre reviews the new CD "A Wish" by Hamza El Din (HAHM-zah EL DIN). Hamza is a Nubian musician, from southern Egypt. His village was flooded in 1964 when the Aswan High Dam was completed. Although he has lived in the US since that time, he has continued to play the traditional music of Nubia. On this gorgeous recording, he sings and plays both drum and oud, and invites an array of select musicians to accompany him. (4:30)

[http://search.npr.org/cf/cmn/segment\\_display.cfm?segID=54152](http://search.npr.org/cf/cmn/segment_display.cfm?segID=54152)

| 3452|2002-08-13 23:11:49|kcamm23063@aol.com|Re: Modern Egypt|

That could be one of the reasons, Paul, but I would have to say that the main reason is money. Egyptians believe that all Americans (Black or white), who travel to Egypt, are rich. Most of the Black Africans in Cairo are of refugee status, so of course, they have no money, and the Egyptians well know it. However, there are some wealthy Black Africans in Egypt, and they are accorded the same treatment as other wealthy people.

It would be nice if others who have traveled to Egypt, Black or white, would comment on this matter so that we can have a broader view than that of the author's.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 8/13/02 9:12:10 AM Pacific Daylight Time, a.manansala@attbi.com writes:

One of the reasons Black Africans may be subject to more harassment than African Americans is the immigration issue, including the high level of illegal immigration from the south.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> >

> >

> >

> > 8 - 14 August 2002

> > Issue No. 598

> > Living Current issue

> > Previous issue

> > Site map

> > Published in Cairo by AL-AHRAM established in 1875

> >  
> > -----  
> > -----  
> > ----  
> >  
> > A question of colour  
> > Is racial prejudice on the rise in Egypt, or are Egyptians merely  
> > obsessed  
> > with skin colour? Gamal Nkrumah searches for answers  
> > -----  
> > -----  
> > ----  
> >  
> > It is not an entirely curious fact that most Egyptians seem fixated on  
> >  
> > blue-eyed blondes. For one thing, the country is peopled essentially  
> > by  
> > dark-skinned, dark-haired people, and familiarity does breed contempt.  
> >  
> > Blue-eyed blondes are an exotic rarity. Mind you, an ever increasing  
> > number  
> > of well-heeled Egyptian women are desperately resorting to  
> > skin-lightening  
> > creams, light coloured-tinted contact lenses and hair bleaching dyes  
> > in an  
> > often farcical attempt to attain the golden-locked look.  
> >  
> > Admittedly, all this is part of a global trend. Yellow-thatched  
> > Japanese  
> > youngsters are a common sight in Tokyo nowadays. Mercifully, the  
> > phenomenon  
> > hasn't quite caught on in Cairo, yet.  
> >  
> > The whitening of Egypt has become a lucrative industry. Television  
> > commercials bombard viewers with a baffling array of skin-lightening  
> > creams  
> > and hair-straightening contraptions, creams and shampoos to effect the  
> >  
> > "white" look.  
> >  
> > "Nothing is more dangerous than an idea when it's the only one you  
> > have,"  
> > noted French philosopher Emile Chartier. Perhaps, he didn't have the  
> > single-minded struggle to be "white" in mind. To pass as white has  
> > become,  
> > for some, their veritable raison d'être.  
> >  
> > The Egyptians see themselves as essentially sumr, or "dark". However,  
> > for  
> > all intents and purposes this is a most confusing and contentious  
> > term. If  
> > an individual is described as asmar, the masculine, or samra, the  
> > feminine,  
> > they could range in colour from the southern Sudanese ebony or indigo  
> > black,  
> > a west African chocolate or mahogany black, the various copper and

> > honey-toned Ethiopian and Somali types, to the olive or off-white  
> > dark-haired Mediterranean or Middle Eastern-looking type.  
> >  
> > Samara, or "Darkie", traditionally a term of endearment, has today  
> > taken on  
> > pejorative connotations in contemporary Egypt. The ugly forces of  
> > "shadism"  
> > are also at work in the country. Shadism, as a social and  
> > politico-economic  
> > occurrence was, and perhaps still is, pervasive in the Caribbean and  
> > among  
> > African Americans. Lighter-skinned blacks, who presumably had a  
> > greater  
> > infusion of white blood have been considered socially superior to  
> > darker,  
> > full-blooded blacks. Suspected of actually being the slave-masters'  
> > progeny,  
> > they have been encouraged to assume overseer roles over the  
> > unadulterated  
> > blacks. In due course, they were accorded special social status,  
> > assumed  
> > political leadership and monopolised what economic opportunities  
> > presented  
> > themselves to the black elites. Those who have "good hair", meaning  
> > straighter and less kinky hair were also favoured.  
> >  
> > In Egypt, no such historical tradition existed. But the perverted  
> > logic of  
> > shadism is sadly very much at work. Darker is uncouth, unpolished,  
> > crude and  
> > common. Lighter is, accordingly, more desirable, preferred, simply  
> > superior,  
> > and to ignore this is to ignore one of the salient features of  
> > contemporary  
> > Egypt.  
> >  
> > At some theoretical level it is understandable that black conjures up  
> > images  
> > of the ugly, pathetic and wretched in the Egyptian psyche. Egypt has  
> > become  
> > progressively whiter over the millennia. Even so, songs praising  
> > dark-skinned or black beauty ranging from the now classic "Asmar ya  
> > asmarani" [Dark one, oh dark one] sung by a coterie of now  
> > long-departed  
> > superstars including Faiza Ahmed and Abdel-Halim Hafez to the more  
> > contemporary "Habibi laun al-chocolata", [My love is the colour of  
> > chocolate], by Nubian singer Mohamed Mounir. This genre has always  
> > been a  
> > characteristic feature of Egyptian lyrical folklore.  
> >  
> > Songs such as "Asmar malek rouhi" [The dark one owns my soul], and  
> > "Alu  
> > al-samar ahla walla al-bayad ahla" [They asked whether darkness was  
> > more  
> > comely than whiteness], another popular song by Soad Mohamed, clearly  
> > indicate a collective acknowledgment of the attractiveness of darkness

> > among  
> > Egyptians. Indeed, darkness is generally perceived to confer upon the  
> > individual the peculiarly Egyptian concept of damm khafif loosely  
> > translated  
> > as "charming" or "humorous". This is attested to by the popularity of  
> > references to darkness in the context of love and romance in the  
> > popular  
> > Egyptian song.  
> >  
> > "Asmar, asmar tayeb malu, walla samaru sirr gamalu" [So what if he is  
> > dark,  
> > that is the secret of his beauty], Mohamed Qandil's "Gamil wa asmar"  
> > [Beautiful and Dark], predated the "Black is Beautiful" slogan of the  
> > 1970s  
> > civil rights movement in the United States. Racism as an  
> > institutionalised  
> > political and economic phenomenon never existed in Egypt.  
> >  
> > Shades of dark  
> > photo: Youssef Rakha  
> > There are many Nubian and Sudanese singers based in Cairo, the  
> > cultural  
> > capital of the Arab world, but their music is a different genre  
> > altogether.  
> > A few, such as Jawaher, a popular Sudanese singer, manage to penetrate  
> > the  
> > Egyptian pop-song market with smash hits such as "Ana bahebb  
> > al-asmarani" [I  
> > love the dark one]. Yet another is "Gani al-asmar gani" [The dark one  
> > came  
> > to me] a hit song sang by Etab, a Saudi singer who is herself black.  
> >  
> > Nevertheless, it has to be mentioned that even in the realm of the  
> > popular  
> > song where traditionally references to whiteness or lightness of skin  
> > are  
> > minimal, there are a few exceptions. "Al-oyoun al-khodr saharouni"  
> > [Her  
> > green eyes bewitched me], by Muharram Fouad is one such exception.  
> >  
> > Sadly, this fondness of darkness in popular songs is not reflected on  
> > the  
> > street. "I've never been called a nigger to my face more times in my  
> > life,"  
> > Steffan, an African American studying in Cairo, told Al-Ahram Weekly.  
> > "Some  
> > Egyptian youth may listen to a lot of rap music and may not know how  
> > offensive the word is. But some of the young adults I've heard it  
> > from, I  
> > hold accountable. They understand how offensive the word is," he said.  
> > "It's  
> > telling that discussion of race is so minimal that people could get  
> > away  
> > with using ignorance as an excuse for using the word nigger," he  
> > added.  
> >



> > When black Africans are asked whether they felt they were subject to  
> > racial  
> > prejudice while in Egypt, most queried had terrible stories of  
> > personal  
> > experiences to tell. African Americans, on the whole, were less  
> > emphatic.  
> > Some said that they did not suffer from any form of racial  
> > discrimination  
> > when in Egypt.  
> >  
> > "Lighter-skinned Egyptians have treated me just fine. Speaking for  
> > myself, I  
> > have not experienced racism from Egyptians," said a friend from  
> > Oakland,  
> > California. "When I am in Egypt, it is as a visitor. Most Egyptians  
> > instinctively know that I am African American, but there are some who  
> > think  
> > I am Egyptian or Nubian. But, whatever they think I am, I believe they  
> > think  
> > I am rich," she explained. "So whether I am in Cairo, Luxor or Aswan,  
> > Egyptians are always kind and polite to me. In fact, a lot of them  
> > want to  
> > talk to me. The Nubians, of course, always call me their Nubian  
> > 'sistah'.  
> >  
> > The fact that shopkeepers, hoteliers and the public at large tend to  
> > equate  
> > Americans (be they black or white) with dollars and relative wealth  
> > might  
> > account for the impression that African Americans are less likely to  
> > face  
> > racial prejudice than sub-Saharan Africans in Egypt and are more  
> > likely to  
> > be accorded a warmer reception. "One other thing, I am always treated  
> > nicely  
> > by staff whether I am in a five-star hotel or a no-star hotel," my  
> > Californian friend said.  
> >  
> > Africans from countries south of the Sahara, including the southern  
> > Sudanese  
> > and not excepting the large African diplomatic community in Cairo,  
> > have more  
> > troubling tales to tell.  
> >  
> > However, racial prejudice is not exclusively directed at those from  
> > sub-Saharan Africa. Upper class Egyptians, often fairer than their  
> > poorer  
> > compatriots, invariably look down on lower class Egyptians who tend to  
> > be  
> > darker in complexion. There is a subtle correlation between lower  
> > income and  
> > darker complexion. The Egyptian upper classes and elites tend to be  
> > noticeably lighter in complexion than their poorer and working class  
> > compatriots. "They labour in the sun," is sometimes the cynical  
> > explanation.  
> >

> > But, a more accurate explanation would be that Egypt has for thousands  
> > of  
> > years been ruled by foreign, and lighter-skinned, invaders --  
> > Persians,  
> > Greeks, Romans, Arabs, Turks, the French and British. A large section  
> > of the  
> > pre-revolutionary Egyptian elite could trace their ancestry to Balkan,  
> >  
> > Caucasian and Turkish roots. Moreover, Napoleon Bonaparte's French  
> > expedition was notorious for sowing its seeds in places like the Delta  
> > city  
> > of Mansoura whose women are reputedly "exceptionally beautiful"; in  
> > Egyptian  
> > common parlance that means fair-skinned, with light-coloured eyes and  
> > hair.  
> >  
> > Not only are the poorer classes darker in complexion, but they tend to  
> >  
> > display more "African" cultural traits. Much of the music they enjoy  
> > has  
> > rhythmic beats that are reminiscent of those of the music of Africa  
> > south of  
> > the Sahara, with an emphasis on drums and percussion. The elite tend  
> > to  
> > favour classical Western-influenced music or Middle Eastern (Turkish  
> > and  
> > Persian) musical strains dominated by stringed instruments. While the  
> > poorer  
> > and working classes are more likely to dance spontaneously and with  
> > abandon  
> > in public, the elites tend to be more restrained. Much clapping and  
> > ululation accompanies street parties in low income areas, the elites,  
> > in  
> > sharp contrast, shun these "baladi" literally "country" traits,  
> > suggestive  
> > of the African.  
> >  
> > "The foremost issue is the darkness of your skin and your manner of  
> > dress.  
> > The darker your skin and the more ethnic, or African, your style of  
> > dress,  
> > the more stares and harassment you will receive," explained Thomas  
> > Ford, an  
> > African American resident in Cairo. "As a Black man, an African  
> > American, I  
> > have been fortunate enough not to have experienced anything first  
> > hand. I  
> > have been welcomed with open arms."  
> >  
> > Again, like many of his compatriots, he sees a qualitative difference  
> > between racism in Egypt and racism in his native US. "I will say that,  
> > in  
> > general, racism in Egypt is much less of an issue than in other parts  
> > of the  
> > world. But anyone who denies its existence is fooling himself." Ford  
> > spoke

> > of a "subtle level of racism" that is "hard to define". Racism in  
> > Egypt, he  
> > said, was more prevalent among the educated and socioeconomic and  
> > political  
> > elites than among the poor and working classes. "In some ways it is  
> > almost  
> > non-existent compared to what I have experienced in the US, but at the  
> > same  
> > time there are some pervasive issues in Egypt involving race."  
> >  
> >  
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> > Send a letter to the Editor Recommend this page  
> >

| 3453|2002-08-13 23:20:24|kcamm23063@aol.com|Re: Modern Egypt|

Alberto, I don't think your question was ignored; I don't think there are any Egyptians in this group outside yourself, so there was really no one to respond to it. Gamal's mother is Egyptian, however, his father was Ghananian, technically making him Ghanaian and not Egyptian. It would be nice if there were more Egyptians on this list though.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/13/02 9:57:23 AM Pacific Daylight Time, alberto34482@yahoo.com writes:

Modern day egyptains are mainly under the influence of arabization. Egyptains vary in skin tone going up and down the Nile. Modern day Egypt is the victim of Arab supremacy which existed around the medieval times towards those of a darker hue. Life in upper Egyptian villages are much different from that of the city, which is really populated with many Arabs, foreigners. I also read an article where they talked about Pakistani females were bleaching their skin for the white look. Anwar Sadat would often get teased about his dark skin, and many Egyptians like myself are dark skinned and I have experienced a type of racism in Egypt from this. To understand more about racism in the Arab world I suggest you read a book called Islam's Black Slaves by Ronald Segal. I asked a question in my previous post that was ignored, and I was wondering if there are any modern day Egyptians who support your hypothesis for an African Egypt, because I happen to do after going through much of Eurocentric history and Egyptology. I am pretty sure you have met many non-Egyptians mostly upper Egyptians that are rather dark skinned and not of Nubian origin.

That is why Egyptians got so mad when Anwar Sadat was going to be played by Louis Gossett Jr., and I think much of the racial thinking comes from the Arabization. Arabs can be just as Negrophobic as white people at times. You read the medieval writings of al-Idrisi, Ibn Khaldun, and many others and see my point. Ibn Khaldun even calls Blacks animals.

| 3454|2002-08-14 08:00:40|Djehuti Sundaka|The mummy returns |  
<http://www.allemandi.com/TAN/news/article.asp?idart=9856>

The mummy returns

Carlos Museum in Atlanta will return alleged Ramses I mummy

By Martha Lufkin

ATLANTA, GEORGIA. The Michael C. Carlos Museum at Emory University, Atlanta, will return an unwrapped royal mummy believed to be the body of Ramses I to Egypt, the museum announced on 9 July. The determination of the object's identity included CT-scanning by the Radiology Department at Emory University Hospital.

The event was comparable to 'finding George Washington's body abroad,' said Dr Peter Lacovara, Curator of Ancient Egyptian Art at the Carlos, who said he hoped that the object would at some point 'be sent back to the US.'

The museum had intended 'to return the mummy to its rightful place as a good will gesture from the citizens of Atlanta' since it acquired the object three years ago, the Carlos said in a statement. The mummy came with the acquisition of a large collection of ancient Egyptian art and artifacts purchased from the Niagara Falls Museum in Canada in 1999.

Scholarly evidence suggests that the male mummy is the missing pharaoh Ramses I, the founder of the famous line that included Seti I and Ramses II ('the Great?'). The mummy arrived at the Carlos fully unclothed, an unusual circumstance suspected to have been the work of tomb-looters.

The object will remain at the Carlos to be the centrepiece of an exhibit in May- September 2003 entitled 'Ramesses I: Science and the Search for the Lost Pharaoh?', after which it will return to Egypt.

The mummy was purchased for the Niagara Falls Museum by a broker in the 1860s in Luxor, Egypt, about the same time that the famous cache of royal mummies at Deir el-Bahri was discovered and partially

sold off without the knowledge that it was the burial place of Egypt's most famed pharaohs, the museum said. In the 1980s, German Egyptologist Anne Eggebrecht examined the mummy in Niagara Falls and suggested it could be one of the missing royal mummies, as the crossing of its arms over the chest was reserved for royal mummies until the Late Dynastic Period (525-343 BC).

He looks like his son

But the careful treatment of the body and other details of the mummification suggested an early date, as did radiocarbon dating of the mummy, which placed it in the New Kingdom (1570-1070 BC), which fits the era of Ramses I (1293-1291 BC), the museum said. Perhaps the most compelling evidence is the physical resemblance of this mummy to the features of Seti I, the son of Ramses I, the museum said.

Hospital detective work

The Emory University Hospital Department of Radiology conducted CT-scanning, revealing elaborate mummification techniques, including copious amounts of resin in the skull, a practice usually lavished only on royal mummies, the museum said.

The evidence of identification was found to be compelling by Dr. James Harris, a physician who has X-rayed all the royal mummies in the Cairo Museum, and by mummification expert Salima Ikram, professor at American University in Cairo and a renowned authority on mummification, the museum said.

Egypt's Secretary General of the Supreme Council of Antiquities, Dr. Zahi Hawass, accepted the museum's offer.

| 3455|2002-08-14 08:02:17|Djehuti Sundaka|Archaeological find in Luxor dates back to Ramsis III reign |

<http://www.uk.sis.gov.eg/online/html7/o130822n.htm>

Archaeological find in Luxor dates back to Ramsis III reign

Minister of Culture Farouq Hosni told reporters yesterday at a press conference that a number of plaques of sandstone that date back to the epoch of Ramsis III were unearthed in Mut temple to Karnak temple next in Luxor.

King Ramsis III was depicted as worshipping the gods, said Hosni. The Plaques were unearthed during excavations in a number of locations in Mut temple.

Supreme Council of Antiquities SCA Secretary General Dr. Zahi Hawas said the US expedition started excavations in a number of locations in Mut temple. Excavations near the sacred lake resulted in unearthing a number of silos for grains, ovens and pottery utensils surrounded by mud brick wall.

Hawas added that the upper part of a statue of war goddess during the epoch of Amnhuteb II 1397-1360 had a double crown of granite.

Hawas highlighted that King Amnhuteb III built the main temple of Mut and ordered hundreds of the statue of the goddess of war to be placed there.

| 3456|2002-08-14 08:07:18|Djehuti Sundaka|Lion-headed goddess unearthed|  
[http://www.news24.com/News24/Africa/Northern\\_Africa/0,1113,2-11-38\\_1240916,00.html](http://www.news24.com/News24/Africa/Northern_Africa/0,1113,2-11-38_1240916,00.html)

## Lion-headed goddess unearthed

Cairo - US archeologists have discovered the upper part of a statue of ancient Egypt's lion-headed goddess of war, Sekhmet, in the country's south, the Supreme Council of the Antiquities announced on Monday.

A Johns Hopkins University archeological team unearthed the 70cm head of the statue in the temple of Mut, wife of Amun, the great god of Thebes in the ancient city of Luxor, the council's pharaonic artifacts department director, Sabri Abdul Aziz, told reporters.

The remaining part of the statue was not found. It is believed to be as old as the temple, built under 18th dynasty king Amenhotep III (1417-1379), Abdul Aziz said. - Sapa-AFP

| 3457|2002-08-15 12:25:07|pinatubo.geo|Re: Modern Egypt|

--- In Ta\_Seti@y..., kcammm23063@a... wrote:

> Alberto, I don't think your question was ignored; I don't think

there are any

> Egyptians in this group outside yourself, so there was really no one to

> respond to it.

- > Gamal's mother is Egyptian, however, his father was
- > Ghananian, technically making him Ghanaian and not Egyptian.

When you say he technically is not Egyptian are you referring to citizenship?

Regards,

Paul Kekai Manansala

| 3458|2002-08-15 12:30:22|pinatubo.geo|Fwd: 'Desecration' halts Genghis Khan tomb search|  
Not on topic, but probably of interest to archaeology buffs here.

---

<http://asia.cnn.com/2002/WORLD/asiapcf/east/08/14/mongolia.genghiskhan.ap/index.html>

'Desecration' halts Genghis Khan tomb search

August 14, 2002 Posted: 6:53 PM HKT (1053 GMT)

ULAN BATOR, Mongolia (AP) -- An American-financed expedition to find the tomb of legendary conqueror Genghis Khan has stopped work after being accused by a prominent Mongolian politician of desecrating traditional rulers' graves.

Genghis Khan overran much of Asia before his death in 1227, gaining a reputation as a mass murderer. But at home he is the hero of Mongolia -- a reminder of an era before this sparsely populated land was dominated by its giant Chinese and Soviet neighbors. He appears on the currency and his portrait hangs in the entry hall of the Foreign Ministry.

Yet Genghis Khan's grave site is one of archaeology's enduring mysteries. According to legend, in order to keep it secret, his huge burial party killed anyone who saw them en route to it; then servants and soldiers who attended the funeral were massacred.

The latest search -- financed by private investors and led by a University of Chicago professor -- announced last summer that it had found a possible tomb site.

But work stopped this summer after former Prime Minister Dashiin Byambasuren wrote to President Natsagiin Bagabandi accusing the team of driving cars over sacred soil and erecting buildings near a historic wall. Byambasuren said they had defiled the remains of the dead.

'Purity tainted'

"I regret that our ancestors' golden tomb has been disturbed and the

purity of our burial places tainted for a few dollars," said the letter, published in the Daily News, a Mongolian newspaper. "This place should remain pure for the souls after death."

The letter asked the president to investigate and called for expelling the team from the site. He expressed disappointment that the 3-year-old Genghis Khan Geo-Historical Expedition had commercial interests associated with the excavation.

A burial site where an team lead by American attorney Maury Kravitz of Highland Park planned to look for the tomb of the 13th century warlord The site, called Oglogchiin Kherem, is located 200 miles northeast of the Mongolian capital of Ulan Bator in Hentii province, the homeland of Genghis Khan.

Digging this summer revealed a series of flagstones that covered 11-foot-long trenches. Horse teeth, animal bones and a human skull were found amid the rocks, though no grave has been sighted. Team members say the site may have been used for sacrificial rituals.

"We hope we can go back next year, but for now the future of the expedition is unknown," said historian John Woods, the expedition's leader.

Expedition founder Maury Kravitz has been trying to find the grave for 40 years and organized investors who provided \$1.2 million.

The Mongolian government, which has already issued permits to excavate the site, has not responded to Byambasuren's letter.

#### Investors

The National Security Council demanded to know what commercial interests were at stake, and Kravitz said a documentary was being prepared, along with a movie about Genghis Khan's life.

Woods said he had tried to reassure Byambasuren about the expedition, noting that a majority of its members are Mongolian and that it had followed Mongolian law.

As to the treatment of graves, Woods said, "we handle them according to standard international procedures. And I don't think we have anything to apologize for.

"If it's a person's personal opinion that people who are buried should not be disturbed, I have no answer for that."



Woods said investors don't expect to profit from the site itself, but will raise money abroad from the movie and documentary.

'Destroys soul'

In 1993, Japanese archaeologists terminated a search for the tomb after a poll in Ulan Bator found the project unpopular. According to Mongolian tradition, violating ancestral tombs destroys the soul that serves as protector.

"Genghis was the greatest khan of them all, and I pray that his soul will protect Mongolia," said Batulga Badral, a student. "The grave should remain a secret, and the expedition should change its goals and find something else to study."

Genghis Khan united warring tribes to become leader of the Mongols in 1206. After his death, his descendants expanded his empire until it stretched from China to Hungary.

One legend says thousands of horses were raced over Genghis Khan's grave to erase any trace of it. Another says he was buried in the bed of a river, the water temporarily diverted before going back to its original course.

Woods' group surveyed several sites before settling at Ogolghiin Kherem.

The site is surrounded by a 2-mile-long wall that stands nine feet high in places. One man from the region said his ancestors had been protecting it for generations, though he didn't know why.

The American team has encountered a string of misfortunes.

During one recent trip, a Land Cruiser rolled down a hillside, flipping three times. Earlier, a team member was bitten by a poisonous snake; thousands of pit vipers apparently live in the wall surrounding the site.

"If the tomb was found, some people would become very rich," said Baatariin Bayar, a shopkeeper in Ulan Bator, the Mongolian capital. But, he said, "I would be afraid to touch that soil, because bad things would follow me and my family."

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| 3459|2002-08-15 12:35:43|kcam23063@aol.com|Re: Modern Egypt|

I am referring to nationality. To be Egyptian, one's father must be Egyptian.

In a message dated 8/15/02 12:26:02 PM Pacific Daylight Time, a.manansala@attbi.com writes:

--- In Ta\_Seti@y..., kcam23063@a... wrote:

> Alberto, I don't think your question was ignored; I don't think there are any

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Regards,  
Paul Kekai Manansala

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Karen-Yaa (YGA)

| 3460|2002-08-15 14:12:52|mansu\_musa|Some pictures to add to your web site alex d |

[http://www.tarikegyphthistory-](http://www.tarikegyphthistory-site.cityslide.com/i/1/19/197/1971/19716/197168/Narmer-Menes-Palate.jpg)

[site.cityslide.com/i/1/19/197/1971/19716/197168/Narmer-Menes-Palate.jpg](http://www.tarikegyphthistory-site.cityslide.com/i/1/19/197/1971/19716/197168/Narmer-Menes-Palate.jpg)

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[site.cityslide.com/i/2/21/216/2162/21621/216216/Badarian\\_woman.jpg](http://www.tarikegyphthistory-site.cityslide.com/i/2/21/216/2162/21621/216216/Badarian_woman.jpg)

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[http://www.tarikegyphthistory-](http://www.tarikegyphthistory-site.cityslide.com/i/1/19/195/1956/19568/195687/Egyptianwomen.jpg)

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<http://www.tarikegyphistory-site.cityslide.com/i/1/19/195/1956/19568/195683/Akhenatonstatue.jpg>

<http://www.tarikegyphistory-site.cityslide.com/i/1/19/195/1956/19568/195684/Akhenatonfamily.jpg>

<http://www.tarikegyphistory-site.cityslide.com/i/2/22/227/2271/22710/227103/nefjertiworship.jpg>

<http://www.tarikegyphistory-site.cityslide.com/i/1/19/195/1956/19568/195685/Akhenatondaughters.gif>

<http://www.tarikegyphistory-site.cityslide.com/i/1/19/195/1956/19568/195686/egyptsemites.jpg>  
| 3461|2002-08-16 00:21:27|mansu\_musa|Centuries-old African structures have never been excavated |

Centuries-old African structures have never been excavated U of C-led team hopes to unlock mysteries of Cameroon's granite strongholds  
A University of Calgary archaeologist is leading the first expedition to excavate the so-called Strongholds of Cameroon, which are some of the most remarkable stone-built structures anywhere in Africa. Located in the Mandara Mountains of northern Cameroon, the strongholds range in size from small standalone structures, to complex, castle-sized fortresses with platforms, terraces and covered passageways. The curving walls on some of the larger strongholds are over six metres high and strong enough to serve as defensive barricades, although their exact function is still unknown. (To download print-quality photos, see

<http://www.fp.ucalgary.ca/unicomm/news/strongholds/camphotos.html>

. A slideshow is at

<<http://www.mandaras.info/StrongholdsNCameroon/sld001.htm>> and includes detailed commentary.)

U of C archaeology professor Dr. Nicholas David and other team members completed a preliminary survey of the 10 previously known or suspected stronghold sites earlier this year, discovering an 11th on the last day of fieldwork. He and close to a dozen other researchers ? including co-investigator Judy Sterner, other archaeologists, a U of C grad student, a German ethnologist, Cameroonian students, and a conservation architect from Rome ? will begin their four-month project this September.

"We really don't know much yet about these amazing structures," David says. "One local story has it that they were used by groups who were almost constantly at war. People of the area also relate fantastic legends involving men with coppery skins, horses, cannibals and slaves, although the architecture of the strongholds seems quite unsuitable for trade in slaves. At present, my best guess is that they represent complexes of tombs."

In 1823 Major Dixon Denham, a British explorer, met a group of chiefs on horseback from the area of the strongholds who were paying tribute to a local sultan. He described the chiefs as wearing animal skins, bone jewelry and "one to six strings of what I was assured were the teeth of the enemies they had slain in battle." Those chiefs may have been the descendants of the people who built the strongholds.

Although they are likely over 300 years old, the strongholds have never before been the subjects of scholarly inquiry. "It's a very curious thing how sometimes these plums remain unpicked," David says. "The colonial period resulted in Africans being denied their history, but of course knowing that history is a vital part of nation-building. Archaeologists, by uncovering information, make a real contribution to the building of stable nation-states. These stone-built strongholds build Cameroonian identity."

Cameroon is located in west Africa between Nigeria and Chad. It is slightly larger in area than California and has a population of nearly 16 million people.

The significance of the strongholds has been recognized by the International Centre for the Study of the Preservation and Restoration of Culture Property, which is supporting Cameroon's conservation efforts in its Africa 2009 program. (ICCROM was founded through UNESCO in the late 1950s.)

A sizable Cameroonian contingent will be involved in the archaeological project, including several conservation experts. Some of the other participants include Judith Sterner, an anthropologist who is co-principal investigator and an instructor at the Alberta College of Art and Design, Gerhard Mller-Kosack, an ethnologist from Johann-Wolfgang Goethe Universit in Germany, Frank Kense, an archaeologist who trained at the University of Calgary and is now an adjunct professor at the University of Alberta, Andrea Richardson, a U of C MA student in archaeology, and Owen Murray, an illustrator and former student of Sterner's.

Work will begin first on one of the smaller strongholds, which David hopes will provide important information on how to excavate the larger ones without jeopardizing their structural integrity.

The project is being funded by the Social Sciences and Humanities Research Council of Canada.

The University of Calgary has a world-renowned archaeology department that contributes to one of the institution's overall strengths in

understanding human behaviour, institutions and cultures.

Note to news editors: for print-quality photographs, please see the web site at

<http://www.fp.ucalgary.ca/unicomm/news/strongholds/camphotos.html>

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includes detailed commentary.

To speak with Dr. Nicholas David, phone (403) 220-5227 or (403) 932-6569, or contact Greg Harris, U of C media relations, at (403) 220-3506 or cell (403) 540-7306.

<http://www.fp.ucalgary.ca/unicomm/news/strongholds/>

| 3462|2002-08-16 08:06:29|Djehuti Sundaka|Centuries-old African structures have never been excavated|

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*Centuries-old African structures have never been excavated*

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| 3463|2002-08-17 03:23:20|mansu\_musa|Re: Some pictures to add to your web site alex d|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> <http://www.tarikegyphistory->

> [site.cityslide.com/i/1/19/197/1971/19716/197168/Narmer-Menes-](http://site.cityslide.com/i/1/19/197/1971/19716/197168/Narmer-Menes-)

> [Palate.jpg](#)

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> site.cityslide.com/i/2/29/294/2941/29413/Isisgoddess.jpg  
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> site.cityslide.com/i/1/19/195/1956/19568/195687/Egyptianwomen.jpg  
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> site.cityslide.com/i/2/29/294/2940/29409/Imhotep.jpg  
> http://www.tarikegyphistory-  
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> http://www.tarikegyphistory-  
> site.cityslide.com/i/1/19/195/1956/19568/195684/Akhenatonfamily.jpg  
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> site.cityslide.com/i/2/22/227/2271/22710/227103/nefjertiworship.jpg  
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> http://www.tarikegyphistory-  
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> http://www.tarikegyphistory-  
> site.cityslide.com/i/1/19/195/1956/19568/195686/egyptsemites.jpg

<http://members.xoom.virgilio.it/francescoraf/hesyra/nintrstt.jpg>

<http://members.xoom.it/francescoraf/hesyra/new/MacGregor-st.jpg>

<http://members.xoom.it/francescoraf/hesyra/huni.jpg>  
| 3464|2002-08-17 06:57:33|Djehuti Sundaka|THE OTHER PYRAMIDS|  
<http://www.archaeology.org/magazine.php?page=0209/abstracts/pyramids>  
ABSTRACTS

Volume 55 Number 5,  
September/October 2002

## THE OTHER PYRAMIDS

A tour of ancient Nubia where clusters of steep,  
topless  
"tombstones" punctuate a remote desert landscape

BY BOB BRIER

Last year, I drove twice across 600 miles of  
Sudanese desert to study the  
world's most exotic and elegant pyramids at the  
ancient Nubian site of  
Meroe. The desert is different from any I had ever seen  
before--beautiful  
dunes, vast areas with scrub vegetation like the  
American Southwest, and flat,  
hard sand for hundreds of miles in all directions. The  
Sudan has double the  
pyramids of its neighbor, Egypt, but because they are  
so remote, even the  
kings who built them and their function were uncertain  
until American George  
Reisner's excavations beginning in 1916.

Nubia is a relatively modern name, introduced a mere  
2,000 years ago by  
the Greek geographer Strabo, who met members of the  
Noba tribe and  
decided to call their country Nubia. For millennia  
before Strabo's visit, the  
Egyptians called it Ta-Seti, Land of the Bow, because  
of its famous archers.  
It is Kush in the Old Testament, and the only pyramid  
builder mentioned in the  
Bible is the Nubian king Taharqa (r. 690-664 B.C.). It  
may have been  
Taharqa's predecessor, Piye (r. 747-716 B.C.), who  
revived the building of  
pyramids for royal burials, an Egyptian tradition that  
had been extinct for more  
than eight centuries.



To understand this pyramid-building revival, you need to understand Nubia and Egypt's complex love-hate relationship. For more than a millennium, Egypt dominated the Nubians, who are shown in tomb paintings bringing tribute--exotic animals, pelts, and rings of solid gold--to the pharaohs. Depicted as different from the Egyptians, with darker skin and curlier hair, they were a people apart, to be conquered, ruled, and used. At the same time, many Nubians worked as free laborers in Egypt, formed a hired police force, and served in the army. One Nubian general, Mahepri, was even buried in the Valley of the Kings. If he were willing to live like an Egyptian, a Nubian could have the benefits of an Egyptian. Still, it was always clear who was in control. Eventually, the roles reversed as Egypt declined in power and Nubia grew more and more independent. Free of Egyptian control, Nubians nonetheless regarded Egypt as their patrimony, worshiped its main deity Amun, and made offerings to other Egyptian gods. When Egypt was at its weakest, Piye marched north and conquered it ca. 722 B.C., founding the 25th Dynasty. He and his successors did not, however, see themselves as outsiders; they called themselves pharaoh and intended to restore Egypt to its former greatness. When Piye died, he was buried in his homeland, Nubia, but most scholars believe that above his sepulchre there was an Egyptian-inspired pyramid.

BOB BRIER is an Egyptologist at the C.W. Post Campus of Long Island University and a contributing editor to *ARCHAEOLOGY*.  
| 3465|2002-08-17 07:00:30|Djehuti Sundaka|WOMAN THE TOOLMAKER|

<http://www.archaeology.org/magazine.php?page=0209/abstracts/ethiopia>

## ABSTRACTS

Volume 55 Number 5,  
September/October 2002

### WOMAN THE TOOLMAKER

A day in the life of an Ethiopian woman who  
scrapes  
hides the old-fashioned way.

BY STEVEN A. BRANDT AND KATHRYN WEEDMAN

n the edge of the western escarpment of the  
Ethiopian Rift  
Valley, we sit in awe, not of the surrounding  
environment--some of the world's most spectacular  
scenery--but of  
an elderly woman deftly manufacturing stone  
scrapers as she  
prepares food, answers an inquisitive child, and  
chats with a  
neighbor. She smiles at us, amused and honored by  
our barrage of  
questions and our filming of her activities.

In our world of electronic and digital  
gadgets, it is surprising to  
meet someone who uses stone tools in their  
everyday life. Yet, over  
the past three decades, researchers have  
identified a handful of ethnic  
groups in Ethiopia's southern highlands whose  
artisans live by making  
stone scrapers and processing animal hides.

In 1995, with colleagues from Ethiopia's  
Authority for Research  
and Conservation of Cultural Heritage and the  
University of Florida,  
we surveyed the highlands and, much to our  
surprise, identified  
hundreds of stone tool makers in ten different  
ethnic groups.

The Konso, one group we surveyed, grow millet and other crops on terraces and raise livestock that provide the skins for the hide workers. While hide working in virtually all of the other groups is conducted by men who learn from their fathers, among the Konso the hide workers are women, taught by their mothers or other female relatives.

Clearly, the Konso hide workers are a rich source of information from which we can address a range of questions: Can excavations of abandoned hide worker compounds provide insights into the identification of social inequality and ranking? How and in what social contexts is stone toolmaking learned? Can we differentiate women's activities from men's on the basis of stone tools?

There is a sense of urgency in our work. Many of the hide workers are elderly and have not taught their children their craft; the influx of plastic bags and Western furnishings have greatly reduced demand for their products. We want to complete our study of the Konso hide workers as soon as possible and begin studying other groups in southern Ethiopia whose hide workers are still using flaked stone, for after 2.5 million years of stone tool use and probably more than 100,000 years of scraping hides with stone, humanity's first and longest-lasting cultural tradition is rapidly being lost.

STEVEN A. BRANDT and KATHRYN WEEDMAN are in the department of anthropology at the University of Florida,

Gainesville. Their work is supported by funds from the National Science Foundation.

| 3466|2002-08-18 16:52:00|Alex van Deelen|Trinicenter.com|  
Check out this really cool Afrocentric website, at

<http://www.trinicenter.com/>

Alex

| 3467|2002-08-19 08:10:34|Djehuti Sundaka|Restoration of tombs at the valley of kings |  
<http://www.uk.sis.gov.eg/online/html7/o190822g.htm>

Restoration of tombs at the valley of kings

The standing committee of antiquities agreed that expedition of the French institute of antiquities would embark on the restoration process of six tombs at the Valley of the Kings in Luxor.

Zahi Hawwas, Secretary General of the Supreme Council antiquities, and head of the committee said that the project includes the tombs of RamsisIII, Siti first, Tohotmus IV, which are characterized by the most beautiful drawings, which are still intact.

He pointed out that a scientific book on the art of drawl at the Pharaonic era would be compiled, and laid on a CD at the information center at the SCA.

| 3468|2002-08-19 11:49:28|sistahgal2000|Re: Modern Egypt|  
Your friend's association with Black may have a lot to do with the unique racial classification in England where even East Indians refer to themselves as Black (at least that has been my experience with Britian-born Egyptians and East Indians). However, among native-born Egyptians there is most definitely a "Black African" phobia. I've even encountered so-called "progressive" Egyptians who classify anyone practicing Islam as an Arab. Of course, this is just an extensive of the spiritual imperialism Arabs have imposed on Africans - an imperialism that attempts to erase your very cultural identity simply based on your conversion to Islam. On the other hand, perhaps it is a very truthful description of what happens to Africans when they adopt Islam ...

--- In Ta\_Seti@y..., a.manansala@a... wrote:

- > I've had non-Nubian Egyptian friends from back in my
- > college days who identified themselves as Black.
- >
- > One of them, who was raised in London and who was a
- > reggae musician also identified the original Egyptians

> as Black.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

| 3469|2002-08-19 12:03:51|a.manansala@attbi.com|Re: Modern Egypt|

- > Your friend's association with Black may have a lot to do with the
- > unique racial classification in England where even East Indians refer
- > to themselves as Black (at least that has been my experience with
- > Britian-born Egyptians and East Indians).

Not really. He considered himself Black in the American sense which he knew very well.

While I know Egyptians who have Black phobia, I was giving examples of Egyptians I have known that considered themselves as Black.

Black-phobia and Arab-phia is present not only among Egyptians but also among many Nubians and Sudanese.

Also, are you sure East Indians are still considered Black in modern England. Usually they're referred to as Asian.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3470|2002-08-19 12:06:42|sistahgal2000|Re: Modern Egypt|

That was my question. If the young man's mother is Egyptian wouldn't that make him Egyptian. If his father is of Akan descent, aren't the matrilineal? Wouldn't that mean the young man is more Egyptian than Ghanian - if he must be one or the other?

--- In Ta\_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta\_Seti@y..., kcammm23063@a... wrote:

> > Alberto, I don't think your question was ignored; I don't think  
> there are any

> > Egyptians in this group outside yourself, so there was really no  
one to

> > respond to it.

>

> > Gamal's mother is Egyptian, however, his father was

> > Ghananian, technically making him Ghanaian and not Egyptian.

>

> When you say he technically is not Egyptian are you referring to  
> citizenship?

>

> Regards,

> Paul Kekai Manansala

| 3471|2002-08-19 12:10:26|sistahgal2000|Re: Modern Egypt|

I can only speak from recent experiences relating to several Britian-born Indians who did refer to themselves as Black. It was not Black in the American sense either. For instance, they were not big into hiphop or "Black" cultural as it's promoted through US media. I think they defined themselves as Black more in the African Diasporic sense - which was pleasantly surprising to me.

--- In Ta\_Seti@y..., a.manansala@a... wrote:

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> as Asian.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

| 3472|2002-08-19 12:14:12|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

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> anyone practicing Islam as an Arab. Of course, this is just an

> extensive of the spiritual imperialism Arabs have imposed on

> Africans - an imperialism that attempts to erase your very cultural

> identity simply based on your conversion to Islam. On the other

hand,

> perhaps it is a very truthful description of what happens to

Africans

> when they adopt Islam ...

>

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>> I've had non-Nubian Egyptian friends from back in my

> > college days who identified themselves as Black.  
> >  
> > One of them, who was raised in London and who was a  
> > reggae musician also identified the original Egyptians  
> > as Black.  
> >  
> > Regards,  
> > Paul Kekai Manansala

I am an egyptain living in american and I can say my skin tone is darker than alot of African Americans. I most definatley consider myself black,and I get insulted when people try to classify the ancient egyptains as a bunch of caucasains walking around with nemes on.

Yes,many egyptains classify themselves as arabs as I explained,and an egyptain even as dark as me would not tellyou he was black because of the fact arabs had alot of black slaves and have a very low opinion of black people in gernral because of this. My grandmother was a copt and the religion ofislam was forced upon her by arabs. he truth is most iof the city dwellers in Cairo are foreigners or arabs. Modern day egypt is controlled by islamic fantacism,and the only true revenue it has is it's past.

Did you know that white anthropologist actually pay people to walk up on the camerra and act like they tuarege. The same thing can be said for getting bedouins to act as ifthey were the medijay of ancient egypt.

Please read my other posts for this explanation.

> > <http://home.attbi.com/~a.manansala/afro.htm>

| 3473|2002-08-19 12:28:13|kcamm23063@aol.com|Re: Modern Egypt|

No, Egypt is patrilineal. To be Egyptian, one must have an Egyptian father. Even if Gamal was born in Egypt, by his father not being Egyptian, he would still not be Egyptian. Now, if Gamal's father had been Egyptian, and his mother, Ghanaian, he would be Egyptian. Also, I don't believe Akan tradition would override the governmental laws of Ghana (of which I don't know enough about to speak on). I will say this though, dual-citizenship in Ghana was originally set up for Ghanaians who reside outside the country.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/19/02 12:07:45 PM Pacific Daylight Time, sistahgal2000@yahoo.com writes:

That was my question. If the young man's mother is Egyptian wouldn't that make him Egyptian. If his father is of Akan descent, aren't the matrilineal? Wouldn't that mean the young man is more Egyptian than Ghanian - if he must be one or the other?

--- In Ta\_Seti@y..., "pinatubo.geo" wrote:

> --- In Ta\_Seti@y..., kcamm23063@a... wrote:

> > Alberto, I don't think your question was ignored; I don't think

> there are any  
> > Egyptians in this group outside yourself, so there was really no  
one to  
> > respond to it.  
>  
> > Gamal's mother is Egyptian, however, his father was  
> > Ghananian, technically making him Ghanaian and not Egyptian.  
>  
> When you say he technically is not Egyptian are you referring to  
> citizenship?  
>  
> Regards,  
> Paul Kekai Manansala

| 3474|2002-08-19 12:32:35|kcamm23063@aol.com|Re: Modern Egypt|

As far as I know, Indians were called "Black" when the British occupied India and said that was what they were. Here recently though, in the USA, they refer to themselves as South Asians - this started mainly to distinguish themselves from American Indians.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/19/02 12:11:49 PM Pacific Daylight Time, sistahgal2000@yahoo.com writes:

I can only speak from recent experiences relating to several Britian-born Indians who did refer to themselves as Black. It was not Black in the American sense either. For instance, they were not big into hiphop or "Black" cultural as it's promoted through US media. I think they defined themselves as Black more in the African Diasporic sense - which was pleasantly surprising to me.

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Also, are you sure East Indians are still considered  
> Black in modern England. Usually they're referred to  
> as Asian.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

| 3475|2002-08-19 12:34:32|sistahgal2000|Re: Modern Egypt|

Thank you very much for your response. It is very pleasing to hear that Arab and European imperialism have not impacted "Black African" pride among many present-day Egyptians! A few weeks ago I set-up a blind date for this very sweet Egyptian sistah at my job. Before the date, the brother sent her an email saying, "I absolutely adore black women." Her response to me was, "but I'm not a Black woman!" After going back and forth for several hours she finally relented, "well, I



just didn't want him to think that I was a sistah-sistah." Mind you, I had never questioned this sistah's blackness before. I took it for granted. It startled me that she did not - but I do understand why.

Racial classification is a huge issue among Latinos who are often derived from a ethnic background that is just as diverse as that of Egyptian nationals. As a result, there are many organizations and movements dedicated to teaching Latinos to acknowledge their African heritage and classify themselves as "Black" in defiance of the social stigma. Is there any such movements in modern-day Egypt or any North African country where the inhabitants are erroneously aligned with Arabs?

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

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- > darker than alot of African Americans. I most definatley consider
- > myself black,and I get insulted when people try to classify the
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- > ancient egypt.
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>>> <http://home.attbi.com/~a.manansala/afro.htm>

| 3476|2002-08-19 13:37:35|jpgourdine|Egypto-Nubian migration through Black Africa|  
Sabalheri (Hello in Swahili), I'm an Afro-Caribbean student in  
Biology in Guadeloupe (french West indies)

I send you an abstract of a scientific articles that confirms by  
genetics Cheikh Anta Diop's arguments about ,Egypto-Nubian migration  
through Black Africa and African origin of Greeks.

Asante sana.(Thank you very much in swahili)

HLA genes in Macedonians and the sub-Saharan origin of the Greeks.  
Arnaiz-Villena A, Dimitroski K, Pacho A, Moscoso J, G-Casado E,  
Silvera-Redondo C, Varela P, Blagoevska M, Zdravkovska V, Martz-  
Laso J

Tissue Antigens 2001 Feb 57:118-27

Tissue Antigens ? Volume 57 ? Issue 2

MEDLINE, full MEDLINE, related records

Abstract

HLA alleles have been determined in individuals from the Republic of Macedonia by DNA typing and sequencing. HLA-A, -B, -DR, -DQ allele frequencies and extended haplotypes have been for the first time determined and the results compared to those of other Mediterraneans, particularly with their neighbouring Greeks. Genetic distances, neighbor-joining dendrograms and correspondence analysis have been performed. The following conclusions have been reached: 1) Macedonians belong to the "older" Mediterranean substratum, like Iberians (including Basques), North Africans, Italians, French, Cretans, Jews, Lebanese, Turks (Anatolians), Armenians and Iranians, 2) Macedonians are not related with geographically close Greeks, who do not belong to the "older" Mediterranean substratum, 3) Greeks are found to have a substantial relatedness to sub-Saharan (Ethiopian) people, which separate them from other Mediterranean groups. Both Greeks and Ethiopians share quasi-specific DRB1 alleles, such as \*0305, \*0307, \*0411, \*0413, \*0416, \*0417, \*0420, \*1110, \*1112, \*1304 and \*1310. Genetic distances are closer between Greeks and Ethiopian/sub-Saharan groups than to any other Mediterranean group and finally Greeks cluster with Ethiopians/sub-Saharans in both neighbour joining dendrograms and correspondence analyses. The time period when these relationships might have occurred was ancient but uncertain and might be related to the displacement of Egyptian-Ethiopian people living in pharaonic Egypt. | 3477|2002-08-19 14:03:32|a.manansala@attbi.com|Re: Modern Egypt| In Britain, the term "Asian" refers mainly to South Asian rather than East Asians as occurs in the U.S.

I know that the British at one time referred to South Asians and many others as black, but I didn't think this was still the case. Australian Aborigines are still know as Blacks though in Australia from what I've heard.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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> themselves from American Indians.

>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

>

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> [sistahgal2000@yahoo.com](mailto:sistahgal2000@yahoo.com) writes:

>

>

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>>> <http://home.attbi.com/~a.manansala/afro.htm>

>>

>>

| 3478|2002-08-19 14:16:00|kcammm23063@aol.com|Re: Modern Egypt|

Yes, the Aborigines are called "Blackfellas," I believe. I don't believe that any of these terms were created by the people. It is what the European coined for them, and they continued to use the terms merely because it is in the English language. This is a good time for Runoko Rashidi to step in, but he may still be traveling.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 8/19/02 2:05:00 PM Pacific Daylight Time, a.manansala@attbi.com writes:

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> > > Paul Kekai Manansala

> > > <http://home.attbi.com/~a.manansala/afro.htm>

| 3479|2002-08-19 16:47:56|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

> Thank you very much for your response. It is very pleasing to hear  
> that Arab and European imperialism have not impacted "Black

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>

>

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> > truth is most of the city dwellers in Cairo are foreigners or

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> > up on the camera and act like they are. The same thing can

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> > said for getting bedouins to act as if they were the mediocrity of

> > ancient egypt.

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> >

> > > <http://home.attbi.com/~a.manansala/afro.htm>

Well to make things worse I had an Egyptian professor who was about my same complexion tell me there were no black Egyptians during the pyramids. I explained to him that Khufu did not look like an Arab, and he got mad at me. He got in front of the whole class and said there was no black people in Egypt. Incidents like this do not surprise me at all.

Kind of like when Columbia Pictures about Anwar Sadat casted Louis Gossett Jr in his role and everybody in Egypt got pissed.

Aww well this is even among some Nubians who think they are Arabs.

If you want to see how racist Arabs are read Ibn Khaldun, and many other Arab writers.

| 3480|2002-08-19 17:23:39|Bruno Matt|Asian Race?|

***I believe that the contemporary use of the term "Asian" as a racial classification is absurd. Asia is a huge continent and the people are extremely diverse. The people of Africa are much more consistent as a racial category than the people of Asia. Does anyone agree with me?***

**Bruno**

|

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Ta\_Seti-unsubscribe@yahoogroups.com

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| 3481|2002-08-19 21:46:52|kcamm23063@aol.com|Re: Asian Race?|

I didn't realize Asian was a "racial classification," I thought it was just a collective term for the inhabitants of the continent.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/19/02 5:25:03 PM Pacific Daylight Time, ceasarmoreno@yahoo.com writes:

***I believe that the contemporary use of the term "Asian" as a racial classification is absurd. Asia is a huge continent and the people are extremely diverse. The people of Africa are much more consistent as an racial category than the people of Asia. Does anyone agree with me? Bruno***

| 3482|2002-08-20 01:15:53|mansu\_musa|An army of pyramid builders |  
An army of pyramid builders

Routine excavations on the Giza Plateau by the Chicago Harvard University Giza Mapping Project have unearthed a vast royal complex dating from the reigns of Khafre and Menkaure, builders of the second and third pyramids.

It has proved to be the oldest administrative settlement ever found and was clearly used for supervising a vast army of part-time workers recruited to build the pyramid of Khafre.

"It is an incredible discovery," Minister of Culture Farouk Hosni said. "It completes our vision of the life of the construction workers during the Fourth Dynasty, 4,500 years ago."

"The site is 450 metres south of the Sphinx, below the worker's cemetery discovered by Zahi Hawass," said mission director Mark Lehner, who went on to explain that the royal administrative building was an important central feature of the layout of the Giza Plateau which includes the Wall of the Crow, the Gallery System, the bakeries, and the Eastern Town.

"So far the team has excavated about 1,125 square metres," Lehner said. "

The royal building itself measures 48 metres east to west, and although only 25 metres of the back of the building have been exposed it is clear that this was the royal structure for storage and

administration, part of a vast complex that included dormitories where itinerant labourers might have slept, bakeries and meat processing facilities for feeding them, and a great grain storehouse that supplied the bakeries."

The building has yielded evidence of the activities that were carried out there in the form of seals, copper and stone (alabaster) work, and weaving; the latter in the form of pottery loom shuttles and loom weights of mud. Long colonnaded galleries may have been dormitories that could accommodate between 40 and 50 people.

"Possibly these were teams that were supervised by an overseer who lived in a large house on the banks of the Nile at the southern end of the galleries," Lehner said.

"Altogether the dormitories could shelter up to 2,000 workers, while an estimated 20,000 labourers could have worked in shifts at Giza following the Egyptian pattern whereby noblemen sent teams from their provinces all over the country, including Upper Egypt and the Delta, to share in the great national project of pyramid building," said Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA).

"The dormitories would probably have been used by the itinerant, rotating labour force."

The gallery or dormitory system is flanked to the east, west and south by bakeries, and the evidence of meat processing and salt fish production attest to a healthy diet.

Also found were small mud "tokens" that probably represent the special kind of bread eaten by the Egyptians, similar to pita, which appear to have been used for accounting and administrative purposes.

The focus of the royal administrative building is a storehouse with large mud brick silos arranged around a rectangular court. These are 1.80 metres below ground level and probably contained grain to supply the numerous bakeries surrounding the dormitory complex.

"The rest of storehouses, still unexcavated, mostly lie buried beneath the modern soccer field of the Sphinx Sports Club football field built in 1948," Lehner said.

"This Old Kingdom administrative building is a clear indication of the strict system imposed by the ancient Egyptians to control construction of the grand pyramid complexes at Giza," Hawass added. Hawass said a collection of 250 seals carrying the names of the kings Khafre and Menkaure have been unearthed.

"The absence of seals bearing the names of Khufu, the builder of the Great Pyramid, may be because the overseer of the administration building of Khafre's pyramid removed all constructions that dated back to his father's reign to the Western side of the Sphinx," he said.

The American team has excavated what is believed to be Egypt's oldest known hypostyle hall, the function of which may have been to serve as



a communal dining facility.

"We found fish bones near low troughs and benches that run the length of the floor of the hall, which appear to be droppings from meals," Lehner said. "

Fragments of pottery bowls, lids and stands for vessels point to food consumption rather than preparation."

This extremely complex, historically important, and revealing site flanks part of the town of the Pyramid Age extending further east of the excavation site and continuing under the modern town of Nazlet Al-Simman.

Even though the latter is less planned than the dormitory system, it may have housed the more permanent work force -- perhaps the skilled craftsmen, artisans, experienced stone masons, quarrymen, overseer and officials employed on various aspects of pyramid construction.

"Like today's cities, the town was crowded," Hawass said. "There are traces of streets and alleyways between the houses, and household granaries, bins, and grinding stones for processing grain into flour."

Scores of these small granaries and baking areas were found all over the town, and last year the team came upon a centralised storage facility -- a huge storehouse in the royal administrative building.

This indicates that there were domestic granaries around the town for permanent residents, and an extensive central storage facility for the mass of itinerant workers.

Back in 1994, when Hawass was director of the Giza Plateau, a series of discoveries of tombs built by the people who constructed the pyramids was found.

It revealed that many labourers who constructed the mighty pyramids for their Pharaohs nevertheless found time to build and decorate their own tombs, inscribing them with a wealth of information about their lives and working conditions.

At the time Hawass described them as revealing that the men fell into different categories. "There were tombs of the workmen and overseers as well as a workmen's camp," he said.

He observed that the craftsmen who decorated the tombs lived in one camp, and the men who moved the stones lived in another; the former built their tombs from fine sun-dried brick and also used leftover materials from the royal tombs.

"Now, with the discovery of this large administrative building, and a royal storehouse, missing parts of the jigsaw puzzle that makes up Giza and the Age of the Pyramid Builders are falling in place," Hawass said.

"We now know that the government in the Pyramid Age constructed galleries to serve as dormitories for itinerant non-skilled temporary workers; that there were formal chambers in each to house their supervisors; and that there was a common dining area to feed them. A

truly remarkable picture has emerged from these new discoveries."

In 2001 the American team uncovered the Wall of the Crow, a 10-metre-tall and 10-metre-wide construction with a great gate through it (used today by horse and camel riders).

It now seems certain that the Fourth-Dynasty Egyptians built the wall to control the flow of people and material from a harbour into the newly-discovered pre-planned settlement area for itinerant workers, with its storage area and production centre for copper instruments, linen and seal production.

Now the team has also unearthed the oldest street that linked the workers' town to the pyramid complexes.

"Pyramid building was planned like a long-term military campaign," Hawass said. "Everything had to be taken into account.

How and when the part-time workers should be recruited, and in what numbers; where they slept, how much healthy food they needed to sustain them, and even a shady area where they could eat."

By: Nevine El-Aref

Al-Ahram Weekly

8 - 14 August 2002

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At the time Hawass described them as revealing that the men fell into different categories. "There were tombs of the workmen and overseers as well as a workmen's camp," he said.

He observed that the craftsmen who decorated the tombs lived in one camp, and the men who moved the stones lived in another; the former built their tombs from fine sun-dried brick and also used leftover materials from the royal tombs.

"Now, with the discovery of this large administrative building, and a royal storehouse, missing parts of the jigsaw puzzle that makes up Giza and the Age of the Pyramid Builders are falling in place," Hawass said.

"We now know that the government in the Pyramid Age constructed galleries to serve as dormitories for itinerant non-skilled temporary workers; that there were formal chambers in each to house their supervisors; and that there was a common dining area to feed them. A truly remarkable picture has emerged from these new discoveries."

In 2001 the American team uncovered the Wall of the Crow, a 10-metre-tall and 10-metre-wide construction with a great gate through it (used today by horse and camel riders).

It now seems certain that the Fourth-Dynasty Egyptians built the wall to control the flow of people and material from a harbour into the newly-discovered pre-planned settlement area for itinerant workers, with its storage area and production centre for copper instruments, linen and seal production.

Now the team has also unearthed the oldest street that linked the workers' town to the pyramid complexes.

"Pyramid building was planned like a long-term military campaign,"

Hawass said. "Everything had to be taken into account.

How and when the part-time workers should be recruited, and in what numbers; where they slept, how much healthy food they needed to sustain them, and even a shady area where they could eat."

By: Nevine El-Aref

Al-Ahram Weekly

8 - 14 August 2002

| 3484|2002-08-20 03:06:55|Bruno Matt|Re: Asian Race?|

All the time one sees in the media the use of Asia as a racial classification, e.g. the perp was described as Asian....You're right, Karen-Yaa, it should only be a collective term, but in this racially confused -- and uptight-- nation, it is used as a racial term, which ultimately doesn't describe anything.

Bruno

***kcamm23063@aol.com*** wrote:

I didn't realize Asian was a "racial classification," I thought it was just a collective term for the inhabitants of the continent.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/19/02 5:25:03 PM Pacific Daylight Time,  
ceasarmoreno@yahoo.com writes:

***I believe that the contemporary use of the term "Asian" as a racial classification is absurd. Asia is a huge continent and the people are extremely diverse. The people of Africa are much more consistent as a racial category than the people of Asia. Does anyone agree with me?***  
Bruno

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| 3485|2002-08-20 08:08:46|sistahgal2000|Re: Modern Egypt|  
My six-year-old gets about a :30 minute formal African history lesson about every other night. Right now we're studying fun aspects of Egypt - pyramids, mummies, ancient art (he's fascinated by mummies), you know, things lil' kids like! Well, we were reading one book on Egypt published in the 1960s. It said that in Africa Berbers, Arabs and Egyptians are white and the rest of the population is Black. I was so glad that my son could not read well enough to make out that sentence!

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> Well tomqake things worse i had an egyptain professor who was about  
> my same complexion tell me there were no black egyptains during the  
> pyramids. I explained to him that khufu did not look like an arab,and  
> he got mad at me. He got in frontog the whole class and said there  
> was no black people in egypt. Incidents like this do not suprise me  
> at all.  
> Kind of like when columbia picture about anwar sadat casted louis  
> gosset jr in his role and ewverybody in egypt got pissed.  
> Aww well this is even among some nubians who think they are arabs.  
> If you want to see how racist arabs are read ibn khaldun,and many  
> other arab writers.

| 3486|2002-08-20 08:36:16|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "sistahgal2000" wrote:

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It said that in Africa Berbers, Arabs  
and Egyptians are white and the rest of the population is Black. I  
was so glad that my son could not read well enough to make out that  
sentence!

The main profaganda campain that is going on the net right know  
with white supremacist groups,because of the egyptains accomplishments  
and the fact theiur civilzation is older and greater thanb anything  
in northern europe,they are spreading lies that egyptains were white.  
While in a library i ran across some books that tomy suprised

claimed everything from egypt to the indus vcalley tocambodia was buyilt by white people. I think the author's name is hammerton. there is a cultral anthrpology book out called John r baker race which degrades blacks,slavs,celts and other races. The sad thing about it this garbage was put out by respectable schools so white supremist parade it around like it is refutable evidence the ancient egyptaisn were white. YOur have schoalrs like carleton s coon who was so extreme he thought ethiopians were the extreme of meddtereanean caucasoid. He also thought groups in eastern africa like the massai were hybrids and half white basically. coon wrote in hsi book msot of the pharoanic egyptains had red hair. I don't see how anybody let coo even have a degree.

Sir J.A.

Hammerton

Wonders Of The Past

Wise & Co.,NY, (1948) 4to, 628

pp., Two Volumes in One, approx. 1450 photos and maps,bds., two small spots on embossed cover, gilted spine, a world-wide survey of marvelous works including chapters on Sakkara and The Great Pyramid by Margaret Murray and The Wonder of The Mummy by G. Elliot Smith,

A book called john r baker race

both of these books are full of ish

I notice that modern day scholars like salma ikram try to repeat the same ish over and over

| 3487|2002-08-20 09:33:02|a.manansala@attbi.com|Re: Modern Egypt|

> --- In Ta\_Seti@y..., "sistahgal2000" wrote:

>

> While in a library i ran across some books that tomy suprised

> claimed everything from egypt to the indus vcalley tocambodia was

> buyilt by white people.

That's not so bad, Alberto. There are modern day scholars who claim, if even in a very subtle way, that white people built everything, period.

The idea of the "Proto-Caucasoid" encompassing everything from Paleo-Indians to Proto-Khoi is one example and held by such respectable modern-day scholars as L. Cavalli-Sforza and C. Loring Brace.

Regards,



Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3488|2002-08-20 09:43:05|a.manansala@attbi.com|Re: Asian Race?|

Racial classification is problematic as a whole.

Take, for example, Australian Aborigines. The Eurocentric school often claims they are archaic whites. The African-centered school often claims they are straight-haired blacks.

But neither of these theories is backed up much by blood level or other genetic studies.

At this level, the Australian Aborigines look much more closely related to their regional neighbors who include a great diversity of phenotypes.

Regards,

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> Bruno

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> -----

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| 3489|2002-08-20 10:53:10|djahuti.geo|Re: Modern Egypt|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>  
 > > --- In Ta\_Seti@y..., "sistahgal2000" wrote:  
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 > and C. Loring Brace.  
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 > Regards,  
 > Paul Kekai Manansala  
 > <http://home.attbi.com/~a.manansala/afro.htm>

To quote from a recent submission to the list:

"Depicted as different from the Egyptians, with darker skin and curlier hair, they were a people apart, to be conquered, ruled, and used."

"If he were willing to live like an Egyptian, a Nubian could have the benefits of an Egyptian. Still, it was always clear who was in control."

"When Egypt was at its weakest, Piye marched north and conquered it ca. 722 B.C., founding the 25th Dynasty. He and his successors did not, however, see themselves as outsiders; they called themselves pharaoh and intended to restore Egypt to its former greatness."

BOB BRIER is an Egyptologist at the C.W. Post Campus of Long Island University and a contributing editor to ARCHAEOLOGY.  
[http://groups.yahoo.com/group/Ta\\_Seti/message/3464](http://groups.yahoo.com/group/Ta_Seti/message/3464)

I often come across academic writings that make the people of Kash out to be something distinctly different and alien to the people of Kamat yet have never come across writings that provide the same treatment for the Labw inhabitants of the Delta and their dynasties. Even when they don't directly state it, scholars know how to make various racial

implications about the people of Kamat.

Djehuti Sundaka

| 3490|2002-08-20 11:06:58|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> --- In Ta\_Seti@y..., a.manansala@a... wrote:

> >

> > > --- In Ta\_Seti@y..., "sistahgal2000" wrote:

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| 3491|2002-08-20 11:10:12|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "djahuti.geo" wrote:

> > --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > >

> > > > --- In Ta\_Seti@y..., "sistahgal2000"

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 > many archaeologists believe the deity amun comes from nubia, and  
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<http://www.common-senseclub.com/Pharaohs.html>

Check this racist garbage out distributed by white supremist  
 and right wing nut cases across the net  
 | 3492|2002-08-20 11:13:44|mansu\_musa|Re: Modern Egypt|  
 --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
 > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
 > > --- In Ta\_Seti@y..., "djahuti.geo" wrote:  
 > > > --- In Ta\_Seti@y..., a.manansala@a... wrote:  
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> > > > <http://home.attbi.com/~a.manansala/afro.htm>

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 >  
 >  
 > <http://www.commonsenseclub.com/Pharaohs.html>  
 >  
 > Check this racist garbage out distributed by white supremist  
 > and right wing nut cases across the net

Sesostris seems to be the Greek version of the Egyptian name meaning man of the goddess Wosret-Senwosret. The 12th dynasty was founded by Amenemhat I [His father], and was a son of a priest named Senwosret-who came from southern Egypt, and a woman named Nofret from Ta-Seti; a name the Egyptians applied both to Northern Nubia and the southernmost province of Egypt. [Sir Alan Gardiner, Egypt of the Pharaohs, Oxford University press, Oxford, England, 1961, p.126].



| 3493|2002-08-20 11:28:48|djahuti.geo|Re: Asian Race?|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

- >
- > Racial classification is problematic as a whole.
- >
- > Take, for example, Australian Aborigines. The Eurocentric
- > school often claims they are archaic whites. The African-centered
- > school often claims they are straight-haired blacks.
- >
- > But neither of these theories is backed up much by
- > blood level or other genetic studies.
- >
- > At this level, the Australian Aborigines look much more
- > closely related to their regional neighbors who include
- > a great diversity of phenotypes.
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>
- >
- >

If race is recognized as a general population phenotype, several races become apparent within the usual geographical groupings with each race blending into the next like the colors of a rainbow. Once we go beyond general phenotype, the subject of race becomes a power game of a group labeling particular traits it identifies within itself and other favored populations as being significant while belittling any shared traits a favored population may have with undesired populations.

For the most part, race is all in the head. Not just psychologically but anatomically as phenotypically we determine race by what we see on a person's face and scientifically we determine race from the neck up since looking below the neck will not provide the distinctions certain people would like to make. If we look below the neck in Kamat and the rest of Patrusy and below the neck in Europe, certain anatomical distinctions are said to be apparent that don't support favored racial classifications. The same case is said to exist on a greater scale if we look at Homo Erectus from below the neck and Homo Sapiens as well. Some physical anthropologists even question the validity of distinguishing Homo Erectus and Homo Sapiens as different species.

Djehuti Sundaka

> >  
> > I believe that the contemporary use of the term "Asian" as a racial

classification

> > is absurd. Asia is a huge continent and the people are extremely

diverse. The

> > people of Africa are much more consistent as an racial category

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> > Bruno

> >

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> > -----

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| 3494|2002-08-20 13:54:58|Bruno Matt|Re: Asian Race?|

If race classification is so problematic, why do we continue with these attempts that are so unsatisfactory to the discriminating mind? Yes, we can easily tell a Swede from a Bantu from a Korean. But what about the people in between, how do we sort them -- or should we? Can we study and follow human migration and ancestry without resorting to racial classification, which as noted is ultimately a power game? Might we then be more accurate in our understanding?

*"djahuti.geo"* wrote:

```
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Djehuti Sundaka

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| 3495|2002-08-20 20:35:47|a.manansala@attbi.com|ABSTRACT: First appearance and sense of the term "spinal column" i|  
J Neurosurg 2002 Jul;97(1 Suppl):152-5

First appearance and sense of the term "spinal column"  
in ancient Egypt. Historical vignette.

Lang JK, Kolenda H.

Department of Neurosurgery, Georg-August-University of

Gottingen, Germany. [jk\\_lang@t-online.de](mailto:jk_lang@t-online.de)

In contemporary anatomical nomenclature terms have often been derived from an ancient perspective of the human body. The term "spinal column" was used in ancient Egypt, symbolized by the "djed column." The authors discuss the first appearance of the term "spinal column," taking the ancient Egyptian interaction between religion and daily life into consideration, and they describe the different segments of the spinal column known to the ancient Egyptians. Inspection of medical papyri provides insight into the knowledge held by ancient Egyptian physicians and embalmers. It is assumed that hieroglyphs were used to depict the different vertebral regions of the spinal column (cervical, thoracic, and lumbar). The knowledge was gleaned, in fact, in pursuit of religious goals. The djed might be an example of how anatomical knowledge can improve understanding of a symbol that was previously thought to have a primarily religious meaning. The authors maintain that modern medical knowledge is useful for making a more precise and anatomically correct interpretation of the presumed sense intended by the ancient Egyptians.

| 3496|2002-08-21 11:42:57|djahuti.geo|Re: Asian Race?|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> If race classification is so problematic, why do we continue with

these attempts that are so unsatisfactory to the discriminating mind?

Yes, we can easily tell a Swede from a Bantu from a Korean. But what about the people in between, how do we sort them -- or should we? Can we study and follow human migration and ancestry without resorting to racial classification, which as noted is ultimately a power game?

Might we then be more accurate in our understanding?

I would have to say that it's questionable if the study of humanity's history can be separated from the power game of racial classification since it is mainly those in power who have the ability to conduct various studies and have their perspectives publicized.

If we recognize general phenotypes instead of race, individual peoples as well as the individuals among them will simply be described in accordance with the phenotypes recognized. For instance, I have a friend who is of a racially mixed heritage whose children are also of

a racially mixed heritage. [For convenience, I'm going to temporarily suspend my personal prohibition of the color code and utilize the terms "black" and "white".] His father is black and his mother is white. Phenotypically, he and his two brothers could pass as Micronesians in my opinion. His oldest daughter, who is also the daughter of a white woman, could also pass for a Pacific islander but her younger full brother would phenotypically be labeled a white boy in a second. Now, ignoring the fact that my friend's black father undoubtedly has white ancestors due to slavery, my friend is black even though he is only half black and doesn't look like either of his parental races phenotypically. Both his daughter and his son are also black despite the fact that they are both 75% white with one who can pass as a Micronesian and the other who can pass as white. If we only recognize phenotype instead of race, my friend and his daughter could perhaps be labeled as "Malay" in appearance regardless of his parents' appearances, her mother's appearance, and his son's appearance. The concept of race would no longer be an issue as its replacement would be utilized more as a general description rather than as a group identifier. This would be a dramatic change in how we look at people. Racial discrimination would simply become phenotypical discrimination (as it actually is for the most part) thus little would actually change socially despite the promotion of a more accurate scientific perspective. It certainly wouldn't prevent any Ph.Ds from coming out with any future "Bell Curves" to justify their culturally supported biases. Ultimately, it always comes down to power and power never acts against its own interests (even when it appears to) so racial classifications will never be abandoned so long as they serve the needs of those in power.

Djehuti Sundaka

> "djahuti.geo" wrote:--- In Ta\_Seti@y..., a.manansala@a... wrote:  
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> >  
> > Take, for example, Australian Aborigines. The Eurocentric  
> > school often claims they are archaic whites. The African-centered  
> > school often claims they are straight-haired blacks.  
> >  
> > But neither of these theories is backed up much by  
> > blood level or other genetic studies.  
> >  
> > At this level, the Australian Aborigines look much more  
> > closely related to their regional neighbors who include  
> > a great diversity of phenotypes.  
> >

> > Regards,  
> > Paul Kekai Manansala  
> > <http://home.attbi.com/~a.manansala/afro.htm>

> >

> >

>

> If race is recognized as a general population phenotype, several

races

> become apparent within the usual geographical groupings with each

race

> blending into the next like the colors of a rainbow. Once we go

> beyond general phenotype, the subject of race becomes a power game

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> a group labeling particular traits it identifies within itself and

> other favored populations as being significant while belittling any

> shared traits a favored population may have with undesired

> populations.

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> For the most part, race is all in the head. Not just

psychologically

> but anatomically as phenotypically we determine race by what we see

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> a person's face and scientifically we determine race from the neck

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> people would like to make. If we look below the neck in Kamat and

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> we look at Homo Erectus from below the neck and Homo Sapiens as

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> Some physical anthropologists even question the validity of  
> distinguishing Homo Erectus and Homo Sapiens as different species.

>

> Djehuti Sundaka

>

>>>

>>> I believe that the contemporary use of the term "Asian" as a

racial

> classification

>>> is absurd. Asia is a huge continent and the people are

extremely

> diverse. The

>>> people of Africa are much more consistent as an racial category

> than the people

>>> of Asia. Does anyone agree with me?

>>> Bruno

>>>

>>>

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| 3498|2002-08-21 15:48:51|f\_a\_n\_t\_i\_m\_a|Hello|

My name is fantima and I happened to stumble upon this yahoo group. I am originally from egypt and real interested in egyptain studies and other parts of africa.

Peace

| 3499|2002-08-21 16:27:48|a.manansala@attbi.com|Re: Hello|

Welcome Fantima. What part of Egypt do you hail from?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

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> Peace

>

>

>

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>

| 3500|2002-08-21 21:31:07|f\_a\_n\_t\_i\_m\_a|Re: Hello|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

> Welcome Fantima. What part of Egypt do you hail from?

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

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> >

From upper egypt around luxor aka waset

> >  
| 3501|2002-08-22 01:17:37|Milos Bogdanovic|Question about old Egyptian skelets|  
Does anybody know what science say about old skelets found in place of Egypt?

What racial types they are?

Do you knowe some presentation about it?

Thank you,

Milos Bogdanovic  
| 3502|2002-08-22 02:23:41|Edward Loring|Re: Hello|  
Hello and salam alekum Fatima,

My name is Edward. I am a so-called "mainstream" egyptologist and information scientist.

I am living in Switzerland and am a member of the Center for Egyptological Studies of the Russian Academy of Sciences and the Russian Institute of Egyptology in Cairo. My wife is Curator of Egyptology in the Museum of Cultures, Basel, where we also have important West African collections. I am glad that you found this group.

E.

----- Original Message -----

From: "f\_a\_n\_t\_i\_m\_a" <[f\\_a\\_n\\_t\\_i\\_m\\_a@yahoo.com](mailto:f_a_n_t_i_m_a@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, August 22, 2002 12:48 AM

Subject: [Ta\_Seti] Hello

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> Peace  
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| 3503|2002-08-22 05:26:09|Bruno Matt|Re: Asian Race?|

I disagree. The use of phenotype instead of race to describe people may help us to avoid the derogatory baggage associated with racial groups. When people think of a racial type, they are including stereotypes, history, antagonisms, etc. These burdens hinder any honest assessment of individuals. Maybe by just using the phenotype appearance we can see the individual as an individual. For example, I have a friend who looks just like Denzel Washington, except my friend is Filipino. Although he looks like a prominent African-American, he is not normally seen -- nor does he see himself -- as an African-American. His identity is Filipino, regardless of his appearance, because the baggage is not there.

**"djahuti.geo"** wrote:

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Djehuti Sundaka

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| 3504|2002-08-22 08:53:49|djahuti.geo|Re: Asian Race?|

But people are discriminated against because of their "racial" appearances, not because of an individual's actual knowledge of a person's "race". It's only when a biased individual is informed of a

person's racial category (when it doesn't match their racial phenotype) that discrimination can be exercised beyond appearance. In populations of mixed phenotypes that officially don't regard race as a significant notion, discrimination based on phenotype still exists along the lines of previous racial notions. We see it in Cuba, we see it in Puerto Rico, we see it in Brazil and in other places as well. We can always declare what's right on the surface but it doesn't change what the masses and their elites continue to do in their everyday lives.

Djehuti Sundaka

--- In Ta\_Seti@y..., Bruno Matt wrote:

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> I disagree. The use of phenotype instead of race to describe people may help us to avoid the derogatory baggage associated with racial groups. When people think of a racial type, they are including stereotypes, history, antagonisms, etc. These burdens hinder any honest assessment of individuals. Maybe by just using the phenotype appearance we can see the individual as an individual. For example, I have a friend who looks just like Denzel Washington, except my friend is Filipino. Although he looks like a prominent African-American, he is not normally seen -- nor does he see himself -- as an African-American. His identity is Filipino, regardless of his appearance, because the baggage is not there.

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> | 3505|2002-08-22 09:59:48|djahuti.geo|Re: Question about old Egyptian skelets|  
I'm unable to access any actual studies at this time. All I can readily provide for the time being is a lead from "Black Spark, White Fire" on page 468.

"Several studies, for example, have found that ancient Egyptians tended to have very long shins and forearms, especially during the predynastic era. Anthropologists recognize this feature as an adaptation to tropical climate. It is, in fact, fairly typical of equatorial Africans. Since Egypt's climate is not tropical, it seems reasonable to suppose that the Egyptians inherited this feature from people who wandered up from the south - a scenario strangely reminiscent of Diodoros's account that Egypt was settled by Ethiopian

colonists."

Djehuti Sundaka

--- In Ta\_Seti@y..., "Milos Bogdanovic" wrote:

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> What racial types they are?

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> Do you knowe some presentation about it?

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> Thank you,

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> Milos Bogdanovic

| 3506|2002-08-22 10:03:55|Mickel Hendrix|Re: Asian Race?|

Hotep,

Bruno describe a so-called Filipino.

P.E.A.C.E. Progress...

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> > > Regards,  
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=== message truncated ===

---

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| 3507|2002-08-22 10:13:14|Mickel Hendrix|Re: Question about old Egyptian skelets|

Hotep,

Maybe I should ask, what types do you expect?

P.E.A.C.E. Progress...

--- Milos Bogdanovic <[alfa@net.yu](mailto:alfa@net.yu)> wrote:

> Does anybody know what science say about old skelets

> found in place of Egypt?

>

> What racial types they are?

>

> Do you knowe some presentation about it?

>

> Thank you,

>

> Milos Bogdanovic

>

---

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| 3508|2002-08-22 12:07:01|Bruno Matt|Re: Asian Race?|

Yea, I gotcha, friend. Hotep. A filipino isa personfrom the Philipine Islands. Yes, I know that there are many ethnic groups living on those islands, but I was being more precise than the Census Bureau, etc., who sees them all as Asian-Pacific Islanders. That tells me nothing.

Bruno

**Mickel Hendrix** wrote:

Hotep,

Bruno describe a so-called Filipino.

P.E.A.C.E. Progress...

--- Bruno Matt wrote:

>

> I disagree. The use of phenotype instead of race to

> describe people may help us to avoid the derogatory  
> baggage associated with racial groups. When people  
> think of a racial type, they are including  
> stereotypes, history, antagonisms, etc. These burdens  
> hinder any honest assessment of individuals. Maybe  
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> have a friend who looks just like Denzel Washington,  
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> we continue with  
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> discriminating mind?  
> Yes, we can easily tell a Swede from a Bantu from a  
> Korean. But what  
> about the people in between, how do we sort them --  
> or should we? Can  
> we study and follow human migration and ancestry  
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> Might we then be more accurate in our understanding?  
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| 3509|2002-08-22 12:13:56|Bruno Matt|Re: Asian Race?|

Point well taken. But do we continue with old categories developed by 18th century German scientists, who effectively were both arrogant and ignorant, or do we speak out against the absurdities that others hold as absolute?

Bruno

*"djahuti.geo"* wrote:

But people are discriminated against because of their "racial" appearances, not because of an individual's actual knowledge of a person's "race". It's only when a biased individual is informed of a person's racial category (when it doesn't match their racial phenotype) that discrimination can be exercised beyond appearance. In populations of mixed phenotypes that officially don't regard race as a significant notion, discrimination based on phenotype still exists along the lines of previous racial notions. We see it in Cuba, we see it in Puerto Rico, we see it in Brazil and in other places as well. We can always declare what's right on the surface but it doesn't change what the masses and their elites continue to do in their everyday lives.

Djehuti Sundaka

--- In Ta\_Seti@y..., Bruno Matt wrote:

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> I disagree. The use of phenotype instead of race to describe people may help us to avoid the derogatory baggage associated with racial groups. When people think of a racial type, they are including stereotypes, history, antagonisms, etc. These burdens hinder any honest assessment of individuals. Maybe by just using the phenotype appearance we can see the individual as an individual. For example, I have a friend who looks just like Denzel Washington, except my friend is Filipino. Although he looks like a prominent African-American, he is not normally seen -- nor does he see himself -- as an African-American. His identity is Filipino, regardless of

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 > > > > Bruno  
 > > > >  
 > > > >  
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| 3510|2002-08-22 12:31:27|a.manansala@attbi.com|Re: Asian Race?|

```
>
> Point well taken. But do we continue with old categories developed by 18th
> century German scientists, who effectively were both arrogant and ignorant, or
> do we speak out against the absurdities that others hold as absolute?
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It's not unusual in certain areas of the world for people of the same family to belong to different "racial" phenotypes.

In Maluku, for example, its very common to find individuals of "Melanesian," "Malay" and other types who are siblings.

Generally, the modern explanation is that this is due to intermixing, and in most cases this may be true.

But was it always so? Were the early human ancestors rather monotypic or were they of a diverse type.

Did the somewhat monotypic "races" of today develop from divergence and isolation of branches from an originally highly diverse ancestral group.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3511|2002-08-22 12:48:59|Bruno Matt|Re: Asian Race?|

Who were the original ancestral group? Yes, humans probably originated in Africa and some moved from there. But was this one migration or many? We are talking about at least a million years. (And probably a lot more for who can say when did humans become human) A lot of moving and mixing can occur in the expanse of a million years.

Some phenotypes ( a term which I like better than racial groups) could have developed from mixing. Others perhaps could have been a result of some type of drift, maybe isolated for generations from others. I don't think we can ascribe differences to any one factor.

Bruno

*a.manansala@attbi.com* wrote:

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| 3512|2002-08-22 14:23:12|Isa Bere|Re: Asian Race?|

You're only talking "a million years" if you're advocating the Multi Regional theory, which assumes Homo erectus emerged from Africa in successive waves and then evolved into various modern humans worldwide.

If you are advocating the Recent Out of Africa model, you are talking about an evolution to modern humans around 150,000 and an exodus around 80,000. Depending on which sub-theory you support (often through genetics) this was one exodus or many.

I believe, genetically speaking, the San of Southern Africa appear to be the oldest known still existing human population.

DG

-----

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- > Bruno

| 3513|2002-08-22 15:27:41|a.manansala@attbi.com|Re: Asian Race?|

One recent Out of Africa model claim the exodus started only about 50,000 years ago and took a southern route across Asia.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

- > You're only talking "a million years" if you're
- > advocating the Multi Regional theory, which
- > assumes Homo erectus emerged from Africa
- > in successive waves and then evolved into
- > various modern humans worldwide.
- >
- > If you are advocating the Recent Out of Africa
- > model, you are talking about an evolution to
- > modern humans around 150,000 and an exodus
- > around 80,000. Depending on which sub-theory
- > you support (often through genetics) this was
- > one exodus or many.
- >
- > I believe, genetically speaking, the San of Southern
- > Africa appear to be the oldest known still existing
- > human population.
- >
- > DG

>  
> -----  
>  
>  
>  
>  
>> Who were the original ancestral group? Yes, humans probably  
>> originated in Africa  
>> and some moved from there. But was this one migration or many? We  
>> are talking  
>> about at least a million years. (And probably a lot more for who can  
>> say when did  
>> did humans become human) A lot of moving and mixing can occurred in the  
>> expanse of  
>> for a million years.  
>> Some phenotypes ( a term which I like better than racial groups) could  
>> have developed  
>> developed from mixing. Others perhaps could have been a result of some  
>> type of drift  
>> , maybe isolated for generations from others. I don't think we can  
>> ascribe differences  
>> differences to any one factor.  
>> Bruno  
>  
>  
>  
>  
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>  
>  
| 3514|2002-08-22 19:36:00|Bruno Matt|Re: Asian Race?|

Yes, of course, we all have our models. But, unfortunately, they are only models. We don't completely know the human story yet. We do know that -- what we know call -- homo erectus people left Africa circa a million years ago. Later peoples made their exodus (for whatever reason they had) around 50 to 125 thousand years ago. They apparently now have the mitochondria advantage. But we also have the far east Asian groups with shovel teeth, just like Peking Man. So which model is conclusive?

To work through these dilemmas is the accomplishment-- and the fun. I think this group works these questions. One way is by focusing on a small but critical part of the world (and probably the corridor of much of the exodus), but also willing to expand it to the philosophical realm.



Bravo

*a.manansala@attbi.com* wrote:

One recent Out of Africa model claim the exodus started only about 50,000 years ago and took a southern route across Asia.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

> You're only talking "a million years" if you're  
> advocating the Multi Regional theory, which  
> assumes Homo erectus emerged from Africa  
> in successive waves and then evolved into  
> various modern humans worldwide.

>

> If you are advocating the Recent Out of Africa  
> model, you are talking about an evolution to  
> modern humans around 150,000 and an exodus  
> around 80,000. Depending on which sub-theory  
> you support (often through genetics) this was  
> one exodus or many.

>

> I believe, genetically speaking, the San of Southern  
> Africa appear to be the oldest known still existing  
> human population.

>

> DG

>

> -----  
-----

>

>

>

> > Who were the original ancestral group? Yes, humans  
probably

> > originated in Africa

> > a and some moved from there. But was this one migration  
or many? We

> > are talking

> > about at least a million years. (And probably a lot  
more for who can

> > say when did

> > did humans become human) A lot of moving and mixing can  
occurred in the

> > expanse of

> > for a million years.

> > Some phenotypes ( a term which I like better than  
racial groups) could

> > have developed

> > developed from mixing. Others perhaps could have been a  
result of some

> > type of drift

> > , maybe isolated for generations from others. I don't  
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> > ascribe diffe  
> > rences to any one factor.  
> > Bruno  
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| 3515|2002-08-22 20:13:03|Isa Bere|Re: Asian Race?|

We don't have the complete story.

But neither are we in a fog of incoherence.

Even if the multi-regional theory is correct  
(partially or whole) it still considers the  
African population as the oldest modern  
Homo sapiens sapiens.

I personally think the multi-regional theory has  
a hard time in providing evidence for itself. Even  
if it does, it must now modify to at the \*least\*  
say that modern African Homo sapiens sapiens  
interbred with any \*possible\* Asian/European  
H. sapiens.

Most genetic evidence (except the controversial  
Mungo man) points to a recent out of Africa with  
no known intermingling with archaic sapiens (like  
the ill-fated Neanderthal). Some ROAm moderates  
are looking for perhaps partial replacement. But  
so far "looking" is the key word.

We'll see what future discoveries yield. But most so far seem to add another nail into the coffin of Wolpoff and his MR model, at least any extreme "polygenesis" ideas.

And incidentally as far as I know shovel-shaped incisors is a feature common to \*all\* H. erectus regardless of region. Nariokotome boy from Kenya (1.6 mya) has shovel-shaped incisors, as does his much later Asian relative Peking Man (400kya). So the fact that Asian H. erectus exhibit this feature need not imply any relation to it being common among some modern day Asians and Native Americans, as African H. erectus had the feature as well.

B-T-W, ROAm types like Oppenheimer say that treks out of Africa were \*attempted\* as early as 100,000+ years ago (like Qafzeh cave in Israel). But he thinks these to be dead ends that were blocked by climate from ever continuing on. Cranial reconstruction of the Qafzeh skull yield a distinctly "Africoid" figure.

DG

-----  
Yes, of course, we all have our models. But, unfortunately, they are only model  
s. We don't completely know the human story yet. We do know that -- what we know  
call -- homo erectus people left Africa circa a million years ago.  
Later people  
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he far east asian groups with shovel teeth, just like Peking Man. So which mode  
l is conclusive?  
To work through these dilemmas is the accomplishment-- and the fun. I think this  
group works these questions. One way is by focusing on a small but critical par  
t of the world (and probably the corridor of much of the exodus), but also willi  
ng to expand it to the philosophical realm.  
Bravo

| 3516|2002-08-23 08:01:21|amnehtt|Re: Modern Egypt|

I'm a Black-Arab-Egyptian-Palestinian-Mystical Muslim Queen. ;)

My momma taught me that we are all abeed, (slaves) of God.

And I love Black people, especially the lovers of Self.

Amneh Taye

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> > --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > > I've had non-Nubian Egyptian friends from back in my

> > > college days who identified themselves as Black.

| 3517|2002-08-23 08:41:13|cristofori whitakara|Re: Modern Egypt|

amnehtt, it just seems that for all those who are not black or dont want to consider themselves a part of the african family want so much to take credit for or be a part of what the ancestors did.

***amnehtt*** wrote:

I'm a Black-Arab-Egyptian-Palestinian-Mystical Muslim  
Queen. ;)

My momma taught me that we are all abeed, (slaves) of God.

And I love Black people, especially the lovers of Self.

Amneh Taye

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

> > --- In Ta\_Seti@y..., a.manansala@a... wrote:

> > > I've had non-Nubian Egyptian friends from back in my

> > > college days who identified themselves as Black.

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| 3518|2002-08-23 10:52:41|mansu\_musa|Re: Modern Egypt|  
--- In Ta\_Seti@y..., "amneht" wrote:  
> I'm a Black-Arab-Egyptian-Palestinian-Mystical Muslim Queen. ;)  
>  
> My momma taught me that we are all abeed, (slaves) of God.  
>  
> And I love Black people, especially the lovers of Self.  
>  
> Amneh Taye  
>  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>  
>  
>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>> I've had non-Nubian Egyptian friends from back in my  
>>>> college days who identified themselves as Black.

I understand but many egyptains don't think like you. I was talking to a egyptain man on the train in new york yesterday and he told me ancient egyptains were arabs and that the only blacks in egypt were slaves. I feed him a rebuttal and he told me that i was lying.

I am from egypt and sometimes the racism towards black people in egypt is just amazing. It is truly like out of the book arabian nights.

I am glad you feel that way because i feel the same way to.

By the way I am from aswan, where are you from. You ever read the racist statements during the 700's about black in arab literature, because I have

| 3519|2002-08-23 12:43:25|Derrick, Alexander|Question about old Egyptian skeletons|  
Milos, here is an interesting study regarding the Royal Mummies. I am going to post the abstract to wet your appetite.

The Physical Proportions and Living Stature of New Kingdom Pharaohs.  
Journal of Human Evolution (1983) 12, 455-465.

Keywords: stature, Ancient Egyptians, negroid proportions.

Abstract:

Estimates of living stature, based on X-ray measurements applied to the Trotter & Gleser (1958) negro equations for the femur, tibia and humerus, have been made for ancient Egyptians kings belonging to the 18th and 19th dynasties. The corresponding equations for whites give values for stature that are unsatisfactorily high. The view that Thutmose III was excessively

short proved to be a myth. It is shown that the limbs of the pharaohs, like those of other Ancient Egyptians, had negroid characteristics, in that the distal segments were relatively long in comparison with the proximal segments.

Alex Derrick

---

Date: Thu, 22 Aug 2002 02:38:06 +0200  
From: "Milos Bogdanovic" <[alfa@net.yu](mailto:alfa@net.yu)>  
Subject: Question about old Egyptian skeletons

Does anybody know what science says about old skeletons found in places of Egypt?

What racial types are they?

Do you know some presentation about it?

Thank you,

Milos Bogdanovic  
| 3520|2002-08-23 13:25:35|Derrick, Alexander|Question about old Egyptian skeletons |  
Please see my earlier post on this subject.

Many skeletons exhibit osteological features that are best understood as tropical adaptations. But most do not \_currently\_ exhibit tropical adapted hair texture or coloration. What do you think that means?

Wig Sample  
<http://highculture.8m.com/Files/ITEM/ITEM0004.jpg>  
Van Sertima, I - Egypt Revisited.

Aboriginal mummy sample  
<http://highculture.8m.com/Files/MUMY/MUMY0128.jpg>  
Rosalie, D - Mystery of the Mummies, p171

Alex Derrick

---

Message: 5  
Date: Thu, 22 Aug 2002 16:59:47 -0000

From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
Subject: Re: Question about old Egyptian skelets

"Several studies, for example, have found that ancient Egyptians tended to have very long shins and forearms, especially during the predynastic era. Anthropologists recognize this feature as an adaptation to tropical climate. It is, in fact, fairly typical of equatorial Africans. Since Egypt's climate is not tropical, it seems reasonable to suppose that the Egyptians inherited this feature from people who wandered up from the south - a scenario strangely reminiscent of Diodoros's account that Egypt was settled by Ethiopian colonists."

Djehuti Sundaka

| 3521|2002-08-23 16:43:16|Edward Loring|Re: Question about old Egyptian skelets|  
Skeletons (unfortunatly) do not provide any information on any type of coloration.

The hair of most tropical ethnien is black. The hair of most black haired tropical ethnien is straight.  
Ed Loring

----- Original Message -----

From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>  
To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
Sent: Friday, August 23, 2002 10:25 PM  
Subject: [Ta\_Seti] Question about old Egyptian skelets

> Please see my earlier post on this subject.

>

> Many skeletons exhibit osteological features that are best understood as  
> tropical adaptations. But most do not \_currently\_ exhibit tropical  
adapted

> hair texture or coloration. What do you think that means?

>

> Wig Sample

> <http://highculture.8m.com/Files/ITEM/ITEM0004.jpg>

> Van Sertima, I - Egypt Revisted.

>

> Aboriginal mummy sample

> <http://highculture.8m.com/Files/MUMY/MUMY0128.jpg>

> Rosalie, D - Mystery of the Mummies, p171

>

> Alex Derrick

>

>

>

>  
> Message: 5  
> Date: Thu, 22 Aug 2002 16:59:47 -0000  
> From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
> Subject: Re: Question about old Egyptian skelets  
>  
> "Several studies, for example, have found that ancient Egyptians  
> tended to have very long shins and forearms, especially during the  
> predynastic era. Anthropologists recognize this feature as an  
> adaptation to tropical climate. It is, in fact, fairly typical of  
> equatorial Africans. Since Egypt's climate is not tropical, it seems  
> reasonable to suppose that the Egyptians inherited this feature from  
> people who wandered up from the south - a scenario strangely  
> reminiscent of Diodoros's account that Egypt was settled by Ethiopian  
> colonists."  
>  
> Djehuti Sundaka  
>  
>  
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>  
> | 3522|2002-08-23 16:58:44|djahuti.geo|Re: Asian Race?|  
--- In Ta\_Seti@y..., Bruno Matt wrote:  
>  
> Point well taken. But do we continue with old categories developed

by 18th century German scientists, who effectively were both arrogant  
and ignorant, or do we speak out against the absurdities that others  
hold as absolute?

>  
> Bruno

We all choose our own battles and to what extent we will fight them.  
A personal choice of changing one's vocabulary to reflect a more  
correct situation is one way of carrying on such a battle and putting  
pressure on a society's governing institutions is another.

Djehuti Sundaka



>  
>  
> "djahuti.geo" wrote:But people are discriminated against because of

their "racial"

> appearances, not because of an individual's actual knowledge of a  
> person's "race". It's only when a biased individual is informed of

a

> person's racial category (when it doesn't match their racial  
> phenotype) that discrimination can be exercised beyond appearance.

In

> populations of mixed phenotypes that officially don't regard race as

a

> significant notion, discrimination based on phenotype still exists  
> along the lines of previous racial notions. We see it in Cuba, we

see

> it in Puerto Rico, we see it in Brazil and in other places as well.

> We can always declare what's right on the surface but it doesn't  
> change what the masses and their elites continue to do in their  
> everyday lives.

>

> Djehuti Sundaka

>

>

> --- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > I disagree. The use of phenotype instead of race to describe

people

> may help us to avoid the derogatory baggage associated with racial  
> groups. When people think of a racial type, they are including  
> stereotypes, history, antagonisms, etc. These burdens hinder any

honest

> assessment of individuals. Maybe by just using the phenotype  
> appearance we can see the individual as an individual. For example,

I

> have a friend who looks just like Denzel Washington, except my

friend

> is Filipino. Although he looks like a prominent African-American,

he

> is not normally seen -- nor does he see himself -- as an

> African-American. His identity is Filipino, regardless of his

> appearance, because the baggage is not there.

>> "djahuti.geo" wrote:--- In Ta\_Seti@y..., Bruno Matt

> wrote:

>>>

>>> If race classification is so problematic, why do we continue

with

>> these attempts that are so unsatisfactory to the discriminating

> mind?

>> Yes, we can easily tell a Swede from a Bantu from a Korean. But

> what

>> about the people in between, how do we sort them -- or should we?

> Can

>> we study and follow human migration and ancestry without

resorting

> to

>> racial classification, which as noted is ultimately a power game?

>> Might we then be more accurate in our understanding?

>>

>>

>> I would have to say that it's questionable if the study of

> humanity's

>> history can be separated from the power game of racial

> classification

>> since it is mainly those in power who have the ability to conduct

>> various studies and have their perspectives publicized.

>>

>> If we recognize general phenotypes instead of race, individual

> peoples

>> as well as the individuals among them will simply be described in

>> accordance with the phenotypes recognized. For instance, I have a

>> friend who is of a racially mixed heritage whose children are also

> of

>> a racially mixed heritage. [For convenience, I'm going to

> temporarily

>> suspend my personal prohibition of the color code and utilize the

>> terms "black" and "white".] His father is black and his mother is

>> white. Phenotypically, he and his two brothers could pass as

>> Micronesians in my opinion. His oldest daughter, who is also the

> > daughter of a white woman, could also pass for a Pacific islander  
> but  
> > her younger full brother would phenotypically be labeled a white

boy

> > in a second. Now, ignoring the fact that my friend's black father  
> > undoubtably has white ancestors due to slavery, my friend is black  
> > even though he is only half black and doesn't look like either of  
> his  
> > parental races phenotypically. Both his daughter and his son are  
> also  
> > black despite the fact that they are both 75% white with one who

can

> > pass as a Micronesian and the other who can pass as white. If we  
> only  
> > recognize phenotype instead of race, my friend and his daughter  
> could  
> > perhaps be labeled as "Malay" in appearance regardless of his  
> parents'  
> > appearances, her mother's appearance, and his son's appearance.

The

> > concept of race would no longer be an issue as its replacement

would

> > be utilized more as a general description rather than as a group  
> > identifier. This would be a dramatic change in how we look at  
> people.  
> > Racial discrimination would simply become phenotypical  
> discrimination  
> > (as it actually is for the most part) thus little would actually  
> > change socially despite the promotion of a more accurate

scientific

> > perspective. It certainly wouldn't prevent any Ph.Ds from coming  
> out  
> > with any future "Bell Curves" to justify their culturally

supported

> > biases. Ultimately, it always comes down to power and power never  
> > acts against its own interests (even when it appears to) so racial  
> > classifications will never be abandoned so long as they serve the  
> > needs of those in power.  
> >  
> > Djehuti Sundaka

> >  
> >  
> > > "djahuti.geo" wrote:--- In Ta\_Seti@y..., a.manansala@a...

wrote:

> > > >  
> > > > Racial classification is problematic as a whole.  
> > > >  
> > > > Take, for example, Australian Aborigines. The Eurocentric  
> > > > school often claims they are archaic whites. The  
> > > > African-centered  
> > > > school often claims they are straight-haired blacks.  
> > > >  
> > > > But neither of these theories is backed up much by  
> > > > blood level or other genetic studies.  
> > > >  
> > > > At this level, the Australian Aborigines look much more  
> > > > closely related to their regional neighbors who include  
> > > > a great diversity of phenotypes.  
> > > >  
> > > > Regards,  
> > > > Paul Kekai Manansala  
> > > > <http://home.attbi.com/~a.manansala/afro.htm>  
> > > >  
> > > >  
> > >  
> > > If race is recognized as a general population phenotype, several  
> > races  
> > > become apparent within the usual geographical groupings with

each

> > race  
> > > blending into the next like the colors of a rainbow. Once we go  
> > > beyond general phenotype, the subject of race becomes a power

game

> > of  
> > > a group labeling particular traits it identifies within itself

and

> > > other favored populations as being significant while belittling  
> > any  
> > > shared traits a favored population may have with undesired  
> > > populations.  
> > >  
> > > For the most part, race is all in the head. Not just

> > psychologically  
> > > but anatomically as phenotypically we determine race by what we  
> see  
> > on  
> > > a person's face and scientifically we determine race from the

neck  
> > up  
> > > since looking below the neck will not provide the distinctions  
> > certain  
> > > people would like to make. If we look below the neck in Kamat

and  
> > the  
> > > rest of Patrusy and below the neck in Europe, certain anatomical  
> > > distinctions are said to be apparent that don't support favored  
> > racial  
> > > classifications. The same case is said to exist on a greater  
> scale  
> > if  
> > > we look at Homo Erectus from below the neck and Homo Sapiens as  
> > well.  
> > > Some physical anthropologists even question the validity of  
> > > distinguishing Homo Erectus and Homo Sapiens as different

species.  
> > >  
> > > Djehuti Sundaka  
> > >  
> > > >  
> > > > I believe that the contemporary use of the term "Asian" as a  
> > racial  
> > > classification  
> > > > is absurd. Asia is a huge continent and the people are  
> > extremely  
> > > diverse. The  
> > > > people of Africa are much more consistent as an racial  
> > category  
> > > than the people  
> > > > of Asia. Does anyone agree with me?  
> > > > Bruno  
> > > >  
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> HotJobs, a Yahoo! service - Search Thousands of New Jobs  
> | 3523|2002-08-23 17:39:43|djahuti.geo|Re: Asian Race?|  
> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>  
> >  
> > Point well taken. But do we continue with old categories developed

by 18th

> > century German scientists, who effectively were both arrogant and

ignorant, or

> > do we speak out against the absurdities that others hold as

absolute?

> >

>

>

> It's not unusual in certain areas of the world for people  
> of the same family to belong to different "racial"  
> phenotypes.

>

> In Maluku, for example, its very common to find individuals  
> of "Melanesian," "Malay" and other types who are siblings.

>

> Generally, the modern explanation is that this is due  
> to intermixing, and in most cases this may be  
> true.

>

> But was it always so? Were the early human ancestors rather  
> monotypic or were they of a diverse type.

>

> Did the somewhat monotypic "races" of today develop from

> divergence and isolation of branches from an originally  
> highly diverse ancestral group.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

My own non-scientific opinion on this matter is that the peoples of  
Chie' Aaku (i.e. Australia) have retained the "original" phenotype of  
humanity that had expanded and diversified 80,000+ years ago while the  
originating populations such as the Dengyu (i.e. "Pygmies") and  
KhoiSan along with all the other populations underwent phenotypical  
changes in their respective environments.

Djehuti Sundaka  
| 3524|2002-08-23 18:19:53|2unreal4u|Re: Trinicenter.com|  
PEACE and BLESSING, I just wanted to thank you for this info its a wonderful site.-----  
Original Message -----  
From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>  
Date: Mon, 19 Aug 2002 01:44:00 +0200  
To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
Subject: [Ta\_Seti] Trinicenter.com

> Check out this really cool Afrocentric website, at  
>  
> <http://www.trinicenter.com/>  
>  
> Alex  
>  
>  
>  
>  
>  
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| 3525|2002-08-23 20:51:45|chingdude56|Re: Modern Egypt|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> I understand but many egyptians don't think like you. I was talking

to

> a egyptian man on the train in new york yesterday and he told me

> ancient egyptians were arabs and that the only blacks in egypt were

> slaves. I feed him a rebuttal and he told me that i was lying.

> I am from egypt and sometimes the racism towards black people in

> egypt is just amazing. It is truly like out of the book arabian

nights.

> I am glad you feel that way because i feel the same way to.

> By the way I am from aswan, where are you from. You ever read the

> racist statements during the 700's about black in arab

> literature, because I have

i've noticed that many somalis do not consider themselves black or even african, and furthermore there is a racial epithet in somali reserved for "true negroes" that has wide currency among racist somalis: adoon. from the context of its use i understand it has a similar tone as abid.

| 3526|2002-08-24 00:05:29|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "chingdude56" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>

>> I understand but many egyptians don't think like you. I was

talking

> to

>> a egyptian man on the train in new york yesterday and he told me

>> ancient egyptians were arabs and that the only blacks in egypt

were

>> slaves. I feed him a rebuttal and he told me that i was lying.

>> I am from egypt and sometimes the racism towards black people

in

> > egypt is just amazing.It is truly like out of the book arabian  
> nights.  
> > I am glad you feel that way because i feelthe same way to.  
> > By the way I am form aswan,where are you form. You ever read

the

> > racist statments during the 700's about black in arab  
> > litterature,because I have  
>  
> i've noticed that many somalis do not consider themselves black or  
> even african, and furthermore there is a racial epithet in somali  
> reserved for "true negros" that has wide currency among racist  
> somalis: adoon. from the context of its use i understand it has a  
> similar tone as abid.

What race are you if I may ask???

Are you asian ???

| 3527|2002-08-24 04:40:10|Alex van Deelen|Re: Trinicenter.com|

> Message: 9  
> Date: Sat, 24 Aug 2002 09:19:53 +0800  
> From: "2unreal4u " <[2unreal4u@blackplanet.com](mailto:2unreal4u@blackplanet.com)>  
> Subject: Re: Trinicenter.com  
>  
>  
> PEACE and BLESSING, I just wanted to thank you for this info its a

wonderful site.

>  
> > Check out this really cool Afrocentric website, at  
> >  
> > <http://www.trinicenter.com/>

Thanks,

Alex

| 3528|2002-08-26 12:53:21|mansu\_musa|Archaeologists to unearth ancient Egyptian city|  
Archaeologists to unearth ancient Egyptian city  
(August 26,2002 ) (Agencies)

In a squalid suburb of northeast Cairo, a red granite obelisk  
towering above ramshackle homes is the last visible vestige of a  
nearly 7,000-year-old city where ancient Egyptians believed life  
began.

Archaeologists say they soon expect to unearth other artefacts and unlock the secrets of the sun-cult city of On buried beneath today's suburbs of Ain Shams, which means "eye of the sun" in Arabic, and the adjacent area of Matariya.

"It's a matter of a few months and the Supreme Council of Antiquities will be awarded a plot of former prison farmland in west Ain Shams, where the temples of On were located," said Mohamed Abdel Geleel, Cairo antiquities inspector.

Archaeologists hope the 226,800 sq metre (2.44 million square feet) plot -- the largest designated for excavation in the area to date -- will boast extensive remains of temples and libraries of philosophy, astronomy and mathematics said to have been frequented by scholars such as Aristotle, Plato and Pythagoras.

According to the oldest ancient Egyptian religious beliefs, the dusty suburb stands on the site where life itself started. Historians suggest the site probably dates back 7,000 years.

"The temples would tell us the role of Heliopolis (city of the sun), as the Greeks named it, its position during the different dynasties and the kings who left their marks there," said Tarek Sayid Tawfik, assistant lecturer of archaeology at Cairo University.

Tawfik said temples, which Egyptologists believe are buried beneath western Ain Shams, record the times of several dynasties and give a fuller picture of On than tombs uncovered in eastern Ain Shams and which depict only the life of a single owner.

#### RESIDENTS VS MONUMENTS

It's not always easy for excavators to dig amid shantytowns for fear their hoes would undermine the rickety houses and shops, which are occupied by the city's poor descendants.

Excavators rely on an Egyptian law that requires antiquities inspectors to survey all private land for potential artefacts before construction starts. The law has placed the inhabitants of Matariya and Ain Shams on a perpetual collision course with the antiquities council.

Hassan Aboul Fetouh said he had to suspend plans to build a family house on his land after inspectors found four Pharaonic tombs underneath his plot in November.

"I'm very concerned about preserving Egypt's antiquities and I like to do things legally. But it's been a long time now since inspectors found the tombs and look where I'm still at," Fetouh remarked bitterly.

He said he didn't regret informing the council of his plans, but he added that the wait and hassle he has faced from the government has driven many of his neighbours to risk punishment by ignoring the law and building without permits.

#### OPEN-AIR MUSEUM

The antiquities council is planning to relocate the tombs found on

Fetouh's land to a nearby 10,000 square metre (107,600 square feet) expanse in Matariya, which the council seized in the late 1980s from the Lawyers' Syndicate after the discovery of a tomb.

Since then, excavation work there has uncovered several treasures, which are either being restored, such as the tomb of a 26th dynasty (664-525 B.C) priest, or being demolished if found in a state beyond repair, such as the mud-brick remains of another tomb.

Standing amid the uneven sandy terrain dotted with cracked sarcophagi and a trail of jutting stones, Mohsen Ismail, the land's site inspector, explained the future of the area.

"The land still needs to be fully excavated and explored and some artefacts stored in warehouses need to be relocated here, before the entire area is launched as an open-air museum," he said.

#### FAMOUS TREASURES

Troublesome as it may be for the residents, archaeologists have not been dissuaded from continuing their quest in an area that was home to some of Egypt's most spectacular finds.

"Cleopatra's needles, the two Obelisks that lie on the London embankment and in Central Park in New York city, had been erected in On during the 18th dynasty (1539-1295 B.C.) and taken to Alexandria during the Greco-Roman period," said Cairo-based Egyptologist Edwin Brok.

Other famous fortunes include Miriam's tree, the place where according to a Christian tradition, Jesus's mother Mary rested on her way from Israel to Egypt.

For years, urbanisation confined archaeological digs to relatively small areas in Ain Shams and Matariya, producing only fragments of temples or tombs that gave an incomplete account of the city's former glory as the spiritual capital of ancient Egypt.

Archaeologists now say that the current work in east Ain Shams and the promise of future projects in the west of the suburb, would help draw the complete picture of On's past while respecting the city's present.

<http://www1.chinadaily.com.cn/news/lf/2002-08-26/83571.html>

| 3529|2002-08-26 21:50:39|chingdude56|Re: Modern Egypt|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> What race are you if I may ask???

> Are you asian ???

sorry, i would like to keep such information private. thanks.

| 3530|2002-08-26 23:53:05|chingdude56|african music theory yields insight to the nature of cardiac rhythms|

this is an interesting paper that demonstrates how concepts from african music theory can be applied to further scientific understanding of the nature of human cardiac and respiratory rhythms.

1: Am J Physiol 1999 Nov;277(5 Pt 2):H1762-70

Musical rhythms in heart period dynamics: a cross-cultural and interdisciplinary approach to cardiac rhythms.

Bettermann H, Amponsah D, Cysarz D, van Leeuwen P.

Department of Clinical Research, Gemeinschaftskrankenhaus, 58313 Herdecke, Germany. [h.better@t-online.de](mailto:h.better@t-online.de)

The purpose of this study was to expand classic heart period analysis methods by techniques from ethnomusicology that explicitly take complex musical rhythm principles into consideration. The methods used are based on the theory of African music, the theory of symbolic dynamics, and combinatorial theory. Heart period tachograms from 192 24-h electrocardiograms of 96 healthy subjects were transformed into binary symbol sequences that were interpretable as elementary rhythmic (percussive) patterns, the time lines in African music. Using a hierarchical rhythm pattern scheme closely related to the Derler Rhythm Classification (from jazz theory), we calculated the predominance and stability of pattern classes. The results show that during sleep certain classes, specific to individuals, occurred in a cyclically recurrent manner and many times more often than expected. Simultaneously, other classes disappeared more or less completely. Moreover, the most frequent classes obviously originate from phase-locking processes in autonomic regulation (e.g., between respiratory and cardiac cycles). In conclusion, the new interdisciplinary method presented here demonstrates that heart period patterns, in particular those occurring during night sleep, can be interpreted as musical rhythms. This method may be of great potential use in music therapy research.

PMID: 10564129 [PubMed - indexed for MEDLINE]

full text:

<http://ajpheart.physiology.org/cgi/content/full/277/5/H1762>

| 3531|2002-08-27 07:35:52|Bruno Matt|Re: Question about old Egyptian skeletons|

In preparing this study, how does one determine which equations are "negro" and which are "white?"

**"Derrick, Alexander"** wrote:

Milos, here is an interesting study regarding the Royal Mummies. I am going

to post the abstract to wet your appetite.

The Physical Proportions and Living Stature of New Kingdom  
Pharaohs.

Journal of Human Evolution (1983) 12, 455-465.

Keywords: stature, Ancient Ehyptians, negroid proportions.

Abstract:

Estimates of living statue, based on X-ray measurements applied to the Trotter & Gleser (1958) negro equations for the femur, tibia and humerus, have been made for ancient Egyptians kings belonging to the 18th and 19th dynasties. The corresponding equations for whites give values for stature that are unsatisfactoryily high. The view that Thutmose III was excessively short proved to be a myth. It is showns that the limbs of the pharaohs, like those of other Ancient Egyptians, had negroid characteristics, in that the distal segments were relatively long in comparision with the proximal segments.

Alex Derrick

---

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---

---

Date: Thu, 22 Aug 2002 02:38:06 +0200

From: "Milos Bogdanovic"

Subject: Question about old Egyptian skelets

Does anybody know what science say about old skelets found in place of Egypt?

What racial types they are?

Do you knowe some presentation about it?

Thank you,

Milos Bogdanovic

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| 3532|2002-08-27 07:43:10|Bruno Matt|Re: Modern Egypt|

Amnehtt you must be beautiful. I know were Arabs, Egyptians and Palestinians are from, but where is the black in you from?

Bruno

*amnehtt* wrote:

I'm a Black-Arab-Egyptian-Palestinian-Mystical Muslim Queen. ;)

My momma taught me that we are all abeed, (slaves) of God.

And I love Black people, especially the lovers of Self.

Amneh Taye

--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>

> > --- In Ta\_Seti@y..., a.manansala@a... wrote:  
> > > I've had non-Nubian Egyptian friends from back in my  
> > > college days who identified themselves as Black.

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| 3533|2002-08-27 15:56:22|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> Amnehtt you must be beautiful. I know were Arabs, Egyptians and

Palestinians are from, but where is the black in you from?

> Bruno

> amnehtt wrote:I'm a Black-Arab-Egyptian-Palestinian-Mystical

Muslim Queen. ;)

>

> My momma taught me that we are all abeed, (slaves) of God.

>

> And I love Black people, especially the lovers of Self.

>

> Amneh Taye

>

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> >

>

> > > --- In Ta\_Seti@y..., a.manansala@a... wrote:

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> > > > college days who identified themselves as Black.

>

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Egyptians and Palestinians are from, but where is the black in you from?



Where did anwar sadat get his nappy hair. Where did sequqnre tao get his tightly curled hair. hmmm I wonder

| 3534|2002-08-27 17:09:59|Derrick, Alexander|Virtual Reality mummy|

Attachments :

## Virtual-reality mummy

Technology unravels mysteries of ancient corpse.  
11 March 2002

[HELEN PEARSON](#)

Glassy-eyed with a hole in the head - meet Nesperennub, the virtual-reality mummy. A new three-dimensional reconstruction of his insides swoops through musty layers of linen to penetrate his holy skull, without putting the ancient artefact at risk.



Egyptologist John Taylor smuggled the British Museum's sealed coffin into a hospital computerized tomography (CT or CAT) scanner after hours. The resulting 1,500 flat scans have now been pieced together to create the first interactive virtual-reality mummy. "It's pretty exciting," says Taylor. The project was premiered at a summit on 3D visualization in Glasgow, UK, last week.

"It's technology meets archaeology," says David Hughes of high-performance computing company SGI. They provided the powerful hardware and specially built software to manipulate the gigabyte of data churned out by the CAT scans.

The idea to work on the mummy evolved from, and used similar techniques to, the Visible Human Project, a 3D reconstruction of slices through a human body.

The new software reveals surface textures - users can roam freely and zoom in to any feature using an interactive magnifying facility called volume revving. "You can see the pieces of grit in the clay," marvels

Hughes, and even the impression left by nerve endings under Nesperennub's skull.

In the 1960s, X-rays showed something like a cap over Nesperennub's head. It was thought to be his placenta, saved since birth for luck. But the new graphics reveal it to be a clay bowl, the purpose of which remains "a very puzzling thing", says Taylor. Zooming inside the skull reveals a small hole in his temple, which may be connected to his death.

Until recently, the only way to get inside a mummy was to unwrap it. But this popular nineteenth-century parlour activity makes tissues disintegrate. "A huge amount of data was lost," says Taylor. Simple X-rays are hard to interpret, as solid resin and hard-packed earth inside the corpse are difficult to penetrate.



Nesperennub was buried with amulets wrapped in linen.

SGI

Using the new visualization technique, archaeologists keen to learn about ancient Egyptians' appearance and health can reconstruct any body part they like. Taylor plans to build a physical model of the skull and get a picture of Nesperennub's face. Ultimately, the team hopes to put the reconstruction on public display in the British Museum and other museums worldwide.

### It's a wrap

Nesperennub was a priest around 800 BC at the temple of Karnak

Nesperennub was a good candidate for internal exploration, as a lot is known about his origins.

Hieroglyphics and paintings on the coffin reveal that he was a priest around 800 BC, at the temple of Karnak in the ancient city of Thebes, the forerunner of modern-day Luxor.

He was buried near the Valley of the Kings on the banks of the Nile, and was brought to the British Museum in 1899, probably by travellers or diplomats. A modern ban on the export of antiquities from Egypt means that museums' mummies are a finite resource.

During the 70-day mummification process, internal organs, except the heart, were usually removed from the body. A rectangular plate covers the incision where they were scraped out of Nesperennub. Like other mummies, he peers through glass fake eyes, inserted by embalmers to ensure that he could see in the afterlife.



Dried with salts and coated with resins and oils to prevent deterioration, the body was then wrapped in linen cloths, alongside a protective winged amulet.

Nature News Service / Macmillan Magazines Ltd  
2002

| 3535|2002-08-27 17:38:05|Bruno Matt|Re: Modern Egypt|

Yes, I concur that physical characteristics from sub-Sahara Africa are there to be found among the modern Egyptian people, but that's not the point. Amneht is able to give most of her heritage as specific peoples from specific places, but "black" is a color. Where in Africa (i.e. place) did those ancestors come from? Nubia, Ethiopia, Ghana, Congo? What tribes, if that's the case? Black people come from places, too!!

***mansu\_musa*** wrote:

```
--- In Ta_Seti@y..., Bruno Matt wrote:
>
> Amneht you must be beautiful. I know were Arabs,
Egyptians and
Palestinians are from, but where is the black in you from?
> Bruno
> amneht wrote:I'm a Black-Arab-Egyptian-Palestinian-
Mystical
Muslim Queen. ;)
>
> My momma taught me that we are all abeed, (slaves) of
God.
>
> And I love Black people, especially the lovers of Self.
>
> Amneh Taye
>
> --- In Ta_Seti@y..., "mansu_musa" wrote:
> >
>
> > > --- In Ta_Seti@y..., a.manansala@a... wrote:
> > > > I've had non-Nubian Egyptian friends from back in
my
> > > > college days who identified themselves as Black.
>
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Egyptians and Palestinians are from, but where is the black  
in you  
from?

Where did anwar sadat get his nappy hair. Where did  
sequqnre tao get  
his tightly curled hair. hmmmm I wonder

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| 3536|2002-08-27 19:26:22|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> Yes, I concur that physical characteristics from sub-Sahara Africa

are there to be found among the modern Egyptian people, but that's  
not the point. Amnehtt is able to give most of her heritage as  
specific peoples from specific places, but "black" is a color. Where  
in Africa (i.e. place) did those ancestors come from? Nubia,

Ethiopia, Ghana, Congo? What tribes, if that's the case? Black people come from places, too!!

> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt

wrote:

>>

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>> Bruno

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> Muslim Queen. ;)

>>

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>>

>> And I love Black people, especially the lovers of Self.

>>

>> Amneh Taye

>>

>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>>>

>>

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>>>>> I've had non-Nubian Egyptian friends from back in my

>>>>> college days who identified themselves as Black.

>>

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> Egyptians and Palestinians are from, but where is the black in you  
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>  
> Where did anwar sadat get his nappy hair. Where did sequqnre tao

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Yes, I concur that physical characteristics from sub-Sahara Africa  
Sounds to me you are trying to streotype what exactly sub saharan  
features are.I am from egypt modern day egypt upepr egypt. frank  
yurco who is amainstream egyptologist had admitted that upper  
egyptains are darker than lower egyptains meaning that upper  
egyptains have an african look.

Somalis have aqualine noses which is usuaslly a white feature,but  
will you label them as having white admixture because that is what  
people like brace are known for. We can go to so caleld sub saharan  
countries like nigeria and see thatboth fulani and hausa have  
aqualine noses but pitch black to light complexed skin does this mean  
they are mixed like many people have tried to say. I have mentioned I  
amfrom egypt and most people will not believe it because of my  
features. Richard poe in his book black spark white fire that the  
wife diaana of frank yurco who was a light skinned grenadian blended  
in with the population ofluxor which is upper egypt.

The fellahin of upper egypt isd who the egyptologist gaston masepro  
had the exact phentoype as dynastic egyptains and you can clearly see  
the fellahin have nappy course hair and light to dark skin.

Another thing I don;t really like the term sub sahara because  
europeans for eons have erected a type of barrier to seperate so  
called black african from so called white northern african hamities,

The people who still believe this like yourself ignore the fact that there are pictures of negroid people at Tassil Najjar over 8,000 years old that are negroid as well as so-called round head figures. So the Sahara from Mesolithic to Holocene has been a negroid population.

Anwar Sadat by the way admitted he was black, and Anwar Sadat grew up in a village north of Cairo bordering Upper and Lower Egypt. The day of trying to classify Egyptians as dark whites is over.  
| 3537|2002-08-27 20:22:59|chingdude56|recent abstracts|  
from [www.proname.com](http://www.proname.com)

## MTDNA ANALYSIS OF A ROMAN-CHRISTIAN PERIOD CEMETERY AT THE DAKHLEH

OASIS, EGYPT

Ryan Parr

Lakehead University, Thunder Bay, Canada

A compelling story of life at the ancient Roman-Christian town of Kellis (circa AD 300) in the Dakhleh Oasis, Egypt, is developing through mitochondrial analyses of ancient DNA. Through excavations at Kellis 2, the Roman-Christian period necropolis where the ancient inhabitants of Kellis are interred, a fascinating genetic profile of the residents of classical Kellis is beginning to emerge. Interestingly, metric and non-metric trait analyses of 310 burials suggests a local population in residence at Kellis changing slowly over time through antiquity; however, archaeological evidence alludes to frequent trade with the Nile River valley, suggesting population movement into, through, and out of the oasis during this period. Moreover, social and political conditions throughout the Roman Empire, of which Egypt was a possession during this interval, hint at substantial population movements, possibly involving the oasis. Indeed, preliminary sequencing data of HV-1 suggests a genetically diverse population from a maternal perspective. Moreover, specific point mutations, in the small number of individuals analyzed to date (n=13), hint at potential maternal associations with sub-Saharan Africa in antiquity.

from [www.dna6.com](http://www.dna6.com)

## ANCIENT SEX CHANGE AND THE PRINCE OF EGYPT

Mazar, A3, Vernon, K2, Matheson, C1 and Spigelman, M4

1 Lakehead University, Thunder Bay, Ontario, Canada

2 Institute for Molecular Biosciences, Centre for Molecular and Cellular Biology, University of Queensland, Brisbane Australia

3 Institute of Archaeology Hebrew University Jerusalem

4 Kuvin Centre for the Study of Infectious and Tropical Diseases, The Hebrew University, Jerusalem, Israel

During the 1995 archaeological dig season at a site in Bet Shean a Middle Bronze age burial (c. 1650 B.C.E.) was found along with a number of vessels and some animal bones. The skeleton was that of a c. 8-year-old child lying flat on its back with its head turned to the east. Along with numerous pottery remains, some showing Egyptian influence with others typical of local pottery, a number of pieces of jewellery were found. Just below the child's ear a gold earring, made from gold sheets and hollow inside, was found with its companion on the other side. On the back of the head a second pair of "earrings" were also found, which whilst made of gold appeared to have a higher copper content. Identical earrings are on display at the Fitzwilliam museum in Cambridge, dated to the 18th Dynasty and Egyptian. East of the child, in the middle of a poorly preserved collection of animal bones, a gold ring was found containing an amethyst scarab. An identical copy of this ring is on display in the British Museum, and dated to the 18th Dynasty.

From its discovery the child was always referred to as "she" possibly by accident, since all children found tend to be called "she", but also given the presence of the jewellery and its modern connotations. To investigate the child's sex and ancestry and a possible cause of death, DNA was extracted from bone material and analysed in independent laboratories for verification. Sex identification was carried out using two sets of primers, one set specific for the amelogenin gene and the other for the alphasatellite repeats on the sex chromosomes. This showed that the child was male and not female. Analysis of mitochondrial DNA showed that the mitochondrial haplotype fitted with a hypothesis of Egyptian ancestry (haplotype W). Haplotype W, as defined by Richards (Richards et al 1998) has not been found to be present in East Asian, Australian, American, Pacific or sub-Saharan African populations but does occur at low frequency in North African and some Middle Eastern populations. The child also tested positive for the presence of *Mycobacterium tuberculosis* DNA, given the absence of any bony lesions this suggests milary TB and a cause of death. Together the results suggest that the child, possibly an Egyptian prince (given the richness of the burial site) died of tuberculosis.

Next to this burial was a further child burial of similar age.



Mitochondrial DNA showed that the two children had different mothers, furthermore, the second child showed no evidence of having TB DNA.

## AN INTERLOPER REVEALED: DNA ANALYSIS AND THE IDENTIFICATION OF AN EGYPTIAN MUMMY

Spigelman, M 2,3, Matheson, C1 and Sowada, K4

1 Paleo-DNA Laboratory, Lakehead University, Thunder Bay, Ontario, Canada

2 Department of Medical Microbiology, University College London, UK

3 Kuvshinov Center for the Study of Infectious and Tropical Diseases, The Hebrew University, Jerusalem, Israel

4 The Nicholson Museum, University of Sydney, Australia

Since 1998, the Nicholson Museum Egyptian Mummy Research Project has been conducting scientific and historical analysis on three Egyptian mummies and their coffins held at the University of Sydney, Australia. One of these mummies, NM Inv. R27, has proved particularly interesting. Its coffin names the occupant as a woman called Meruah who lived in the Theban area (modern Luxor, Egypt) in the 21st Dynasty, around 1020-945 BC. However, DNA from a hyoid bone retrieved under controlled conditions from the mummy revealed the body to be the ancient remains of an unnamed man. This either reflects the practice of re-using coffins, known from ancient times, or the fact that the original purchaser of the mummy was sold a coffin and body that were not originally related. The DNA findings also inject a cautious note into studies of the development of Egyptian mummification, as owing to this re-use, coffins and the mummies within may not always date to the same era.

## MATERNAL GENE POOL OF THE NEAR EAST, IRAN AND ETHIOPIA: A SYNTHESIS

Villems, R

Institute of Molecular and Cell Biology Tartu University Tartu,  
Estonia Email: [rvillems@ebc.ee](mailto:rvillems@ebc.ee)

It is now commonly believed that anatomically modern humans appeared first in Africa some 150,000 - 200,000 BP. By chance, the most recent common ancestor for human mtDNA - our maternal lineage's - is dated to the same time frame. Matrilinear inheritance, lack of recombination and a relatively high mutation rate make mtDNA one of the favorite tools to reconstruct biological history of human

populations. Rapid progress in the understanding of the topology of the mtDNA phylogenetic tree, based now on a detailed knowledge of its variability all over the world, offers independent insight into ancient demographic events and complements knowledge, accumulating from history, linguistics and other disciplines. The sum of this new synthesis is now referred as archaeogenetics. One of the central questions here is the peopling of Eurasia some 50,000 - 70,000 years ago. Here, the Near East is a key because it is now almost commonly believed that, as far as mtDNA is concerned, all maternal lineage's outside Africa can be traced back to a single, largely sub-

Saharan mtDNA lineage cluster L3. Yet its further diversification into Eurasian variants has probably taken place outside sub-Saharan Africa. The other, equally important and extensively debated problem is the influence of an early Neolithization of the Near East to the gene pool of the extant human populations elsewhere, in particular in Europe: massive migrations and replacements or, rather, a diffusion of knowledge, cereals, domesticated animals: of the "agricultural package". And, of course, there are numerous other interesting problems where the synthesis of genetics, linguistics archaeology/history meet. Take, for example, the origin and spread of Afroasiatic and Indoeuropean languages. Again, the Near and Middle East, North Africa and Ethiopia form a geographic continuity to be studied. And it should be, since there is no consensus in these issues yet. We have analysed mtDNA variants of the present-day populations of the Near and Middle East and some areas of Africa, also Anatolia, the Caucasus area Lebanon, Syria, Jordan, Saudi Arabia, Yemen, Oman, Kuwait, Iran and Egypt Egypt. Detailed phylogenetic analysis based on HVR1 and extensive coding region analysis of about 2700 mtDNA's was used to reconstruct phylo-genetic trees and to carry out phylogeographic analysis of the spread of major and minor mtDNA lineage clusters in the area, using also an additional knowledge about the European and Asian mtDNA variants. Coalescence age calculations and founder analysis were applied. The results indicate that the individual sub-clusters of the main western Eurasian mtDNA variants (haplogroups) are very unevenly distributed over the area. Speaking specifically about the HV macrofamily, where haplogroup H comprises about a half of the European maternal lineage pool, it became evident that in the Near East, and specifically in southern Arabia and in Ethiopia, this main branch of the western Eurasian mtDNA pool is insignificant, whereas another branch of the same founder node - preHV - is one of the dominant varieties. It strongly suggests that the diversification of the common founder of this clade did not occur in Africa but, more likely, in the Near East, before the LGM. Another very specific feature for all Arab and Berber-speaking populations studied by us,

is a surprisingly high frequency of sub-Saharan lineages in their mtDNA pool. It is even more striking because of a very low frequency of such lineage's in Anatolia and in the east-of-Zagros Iran. A massive long-lasting slave trade can be a part of the explanation. Interestingly, a clear difference between the Yemen and Yemen Jews populations is in a virtual absence of sub-Saharan lineages among the latter.

## Y-CHROMOSOME VARIATION IN NORTH AFRICA AND THE MIDDLE EAST

Leonardi, P1, Manni, F1, Khodjet, El-Khil H2, Skorecki, K6, Rosengarten, D6, Rouba, H4, Abdelhamid, B4, Berrebi, A3, Klintschar, M5, Mourali, S1 & Fellous, M7

1 Laboratoire d'Anthropologie Biologique, Mus?e de l'Homme, Paris, France

2 Laboratoire d'Immunogenetique, Faculte de Sciences, Tunis, Tunisie

3 Hematology Institute, Kaplan Medical Center, Rehovot, Israel

4 Institut Pasteur, Casablanca, Maroc

5 Institute of Legal Medicine, Martin Luther University Halle-Wittenberg, Germany

6 Laboratory of Molecular Medecine, Technion-Faculty of Medicine, Haifa, Israel

7 Unite d'immunogenetique humaine, Institut Pasteur, Paris, France

North Africa and the Middle East represent pivotal regions that may shed light on different migration waves during human history, including those related to the "Out of Africa" hypothesis on the origin of modern humans, and also to populations movements towards Africa, such as the Neolithic diffusion of farmer economy from the Middle East. These regions have also witnessed more recent migrations, such as those accomplished by Phoenicians and Greeks or the Arab and Bedouin invasions. To better understand the genetic relationships among North African and Middle Eastern populations and to shed light on the peopling processes of these regions, we have defined Y-chromosome variation in population from this region. Ten Unique Event Polymorphisms (UEPs), defining 11 Y-chromosome specific lineage's, have been typed in around 300 unrelated males from seven different populations, including Egyptians, Moroccan Arabs, Moroccan Berbers, Djerban Jews, Djerban Arabs, Djerban Berbers, and Djerban of sub-Saharan African descent. Pairwise comparison of these populations, with a set of different populations from neighboring countries, and geographic analysis showed the absence of any

significant genetic barrier in the eastern part of the Mediterranean area, suggesting that genetic variation and gene flow in this area follows the "Isolation by distance" model. The high differentiation of the different communities inhabiting the Djerba Island highlights the rich ethnic variety of this island. Thus, Djerban Jews turned out to be closely related to Middle Eastern populations, and Djerban Berbers and Arabs cluster together with northwest African populations, including Moroccan Arabs and Berbers. The Y-chromosome diversity of Djerban islanders of sub-Saharan African descent merits special consideration and will be discussed in detail.

## GENETIC HISTORY OF MIDDLE EASTERN POPULATIONS THROUGH Y CHROMOSOME PERSPECTIVE

Oppenheim, A, Nebel, A, Filon, D, Landau-Tasserion, E and Faerman, M

The Hebrew University and Hadassah Hospital, Jerusalem, Israel

Paternal lineage's in present-day populations may be traced back to their ancient ancestors through DNA sequence variations, termed polymorphic markers, at defined loci in the human Y chromosome. Our study was conducted on a sample of 575 Y-chromosomes from 7 Middle Eastern populations (Ashkenazi, Sephardic and Kurdish Jews from Israel, Moslem and Christian Arabs from Israel and the Palestinian Authority Area, Bedouins from the Negev and Moslem Kurds). The analysis of the genetic relationship among the three Jewish groups revealed that Kurdish Jews and Sephardic Jews were indistinguishable from each other, while both differed slightly, yet significantly, from Ashkenazim. The difference in Ashkenazim is most likely due to genetic drift during isolation. Admixture between Kurdish Jews and their former host population in Kurdistan was undetectable. Likewise, the other Jewish groups did not show evidence for admixture with their host populations in the Diaspora. The three Jewish groups presented a high genetic affinity to both Moslem and Christian Palestinian Arabs. More than two thirds of the Jewish Y-chromosomes and half of the Palestinian Arab chromosomes were found to belong to the same Y chromosome pool. However in an analysis that included additional ~700 chromosomes of other Middle Eastern populations, Jews were found to be more closely related to groups in the north of the Fertile Crescent (Kurds, Turks and Armenians) than to their Arab neighbors. Our study demonstrates that Y chromosome pools of Middle Eastern populations are ancient and are very different from those of Europeans. Major population growth and expansion were dated to the Neolithic and Chalcolithic periods. A group of closely related

lineage's was found exclusively in Arabs and was therefore termed 'Arab cluster' Y-chromosomes. Remarkable, these 'Arab cluster' chromosomes were recently reported in North African

populations, suggesting gene flow during the Arab expansion from the Arabian Peninsula, which occurred over the last two millennia both northward to the Levant and westward via Egypt to North Africa.

| 3538|2002-08-27 21:01:45|kcamm23063@aol.com|Re: Modern Egypt|

Alberto, I agree with what you are saying. I have been to various countries in Africa, and I must say that I have seen various complexions and facial features all over. I enjoy this list, but I do not get into the "phenotype" discussions because they seem so technical, and I have seen peoples in Africa who are jet-black with Caucasoid features, and I have seen fair-skinned ones with kinky blond hair and light eyes, I have seen some that are light brown with Asian features. Some are short, some tall, some thick and some thin. These are not necessarily individuals, but entire villages or tribes. Sometimes I wonder if there is supposed to have been a time when everyone in Africa looked identical at the same time because they are certainly not identical today. Look at the two supermodels - outside of their striking natural beauty, the only thing Alek Wek and Iman have in common is their height. Last year's Miss World was from Nigeria, and she looks like neither Alek nor Iman. So I would like to know what group or groups of people these "phenotypes" are based on that it serves as a gauge for all the peoples of Africa.

I am not trying to take away our historical significance in any part of Africa (I am African-American with an undying passion for Africa), I am just trying to understand the reason for the categorizing based on certain "phenotype." Is this method always accurate?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/27/02 7:27:49 PM Pacific Daylight Time, alberto34482@yahoo.com writes:

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> Yes, I concur that physical characteristics from sub-Sahara Africa are there to be found among the modern Egyptian people, but that's not the point. Amnehtt is able to give most of her heritage as specific peoples from specific places, but "black" is a color. Where in Africa (i.e. place) did those ancestors come from? Nubia, Ethiopia, Ghana, Congo? What tribes, if that's the case? Black people come from places, too!!

> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > Amnehtt you must be beautiful. I know were Arabs, Egyptians and > Palestinians are from, but where is the black in you from?

> > Bruno

> > amnehtt wrote:I'm a Black-Arab-Egyptian-Palestinian-Mystical > Muslim Queen. ;)

> >

> > My momma taught me that we are all abeed, (slaves) of God.

> >

> > And I love Black people, especially the lovers of Self.

> >

> > Amneh Taye

> >  
> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > >  
> >  
> > > --- In Ta\_Seti@y..., a.manansala@a... wrote:  
> > > > I've had non-Nubian Egyptian friends from back in my  
> > > > college days who identified themselves as Black.  
> >  
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> >  
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> Egyptians and Palestinians are from, but where is the black in you  
> from?  
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> Where did anwar sadat get his nappy hair. Where did sequqnre tao  
get his tightly curled hair. hmmm I wonder  
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> > -----

Yes, I concur that physical characteristics from sub-Sahara Africa  
Sounds to me you are trying to streotype what exactly sub saharan  
features are.I am from egypt modern day egypt upepr egypt. frank  
yurco who is amainstream egyptologist had admitted that upper  
egyptains are darker than lower egyptains meaning that upper  
egyptains have an african look.  
Somalis have aqualine noses which is usuasly a white feature,but  
will you label them as having white admixture because that is what  
people like brace are known for. We can go to so caleld sub saharan  
countries like nigeria and see thatboth fulani and hausa have  
aqualine noses but pitch black to light complexed skin does this mean  
they are mixed like many people have tried to say. I have mentioned I  
amfrom egypt and most people will not believe it because of my  
features. Richard poe in his book black spark white fire that the  
wife diaana of frank yurco who was a light skinned grenadian blended  
in with the population ofluxor which is upper egypt.  
The fellahin of upper egypt isd who the egyptologist gaston masepro  
had the exact phentotype as dynastic egyptains and you can clearly see  
the fellahin have napppy course hair and light to dark skin.  
Another thing I don;t really like the term sub sahara because  
europeans for eons have erected a type of barrier to seperate so  
called black african from so called white northern african hamities,  
The people who still believe this like yourself ignore the fact that  
there isa pictures of negriod people at tassil najjer over 8,000  
years old that are negriod as well as so caleld round head figures.  
So the sahara from mesolithic to holocene has been a negriod  
population.  
Anwar sadat by the way admitted he was black,and anwar sadat grew  
up in a village north of cairo bordering upper and lower egypt.  
The day of trying to classify egyptains as dark whites is over.

| 3539|2002-08-27 23:08:10|mansu\_musa|(no subject)|

<http://www.sat7.org/photos/photo008.jpg>

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> <http://www.sat7.org/photos/photo010.jpg>

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<http://www.egyptology.com/reeder/egyptart/photo6.html>

<http://www.egyptology.com/reeder/egyptart/paint4.html>

to illustrate my point here is some picture of modern day Egyptians  
I wonder if they migrated to America they would be classified as  
white as Mustafa Hefny

I guess because of some of their features most Eurocentrics would  
say they are products of populations of imaginary slaves brought to  
Egypt

| 3540|2002-08-27 23:09:42|mansu\_musa|some pictures of modern day Egyptians |

<http://www.sat7.org/photos/photo008.jpg>

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I guess because of some of their features most Eurocentrics would  
say they are products of populations of imaginary slaves brought to  
Egypt

Most ignorant Americans think Copts all look like the ones they  
see in books which can be really caucasoid, but what they don't  
realize there are Copts in Upper Egypt which can look just as dark  
as the one I pointed

| 3541|2002-08-28 02:22:56|Edward Loring|Re: Modern Egypt/ "phenotype"  
(EL).....having seen the same diversity of attribute combinations in Africa  
and elsewhere, I agree entirely with Karen-Yaa and find the examples  
excellent. For a new analytical databank



project that the working group Informatique et Egyptologie (I&E) of the International Association of Egyptologists (IAE) is starting, the Database of Egyptology, I would be interested in providing an anthropological phenotypology thesaurus allowing users to decompose photographic material on the basis of phenological parameters and their contents. Using some terms below as simple and incomplete examples, we would have:

Provenance

Africa

East Africa

Egypt

Ethiopia

Nubia

Somalia

North Africa

West Africa

Congo

Ghana

Nigeria

Southern Africa

Skin color

Black

Muted-black

Jet-black

Brown

light-brown

Fair

White

Features

Asian

Caucasoid

Negroid

Hair structure

Kinky

Nappy

Curled

Hair color

Black

Blonde

Nose structure

Aquiline

Broad

Eye structure

Round

Medium

Slitted

Eye color  
Dark  
Light  
Height  
Short  
Tall  
Figure  
Thick  
Thin

This would allow classification in the manner:

Image(Provenance, Skin-color, Features, Hair-structure, Hair-color,  
Nose-structure,  
Eye-structure, Eye-color, Height, Figure)

Ex.: Image:=Congo, Jet-Black, Negroid, Kinky, Black, Broad, Medium,  
Dark, Tall, Thin  
Image:=Somalia, Muted-black, Caucasoid, Curled, Black,  
Aquiline, Medium, Dark, Tall, Thin

Of course, this is only a simple example. Any number of parameters and their hierarchical contents could be added. We have used this method for many years in art-history analysis.

Search and retrieval can be on the basis of the content of any parameter or parameters.

This Ta\_Seti discussion has given me the idea to include ethno-characteristica in the image analysis and to add the purely anthropological part, as briefly illustrated above, to the Africa section in the Museum of Cultures, Basel, to enable phenological analysis of the important collection of photographical material dating from the 19th century and recording something of what parts of Africa were before the imperialists ruined everything.

Once again, I should like to ask if anyone would be interested in contributing their thoughts and terms to this thesaurus. It appears to me as an impartial observer that the question of what is "black" and who is "Black" is still open. If phenotypological terms could be normalized, it would be possible to establish at least some statistical clarity in this matter.

Cheers,

Ed. Loring  
\*\*\*\*\*

----- Original Message -----

From: [kcamm23063@aol.com](mailto:kcamm23063@aol.com)

To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)

Sent: Wednesday, August 28, 2002 6:01 AM

Subject: Re: [Ta\_Seti] Re: Modern Egypt

Alberto, I agree with what you are saying. I have been to various countries in Africa, and I must say that I have seen various complexions and facial features all over. I enjoy this list, but I do not get into the "phenotype" discussions because they seem so technical, and I have seen peoples in Africa who are jet-black with Caucasoid features, and I have seen fair-skinned ones with kinky blond hair and light eyes, I have seen some that are light brown with Asian features. Some are short, some tall, some thick and some thin. These are not necessarily individuals, but entire villages or tribes. Sometimes I wonder if there is supposed to have been a time when everyone in Africa looked identical at the same time because they are certainly not identical today. Look at the two supermodels - outside of their striking natural beauty, the only thing Alek Wek and Iman have in common is their height. Last year's Miss World was from Nigeria, and she looks like neither Alek nor Iman. So I would like to know what group or groups of people these "phenotypes" are based on that it serves as a gauge for all the peoples of Africa.

I am not trying to take away our historical significance in any part of Africa (I am African-American with an undying passion for Africa), I am just trying to understand the reason for the categorizing based on certain "phenotype." Is this method always accurate?

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Karen-Yaa (YGA)

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[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

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> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt wrote:

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> Muslim Queen. ;)

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>> My momma taught me that we are all abeed, (slaves) of God.

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>> And I love Black people, especially the lovers of Self.

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>> Amneh Taye

>>

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>>>

>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

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>>>> -----

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yurco who is amainstream egyptologist had admitted that upper  
egyptains are darker than lower egyptains meaning that upper  
egyptains have an african look.

Somalis have aqualine noses which is usuaslly a white feature,but  
will you label them as having white admixture because that is what  
people like brace are known for. We can go to so caleld sub saharan  
countries like nigeria and see thatboth fulani and hausa have  
aqualine noses but pitch black to light complexed skin does this mean  
they are mixed like many people have tried to say. I have mentioned I

amform egypt and most people will not believe it because of my features. Richard poe in his book black spark white fire that the wife diaana of frank yurco who was a light skinned grenadian blended in with the population of luxor which is upper egypt.

The fellahin of upper egypt isd who the egyptologist gaston masepro had the exact phenotype as dynastic egyptians and you can clearly see the fellahin have nappy coarse hair and light to dark skin.

Another thing I don;t really like the term sub sahara because europeans for eons have erected a type of barrier to separate so called black african from so called white northern african hamities, The people who still believe this like yourself ignore the fact that there is pictures of negroid people at tassil najjer over 8,000 years old that are negroid as well as so called round head figures. So the sahara from mesolithic to holocene has been a negroid population.

Anwar sadat by the way admitted he was black, and anwar sadat grew up in a village north of cairo bordering upper and lower egypt.

The day of trying to classify egyptians as dark whites is over.

| 3542|2002-08-28 03:35:18|mansu\_musa|Robot seeks answer to pyramid mystery |  
Robot seeks answer to pyramid mystery By Mark Henderson, Science Correspondent

A MYSTERIOUS passage in the Great Pyramid at Giza will be explored by a robot next month in an attempt to unravel one of the final secrets of the last remaining wonder of the Ancient World. The Pyramid Rover will be sent to find out what lies beyond a blocked, 8in-square shaft that has puzzled researchers since its discovery in 1872. The custom-built machine will climb 210ft along the channel, which leads upwards from an unused and apparently unfinished room known as the Queen's Chamber, until it reaches a stone plug with two copper handles which ended a previous attempt to chart the passage a decade ago. On arrival, it will use the world's smallest ground-penetrating radar antenna to look beyond the blockage for the first time since the pyramid, built to house the remains of the Pharaoh Cheops, or Khufu, was completed about 4,500 years ago. If the radar reveals a structure of interest behind the seal, such as a third great chamber, Pyramid Rover will pass a fibre-optic camera through cracks to capture the first pictures. The entire procedure, which is headed by Zahi Hawass, director of Egypt's Supreme Council of Antiquities, and Mark Lehner, director of the Giza Plateau Mapping Project, will be screened live on the National Geographic Channel, starting at 1am on Tuesday, September 17. It will be repeated at 7pm that night. The Pyramid of Khufu contains two great rooms: the King's Chamber, holding Khufu's tomb, and the Queen's Chamber, which is smaller and directly below it and which, despite its name, was probably not meant for his wife. It is unique not only for its size, but also because

it was built with two small shafts running diagonally upwards from the two chambers. The shafts running from the north and south wall of the Queen's Chamber are especially curious because they are blocked at each end. There are many theories as to their purpose. It seems unlikely that they were for air or water, being blocked at both ends. Some experts believe that they are "star shafts" pointing to Sirius and the constellation Orion: it is widely thought that the layout of the three pyramids at Giza mimics the stars in Orion's belt. Another explanation is that they are "soul shafts", built to allow a soul to escape to heaven. Again, however, the passages are blocked, and archaeologists do not think that the Queen's Chamber ever held a tomb. One popular theory is that the room was originally designed for Khufu before it was decided to build a larger chamber for the pharaoh and abandon the lower room. Some experts even believe that the southern shaft, the longer of the two, leads to a third, undiscovered chamber. It ends 54ft from the outer face, leaving ample space for a room, and the seal is made of Tura limestone, a rock found only in the central chambers. Kate Spence, of the McDonald Institute for Archaeological Research at Cambridge University, said that Pyramid Rover's mission ought to shed important new light on the mystery, even if all it does is to debunk some of the most outlandish theories. "Opinion is very divided as to what the shafts are for," she said. "It's the only pyramid that has this sort of shaft so we have nothing to go on in terms of comparison. The huge question is why they are blocked. It is incredibly difficult to say. "My own expectation is that there won't be anything behind the blockage, but we just don't know. It's possible they just stopped building, but if that's the case, why did they plug it so elaborately? "The great thing is that whatever they find, even if they find there's nothing there, that's absolutely fascinating. You can't lose. It's going to be interesting whether there's nothing there or a chamber full of treasure and statues." Pyramid Rover will build on the achievements of Rudolf Gantenbrink, a German scientist whose robot, Upuaut 2, explored the southern shaft and discovered the blockage in the early 1990s. The new probe, based on models used to search for World Trade Centre survivors after September 11, is less than 5in high and wide and about 1ft long. Its ground-penetrating radar has a range of more than 3ft through concrete and much farther through the more porous limestone of the pyramid. It also carries an ultrasonic transducer that can measure the thickness of the stones. A force gauge will detect whether the blocking stone moves, and other tools will seek out cracks through which fibre-optic cameras can pass. A conductivity sensor will also be applied to the copper handles to determine whether they form an electrical circuit, which would show that they are linked on the other side. Theories about monument's unknown heart Ventilation or water shafts: at first the obvious explanation,

this is now rejected because the shafts are blocked. Star shafts: the top of the shafts appear to be aligned with Sirius and a star in Orion's belt, mirrored in the layout of the pyramids. The shafts, however, have several bends, so do not point to any spot in the heavens. Numerology: the angles in the shafts conform to a numerological plan, the details of which remain obscure. Soul shafts: the shafts were built to allow the pharaoh's soul to escape. They are blocked, however, and no pharaoh was buried in the Queen's Chamber. Secret chamber: there is enough space to house another room. The passage, however, is just 8in square ? too small for an access tunnel. Stairway to the stars: leading the "pyramaniac" fringe is Zecharia Sitchin, who believes that the pyramid was the work of aliens from a mythical twelfth planet. Sitchin claims these aliens created humans through genetic manipulation. Perhaps the aliens were small enough to use an 8in tunnel.

| 3543|2002-08-28 05:54:55|a.manansala@attbi.com|Re: Modern Egypt/ "phenotype"|

- > (EL).....having seen the same diversity of attribute combinations in Africa
- > and elsewhere, I agree entirely with Karen-Yaa and find the examples
- > excellent. For a new analytical databank
- > project that the working group Informatique et Egyptologie (I&E) of the
- > International Association of Egyptologists (IAE) is starting, the Database
- > of Egyptology, I would be interested in providing an anthropological
- > phenotypology thesaurus allowing users to decompose photographic material on
- > the basis of phenological parameters and their contents. Using some terms
- > below as simple and incomplete examples, we would have:
- >

There's nothing new about the parameters you give. They are just the same old flawed Hamitic type analysis of 19th century German scholars.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3544|2002-08-28 09:04:53|Djehuti Sundaka|Wonder of the world that was ordered by Cheops|  
<http://www.timesonline.co.uk/article/0,,3-396128,00.html>

Wonder of the world that was ordered by Cheops  
by Mark Henderson, Science Correspondent

KHUFU, the pharaoh also known as Cheops, ordered the construction of the Great Pyramid at Giza. He was the second pharaoh of Dynasty IV in Egypt's Old

Kingdom, but almost all other information about him has vanished. Even the date at which its builders began work is disputed. It is normally dated to 2554BC, but recent work by Kate Spence of Cambridge University, based on the position of the stars used to align it to the north, has indicated that it may have been started in 2480BC.

The pyramid contains 2.3 million stone blocks, some weighing up to 40 tonnes. Its total weight would have been six million tonnes. The stones were brought to Giza from Aswan and Tura, almost certainly by water.

The entire structure was originally covered in white marble, which has since been removed.

The pyramid's base was 13 acres. It stood 481ft high and 756ft wide, though erosion has reduced the height to 455ft.

Each face slopes 51 degrees and 52 minutes, and each is aligned to the north, south, east and west with extreme accuracy.

Although the Greek historian Herodotus claimed that it took 100,000 men to build, modern archaeological evidence suggests that the true total was between 20,000 and 30,000, in itself an great logistical feat. The construction is generally considered to have taken at least 20 years.

| 3545|2002-08-28 09:19:36|Milos Bogdanovic|Summerian and Africa?|

Does anybody know is there some connectyion between Sumerian and some African languages?

Thanks,



Milos Bogdanovic

| 3546|2002-08-28 09:51:21|djahuti.geo|Re: Modern Egypt|

"Somalis have aquiline noses which is usually a white feature, but will you label them as having white admixture because that is what people like braces are known for. We can go to so called sub saharan countries like Nigeria and see that both Fulani and Hausa have aquiline noses but pitch black to light complexed skin does this mean they are mixed like many people have tried to say."

The perspective of narrow noses being a predominate European trait has allowed people like Dr. Edward Jones (author of "The Black Diaspora: Colonization Of Colored People") to claim that certain people are "Black" due to the possession of what anyone can see as simply being bulbous noses. He has gone as far as to claim George Washington and the Romans and Greeks as well.

Just as wide noses are not a universal trait of populations south of the Sahara, narrow noses are not a universal trait of populations north of the Sahara. Just as with narrow heads, I would question if even the majority of people of European descent have narrow noses.

Djehuti Sundaka

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > Yes, I concur that physical characteristics from sub-Sahara Africa  
> are there to be found among the modern Egyptian people, but that's  
> not the point. Amneht is able to give most of her heritage as  
> specific peoples from specific places, but "black" is a color.

Where

> in Africa (i.e. place) did those ancestors come from? Nubia,  
> Ethiopia, Ghana, Congo? What tribes, if that's the case? Black  
> people come from places, too!!

> > mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt  
> wrote:

> > >

> > > Amneht you must be beautiful. I know we're Arabs, Egyptians and  
> > Palestinians are from, but where is the black in you from?

> > > Bruno

> > > amneht wrote: I'm a Black-Arab-Egyptian-Palestinian-Mystical  
> > Muslim Queen. ;)

> > >

> > > My momma taught me that we are all abed, (slaves) of God.

> > >

>>> And I love Black people, especially the lovers of Self.  
>>>  
>>> Amneh Taye  
>>>  
>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>>  
>>>>  
>>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>>>> I've had non-Nubian Egyptian friends from back in my  
>>>>>> college days who identified themselves as Black.  
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>>  
>> Egyptians and Palestinians are from, but where is the black in you  
>> from?  
>>  
>> Where did anwar sadat get his nappy hair. Where did sequqnre tao  
> get  
>> his tightly curled hair. hmmmm I wonder  
>>  
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 > Sounds to me you are trying to streotype what exactly sub saharan  
 > features are.I am from egypt modern day egypt upepr egypt. frank  
 > yurco who is amainstream egyptologist had admitted that upper  
 > egyptains are darker than lower egyptains meaning that upper  
 > egyptains have an african look.  
 > Somalis have aqualine noses which is usuaslly a white feature,but  
 > will you label them as having white admixture because that is what  
 > people like brace are known for. We can go to so caleld sub saharan  
 > countries like nigeria and see thatboth fulani and hausa have  
 > aqualine noses but pitch black to light complexed skin does this  
 mean  
 > they are mixed like many people have tried to say. I have mentioned  
 I  
 > amform egypt and most people will not believe it because of my  
 > features. Richard poe in his book black spark white fire that the  
 > wife diaana of frank yurco who was a light skinned grenadian blended  
 > in with the population ofluxor which is upper egypt.  
 > The fellahin of upper egypt isd who the egyptologist gaston masepro  
 > had the exact phentoype as dynastic egyptains and you can clearly  
 see  
 > the fellahin have napppy course hair and light to dark skin.  
 > Another thing I don;t really like the term sub sahara because  
 > europeans for eons have erected a type of barrier to seperate so  
 > called black african from so called white northern african hamities,  
 > The people who still believe this like yourself ignore the fact  
 that  
 > there isa pictures of negriod people at tassil najjer over 8,000  
 > years old that are negriod as well as so caleld round head figures.  
 > So the sahara from mesolithic to holocene has been a negriod  
 > population.  
 > Anwar sadat by the way admitted he was black,and anwar sadat grew  
 > up in a village north of cairo bordering upper and lower egypt.  
 > The day of trying to classify egyptains as dark whites is over.  
 | 3547|2002-08-28 10:12:26|cristofori whitakara|Re: Summerian and Africa?|

look for clyde winters website

**Milos Bogdanovic** wrote:

Does anybody know is there some connectyion between  
Sumerian and some African languages?

Thanks,

Milos Bogdanovic

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| 3548|2002-08-28 10:14:40|Edward Loring|Re: Modern Egypt/ "phenotype"|  
(EL).....well, Paul, actually I reject the people you are complaining  
about on the basis that their work was not scientific/objective. The purpose  
of my comments was to ask for help in establishing parameters and parameter  
content that the present African community would accept. I agree with the  
philosophy "Ever forward, never backward", but how can we establish  
parameters and terminology for a correct analysis, if the African community  
does not make suggestions? Present day European cultural researchers, such  
as myself, are objective scientists who are happy to accept criticism from  
others. However, if you say that something is wrong, then please be so good  
as to say what is right. We are sincerely interested and will listen to you.  
In our database we have files called EMIC and ETIC. Emic means "as seen and  
described within an ethnic culture", Etic means "as seen from outside an  
ethnic culture". The second is used to normalize the first and enable  
trans-cultural phenomena, so called "comparative ethnology". The 'emic'  
material can only come from persons with an ethnic culture. In this case  
that would mean Africans. We are not only dealing with the past. The  
Afro-American culture is a valid recognized culture of its own. I have seen  
it gaining importance during my lifetime and feel that it should be  
correctly documented. The 'emic' information, giving a correct picture, can  
only be given by Afro-Americans.

Cheers,  
Ed Loring

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, August 28, 2002 2:54 PM

Subject: Re: [Ta\_Seti] Re: Modern Egypt/ "phenotype"

>

> There's nothing new about the parameters you give. They  
> are just the same old flawed Hamitic type analysis of  
> 19th century German scholars.

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

>

| 3549|2002-08-28 11:00:13|Mickel Hendrix|Re: Summerian and Africa?|

Hotep,

There certainly is! As of the present moment, I'm  
writing about the Cushite origins of the Sumerians.

Time permitting, I'll elaborate. Perhaps, Brotha  
Winters can also drop jewels on this topic.

P.E.A.C.E. Progress...

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

>

> look for clyde winters website

> Milos Bogdanovic wrote:Does anybody know is there  
> some connectyion between Sumerian and some African  
> languages?

>

> Thanks,

>

> Milos Bogdanovic

>

>

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| 3550|2002-08-28 11:13:53|a.manansala@attbi.com|Re: Modern Egypt/ "phenotype"|

> (EL).....well, Paul, actually I reject the people you are complaining  
> about on the basis that their work was not scientific/objective. The purpose  
> of my comments was to ask for help in establishing parameters and parameter  
> content that the present African community would accept. I agree with the  
> philosophy "Ever forward, never backward", but how can we establish  
> parameters and terminology for a correct analysis, if the African community  
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> as myself, are objective scientists who are happy to accept criticism from  
> others. However, if you say that something is wrong, then please be so good  
> as to say what is right.

First of all, the suggestion of the Somali "Caucasoid" as  
opposed to the West African "Negroid" is wrong and exactly  
the type of analysis used centuries ago.

There is nothing correct about this type of categorization  
either from the social or biological perspectives. The  
classification originates from racist theories concocted  
long ago.

I certainly don't have to offer an alternative "racial"  
classification. The Somali you referred to are closer  
biologically, culturally, linguistically, etc. to  
West Africans as compared to Europeans. They are recognized  
socially as "Black" or "Negroid," so what is the  
significance of classifying them anthropologically as  
"Caucasoid?"

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3551|2002-08-28 11:29:06|Milos Bogdanovic|Re: Summerian and Africa?

Thank you dear Cristofori and Mickel,

But please, tell me something concrete. I havent found nothing concrete on web site (Clyde Winters).

If you help me to find examples of some mutual roots of words, I will have confirmation for my genetic proof for that conetcion.

I have noticed - in the area of todays Irak - high distribution of antigen HLA-A28, which is characteristic for Nilotic peoples.

And I recognized the same rhythm of Nilotic words in words of Sumerian language.

I have to finish untill tomorow my poster-presentation for Anthropologic Wolrd Congress in Croatia, and I would like to include these information in that presentation, if there are scientific proves for that.

And if I you know some other connection between Sumer and Africa, I will be very grateful.

My work I will publish in one little book (about 50 Kb and some genetic and linguistical maps) for two days.

Milos Bogdanovic

> > Thanks,

> >

> > Milos Bogdanovic

> >

> >

> >

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| 3552|2002-08-28 11:30:48|Derrick, Alexander|Re: Digest Number 497|  
Message: 3  
Date: Tue, 27 Aug 2002 07:35:51 -0700 (PDT)  
From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>  
Subject: Re: Question about old Egyptian skelets  
Bruno said.  
>>In preparing this study, how does one determine which equations are  
  
"negro" and which are "white?"

---

According to the report the negro and white equation are derived from  
African American and European American people.

Does this answer your question?

| 3553|2002-08-28 12:04:07|chingdude56|ashkenazic dude with nubian mtDNA|  
from andrew carvin's webpage~

<http://edwebproject.org/andy/diversions/>

"Another big hobby of mine is genealogy. Right now I'm trying to  
track down info on my Dad's side of the family. Even though my last  
name is currently Carvin, in the Old Country (for me, that'd be  
Galicia - ie, modern-day southern Poland and Western Ukraine) our  
name was Karawan. Karawan, as it turns out, happens to mean 'pall  
bearer' in Polish, but according to what we've been able to dig up so  
far, the name originates from a much older and more obvious



derivative: Caravan. So, our current thinking gives us two possibilities: either my family used to trade along the Persian caravan routes between Eastern Europe and southwest Asia; or, we came from the old Tunisian city of Qairawan, which had an enormous Jewish population in the Middle Ages. Take your pick. But my biggest lead so far has come in the form of the Yizkor book for the town of Busk (my family's home), now near Lviv, Ukraine. It's a memorial book for those Buskers who died in the Holocaust, written by Abraham Shayari of Haifa, Israel. Shayari, as it happens, is Hebrew for "caravan." The book contains an interesting history of Busk as well as an essay written by Georges Cleamenceau, who visited the town at the turn of the century. There are also several pictures of Busk rabbis - two of whom are named Karawan. Last but not least, the Yizkor list of names of the dead includes dozens of people named Karawan (spelled in Hebrew either as KRVN or KARAVVAN). It's exciting to have found this treasure trove of information, but admittedly, it's quite sobering to see how lucky my family was to go to America well before the slaughter began.

I'm also getting very interested in the role of DNA in genealogy. I'm currently taking part in a DNA study of Ashkenazic Jews, actually. Here's how it works: I donated a DNA sample (a swab from the inside of my cheek, just in case you were wondering) along with details of my families immigration history going back as far as I could. The researchers then did two things. First, they compared my DNA to known genetic markers for Cohanim - the ancient priestly class of Jews. Cohanim are traditionally believed to be direct descendants of Moses' brother Aaron. In recent DNA tests, many male Jews who had been told by their fathers that they descended from Cohanim actually shared a common ancestor dating back to the time of Aaron. According to the results of my test, I carry the Cohanim gene! In other words, I carry the set of genes that have been matched to an ancestor 100 generations back that is now believed to be the founding family line of ancient Jewish priests. So if you believe the history inferred from the science, I'm the great-grand nephew of Moses, 3000 years removed. Pretty wild stuff.

Second, the researchers examined looked for specific genetic markers in two elements of my DNA: my Y Chromosome (passed down from father to son) and my Mitochondrial DNA (passed down from mothers to her children). This way, they'll have a sense of two of my family lines: my father's father's line, and my mother's mother's line. This data will then be compared to other Jews in the study, with the hope of finding people who share a common ancestor. Over time, they hope to build a genetic family tree of Ashkenazic Jews. Already we've found seven exact matches for my Y chromosome DNA - seven other men in the

study whose genetic markers matched mine. This means that all of us have an extremely high likelihood of sharing a common ancestor within the last 10 to 15 generations, give or take. And as it turns out, nearly all of us trace our families to the same region in Ukraine!

Even more amazing is the mitochondrial DNA test result -- according to a database of mtDNA samples around the world, my mtDNA is most similar to modern-day Nubians in northern Sudan! The mtDNA also matched with a few other samples from Bulgaria, Greece and the Middle East, but the biggest match was with the Nubians. So what does this mean? One of two things, I would guess. First, an ancestor of mine had a Nubian wife, slave or concubine. Israelites were of course in Egypt for many generations, alongside local Nubians. Israelite nobles also kept slaves, ironically, and there are reports of Israelite soldiers being banished to Nubia after being defeated by one of the Ptolemy pharaohs. Second, it's possible that my ancestors were always Jewish -- at least as long as there have been Jews. Mitochondrial DNA is very, very old, mutating every 10 or 20,000 years. This could mean that a group of Nubians migrated to the Middle East eons ago, then assimilated and became a part of the tribal groups that eventually became Jews. And since Hebrew and other Semitic languages have origins in northeast Africa, it raises this scenario as a possibility.

Needless to say, this is really exciting research -- so exciting that I was actually profiled in a January 2001 cover story for US News and World Report! I can't wait to see if there are more genetic matches as more people take part in the study."

| 3554|2002-08-28 12:42:55|Bruno Matt|Re: Digest Number 497|

Not really. If you are using African-Americans as your negro base-line, how do you factor out the european genetic influence in the phenotype?

**"Derrick, Alexander"** wrote:

Message: 3  
Date: Tue, 27 Aug 2002 07:35:51 -0700 (PDT)  
From: Bruno Matt  
Subject: Re: Question about old Egyptian skelets  
Bruno said.  
>>In preparing this study, how does one determine which  
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"negro" and which are "white?"

---

According to the report the negro and white equation are  
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African American and European American people.

Does this answer your question?

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| 3555|2002-08-28 12:52:25|mansu\_musa|Re: Modern Egypt/ "phenotype"|

--- In Ta\_Seti@y..., a.manansala@a... wrote:

>

> > (EL).....well, Paul, actually I reject the people you are

complaining

> > about on the basis that their work was not scientific/objective.

The purpose

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parameter

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with the

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community

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researchers, such

> > as myself, are objective scientists who are happy to accept

criticism from

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> > as to say what is right.

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> First of all, the suggestion of the Somali "Caucasoid" as

> opposed to the West African "Negroid" is wrong and exactly

> the type of analysis used centuries ago.

>

> There is nothing correct about this type of categorization

> either from the social or biological perspectives. The

> classification originates from racist theories concocted

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> I certainly don't have to offer an alternative "racial"

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> biologically, culturally, linguistically, etc. to

> West Africans as compared to Europeans. They are recognized

> socially as "Black" or "Negroid," so what is the

> significance of classifying them anthropologically as

> "Caucasoid?"

>

> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.manansala/afro.htm>

First of all, the suggestion of the Somali "Caucasoid" as opposed to the West African "Negroid" is wrong and exactly the type of analysis used centuries ago.

Looks like the hamitic myth is alive and well. After centuries of debunking the hamitic myth it would look as if nobody would use it anymore. For instance the Hausa in Nigeria speak Chadic an Afro-Asiatic language and they are classified as Hamites yet they are as dark as the Yoruba population, and that does not explain anything. The Fulani as mentioned have light to dark skin and they were once according to the Encyclopedia classified as Hamites, so where does that leave us.

Fulani however do not speak an Afro-Asiatic language they speak a Niger-Congo dialect yet they have lighter skin than Western Africans, and even some Fulani have aquiline noses. The features of having a straight nose does not always come from Caucasoid intermixture get the point damn

| 3556|2002-08-28 12:55:33|chingdude56|George Armelagos interview on tetracycline beer|

the kemetian's antibiotic beer was discussed previously on this list.  
here is a short interview from CBC radio with anthropologist george  
armelagos concerning the presence of the antibiotic tetracycline in  
human remains.

[http://www.radio.cbc.ca/programs/quirks/archives/00-01/mp3/qq090900\\_beer.mp3](http://www.radio.cbc.ca/programs/quirks/archives/00-01/mp3/qq090900_beer.mp3)

george armelagos' webpage:

<http://www.emory.edu/COLLEGE/ANTHROPOLOGY/FACULTY/ANTGA/index.html>

| 3557|2002-08-28 13:02:00|mansu\_musa|Re: Modern Egypt|

--- In Ta\_Seti@y..., "djahuti.geo" wrote:

> "Somalis have aqualine noses which is usually a white feature, but  
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> Just as wide noses are not a universal trait of populations south

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>

> Djehuti Sundaka

>

>

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

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>> Ethiopia, Ghana, Congo? What tribes, if that's the case? Black

>> people come from places, too!!

>>> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt

>> wrote:

>>>>

>>>> Amnehtt you must be beautiful. I know were Arabs, Egyptians

and

>>> Palestinians are from, but where is the black in you from?

>>>> Bruno

>>>> amnehtt wrote:I'm a Black-Arab-Egyptian-Palestinian-Mystical

>>>> Muslim Queen. :)

>>>>>

>>>>> My momma taught me that we are all abeed, (slaves) of God.

>>>>>

>>>>> And I love Black people, especially the lovers of Self.

>>>>>

>>>>> Amneh Taye

>>>>>

>>>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

>>>>>>

>>>>>>

>>>>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:

>>>>>>>> I've had non-Nubian Egyptian friends from back in my

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>>>>>>

>>>>>>

>>>>>>

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> > Egyptians are darker than lower Egyptians meaning that upper

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> > countries like Nigeria and see that both Fulani and Hausa have

> > aquiline noses but pitch black to light complexed skin does this

> mean

> > they are mixed like many people have tried to say. I have

mentioned

> I

> > inform Egypt and most people will not believe it because of my

> > features. Richard Poe in his book Black Spark White Fire that the

> > wife Diana of Frank Yurco who was a light-skinned Grenadian

blended

> > in with the population of Luxor which is upper Egypt.

> > The Fellahin of upper Egypt is who the Egyptologist Gaston

Masepro

> > had the exact phenotype as dynastic Egyptians and you can clearly

> see

> > the Fellahin have nappy coarse hair and light to dark skin.

> > Another thing I don't really like the term sub-Saharan because

> > Europeans for eons have erected a type of barrier to separate so

> > called black African from so-called white northern African

hamities,

> > The people who still believe this like yourself ignore the fact

> that

> > there is a picture of Negroid people at Tassili n'Ajjer over 8,000

> > years old that are Negroid as well as so-called round head



figures.

- > > So the sahara from mesolithic to holocene has been a negriod
- > > population.
- > > Anwar sadat by the way admitted he was black, and anwar sadat

grew

- > > up in a village north of cairo bordering upper and lower egypt.
- > > The day of trying to classify egyptians as dark whites is over.

Dr. Edward Jones (author of "The Black Diaspora: Colonization Of Colored People") to claim that certain people are "Black" due to the possession of what anyone can see as simply being bulbous noses. He has gone as far as to claim George Washington and the Romans and Greeks as well.

This has nothing to do with the point i was trying to make. I was just point out that anthropologist because certain black populations have had narrow noses to claim them as adapted caucasians like people have done to both the somali and fulani populations. I admit I don't know about genetics but I do know that having this sort of nasal index has caused fantastics like Carleton S. Coon, John R. Baker and other pseudo anthropologist to classify these people as adapted caucasians. Maybe you should read some of John R. Baker's books which claim that the Sumerians were Kurds and that the Massai are not really negriod. Carleton S. Coon goes so far as to say Massai are really hybrids of Mediterranean.

Nobody is claim whites such as Greeks and Romans as white.

| 3558|2002-08-28 13:19:30|Cristofori Whitakara|Re: Summerian and Africa?|

also if you go to [www.google.com](http://www.google.com) and ask the african origin of Sumerians, there are some sites that maybe useful, including Clyde Winters

**Milos Bogdanovic** wrote:

Thank you dear Cristofori and Mickel,

But please, tell me something concrete. I haven't found nothing concrete on web site (Clyde Winters).

If you help me to find examples of some mutual roots of words, I will have confirmation for my genetic proof for that connection.

I have noticed - in the area of today's Iraq - high

distribution of  
antigen HLA-A28, which is characteristic for Nilotic  
peoples.

And I recognized the same rhythm of Nilotic words in words  
of Sumerian language.

I have to finish untill tomorrow my poster-presentation for  
Anthropologic  
World Congress in Croatia, and I would like to include  
these information  
in that presentation, if there are scientific proves for  
that.

And if I you know some other connection between Sumer and  
Africa,  
I will be very grateful.

My work I will publish in one little book (about 50 Kb and  
some genetic  
and linguistical maps) for two days.

Milos Bogdanovic

> > Thanks,

> >

> > Milos Bogdanovic

> >

> >

> >

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| 3559|2002-08-28 13:39:48|Edward Loring|Re: Wonder of the world that was ordered by  
Cheops|  
(EL).....there was/is no native white marble in Egypt. The pyramid was  
covered with fine Tura limestone.

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: "Ta Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, August 28, 2002 6:10 PM

Subject: [Ta\_Seti] Wonder of the world that was ordered by Cheops

> <http://www.timesonline.co.uk/article/0,,3-396128,00.html>

>

> Wonder of the world that was ordered by Cheops

> by Mark Henderson, Science Correspondent

>

>

> KHUFU, the pharaoh also known as Cheops, ordered

> the construction of the Great Pyramid at Giza. He

> was

> the second pharaoh of Dynasty IV in Egypt's Old

> Kingdom, but almost all other information about him

> has vanished. Even the date at which its builders

> began

> work is disputed. It is normally dated to 2554BC,

> but

> recent work by Kate Spence of Cambridge University,

> based on the position of the stars used to align it

> to the

> north, has indicated that it may have been started  
> in  
> 2480BC.  
>  
> The pyramid contains 2.3 million stone blocks, some  
> weighing up to 40 tonnes. Its total weight would  
> have  
> been six million tonnes. The stones were brought to  
> Giza from Aswan and Tura, almost certainly by water.  
>  
> The entire structure was originally covered in white  
>  
> marble, which has since been removed.  
>  
> The pyramid's base was 13 acres. It stood 481ft high  
>  
> and 756ft wide, though erosion has reduced the  
> height  
> to 455ft.  
>  
> Each face slopes 51 degrees and 52 minutes, and  
> each is aligned to the north, south, east and west  
> with  
> extreme accuracy.  
>  
> Although the Greek historian Herodotus claimed that  
> it  
> took 100,000 men to build, modern archaeological  
> evidence suggests that the true total was between  
> 20,000 and 30,000, in itself an great logistical  
> feat. The  
> construction is generally considered to have taken  
> at  
> least 20 years.  
>  
>  
>  
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| 3560|2002-08-28 14:09:19|a.manansala@attbi.com|Re: Digest Number 497|

- >
- > Not really. If you are using African-Americans as your negro base-line, how do
- > you factor out the european genetic influence in the phenotype?

But weren't you asking how the reseachers determined the equations?

You also have to factor out non-white genetic influence on Europeans and European Americans.

I should note that Ancient Egyptians, Nubians and East Africans are acutally "supra-Negroid" when compared to African Americans and even West Africans in terms of limb ratios and the most distinguishing "Negroid" cephalometric traits (from the jaw and chin region).

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

- > "Derrick, Alexander" wrote:Message: 3
- > Date: Tue, 27 Aug 2002 07:35:51 -0700 (PDT)
- > From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>
- > Subject: Re: Question about old Egyptian skelets
- > Bruno said.
- > >>In preparing this study, how does one determine which equations are
- > "negro" and which are "white?"
- > \_\_\_\_\_
- >
- > According to the report the negro and white equation are derived from
- > African American and European American people.
- >
- > Does this answer your question?
- >
- >
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| 3561|2002-08-28 18:24:05|Bruno Matt|Re: Digest Number 497|

OK, so in order to make your comparisons, you have to establish a super-negroid (or super-whatever race you want to establish) phenotype.

I like the platonic essence that is the basic premise of your philosophy.

But how do you arrive at your essential type?

***a.manansala@attbi.com*** wrote:

>  
> Not really. If you are using African-Americans as your  
negro base-line, how do  
> you factor out the european genetic influence in the  
phenotype?

But weren't you asking how the reseachers determined  
the equations?

You also have to factor out non-white genetic influence  
on Europeans and European Americans.

I should note that Ancient Egyptians, Nubians and East  
Africans are acutally "supra-Negroid" when compared  
to African Americans and even West Africans in terms of  
limb ratios and the most distinguishing "Negroid"  
cephalometric traits (from the jaw and chin region).

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

> "Derrick, Alexander" wrote:Message: 3  
> Date: Tue, 27 Aug 2002 07:35:51 -0700 (PDT)  
> From: Bruno Matt  
> Subject: Re: Question about old Egyptian skelets  
> Bruno said.  
> >>In preparing this study, how does one determine which  
equations are  
> "negro" and which are "white?"  
>

---

>

> According to the report the negro and white equation are  
derived from  
> African American and European American people.  
>  
> Does this answer your question?  
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| 3562|2002-08-28 19:14:36|Derrick, Alexander|Re: Digest Number 498|

-----Original Message-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)]

Sent: Wednesday, August 28, 2002 6:24 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Digest Number 498

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-----  
There are 25 messages in this issue.

Topics in this digest:

1. recent abstracts

From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>

2. Re: Re: Modern Egypt

From: [kcamm23063@aol.com](mailto:kcamm23063@aol.com)

3. (unknown)

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

4. somepictures of modern day egyptians

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

5. Re: Re: Modern Egypt/ "phenotype"

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

6. Robot seeks answer to pyramid mystery

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

7. Re: Re: Modern Egypt/ "phenotype"

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

8. Wonder of the world that was ordered by Cheops

From: Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

9. Summerian and Africa?

From: "Milos Bogdanovic" <[alfa@net.yu](mailto:alfa@net.yu)>

10. Re: Modern Egypt

From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

11. Re: Summerian and Africa?

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

12. Re: Re: Modern Egypt/ "phenotype"

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

13. Re: Summerian and Africa?

From: Mickel Hendrix <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>

14. Re: Re: Modern Egypt/ "phenotype"

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

15. Re: Summerian and Africa?

From: "Milos Bogdanovic" <[alfa@net.yu](mailto:alfa@net.yu)>

16. RE: Digest Number 497

From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>

17. ashkenazic dude with nubian mtDNA

From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>

18. RE: Digest Number 497

From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>

19. Re: Modern Egypt/ "phenotype"

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

20. george armelagos interview on tetracycline beer



From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>  
21. Re: Modern Egypt  
From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
22. Re: Summerian and Africa?  
From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
23. Re: Wonder of the world that was ordered by Cheops  
From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>  
24. RE: Digest Number 497  
From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
25. RE: Digest Number 497  
From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>

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Message: 1  
Date: Wed, 28 Aug 2002 03:22:56 -0000  
From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>  
Subject: recent abstracts

from [www.promega.com](http://www.promega.com)

MtDNA ANALYSIS OF A ROMAN-CHRISTIAN PERIOD CEMETERY AT THE  
DAKHLEH  
OASIS, EGYPT  
Ryan Parr  
Lakehead University, Thunder Bay, Canada

A compelling story of life at the ancient Roman-Christian town of Kellis (circa AD 300) in the Dakhleh Oasis, Egypt, is developing through mitochondrial analyses of ancient DNA. Through excavations at Kellis 2, the Roman-Christian period necropolis where the ancient inhabitants of Kellis are interred, a fascinating genetic profile of the residents of classical Kellis is beginning to emerge. Interestingly, metric and non-metric trait analyses of 310 burials suggests a local population in residence at Kellis changing slowly over time through antiquity; however, archaeological evidence alludes to frequent trade with the Nile River valley, suggesting population movement into, through, and out of the oasis during this period. Moreover, social and political conditions throughout the Roman Empire, of which Egypt was a possession during this interval, hint at substantial population movements, possibly involving the oasis. Indeed, preliminary sequencing data of HV-1 suggests a genetically diverse population from a maternal perspective. Moreover, specific point mutations, in the small number of individuals analyzed

to date (n=13), hint at potential maternal associations with sub-Saharan Africa in antiquity.

from [www.dna6.com](http://www.dna6.com)

## ANCIENT SEX CHANGE AND THE PRINCE OF EGYPT

Mazar, A3, Vernon, K2 , Matheson, C1 and Spigelman, M4

1 Lakehead University, Thunder Bay, Ontario, Canada

2 Institute for Molecular Biosciences, Centre for Molecular and Cellular Biology, University of Queensland, Brisbane Australia

3 Institute of Archaeology Hebrew University Jerusalem

4 Kuvin Centre for the Study of Infectious and Tropical Diseases, The Hebrew University, Jerusalem, Israel

During the 1995 archaeological dig season at a site in Bet Shean a Middle Bronze age burial (c. 1650 B.C.E.) was found along with a number of vessels and some animal bones. The skeleton was that of a c. 8-year-old child lying flat on its back with its head turned to the east. Along with numerous pottery remains, some showing Egyptian influence with others typical of local pottery, a number of pieces of jewellery were found. Just below the child's ear a gold earring, made from gold sheets and hollow inside, was found with its companion on the other side. On the back of the head a second pair of "earrings" were also found, which whilst made of gold appeared to have a higher copper content. Identical earrings are on display at the Fitzwilliam museum in Cambridge, dated to the 18th Dynasty and Egyptian. East of the child, in the middle of a poorly preserved collection of animal bones, a gold ring was found containing an amethyst scarab. An identical copy of this ring is on display in the British Museum, and dated to the 18th Dynasty.

From its discovery the child was always referred to as "she" possibly by accident, since all children found tend to be called "she", but also given the presence of the jewellery and its modern connotations. To investigate the child's sex and ancestry and a possible cause of death, DNA was extracted from bone material and analysed in independent laboratories for verification. Sex identification was carried out using two sets of primers, one set specific for the amelogenin gene and the other for the alphasatellite repeats on the sex chromosomes. This showed that the child was male and not female. Analysis of mitochondrial DNA showed that the

mitochondrial haplotype fitted with a hypothesis of Egyptian ancestry (haplotype W). Haplotype W, as defined by Richards (Richards et al 1998) has not been found to be present in East Asian, Australian, American, Pacific or sub-Saharan African populations but does occur at low frequency in North African and some Middle Eastern populations. The child also tested positive for the presence of *Mycobacterium tuberculosis* DNA, given the absence of any bony lesions this suggests military TB and a cause of death. Together the results suggest that the child, possibly an Egyptian prince (given the richness of the burial site) died of tuberculosis.

Next to this burial was a further child burial of similar age. Mitochondrial DNA showed that the two children had different mothers, furthermore, the second child showed no evidence of having TB DNA.

#### AN INTERLOPER REVEALED: DNA ANALYSIS AND THE IDENTIFICATION OF AN EGYPTIAN MUMMY

Spigelman, M 2,3, Matheson, C1 and Sowada, K4

1 Paleo-DNA Laboratory, Lakehead University, Thunder Bay, Ontario, Canada

2 Department of Medical Microbiology, University College London, UK

3 Kuvin Center for the Study of Infectious and Tropical Diseases, The Hebrew University, Jerusalem, Israel

4 The Nicholson Museum, University of Sydney, Australia

Since 1998, the Nicholson Museum Egyptian Mummy Research Project has been conducting scientific and historical analysis on three Egyptian mummies and their coffins held at the University of Sydney, Australia. One of these mummies, NM Inv. R27, has proved particularly interesting. Its coffin names the occupant as a woman called Meruah who lived in the Theban area (modern Luxor, Egypt) in the 21st Dynasty, around 1020-945 BC. However, DNA from a hyoid bone retrieved under controlled conditions from the mummy revealed the body to be the ancient remains of an unnamed man. This either reflects the practice of re-using coffins, known from ancient times, or the fact that the original purchaser of the mummy was sold a coffin and body that were not originally related. The DNA findings also inject a cautious note into studies of the development of Egyptian mummification, as owing to this re-use, coffins and the mummies within may not always date to the same era.

#### MATERNAL GENE POOL OF THE NEAR EAST, IRAN AND ETHIOPIA: A SYNTHESIS

Villems, R

Institute of Molecular and Cell Biology Tartu University Tartu,  
Estonia Email: [rvillems@ebc.ee](mailto:rvillems@ebc.ee)

It is now commonly believed that anatomically modern humans appeared first in Africa some 150,000 - 200,000 BP. By chance, the most recent common ancestor for human mtDNA - our maternal lineage's - is dated to the same time frame. Matrilinear inheritance, lack of recombination and a relatively high mutation rate make mtDNA one of the favorite tools to reconstruct biological history of human populations. Rapid progress in the understanding of the topology of the mtDNA phylogenetic tree, based now on a detailed knowledge of its variability all over the world, offers independent insight into ancient demographic events and complements knowledge, accumulating from history, linguistics and other disciplines. The sum of this new synthesis is now referred as archaeogenetics. One of the central questions here is the peopling of Eurasia some 50,000 - 70,000 years ago. Here, the Near East is a key because it is now almost commonly believed that, as far as mtDNA is concerned, all maternal lineage's outside Africa can be traced back to a single, largely sub-

Saharan mtDNA lineage cluster L3. Yet its further diversification into Eurasian variants has probably taken place outside sub-Saharan Africa. The other, equally important and extensively debated problem is the influence of an early Neolithization of the Near East to the gene pool of the extant human populations elsewhere, in particular in Europe: massive migrations and replacements or, rather, a diffusion of knowledge, cereals, domesticated animals: of the "agricultural package". And, of course, there are numerous other interesting problems where the synthesis of genetics, linguistics archaeology/history meet. Take, for example, the origin and spread of Afroasiatic and Indoeuropean languages. Again, the Near and Middle East, North Africa and Ethiopia form a geographic continuity to be studied. And it should be, since there is no consensus in these issues yet. We have analysed mtDNA variants of the present-day populations of the Near and Middle East and some areas of Africa, also Anatolia, the Caucasus area Lebanon, Syria, Jordan, Saudi Arabia, Yemen, Oman, Kuwait, Iran and Egypt Egypt. Detailed phylogenetic analysis based on HVR1 and extensive coding region analysis of about 2700 mtDNA's was used to reconstruct phylo-genetic trees and to carry out phylogeographic analysis of the spread of major and minor mtDNA lineage clusters in the area, using also an additional knowledge about the European and Asian mtDNA variants. Coalescence age calculations and founder analysis were

applied. The results indicate that the individual sub-clusters of the main western Eurasian mtDNA variants (haplogroups) are very unevenly distributed over the area. Speaking specifically about the HV macrofamily, where haplogroup H comprises about a half of the European maternal lineage pool, it became evident that in the Near East, and specifically in southern Arabia and in Ethiopia, this main branch of the western Eurasian mtDNA pool is insignificant, whereas another branch of the same founder node - preHV - is one of the dominant varieties. It strongly suggests that the diversification of the common founder of this clade did not occur in Africa but, more likely, in the Near East, before the LGM. Another very specific feature for all Arab and Berber-speaking populations studied by us, is a surprisingly high frequency of sub-Saharan lineages in their mtDNA pool. It is even more striking because of a very low frequency of such lineage's in Anatolia and in the east-of-Zagros Iran. A massive long-lasting slave trade can be a part of the explanation. Interestingly, a clear difference between the Yemen and Yemen Jews populations is in a virtual absence of sub-Saharan lineages among the latter.

#### Y-CHROMOSOME VARIATION IN NORTH AFRICA AND THE MIDDLE EAST

Leonardi, P1, Manni, F1, Khodjet, El-Khil H2, Skorecki, K6, Rosengarten, D6, Rouba, H4, Abdelhamid, B4, Berrebi, A3, Klitschar, M5, Mourali, S1 & Fellous, M7

1 Laboratoire d'Anthropologie Biologique, Mus?e de l'Homme, Paris, France

2 Laboratoire d'Immunogenetique, Faculte de Sciences, Tunis, Tunisie

3 Hematology Institute, Kaplan Medical Center, Rehovot, Israel

4 Institut Pasteur, Casablanca, Maroc

5 Institute of Legal Medicine, Martin Luther University Halle-Wittenberg, Germany

6 Laboratory of Molecular Medecine, Technion-Faculty of Medicine, Haifa, Israel

7 Unite d'immunogenetique humaine, Institut Pasteur, Paris, France

North Africa and the Middle East represent pivotal regions that may shed light on different migration waves during human history, including those related to the "Out of Africa" hypothesis on the origin of modern humans, and also to populations movements towards Africa, such as the Neolithic diffusion of farmer economy from the Middle East. These regions have also witnessed more recent

migrations, such as those accomplished by Phoenicians and Greeks or the Arab and Bedouin invasions. To better understand the genetic relationships among North African and Middle Eastern populations and to shed light on the peopling processes of these regions, we have defined Y-chromosome variation in population from this region. Ten Unique Event Polymorphisms (UEPs), defining 11 Y-chromosome specific lineage's, have been typed in around 300 unrelated males from seven different populations, including Egyptians, Moroccan Arabs, Moroccan Berbers, Djerban Jews, Djerban Arabs, Djerban Berbers, and Djerban of sub-Saharan African descent. Pairwise comparison of these populations, with a set of different populations from neighboring countries, and geographic analysis showed the absence of any significant genetic barrier in the eastern part of the Mediterranean area, suggesting that genetic variation and gene flow in this area follows the "Isolation by distance" model. The high differentiation of the different communities inhabiting the Djerba Island highlights the rich ethnic variety of this island. Thus, Djerban Jews turned out to be closely related to Middle Eastern populations, and Djerban Berbers and Arabs cluster together with northwest African populations, including Moroccan Arabs and Berbers. The Y-chromosome diversity of Djerban islanders of sub-Saharan African descent merits special consideration and will be discussed in detail.

## GENETIC HISTORY OF MIDDLE EASTERN POPULATIONS THROUGH Y CHROMOSOME PERSPECTIVE

Oppenheim, A, Nebel, A, Filon, D, Landau-Tasserion, E and Faerman, M

The Hebrew University and Hadassah Hospital, Jerusalem, Israel

Paternal lineage's in present-day populations may be traced back to their ancient ancestors through DNA sequence variations, termed polymorphic markers, at defined loci in the human Y chromosome. Our study was conducted on a sample of 575 Y-chromosomes from 7 Middle Eastern populations (Ashkenazi, Sephardic and Kurdish Jews from Israel, Moslem and Christian Arabs from Israel and the Palestinian Authority Area, Bedouins from the Negev and Moslem Kurds). The analysis of the genetic relationship among the three Jewish groups revealed that Kurdish Jews and Sephardic Jews were indistinguishable from each other, while both differed slightly, yet significantly, from Ashkenazim. The difference in Ashkenazim is most likely due to genetic drift during isolation. Admixture between Kurdish Jews and their former host population in Kurdistan was undetectable. Likewise, the other Jewish groups did not show evidence for admixture with

their host populations in the Diaspora. The three Jewish groups presented a high genetic affinity to both Moslem and Christian Palestinian Arabs. More than two thirds of the Jewish Y-chromosomes and half of the Palestinian Arab chromosomes were found to belong to the same Y chromosome pool. However in an analysis that included additional ~700 chromosomes of other Middle Eastern populations, Jews were found to be more closely related to groups in the north of the Fertile Crescent (Kurds, Turks and Armenians) than to their Arab neighbors. Our study demonstrates that Y chromosome pools of Middle Eastern populations are ancient and are very different from those of Europeans. Major population growth and expansion were dated to the Neolithic and Chalcolithic periods. A group of closely related lineage's was found exclusively in Arabs and was therefore termed 'Arab cluster' Y-chromosomes. Remarkable, these 'Arab cluster' chromosomes were recently reported in North African populations, suggesting gene flow during the Arab expansion from the Arabian Peninsula, which occurred over the last two millennia both northward to the Levant and westward via Egypt to North Africa.

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Message: 2

Date: Wed, 28 Aug 2002 00:01:39 EDT

From: [kcam23063@aol.com](mailto:kcam23063@aol.com)

Subject: Re: Re: Modern Egypt

Alberto, I agree with what you are saying. I have been to various countries

in Africa, and I must say that I have seen various complexions and facial features all over. I enjoy this list, but I do not get into the "phenotype"

discussions because they seem so technical, and I have seen peoples in Africa

who are jet-black with Caucasoid features, and I have seen fair-skinned ones

with kinky blond hair and light eyes, I have seen some that are light brown with Asian features. Some are short, some tall, some thick and some thin.

These are not necessarily individuals, but entire villages or tribes.

Sometimes I wonder if there is supposed to have been a time when everyone in

Africa looked identical at the same time because they are certainly not

identical today. Look at the two supermodels - outside of their striking natural beauty, the only thing Alek Wek and Iman have in common is their height. Last year's Miss World was from Nigeria, and she looks like neither

Alek nor Iman. So I would like to know what group or groups of people these

"phenotypes" are based on that it serves as a gauge for all the peoples of Africa.

I am not trying to take away our historical significance in any part of Africa (I am African-American with an undying passion for Africa), I am just

trying to understand the reason for the categorizing based on certain "phenotype." Is this method always accurate?

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 8/27/02 7:27:49 PM Pacific Daylight Time,  
[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

> --- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > Yes, I concur that physical characteristics from sub-Sahara Africa  
> are there to be found among the modern Egyptian people, but that's  
> not the point. Amnehtt is able to give most of her heritage as  
> specific peoples from specific places, but "black" is a color. Where  
> in Africa (i.e. place) did those ancestors come from? Nubia,  
> Ethiopia, Ghana, Congo? What tribes, if that's the case? Black  
> people come from places, too!!

> > mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt  
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> > > Amnehtt you must be beautiful. I know were Arabs, Egyptians and  
> > Palestinians are from, but where is the black in you from?

> > > Bruno

> > > amnehtt wrote:I'm a Black-Arab-Egyptian-Palestinian-Mystical  
> > Muslim Queen. ;)

> > >

> > > My momma taught me that we are all abeed, (slaves) of God.

> > >

> > > And I love Black people, especially the lovers of Self.

> > >

> > > Amneh Taye

> > >



>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>>  
>>>>  
>>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>>>> I've had non-Nubian Egyptian friends from back in my  
>>>>>> college days who identified themselves as Black.  
>>>>  
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>> Egyptians and Palestinians are from, but where is the black in you  
>> from?  
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> get his tightly curled hair. hmmm I wonder  
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> Sounds to me you are trying to streotype what exactly sub saharan  
> features are.I am from egypt modern day egypt upepr egypt. frank  
> yurco who is amainstream egyptologist had admitted that upper  
> egyptains are darker than lower egyptains meaning that upper  
> egyptains have an african look.  
> Somalis have aqualine noses which is usuaslly a white feature,but  
> will you label them as having white admixture because that is what  
> people like brace are known for. We can go to so caleld sub saharan  
> countries like nigeria and see thatboth fulani and hausa have  
> aqualine noses but pitch black to light complexed skin does this mean  
> they are mixed like many people have tried to say. I have mentioned I  
> amfrom egypt and most people will not believe it because of my  
> features. Richard poe in his book black spark white fire that the  
> wife diaana of frank yurco who was a light skinned grenadian blended  
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> The fellahin of upper egypt isd who the egyptologist gaston masepro  
> had the exact phentoype as dynastic egyptains and you can clearly see  
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> Another thing I don;t really like the term sub sahara because  
> europeans for eons have erected a type of barrier to seperate so  
> called black african from so called white northern african hamities,  
> The people who still believe this like yourself ignore the fact that  
> there isa pictures of negriod people at tassil najjer over 8,000  
> years old that are negriod as well as so caleld round head figures.  
> So the sahara from mesolithic to holocene has been a negriod  
> population.  
> Anwar sadat by the way admitted he was black,and anwar sadat grew

> up in a village north of cairo bordering upper and lower egypt.  
> The day of trying to classify egyptians as dark whites is over.  
>

[This message contained attachments]

---

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Message: 3

Date: Wed, 28 Aug 2002 06:08:07 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: (unknown)

<http://www.sat7.org/photos/photo008.jpg>

>

> <http://www.sat7.org/photos/photo010.jpg>

>

> <http://www.sat7.org/photos/photo017.jpg>

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> <http://vimad3.viewimages.com/wm/LS007154.jpg>

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> <http://vimad3.viewimages.com/wm/LS007148.jpg>

>

> <http://www.copts.net/Images/kosheh/p18a.gif>

>

> <http://www.copts.net/Images/kosheh/p9a.gif>

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<http://www.egyptology.com/reeder/egyptart/photo5.html>

<http://www.egyptology.com/reeder/egyptart/photo6.html>

<http://www.egyptology.com/reeder/egyptart/paint4.html>

to illustrate my point here is some picture of modern day Egyptians  
I wonder if they migrated to America they would be classified as  
white as Mustafa Hefny

I guess because of some of their features most Eurocentrics would  
say they are products of populations of imaginary slaves brought to  
Egypt

---

Message: 4

Date: Wed, 28 Aug 2002 06:09:40 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: some pictures of modern day Egyptians

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say they are products of populations of imaginary slaves brought to  
Egypt

Most ignorant Americans think Copts all look like the ones they  
see in books which can be really Caucasoid, but what they don't  
realize there are Copts in Upper Egypt which can look just as dark  
as the one I pointed

---

Message: 5

Date: Wed, 28 Aug 2002 11:03:31 +0200

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Subject: Re: Re: Modern Egypt/ "phenotype"

(EL).....having seen the same diversity of attribute combinations in Africa  
and elsewhere, I agree entirely with Karen-Yaa and find the examples  
excellent. For a new analytical databank  
project that the working group Informatique et Egyptologie (I&E) of the  
International Association of Egyptologists (IAE) is starting, the Database  
of Egyptology, I would be interested in providing an anthropological

phenotypology thesaurus allowing users to decompose photographic material on the basis of phenological parameters and their contents. Using some terms below as simple and incomplete examples, we would have:

Provenance

Africa

East Africa

Egypt

Ethiopia

Nubia

Somalia

North Africa

West Africa

Congo

Ghana

Nigeria

Southern Africa

Skin color

Black

Muted-black

Jet-black

Brown

light-brown

Fair

White

Features

Asian

Caucasoid

Negroid

Hair structure

Kinky

Nappy

Curled

Hair color

Black

Blonde

Nose structure

Aquiline

Broad

Eye structure

Round

Medium

Slitted

Eye color

Dark

Light

Height  
Short  
Tall  
Figure  
Thick  
Thin

This would allow classification in the manner:

Image(Provenance, Skin-color, Features, Hair-structure, Hair-color,  
Nose-structure,  
Eye-structure, Eye-color, Height, Figure)

Ex.: Image:=Congo, Jet-Black, Negroid, Kinky, Black, Broad, Medium,  
Dark, Tall, Thin  
Image:=Somalia, Muted-black, Caucasoid, Curled, Black,  
Aquiline, Medium, Dark, Tall, Thin

Of course, this is only a simple example. Any number of parameters and their hierarchical contents could be added. We have used this method for many years in art-history analysis.

Search and retrieval can be on the basis of the content of any parameter or parameters.

This Ta\_Seti discussion has given me the idea to include ethno-characteristica in the image analysis and to add the purely anthropological part, as briefly illustrated above, to the Africa section in the Museum of Cultures, Basel, to enable phenological analysis of the important collection of photographical material dating from the 19th century and recording something of what parts of Africa were before the imperialists ruined everything.

Once again, I should like to ask if anyone would be interested in contributing their thoughts and terms to this thesaurus. It appears to me as an impartial observer that the question of what is "black" and who is "Black" is still open. If phenotypological terms could be normalized, it would be possible to establish at least some statistical clarity in this matter.

Cheers,

Ed. Loring

\*\*\*\*\*

----- Original Message -----

From: [kcam23063@aol.com](mailto:kcam23063@aol.com)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: Wednesday, August 28, 2002 6:01 AM

Subject: Re: [Ta\_Seti] Re: Modern Egypt

Alberto, I agree with what you are saying. I have been to various countries in Africa, and I must say that I have seen various complexions and facial features all over. I enjoy this list, but I do not get into the "phenotype" discussions because they seem so technical, and I have seen peoples in Africa who are jet-black with Caucasoid features, and I have seen fair-skinned ones with kinky blond hair and light eyes, I have seen some that are light brown with Asian features. Some are short, some tall, some thick and some thin. These are not necessarily individuals, but entire villages or tribes. Sometimes I wonder if there is supposed to have been a time when everyone in Africa looked identical at the same time because they are certainly not identical today. Look at the two supermodels - outside of their striking natural beauty, the only thing Alek Wek and Iman have in common is their height. Last year's Miss World was from Nigeria, and she looks like neither Alek nor Iman. So I would like to know what group or groups of people these "phenotypes" are based on that it serves as a gauge for all the peoples of Africa.

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---

Message: 6

Date: Wed, 28 Aug 2002 10:35:16 -0000

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

Subject: Robot seeks answer to pyramid mystery

Robot seeks answer to pyramid mystery By Mark Henderson, Science Correspondent

A MYSTERIOUS passage in the Great Pyramid at Giza will be explored by a robot next month in an attempt to unravel one of the final secrets of the last remaining wonder of the Ancient World. The Pyramid Rover will be sent to find out what lies beyond a blocked, 8in-square shaft that has puzzled researchers since its discovery in 1872. The custom-built machine will climb 210ft along the channel, which leads upwards from an unused and apparently unfinished room known as the Queen's Chamber, until it reaches a stone plug with two copper handles which ended a previous attempt to chart the passage a decade ago. On arrival, it will use the world's smallest ground-penetrating radar antenna to look beyond the blockage for the first time since the pyramid, built to house the remains of the Pharaoh Cheops, or Khufu, was completed about 4,500 years ago. If the radar reveals a structure of interest behind the seal, such as a third great chamber, Pyramid Rover will pass a fibre-optic camera through cracks to capture the

first pictures. The entire procedure, which is headed by Zahi Hawass, director of Egypt's Supreme Council of Antiquities, and Mark Lehner, director of the Giza Plateau Mapping Project, will be screened live on the National Geographic Channel, starting at 1am on Tuesday, September 17. It will be repeated at 7pm that night. The Pyramid of Khufu contains two great rooms: the King's Chamber, holding Khufu's tomb, and the Queen's Chamber, which is smaller and directly below it and which, despite its name, was probably not meant for his wife. It is unique not only for its size, but also because it was built with two small shafts running diagonally upwards from the two chambers. The shafts running from the north and south wall of the Queen's Chamber are especially curious because they are blocked at each end. There are many theories as to their purpose. It seems unlikely that they were for air or water, being blocked at both ends. Some experts believe that they are "star shafts" pointing to Sirius and the constellation Orion: it is widely thought that the layout of the three pyramids at Giza mimics the stars in Orion's belt. Another explanation is that they are "soul shafts", built to allow a soul to escape to heaven. Again, however, the passages are blocked, and archaeologists do not think that the Queen's Chamber ever held a tomb. One popular theory is that the room was originally designed for Khufu before it was decided to build a larger chamber for the pharaoh and abandon the lower room. Some experts even believe that the southern shaft, the longer of the two, leads to a third, undiscovered chamber. It ends 54ft from the outer face, leaving ample space for a room, and the seal is made of Tura limestone, a rock found only in the central chambers. Kate Spence, of the McDonald Institute for Archaeological Research at Cambridge University, said that Pyramid Rover's mission ought to shed important new light on the mystery, even if all it does is to debunk some of the most outlandish theories. "Opinion is very divided as to what the shafts are for," she said. "It's the only pyramid that has this sort of shaft so we have nothing to go on in terms of comparison. The huge question is why they are blocked. It is incredibly difficult to say. "My own expectation is that there won't be anything behind the blockage, but we just don't know. It's possible they just stopped building, but if that's the case, why did they plug it so elaborately? "The great thing is that whatever they find, even if they find there's nothing there, that's absolutely fascinating. You can't lose. It's going to be interesting whether there's nothing there or a chamber full of treasure and statues." Pyramid Rover will build on the achievements of Rudolf Gantenbrink, a German scientist whose robot, Upuaut 2, explored the southern shaft and discovered the blockage in the early 1990s. The new probe, based on models used to search for World Trade Centre survivors after September 11, is less than 5in high and wide and about 1ft long. Its ground-penetrating radar has a range of more

than 3ft through concrete and much farther through the more porous limestone of the pyramid. It also carries an ultrasonic transducer that can measure the thickness of the stones. A force gauge will detect whether the blocking stone moves, and other tools will seek out cracks through which fibre-optic cameras can pass. A conductivity sensor will also be applied to the copper handles to determine whether they form an electrical circuit, which would show that they are linked on the other side. Theories about monument's unknown heart Ventilation or water shafts: at first the obvious explanation, this is now rejected because the shafts are blocked. Star shafts: the top of the shafts appear to be aligned with Sirius and a star in Orion's belt, mirrored in the layout of the pyramids. The shafts, however, have several bends, so do not point to any spot in the heavens. Numerology: the angles in the shafts conform to a numerological plan, the details of which remain obscure. Soul shafts: the shafts were built to allow the pharaoh's soul to escape. They are blocked, however, and no pharaoh was buried in the Queen's Chamber. Secret chamber: there is enough space to house another room. The passage, however, is just 8in square - too small for an access tunnel. Stairway to the stars: leading the "pyramaniac" fringe is Zecharia Sitchin, who believes that the pyramid was the work of aliens from a mythical twelfth planet. Sitchin claims these aliens created humans through genetic manipulation. Perhaps the aliens were small enough to use an 8in tunnel.

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Message: 7

Date: Wed, 28 Aug 2002 12:54:53 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: Re: Re: Modern Egypt/ "phenotype"

> (EL).....having seen the same diversity of attribute combinations in Africa  
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> below as simple and incomplete examples, we would have:  
>

There's nothing new about the parameters you give. They  
are just the same old flawed Hamitic type analysis of  
19th century German scholars.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

---

Message: 8  
Date: Wed, 28 Aug 2002 09:10:22 -0700  
From: Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>  
Subject: Wonder of the world that was ordered by Cheops

<http://www.timesonline.co.uk/article/0,,3-396128,00.html>

Wonder of the world that was ordered by Cheops  
by Mark Henderson, Science Correspondent

KHUFU, the pharaoh also known as Cheops, ordered  
the construction of the Great Pyramid at Giza. He  
was  
the second pharaoh of Dynasty IV in Egypt's Old  
Kingdom, but almost all other information about him  
has vanished. Even the date at which its builders  
began  
work is disputed. It is normally dated to 2554BC,  
but  
recent work by Kate Spence of Cambridge University,  
based on the position of the stars used to align it  
to the  
north, has indicated that it may have been started  
in  
2480BC.

The pyramid contains 2.3 million stone blocks, some  
weighing up to 40 tonnes. Its total weight would  
have

been six million tonnes. The stones were brought to Giza from Aswan and Tura, almost certainly by water.

The entire structure was originally covered in white marble, which has since been removed.

The pyramid's base was 13 acres. It stood 481ft high and 756ft wide, though erosion has reduced the height to 455ft.

Each face slopes 51 degrees and 52 minutes, and each is aligned to the north, south, east and west with extreme accuracy.

Although the Greek historian Herodotus claimed that it took 100,000 men to build, modern archaeological evidence suggests that the true total was between 20,000 and 30,000, in itself an great logistical feat. The construction is generally considered to have taken at least 20 years.

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Message: 9  
Date: Wed, 28 Aug 2002 18:19:21 +0200  
From: "Milos Bogdanovic" <[alfa@net.yu](mailto:alfa@net.yu)>  
Subject: Summerian and Africa?

Does anybody know is there some connectyion between Sumerian and some African languages?

Thanks,

Milos Bogdanovic

---

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Message: 10

Date: Wed, 28 Aug 2002 16:51:16 -0000

From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

Subject: Re: Modern Egypt

"Somalis have aquiline noses which is usually a white feature, but will you label them as having white admixture because that is what people like brace are known for. We can go to so called sub saharan countries like nigeria and see that both fulani and hausa have aquiline noses but pitch black to light complexed skin does this mean they are mixed like many people have tried to say."

The perspective of narrow noses being a predominate European trait has allowed people like Dr. Edward Jones (author of "The Black Diaspora: Colonization Of Colored People") to claim that certain people are "Black" due to the possession of what anyone can see as simply being bulbous noses. He has gone as far as to claim George Washington and the Romans and Greeks as well.

Just as wide noses are not a universal trait of populations south of the Sahara, narrow noses are not a universal trait of populations north of the Sahara. Just as with narrow heads, I would question if even the majority of people of European descent have narrow noses.

Djehuti Sundaka

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>>>  
>>>  
>>>  
>>> Yahoo! Groups SponsorADVERTISEMENT  
>>>  
>>> To unsubscribe from this group, send an email to:  
>>> Ta\_Seti-unsubscribe@y...  
>>>  
>>>  
>>>  
>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
>> Service.  
>>>  
>>>  
>>>  
>>> -----  
>>> Do You Yahoo!?  
>>> Yahoo! Finance - Get real-time stock quotes  
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>>

> >  
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> Yes, I concur that physical characteristics from sub-Sahara Africa  
> Sounds to me you are trying to stereotype what exactly sub saharan  
> features are. I am from egypt modern day egypt upepr egypt. frank  
> yurco who is a mainstream egyptologist had admitted that upper  
> egyptians are darker than lower egyptians meaning that upper  
> egyptians have an african look.  
> Somalis have aquiline noses which is usually a white feature, but  
> will you label them as having white admixture because that is what  
> people like bruce are known for. We can go to so called sub saharan  
> countries like nigeria and see that both fulani and hausa have  
> aquiline noses but pitch black to light complexed skin does this  
mean  
> they are mixed like many people have tried to say. I have mentioned  
I  
> am from egypt and most people will not believe it because of my  
> features. Richard Poe in his book black spark white fire that the  
> wife Diana of frank yurco who was a light skinned grenadian blended  
> in with the population of Luxor which is upper egypt.  
> The fellahin of upper egypt is who the egyptologist Gaston Maspero  
> had the exact phenotype as dynastic egyptians and you can clearly  
see  
> the fellahin have nappy coarse hair and light to dark skin.  
> Another thing I don't really like the term sub sahara because  
> europeans for eons have erected a type of barrier to separate so  
> called black african from so called white northern african hamities,  
> The people who still believe this like yourself ignore the fact  
that  
> there is a picture of negroid people at Tassili n'Ajjer over 8,000  
> years old that are negroid as well as so called round head figures.  
> So the sahara from mesolithic to holocene has been a negroid  
> population.



- > Anwar sadat by the way admitted he was black, and anwar sadat grew
- > up in a village north of cairo bordering upper and lower egypt.
- > The day of trying to classify egyptians as dark whites is over.

---

Message: 11

Date: Wed, 28 Aug 2002 10:12:25 -0700 (PDT)

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Subject: Re: Summerian and Africa?

look for clyde winters website

Milos Bogdanovic wrote: Does anybody know if there is some connection between Sumerian and some African languages?

Thanks,

Milos Bogdanovic

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[This message contained attachments]

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Message: 12

Date: Wed, 28 Aug 2002 19:17:23 +0200

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Subject: Re: Re: Modern Egypt/ "phenotype"

(EL).....well, Paul, actually I reject the people you are complaining about on the basis that their work was not scientific/objective. The purpose of my comments was to ask for help in establishing parameters and parameter content that the present African community would accept. I agree with the philosophy "Ever forward, never backward", but how can we establish parameters and terminology for a correct analysis, if the African community does not make suggestions? Present day European cultural researchers, such as myself, are objective scientists who are happy to accept criticism from others. However, if you say that something is wrong, then please be so good as to say what is right. We are sincerely interested and will listen to you. In our database we have files called EMIC and ETIC. Emic means "as seen and described within an ethnic culture", Etic means "as seen from outside an ethnic culture". The second is used to normalize the first and enable trans-cultural phenomena, so called "comparative ethnology". The 'emic' material can only come from persons with an ethnic culture. In this case that would mean Africans. We are not only dealing with the past. The Afro-American culture is a valid recognized culture of its own. I have seen it gaining importance during my lifetime and feel that it should be correctly documented. The 'emic' information, giving a correct picture, can only be given by Afro-Americans.

Cheers,  
Ed Loring

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, August 28, 2002 2:54 PM

Subject: Re: [Ta\_Seti] Re: Modern Egypt/ "phenotype"

>

> There's nothing new about the parameters you give. They  
> are just the same old flawed Hamitic type analysis of  
> 19th century German scholars.

>

> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>

>

---

---

Message: 13

Date: Wed, 28 Aug 2002 11:00:10 -0700 (PDT)

From: Mickel Hendrix <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>

Subject: Re: Summerian and Africa?

Hotep,

There certainly is! As of the present moment, I'm writing about the Cushite origins of the Sumerians. Time permitting, I'll elaborate. Perhaps, Brotha Winters can also drop jewels on this topic.

P.E.A.C.E. Progress...

--- cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)> wrote:

>  
> look for clyde winters website  
> Milos Bogdanovic wrote:Does anybody know is there  
> some connectyion between Sumerian and some African  
> languages?  
>  
> Thanks,  
>  
> Milos Bogdanovic  
>  
>  
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---

Message: 14  
Date: Wed, 28 Aug 2002 18:13:52 +0000  
From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)  
Subject: Re: Re: Modern Egypt/ "phenotype"

> (EL).....well, Paul, actually I reject the people you are complaining  
> about on the basis that their work was not scientific/objective. The  
purpose  
> of my comments was to ask for help in establishing parameters and  
parameter  
> content that the present African community would accept. I agree with the  
> philosophy "Ever forward, never backward", but how can we establish  
> parameters and terminology for a correct analysis, if the African  
community  
> does not make suggestions? Present day European cultural researchers, such  
> as myself, are objective scientists who are happy to accept criticism from  
> others. However, if you say that something is wrong, then please be so  
good  
> as to say what is right.

First of all, the suggestion of the Somali "Caucasoid" as  
opposed to the West African "Negroid" is wrong and exactly  
the type of analysis used centuries ago.

There is nothing correct about this type of categorization  
either from the social or biological perspectives. The  
classification originates from racist theories concocted  
long ago.

I certainly don't have to offer an alternative "racial"

classification. The Somali you referred to are closer biologically, culturally, linguistically, etc. to West Africans as compared to Europeans. They are recognized socially as "Black" or "Negroid," so what is the significance of classifying them anthropologically as "Caucasoid?"

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

---

Message: 15  
Date: Wed, 28 Aug 2002 20:29:04 +0200  
From: "Milos Bogdanovic" <[alfa@net.yu](mailto:alfa@net.yu)>  
Subject: Re: Summerian and Africa?

Thank you dear Cristofori and Mickel,

But please, tell me something concrete. I havent found nothing concrete on web site (Clyde Winters).

If you help me to find examples of some mutual roots of words, I will have confirmation for my genetic proof for that conetcion.

I have noticed - in the area of todays Irak - high distribution of antigen HLA-A28, which is characteristic for Nilotic peoples.

And I recognized the same rhythm of Nilotic words in words of Sumerian language.

I have to finish untill tomorrow my poster-presentation for Anthropologic Wolrd Congress in Croatia, and I would like to include these information in that presentation, if there are scientific proves for that.

And if I you know some other connection between Sumer and Africa, I will be very grateful.

My work I will publish in one little book (about 50 Kb and some genetic and linguistical maps) for two days.

Milos Bogdanovic  
> > Thanks,

> >  
> > Milos Bogdanovic  
> >  
> >  
> >  
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Message: 16

Date: Wed, 28 Aug 2002 11:30:39 -0700

From: "Derrick, Alexander" <[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)>

Subject: RE: Digest Number 497

Message: 3

Date: Tue, 27 Aug 2002 07:35:51 -0700 (PDT)  
From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>  
Subject: Re: Question about old Egyptian skelets  
Bruno said.

>>In preparing this study, how does one determine which equations are "negro" and which are "white?"

---

According to the report the negro and white equation are derived from African American and European American people.

Does this answer your question?

---

---

Message: 17  
Date: Wed, 28 Aug 2002 19:04:02 -0000  
From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>  
Subject: ashkenazic dude with nubian mtDNA

from andrew carvin's webpage~

<http://edwebproject.org/andy/diversions/>

"Another big hobby of mine is genealogy. Right now I'm trying to track down info on my Dad's side of the family. Even though my last name is currently Carvin, in the Old Country (for me, that'd be Galicia - ie, modern-day southern Poland and Western Ukraine) our name was Karawan. Karawan, as it turns out, happens to mean 'pall bearer' in Polish, but according to what we've been able to dig up so far, the name originates from a much older and more obvious derivative: Caravan. So, our current thinking gives us two possibilities: either my family used to trade along the Persian caravan routes between Eastern Europe and southwest Asia; or, we came from the old Tunisian city of Qairawan, which had an enormous Jewish population in the Middle Ages. Take your pick. But my biggest lead so far has come in the form of the Yizkor book for the town of Busk (my family's home), now near Lviv, Ukraine. It's a memorial book for those Buskers who died in the Holocaust, written by Abraham Shayari of Haifa, Israel. Shayari, as it happens, is Hebrew for "caravan." The book contains an interesting history of Busk as well as an essay

written by Georges Cleamenceau, who visited the town at the turn of the century. There are also several pictures of Busk rabbis - two of whom are named Karawan. Last but not least, the Yizkor list of names of the dead includes dozens of people named Karawan (spelled in Hebrew either as KRVN or KARAVVAN). It's exciting to have found this treasure trove of information, but admittedly, it's quite sobering to see how lucky my family was to go to America well before the slaughter began.

I'm also getting very interested in the role of DNA in genealogy. I'm currently taking part in a DNA study of Ashkenazic Jews, actually. Here's how it works: I donated a DNA sample (a swab from the inside of my cheek, just in case you were wondering) along with details of my families immigration history going back as far as I could. The researchers then did two things. First, they compared my DNA to known genetic markers for Cohanim - the ancient priestly class of Jews. Cohanim are traditionally believed to be direct descendants of Moses' brother Aaron. In recent DNA tests, many male Jews who had been told by their fathers that they descended from Cohanim actually shared a common ancestor dating back to the time of Aaron. According to the results of my test, I carry the Cohanim gene! In other words, I carry the set of genes that have been matched to an ancestor 100 generations back that is now believed to be the founding family line of ancient Jewish priests. So if you believe the history inferred from the science, I'm the great-grand nephew of Moses, 3000 years removed. Pretty wild stuff.

Second, the researchers examined looked for specific genetic markers in two elements of my DNA: my Y Chromosome (passed down from father to son) and my Mitochondrial DNA (passed down from mothers to her children). This way, they'll have a sense of two of my family lines: my father's father's line, and my mother's mother's line. This data will then be compared to other Jews in the study, with the hope of finding people who share a common ancestor. Over time, they hope to build a genetic family tree of Ashkenazic Jews. Already we've found seven exact matches for my Y chromosome DNA - seven other men in the study whose genetic markers matched mine. This means that all of us have an extremely high likelihood of sharing a common ancestor within the last 10 to 15 generations, give or take. And as it turns out, nearly all of us trace our families to the same region in Ukraine!

Even more amazing is the mitochondrial DNA test result -- according to a database of mtDNA samples around the world, my mtDNA is most similar to modern-day Nubians in northern Sudan! The mtDNA also matched with a few other samples from Bulgaria, Greece and the Middle East, but the biggest match was with the Nubians. So what does this



mean? One of two things, I would guess. First, an ancestor of mine had a Nubian wife, slave or concubine. Israelites were of course in Egypt for many generations, alongside local Nubians. Israelite nobles also kept slaves, ironically, and there are reports of Israelite soldiers being banished to Nubia after being defeated by one of the Ptolemy pharaohs. Second, it's possible that my ancestors were always Jewish -- at least as long as there have been Jews. Mitochondrial DNA is very, very old, mutating every 10 or 20,000 years. This could mean that a group of Nubians migrated to the Middle East eons ago, then assimilated and became a part of the tribal groups that eventually became Jews. And since Hebrew and other Semitic languages have origins in northeast Africa, it raises this scenario as a possibility.

Needless to say, this is really exciting research -- so exciting that I was actually profiled in a January 2001 cover story for US News and World Report! I can't wait to see if there are more genetic matches as more people take part in the study."

---

Message: 18  
Date: Wed, 28 Aug 2002 12:42:54 -0700 (PDT)  
From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>  
Subject: RE: Digest Number 497

Not really. If you are using African-Americans as your negro base-line, how do you factor out the european genetic influence in the phenotype?  
"Derrick, Alexander" wrote:Message: 3  
Date: Tue, 27 Aug 20

(Message over 64 KB, truncated)  
| 3563|2002-08-28 19:22:11|primenutt|Black American Phenotype (or lack there of)|  
I will try to make this message as succinct as possible. There are NO universal phenotypes for Black Americans. We are as heterogenous as another group that has resided in the United States for nearly 5 centuries.(not counting the Olmecs :) )In any event most Black Americans such as myself are within 4 generations of a Native American and European ancestors.  
I am also within 4 generations of a North African, Ancestor, an Asian ancestor and I recently discovered 3 generations from an East Indian ancestor. The phenotypes in my family run the gamut. I am one of the

darkest, about the complexion of a Samoan(which annoyingly I am sometimes mistaken for) with fuller lips, a small non broad but also fortunately not aquiline nose, large cranium and smaller almond shaped eyes. I have siblings with larger more aquiline noses and much lighter skin. Two sisters with naturally red hair and both a brother and sister with freckles... (Redbone grandparents and great grandparents etc, etc.)

Why do I mention this? To demonstrate the fact that much of racial categorization, based upon phenotype, is a SOCIAL CONSTRUCT NOT a Genetic reality. In fact there have been imperical studies that highly suggest that 30% or more of White Americans have RECENT Black Ancestry and either don't know it or HIDE this fact. On a genetic level the mutation level of all Afrikans Northern or Sub-Saharan (especially though groups that have been less creolized) is very similiar. The higher mutation levels begin in India and spread from there. Of course there are groups with lesser degrees of mutations amongst the other continents as well. Since ALL humans are mutations of Afrikans to one degree or another.

I personally use the nomenclature of Black to describe ALL indigenous (key word there i.e. not invaders be they white skinned arabs or white skinned europeans) Afrikans and their diasporic descendents. This term is especially applicable to the Afrikans of the Kemetite, Nubian and other Nilotic Kingdoms which flourished WELL BEFORE any significant European creolization or mutated genes enter the bloodlines.

I cannot fully deal with the complexity of the issue in a single post but that is the major gist of the issue.

Respectfully Submitted,

Primenutt

| 3564|2002-08-28 19:34:36|primenutt|Re: some pictures of modern day egyptians|

If these folks come to my neck of the woods the Southwest US they would be considered Black! Period. If I call someone Black your a re being complimented.

Black and Proud Loud and Strong,

Primenutt

---

In Ta\_Seti@y..., "mansu\_musa" wrote:

> <http://www.sat7.org/photos/photo008.jpg>

> >

> > <http://www.sat7.org/photos/photo010.jpg>  
> >  
> > <http://www.sat7.org/photos/photo017.jpg>  
> >  
> > <http://vimad3.viewimages.com/wm/LS007154.jpg>  
> >  
> > <http://vimad3.viewimages.com/wm/LS007148.jpg>  
> >  
> > <http://www.copts.net/Images/kosheh/p18a.gif>  
> >  
> > <http://www.copts.net/Images/kosheh/p9a.gif>  
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> <http://www.sat7.org/photos/photo008.jpg>  
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> <http://www.sat7.org/photos/photo017.jpg>  
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> <http://vimad3.viewimages.com/wm/LS007154.jpg>  
>  
> <http://vimad3.viewimages.com/wm/LS007148.jpg>  
>  
> <http://www.copts.net/Images/kosheh/p18a.gif>  
>  
> <http://www.copts.net/Images/kosheh/p9a.gif>  
>  
> <http://www.egyptology.com/reeder/egyptart/photo5.html>  
>  
> <http://www.egyptology.com/reeder/egyptart/photo6.html>  
>  
> <http://www.egyptology.com/reeder/egyptart/paint4.html>  
> to illustrate my point here is some picture of modern day Egyptians  
> I wonder if they migrated to America they would be classified as  
> white as Mustafa Hefny  
>  
> I guess because of some of their features most Eurocentrics would  
> say they are products of populations of imaginary slaves brought to  
> Egypt  
> Most ignorant Americans think Copts all look like the ones they  
> see in books which can be really caucasoid, but what they don't  
> realize there are Copts in Upper Egypt which can look just as dark  
> as the one I pointed  
| 3565|2002-08-28 19:42:20|mansu\_musa|Re: some pictures of modern day Egyptians|  
--- In Ta\_Seti@y..., "primenutt" wrote:

> If these folks come to my neck of the woods the Southwest US they  
> would be considered Black! Period. If I call someone Black your a re  
> being complimented.

>

> Black and Proud Loud and Strong,

>

> Primenutt

>

> ---

> In Ta\_Seti@y..., "mansu\_musa" wrote:

>> <http://www.sat7.org/photos/photo008.jpg>

>>>

>>> <http://www.sat7.org/photos/photo010.jpg>

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>>> <http://www.sat7.org/photos/photo017.jpg>

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>>> <http://vimad3.viewimages.com/wm/LS007154.jpg>

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>>> <http://vimad3.viewimages.com/wm/LS007148.jpg>

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>>> <http://www.copts.net/Images/kosheh/p18a.gif>

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>>> <http://www.copts.net/Images/kosheh/p9a.gif>

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>> <http://www.sat7.org/photos/photo008.jpg>

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>> <http://www.sat7.org/photos/photo010.jpg>

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>> <http://www.sat7.org/photos/photo017.jpg>

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>> <http://vimad3.viewimages.com/wm/LS007154.jpg>

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>> <http://vimad3.viewimages.com/wm/LS007148.jpg>

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>> <http://www.copts.net/Images/kosheh/p18a.gif>

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>> <http://www.egyptology.com/reeder/egyptart/photo5.html>

>>

>> <http://www.egyptology.com/reeder/egyptart/photo6.html>

>>

>> <http://www.egyptology.com/reeder/egyptart/paint4.html>

> > to illustrate my point here is some picture of modern day

Egyptians

> > I wonder if they migrated to America they would be classified

as

> > white as Mustafa Hefny

> >

> > I guess because of some of their features most Eurocentrics

would

> > say they are products of populations of imaginary slaves brought

to

> > Egypt

> > Most ignorant Americans think Copts all look like the ones

they

> > see in books which can be really Caucasoid, but what they don't

> > realize there are Copts in Upper Egypt which can look just as

dark

> > as the one I pointed

Tell that to Mustafa Hefny who migrated to America and was shocked he was classified as white. Upper Egypt is like this and I guess the dark skin Upper Egyptians descend from slaves brought by Arabs ahahaha

One man told me in America because my grandmother was Coptic and I have dark skin I was not really Coptic yet I have shattered the myth that all Copts look like the ones they show often on television

| 3566|2002-08-28 19:46:32|Derrick, Alexander|Egyptian Skelets( or Digest Number 497)|  
Here we go again. Somebody who refuses to read material.

Part of what this group is trying to elucidate is the fact that the word 'negro' is a false and obnoxious classification for my people. But I know you know what generic phenotype the word 'negro' designates. So please don't waste my time with your sophistry.

If you would READ the actual study and the materials in the bibliography instead of criticizing and nit picking ideas that do not fit your point of view you should understand why the comparison is valid.

Pharaonic royal mummies are more akin to 'negroid' than 'Caucasoid.'

Once you hit the library stacks we can continue this conversation.

Alex

---

Message: 25

Date: Wed, 28 Aug 2002 18:24:04 -0700 (PDT)

From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>

Subject: RE: Digest Number 497

OK, so in order to make your comparisons, you have to establish a super-negroid (or super-whatever race you want to establish) phenotype. I like the platonic essence that is the basic premise of your philosophy. But how do you arrive at your essential type?

>>>>> The essential type is question is the African American population.  
| 3567|2002-08-28 19:48:25|mansu\_musa|Re: Wonder of the world that was ordered by Cheops|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:  
> (EL).....there was/is no native white marble in Egypt. The pyramid

was

> covered with fine Tura limestone.

>

> ----- Original Message -----

> From: "Djehuti Sundaka"

> To: "Ta Seti"

> Sent: Wednesday, August 28, 2002 6:10 PM

> Subject: [Ta\_Seti] Wonder of the world that was ordered by Cheops

>

>

> > <http://www.timesonline.co.uk/article/0,,3-396128,00.html>

> >

> > Wonder of the world that was ordered by Cheops

> > by Mark Henderson, Science Correspondent

> >

> >

> > KHUFU, the pharaoh also known as Cheops,

ordered

> > the construction of the Great Pyramid at

Giza. He

> > was

> > the second pharaoh of Dynasty IV in Egypt's

Old

> > Kingdom, but almost all other information

about him

> > has vanished. Even the date at which its

builders

> > began

> > work is disputed. It is normally dated to

2554BC,

> > but

> > recent work by Kate Spence of Cambridge

University,

> > based on the position of the stars used to

align it

> > to the

> > north, has indicated that it may have been

started

> > in

> > 2480BC.

> >

> > The pyramid contains 2.3 million stone

blocks, some

> > weighing up to 40 tonnes. Its total weight

would

> > have

> > been six million tonnes. The stones were

brought to

> > Giza from Aswan and Tura, almost certainly by

water.

> >

> > The entire structure was originally covered

in white

> >

> > marble, which has since been removed.

> >

> > The pyramid's base was 13 acres. It stood

481ft high

> >

> > and 756ft wide, though erosion has reduced the

> > height

> > to 455ft.

> >

> > Each face slopes 51 degrees and 52 minutes,

and

> > each is aligned to the north, south, east and

west

> > with

> > extreme accuracy.

> >

> > Although the Greek historian Herodotus

claimed that

> > it

> > took 100,000 men to build, modern

archaeological

> > evidence suggests that the true total was

between

> > 20,000 and 30,000, in itself an great

logistical

> > feat. The

> > construction is generally considered to have

taken

> > at

> > least 20 years.

> >

> >

> >

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> >

).....there was/is no native white marble in Egypt. The pyramid was covered with fine Tura limestone.

Where did this come from ??? I have heard people try to link it to the Siani peninsula. From what I understand most of the quarried stone from the Meroe pyramids because that is Greek the the Kemetians used came from the Giza plateau. I am not sure about this nor am I an expert. I also have been told much of the granite came from Aswan. Could you tell me where exactly they got the white marble  
| 3568|2002-08-28 19:50:09|Clyde Winters|Re: Sumerian and Africa?|  
Hi Milos

Here is the information you requested:

There are a number of articles which discuss the Sumerian relationship with African and Dravidian languages including the following:

David, H S , "Some contacts and affinities between the Egypto-Minoan and the Indo(-Dravidian) Sumerian Culture", Tamil Culture 4, no2 (1955), pages 169-175.

Winters, Clyde Ahmad, "Tamil, Sumerian and Manding and the Genetic Model", International Journal of Dravidian Linguistics 18, (1989) nol.

Winters, Clyde Ahmad. (1991). The Proto-Sahara. The Dravidian Encyclopaedia. (Trivandrum: International School of Dravidian Linguistics) pp.553-556. Volume 1.

The Sumerian, Dravidian and African speakers originated in the Fertile African Crescent, which was the Highland regions of Middle Africa. These people belonged to the Maa Clan. The Maa Confederation was the name of the major Paleo-African clan during the last great wet period in Saharan history 5000-3000 B.C. The Maa confederation includes the Egyptians, Elamites, Dravidians, Manding and Sumerians. In this paper we call members of this civilization: Proto-Saharans. To denote their ethnic origin they added the term Ma, to their ethnonyms, e.g., the Manding called themselves Ma-nde (the children of Ma); and the Sumerians called themselves Mah-Gar-ri (exalted God's children). For more information about the Proto-Saharans and

the Maa civilization see Clyde A. Winters, The Proto-Culture of the Dravidians, Manding and Sumerians, Tamil Civilization,3(1), 1-9. The Sumerian language shares many features with African and Dravidian languages.

#### PRONOUNS

There is a similarity in pronouns:

Language Singular Plural

1st.Per.2nd Per. 3rd Per. 1st Per. 2nd Per. 3rd Per.

Dravidian an,naa l a an an,ani aru

Manding na, n' i a, e alu

Elamite u nu ri un nun r: ir

Sumerian ga, gal za, au ene men zu,ne ene?ne

#### DEMONSTRATIVE

Language Proximate Distant Finite

Dravidian i a u

Manding i a u

Sumerian bi a

The Proto?Saharan languages share locative constructions. These directional elements can be simple or compound. Common suffixial directional elements include:

Elamite Sumerian English Manding

?ak and ka

kuttu so,also,as ka

?hi this ni

ukku ku on ku, kuna

?ma ?na in,at na

itaka da with la, ti

?na of ?no

?lina ?ta for ?ti

Common directional elements include:

ma ?a in na

imma, ni out,of ma, no

ikku (ikki) ?ra to koro

lina ta for ti

mar from a place ma 'area,land'

itaka da with la, ti

All the Proto?Saharan languages share certain grammatical features.

Those grammatical elements shared by Dravidian, Elamite, Sumerian and Black African languages include 1) vowel harmony, 2) absence of initial clusters of consonants, 3) abundance of geminated consonants,4) distinction of inclusive and exclusive pronouns in first person plural, 5) absence of degrees of comparison for adjectives and adverbs as distinct morphological categories, 6) consonant alteration on nominal increments noticed by

different classes,7) distinction of completed action among verbal paradigms as against specific tense distinction and 9) use of reduplication for emphasis (and plural).

#### AFFIXES

In the Dravidian, Egyptian, Elamite, Manding and Dravidian languages words are formed by adding an affix to a radical. In this section we will discuss certain aspects of shared Proto-Saharan morphology.

In these languages suffixes are usually used to create words. These suffixes can be a single consonant (C) or vowel (V), or a monosyllabic form (CV). The most common suffix in Dravidian, Egyptian, Elamite, Manding and Sumerian are the postfixes ?ki, ?ka and ?ta , which are used to denote clans, nationality, lands and countries .

#### PLURAL

In the Proto-Saharan languages the plural is formed by adding ?u,?w,?ba, ?pa and ?lu.In Egyptian, the ?w suffix is used to form the plural. In the Dravidian (Dr.) . languages the plural is formed by ?lu, especially in Telugu. In the Manding (M) group, and other African languages we find ?lu or ?u (?w), e.g., M. mogo 'husband,(pl.) mogo?lu 'husbands'; Telugu magaadu 'husband , man', (pl.) magaalu 'husbands'.

In many Black African languages ba means 'abundance, many'. In Elamite pa or fa is used to make plural numbers, e.g., ko?fa inna 'of the Kings', Bapitu fa?pa "to the Babylonians". The use of ?pa, by the Elamites corresponds to the Manding use of the ?ba suffix , which is joined to nouns to denote the idea of greatness, physical or moral e.g., na?folo 'good,rich' , no?folo?ba 'great fortune'; and so?kalo 'piece', so?kala?ba 'considerable quarter of a village'.

#### NEGATIVE

In Black African languages including Egyptian the ?n, is used to show negation. In Egyptian we often find ?nn, e.g., nn wn 'there is nothing'. In Elamite the negative is formed by an uninflected nominal derivative in -n (active participle), e.g., ink 'I not', inr 'he not' and ani 'not'. This suffix is analogous to the M. negative suffix ?na, employed as a suffix to ?ka, e.g., ka na ku na tara so "I did not say I was going to the house" .

In Tamil the negative verbal participle is formed by suffixing a?mal or a?mei, e.g., sey (y)?a?mal 'without stopping'. The Tamil suffix ?mei is also used as a termination for abstract nouns.

The negative suffix in Manding is ?na, which is preceded by ka and nt'i, e.g., kalu mba?nt'i. In Sumerian the negation of the verb is expressed by the prefixes nu? or la?, e.g., nu?zu "not to know", la-gin "not to fix" and nu-dug "not good. The optative mood are negated by the element na,na-ma-pad "she may not".

#### PARTICLES

In Elamite personal nouns are formed by adding ?ra, e.g., Kellira 'commander', kutira 'bearer'. This relates to the Manding suffix of the

past and present participle ?ra, this particle is used to make verbs passive or active, e.g., kyi 'send', kyi?ra 'messenger', gyi (ji) 'dry up', gyi?ra 'arid'.

In Sumerian the dative is expressed by the suffix ?ra, which may appear in the form of ?ar, ?ir, and ?ur, e.g., ma?ra 'to me', lugal?e?a?ra 'to the owner of the house'. This parallels the Manding locative suffix ?ra, and ?la, which can represent 'to, or, for, in', e.g., tu?ra 'in the forest'.

The Elamite indefinite article is ?ra, e.g., Parsar?ra 'a Persian', Afartu?ra 'an Elamite'. This corresponds to the Manding locative suffix ?ra, e.g., Ton?ra 'land of Ton'.

The Proto-Saharan languages share the present participle ?tu/?to. In Telugu (Tel.), the suffix ?tu, is used as the present participle while in the Manding languages ?to has the same function e.g., Tel. chestu 'made', M.tege 'to cut', tege?to 'cutting'.

The active participle in Elamite is ?n, e.g., talu?n 'writing', or hali?n 'toiling'. This corresponds to the Manding ?ni and ?li elements e.g., sa 'buy', sanni 'buying', or du?mu 'eat', dumu?ni 'eating'. This ?n, active participle is found in many other Black African languages including Egyptian.

The use of the ?ka element is frequently found in the formation of Dravidian, Elamite, Egyptian, Manding and Sumerian languages. In Egyptian as outlined by Cheikh Anta Diop, in *Nouvelles Recherches Sur l' Egyptien Ancien et Langues Negro-Africaines Modernes* (pp.55-57), he outlines the use of /k/ and /t/, to form agent nouns. In *Parente genetique de l'Egyptien Pharonique et des langues Negro-Africaines* (p.18), Diop explains the evolution of the ?ky, and ?kt particles.

In Elamite the passive participle is formed by ?ka, e.g., hulta?ka 'done', turu?ka 'said'. This corresponds to the Manding ?ka 'make, do', e.g., nyine 'see', nyini?ka 'interrogate'.

In the Dravidian and Manding languages ?ka, is used to represent the verb 'to be', as well as the subjunctive. For example in Manding languages ka, is a particle of different values, which corresponds to ?kaa, the infinitive element in Telugu of the verb ag?uta 'to become'. In Tamil this element appears as aaga. For example, in Manding we have a ka?nye 'it's good'; and in Telugu kaa valenu 'it is necessary'. The same radical ?ka represents the optative form in Telugu, e.g., aapani mundara kani 'how is labor given first place?'

In the Dravidian languages the suffixes ?ke, ?ge and ?ka are used as the primitive verb 'to be' or 'to do'. They are usually used with abstract nouns e.g., ol 'to reign', ol?ka 'domination'. This corresponds to the Manding verb 'to do' ke, which is often joined to ?la to form derived nouns e.g., sene 'cultivate', sene?li ke?la 'cultivator'.

These languages also share many cognate terms.

# ENGLISH SUMERIAN MANDING TAMIL

chief kal,kala kele/tigi gasa(n)

field gan ga kalan

eye(1) igi akki

eye(2) ini,en nya kan

arrow kak kala kakam

granary kur k'ur?k'ur kutir

road sila sila caalai

father pap pa appan

lord manus mansa mannan

male mu moko maakkal

to recite sid siti

to buy sa sa cel

grain se se

seed gen ge 'to sprout'

C.A. Winters

At 06:19 PM 8/28/02 +0200, you wrote:

>Does anybody know is there some connectyion between Sumerian and some

African languages?

>

>Thanks,

>

>Milos Bogdanovic

>

>

>

>

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>

| 3569|2002-08-28 23:48:53|a.manansala@attbi.com|Re: Digest Number 497|

>

> OK, so in order to make your comparisons, you have to establish a super-negroid

> (or super-whatever race you want to establish) phenotype.

> I like the platonic essence that is the basic premise of your philosophy.

> But how do you arrive at your essential type?

Whose philosophy? We're basically citing comparison studies. The Ancient Egyptians and East Africans were more "extreme" in certain "Negroid" characteristics than African Americans or West Africans.

Btw, what is your "philosophy" regarding this matter?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3570|2002-08-29 02:10:04|Milos Bogdanovic|Re: Summerian and Africa?|

Dear Clyde Winters, thank you very much for your help!

Can I ask two questions more?

1) I have noticed words of double accent in the names of some Sumerian gods: Lilgamehs, Utnapistim, Enkidu, Humbaba, Irkala, Irnini, Isulanu, Lugalbanda, etc. Do these words have, besides the primar, basic accent, one accent more - secondary, accessory? Is that the characteristic of Nilotic group of language? For example: agb□, al\*, ubaba, ubudala, inombolo, mohumagadi, laboraro, letsogo, setulo, katikati, etc. Are "doubleaccent" words characteristic only for the names of Sumerian gods or for the whole Sumerian language? Is there the similarity I have noticed or I am wrong?

2) Does some Nilo-saharian languages characterize nasal speech?

What are these languages concrete? (Nasal speech is a speech through the nose).

With gratitude,

Milos Bogdanovic

| 3571|2002-08-29 02:24:11|mansu\_musa|pictures of western africans |

<http://www.nigeriaembassyusa.org/history.shtml>

I know this is not the best web site, but if you notice there is a picture of a fulani girl, which many would suspect is lighter skinned than many Nigerians. Like mentioned anthropologists have in the past tried to label fulani people as being Hamitic, but the fact remains

they speak a niger congo dialect. Notice there is also a picture of a hausa which speak chadic language which is in the super family of afro asiatic. according to these eurocentric anthropologist hausa wouldbe classified as dark whites,but why is it that the hausa are darker than the fulani???

| 3572|2002-08-29 02:41:30|Edward Loring|Re: Wonder of the world that was ordered by Cheops|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)>

Sent: Thursday, August 29, 2002 4:48 AM

Subject: [Ta\_Seti] Re: Wonder of the world that was ordered by Cheops

> --- In Ta\_Seti@y..., "Edward Loring" wrote:

> > (EL).....there was/is no native white marble in Egypt. The pyramid  
> was covered with fine Tura limestone.

> >

> > ----- Original Message -----

> > From: "Djehuti Sundaka"

> > To: "Ta Seti"

> > Sent: Wednesday, August 28, 2002 6:10 PM

> > Subject: [Ta\_Seti] Wonder of the world that was ordered by Cheops

> >

> >

> > > <http://www.timesonline.co.uk/article/0,,3-396128,00.html>

> > >

> > > Wonder of the world that was ordered by Cheops

> > > by Mark Henderson, Science Correspondent

> > >

> > > . The stones were brought to Giza from Aswan and Tura, almost  
certainly

> > > by water. The entire structure was originally covered in white  
marble, which

> > > has since been removed.

.....Alberto asked:

> Where did this come from ??? I have heard people try to link it to the  
> siani peninsula. From what i understand most of the quarried stone  
> from the Mr not pyramids because that is greek the the kemetians  
> used came from the giza plateau. I am not sure about this nor am I  
> an expert. I also have been told much of the granite came from aswan.  
> Could you tell me where exactly they got the white marble

Hello Alberto,

The Kmtj word for pyramid is indeed mr (written with the chisel sign).  
"pyramis/ pyramidos"

seems to have been a kind of sweet cake with a pyramidal form. As you can see, the modern word is obtained by dropping the -os ending from the genitive case of the Greek noun.

I would love to tell you where the white marble came from, but the fact is that there was none. The only marble in Egypt is found at Gebel er-Rokham in the Eastern Desert.

(The authoritative work is: Klemm, R.& D. Steine und Steinbrueche im Alten Aegypten, Springer-Verlag, 1992, pp. 427-29, Farbtafel 6.1, Dr. Dietrich D. Klemm is Professor of General and Applied Geology in the Ludwig-Maximilians-University, Munich) . It is of the type Serpentine-Brucite-Marble. There are two quarries. In one, the marble is grey-white with pronounced dark grey veins. There is no evidence that it was worked in ancient times. In the second quarry, 13km to the west of the first, there is a dark-grey to black Dolomite-Marble. Again, there are no signs that it was worked in pharaonic times. As far as is known, marble was used in pharaonic Egypt in a limited quantity as a sculpture and building material. It appears to have been used most frequently in the time of Thutmosis III. for royal statues. The veins of Serpentine and Brucite were a source of weakness and caused the statues to break.

Granite for the Giza pyramids indeed came from the famous and very interesting quarries at Aswan. The use of granite in pyramid architecture dates from the time of Djoser (3 Dyn., Saqqara: granite chamber under the step-pyramid). However, the broad use of granite was first possible after Cheops' reign, in which the techniques of quarrying, transporting and building with hard stone were perfected (Basalt from the Fayum for the foundations of his pyramid temple and granite from Aswan for the inner chambers of the pyramid).

Now your question has allowed me to correct what I said about Tura limestone having been used for the casing. That is what my generation learned, probably because the Tura stone is called jnr HD nfr ("beautiful white stone"). However, Prof. Klemm establishes (ibid p. 64) "It can be proved that as early as the construction of the great Giza pyramids, especially that of Cheops, Mottakam material was used both for the core and the casing". Mottakam limestone was widely used for the construction of modern Cairo. Mottakam limestone has good weathering properties/ resistance to erosion. Both Tura and Mottakam were widely exploited in all periods and AR traces largely eradicated. As both are military areas today, research is presently virtually impossible.



Although very few examples of white marble have survived the lime-kilns of the Christian and Muslim Periods, it was probably only imported in any quantity beginning with the Greek Period.

I hope that this information is of help and would like to make it very clear that no pyramid was cased in white marble. I would be happy to answer any further questions as best I can.

All the best,  
Ed. Loring

| 3573|2002-08-29 02:41:38|Edward Loring|Re: Summerian and Africa?|  
(EL).....there is no known connection between Sumerian and any other language. This of course does not prove that there was no connection with Africa. Sumerian navigators seem to have reached the island of Sokotra (off Mukalla in SE Yeman) and there is no reason why the monsoon would not have allowed them trade with Africa. However, as there are no written African languages parallel with Sumerian (it belongs to a different linguistic family than Kmtj), a relationship can not be proved.  
Ed Loring

----- Original Message -----

**From:** [cristofori whitakara](mailto:cristofori_whitakara)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Wednesday, August 28, 2002 10:19 PM  
**Subject:** Re: [Ta\_Seti] Summerian and Africa?

also if you go to [www.google.com](http://www.google.com) and ask the african origin of sumerians, there are some sites that maybe useful, including clyde winters

*Milos Bogdanovic* wrote:

Thank you dear Cristofori and Mickel,

But please, tell me something concrete. I havent found nothing concrete on web site (Clyde Winters).

If you help me to find examples of some mutual roots of words,  
I will have confirmation for my genetic proof for that conetcion.

I have noticed - in the area of todays Irak - high distribution of antigen HLA-A28, which is characteristic for Nilotic peoples.

And I recognized the same rhythm of Nilotic words in words of Sumerian language.

I have to finish untill tomorrow my poster-presentation for

Anthropologic  
Wolrd Congress in Croatia, and I would like to include  
these information  
in that presentation, if there are scientific proves for  
that.

And if I you know some other connection between Sumer and  
Africa,  
I will be very grateful.

My work I will publish in one little book (about 50 Kb and  
some genetic < BR>and linguistical maps) for two days.

Milos Bogdanovic

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| 3574|2002-08-29 02:41:40|Edward Loring|Re: Black American Phenotype (or lack there of)|

----- Original Message -----

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, August 29, 2002 4:22 AM

Subject: [Ta\_Seti] Black American Phenotype (or lack there of)

> .....racial categorization, based upon phenotype, is a SOCIAL CONSTRUCT  
NOT a  
> Genetic reality. ....ALL humans are mutations of Afrikans to one  
> degree or another.  
>  
> Primenutt  
>

(EL).....that is the best comment that I have heard yet in this discussion.  
Although I am a White, my genes are just as mixed up as yours and this  
question has always interested me. I'm not proud to be white, it just is  
that way.

I am proud to come from a line of soldiers that goes way back, if one  
selects  
certain branchings. In any case, it allows me to perhaps understand why you  
are  
proud to be Black. Blacks have always had to fight for something. Keep on  
being  
proud and keep fighting!

In another message you said that you are from the Southwest. I don't think

that many people know about 19th century Maghreb influences in America. I was brought up on a ranch in Cave Creek Arizona in the 1940s. It was wild then, but now it is a tourist trap. We lived in an oasis of huge date-palms planted in the 19th century by a certain Hadj-Ali who had been imported as a camel-driver by the US Army (with camels). The Army wanted to test the use of camels in the Southwest. Our ranch was on the old military road between Fort Whipple and Fort MacDowell. There was unlimited water there at a depth of 12 feet and Hadj-Ali planted some dates he had brought with him. He planted them in Phoenix ('Palm'), too. The date industry flourished in Phoenix. In my childhood the best known brand was called "Hi Jolly", but few knew that the name was a corruption of the Arabic. I can't imagine that Hadj-Ali did not plant a few human seeds, too, probably with Mexican women. There may be a lot of Maghreb genetic material out there!

Cheers,  
Ed Loring

| 3575|2002-08-29 03:06:00|mansu\_musa|Re: Summerian and Africa?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

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> This of course does not prove that there was no connection with

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> why the monsoon would not have allowed them trade with Africa.

However, as there are no written African languages parallel with Sumerian (it belongs to a different linguistic family than Kmtj), a relationship can not be proved.

>

> Ed Loring

> ----- Original Message -----

> From: cristofori whitakara

> To: Ta\_Seti@y...

> Sent: Wednesday, August 28, 2002 10:19 PM

> Subject: Re: [Ta\_Seti] Summerian and Africa?

>

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> Milos Bogdanovic wrote:

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> My work I will publish in one little book (about 50 Kb and some

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> > > Thanks,

> > >

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From my knowleadge sumerian did trade with what is modern day somalia. Most of the spice trade of things like frankeninse and myrr came from somalia and was was passed to yemen via trade. According to ea wallis budge the so called mythical magan was Kmt. Most modern day scholars however believe magan is what is known as modern day oman.

Samuel Noah Cramer isthe one who sugested by the way that sumerians traded with somalia. referenced in his book history begins at sumer,which is alittle out dated.

| 3576|2002-08-29 03:10:34|mansu\_musa|Re: Black American Phenotype (or lack there of)|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
> ----- Original Message -----  
> From: "primenutt"  
> To:  
> Sent: Thursday, August 29, 2002 4:22 AM  
> Subject: [Ta\_Seti] Black American Phenotype (or lack there of)  
>  
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> >

> > Primenutt

> >

>

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palms



> planted in the  
> 19th century by a certain Hadj-Ali who had been imported as a camel-

driver

> by  
> the US Army (with camels). The Army wanted to test the use of

camels in the

> Southwest. Our ranch was on the old military road between Fort

Whipple and

> Fort

> MacDowell. There was unlimited water there at a depth of 12 feet and

> Hadj-Ali

> planted some dates he had brought with him. He planted them in

Phoenix

> ('Palm'), too.

> The date industry flourished in Phoenix. In my childhood the best

known

> brand was

> called "Hi Jolly", but few knew that the name was a corruption of

the

> Arabic.

> I can't imagine that Hadj-Ali did not plant a few human seeds, too,

probably

> with Mexican women. There may be a lot of Maghreb genetic material

out

> there!

>

> Cheers,

> Ed Loring

In another message you said that you are from the Southwest. I don't think

that many people know about 19th century Maghreb influences in America.

I was brought up on a ranch in Cave Creek Arizona in the 1940s

I am actually aware of this. There is even a folk hero from northern Africa that has a pyramid with a camel on top of it.

| 3577|2002-08-29 06:25:27|Bruno Matt|Re: Digest Number 497|

The criteria used in comparison studies must be chosen according to certain presuppositions. These presuppositions need to be based on a philosophical positions. There is no getting around it.

Who is your presupposed ideal negro? Where does he/she live? What does he/she look like? You say that East Africans are more extreme than West Africans. Are people from Kenya more black (or negro) than those from Sierra Leone, for example?

*a.manansala@attbi.com* wrote:

```
>
> OK, so in order to make your comparisons, you have to
> establish a super-negroid
> (or super-whatever race you want to establish) phenotype.
> I like the platonic essence that is the basic premise of
> your philosophy.
> But how do you arrive at your essential type?
```

Whose philosophy? We're basically citing comparison studies. The Ancient Egyptians and East Africans were more "extreme" in certain "Negroid" characteristics than African Americans or West Africans.

Btw, what is your "philosophy" regarding this matter?

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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### **Do You Yahoo!?**

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| 3578|2002-08-29 07:31:53|primenutt|Re: pictures of western africans|  
Lets just be blunt. Europeans co-opt Afrikan cultures they deem as being "sociologically and technologically significant to the development of western civilization". The myth of European superiority

cannot be maintained if it is generally acknowledged that a "racial group" that was deemed inferior was the impetus for the growth of western civilization. Think about it this way, the modern concept of white supremacy really did NOT develop until AFTER the 18th century. (Now there were instances such as the removal of images of the Black Madonna and the alteration of other Images with Afrikan phenotype to fit European phenotypes)

The influence of Afrikans in early Europe can still be seen in certain literature and other cultural aspects. For example St. Maurice of whom statues still exist in Europe is a fascinating piece of evidence in myriad ways. He is clearly Black/Afrikan, wears chain mail which was introduced to Europe by Afrikans, and is a coptic. The early Moors painted by Europeans were MUCH darker than many contemporary Morrocans and clearly Black/Afrikan. The much vaulted William Shakespeare refers to Moors in Othello, The Merchant of Venice and other plays as "Blackamoors". The names Moore, Morehouse, Morris, etc., are in all probability derived from the Afrikan Moors. I must say that, although I enjoy debate, I am somewhat disappointed that we are STILL having to convey to people in the 21st Century that Afrikans are NOT European. Despite a few groups (i.e. Hamitics) ,that may have some mixed ancestry and have a colonized mindset against admitting their Kinship to all Afrikans, Afrikans are connected to each other even more than western and eastern Europeans are connected to each other.

What I would love to see more of here is contemporary research into the Nubians, and Kemet, and their connections to all other Nilotic and Niger-Congo groups. The linguistic, technological and cultural convergences still demand greater study. As a novice practitioner of Afrikan martial arts I have noted one VERY similar attribute to nearly all Afrikan cultures and that is the types of stick-fighting done is very similar. Moreover, the grappling and butting arts done across the continent are quite similar.

Till later,

Primenutt

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> <http://www.nigeriaembassyusa.org/history.shtml>

> I know this is not the best web site, but if you notice there is a

> picture of a fulani girl, which many would suspect is lighter skinned

> than many Nigerians. Like I mentioned anthropologists have in the past

> tried to label fulani people as being Hamitic, but the fact remains

> they speak a Niger Congo dialect. Notice there is also a picture of

a

- > hausa which speak chadic language which is in the super family of
- > afro asiatic. according to these eurocentric anthropologist hausa
- > wouldbe classified as dark whites,but why is it that the hausa are
- > darker than the fulani???

| 3579|2002-08-29 08:45:11|Manu Ampim|Wonder of the world that was ordered by Cheops|

A bigger problem with this type of article is the quoting of figures as if they were well established "facts." First, it is nothing more than speculation and personal opinion as to exactly when the African builders commenced building the Great Pyramid; and second, it is merely guesswork as to how many people were employed in building this great monument.

Mark Lehner tried a few years ago to test his pyramid construction theories and his project was a disaster. Now Lehner and his partner in crime Zahi Hawass will be featured in a **Fox Channel TV special, "Pyramids Live: Secret Chambers Revealed."** The program will air Monday, September 16, 2002, 8:00 pm - 10:00 pm EST/PST. These two "leading experts" will deal with how the pyramids were built, and who built the pyramids. I will have my students watch this program so that we can critique their theories, and separate the **objective facts** from their speculation and opinions. I hope we are not subjected to too much racist propaganda with the usual absurd drawings of pale-skinned ancient Egyptians. Alex D. maybe we can get the Fox Channel to hire you to do the main artwork in the future.

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

"Edward Loring" wrote:

- > (EL).....there was/is no native white marble in Egypt. The pyramid was
- > covered with fine Tura limestone.
- >

- 
- > ----- Original Message -----
  - > From: "Djehuti Sundaka"

<[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

> To:

"Ta Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>

Sent: Wednesday, August 28, 2002 6:10 PM

> Subject: [Ta\_Seti] Wonder of  
the world that was ordered by Cheops

>

>

> >

href="http://www.timesonline.co.uk/article/0,,3-396128,00.html"><http://www.timesonline.co.uk/article/0,,3-396128,00.html>

> >

> >

Wonder of the world that was ordered by Cheops

> >

by Mark Henderson, Science Correspondent

> >

> >

> >

KHUFU, the pharaoh also known as Cheops, ordered

> >

the construction of the Great Pyramid at Giza. He

> > was  
> >  
the second pharaoh of Dynasty IV in Egypt's Old  
> >  
Kingdom, but almost all other information about him  
> >  
has vanished. Even the date at which its builders  
> > began  
> >  
work is disputed. It is normally dated to 2554BC,  
> > but  
> >  
recent work by Kate Spence of Cambridge University,  
> >  
based on the position of the stars used to align it  
> > to the  
> >  
north, has indicated that it may have been started  
> > in  
> >  
2480BC.  
> >  
> >  
The pyramid contains 2.3 million stone blocks, some  
> >  
weighing up to 40 tonnes. Its total weight would  
> > have  
> >  
been six million tonnes. The stones were brought to  
> >  
Giza from Aswan and Tura, almost certainly by water.  
> >  
> >  
The entire structure was originally covered in white  
> >  
> >  
marble, which has since been removed.  
> >  
> >  
The pyramid's base was 13 acres. It stood 481ft high  
> >  
> >  
and 756ft wide, though erosion has reduced the  
> > height  
> >  
to 455ft.  
> >  
> >  
Each face slopes 51 degrees and 52 minutes, and  
> >  
each is aligned to the north, south, east and west  
> > with  
> >  
extreme accuracy.  
> >  
> >

Although the Greek historian Herodotus claimed that  
> > it  
> >  
took 100,000 men to build, modern archaeological  
> >  
evidence suggests that the true total was between  
> >  
20,000 and 30,000, in itself an great logistical  
> > feat. The  
> >  
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> > at  
> >  
least 20 years.  
> >  
> >  
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| 3580|2002-08-29 08:45:14|Manu Ampim|Wonder of the world that was ordered by Cheops|

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---

"Edward Loring" wrote:

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> covered with fine Tura limestone.  
>

---

> ----- Original Message -----  
> From: "Djehuti Sundaka"

<[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

> To:

"Ta Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>

Sent: Wednesday, August 28, 2002 6:10 PM

> Subject: [Ta\_Seti] Wonder of  
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> >  
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> >  
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> >



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>

| 3581|2002-08-29 09:09:43|a.manansala@attbi.com|Re: Digest Number 497|

>

> The criteria used in comparison studies must be chosen according to certain

> presuppositions.

Not necessarily. You can compare based on relative distance.

These presuppositions need to be based on a philosophical

> positions. There is no getting around it.

> Who is your presupposed ideal negro?

Not mine, but that used in standard physical anthropology.  
I'm not saying that the means for "Negroid" have any racial reality. But for whatever they're worth, Ancient Egyptians are more "Negroid" in terms of limb ratios and some key cephalometric norms than West Africans.

The explanation is fairly simple for me. The Ancient Egyptians were primarily of tropical African origin. The language comes from that region also. East Africans are as African as any other Africans. So we would expect a lot of physical similarity without drifting into the idea of monotypes.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

Where does he/she live? What does he/she  
> look like? You say that East Africans are more extreme than West Africans. Are  
> people from Kenya more black (or negro) than those from Sierra Leone, for  
> example?  
| 3582|2002-08-29 09:16:03|Bruno Matt|Re: Egyptian Skelets( or Digest Number 497)|

Why do you think that someone who is seeking clarification disagrees with you? I also have problems with the word "negro," as with all racial classification. That does not mean that I am in any way saying there was not a strong influence in Egypt from the rest of Africa.

Maybe you should look into yourself for evidence sophistry.

**"Derrick, Alexander"** wrote:

Here we go again. Somebody who refuses to read material.

Part of what this group is trying to elucidate is the fact that the word 'negro' is a false and obscurant classification for my people. But I know you know what generic phenotype the word 'negro' designates. So please don't waste my time with your sophistry.

If you would READ the actual study and the materials in the bibliography instead of criticizing and knit picking ideas that do not fit your point of

view you should understand why the comparison is valid.

Pharonic royal mummies are more akin to 'negroid' than 'caucasoid.'

Once you hit the library stacks we can continue this conversation.

Alex

---

---

---

Message: 25

Date: Wed, 28 Aug 2002 18:24:04 -0700 (PDT)

From: Bruno Matt

Subject: RE: Digest Number 497

OK, so in order to make your comparisons, you have to establish a

super-negroid (or super-whatever race you want to establish) phenotype.

I like the platonic essence that is the basic premise of your philosophy.

But how do you arrive at your essential type?

>>>>> The essential type is question is the African American population.

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### **Do You Yahoo!?**

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| 3583|2002-08-29 10:05:53|djahuti.geo|Re: Modern Egypt|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "djahuti.geo" wrote:

>> "Somalis have aquiline noses which is usually a white feature, but

>> will you label them as having white admixture because that is what

> > people like brace are known for. We can go to so called sub  
saharan  
> > countries like nigeria and see that both fulani and hausa have  
> aquiline  
> > noses but pitch black to light complexed skin does this mean they  
> are  
> > mixed like many people have tried to say."  
> >  
> > The perspective of narrow noses being a predominate European trait  
> has  
> > allowed people like Dr. Edward Jones (author of "The Black  
> Diaspora:  
> > Colonization Of Colored People") to claim that certain people are  
> > "Black" due to the possession of what anyone can see as simply  
> being  
> > bulbous noses. He has gone as far as to claim George Washington  
> and  
> > the Romans and Greeks as well.  
> >  
> > Just as wide noses are not a universal trait of populations south  
> of  
> > the Sahara, narrow noses are not a universal trait of populations  
> > north of the Sahara. Just as with narrow heads, I would question  
> if  
> > even the majority of people of European descent have narrow noses.  
> >  
> > Djehuti Sundaka  
> >  
> >  
> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > > --- In Ta\_Seti@y..., Bruno Matt wrote:  
> > > >  
> > > > Yes, I concur that physical characteristics from sub-Sahara  
> > Africa  
> > > are there to be found among the modern Egyptian people, but  
> > that's  
> > > not the point. Amneht is able to give most of her heritage as  
> > > specific peoples from specific places, but "black" is a color.  
> > Where  
> > > in Africa (i.e. place) did those ancestors come from? Nubia,  
> > > Ethiopia, Ghana, Congo? What tribes, if that's the case? Black  
> > > people come from places, too!!  
> > > > mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt  
> > > wrote:  
> > > > >

>>>> Amnehtt you must be beautiful. I know were Arabs, Egyptians  
> and  
>>>> Palestinians are from, but where is the black in you from?  
>>>>> Bruno  
>>>>> amnehtt wrote:I'm a

Black-Arab-Egyptian-Palestinian-Mystical

>>>> Muslim Queen. ;)  
>>>>>  
>>>>> My momma taught me that we are all abeed, (slaves) of God.  
>>>>>  
>>>>> And I love Black people, especially the lovers of Self.  
>>>>>  
>>>>> Amneh Taye  
>>>>>  
>>>>> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
>>>>>>  
>>>>>>  
>>>>>>> --- In Ta\_Seti@y..., a.manansala@a... wrote:  
>>>>>>>> I've had non-Nubian Egyptian friends from back in my  
>>>>>>>> college days who identified themselves as Black.  
>>>>>>  
>>>>>>  
>>>>>>  
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>>>>>>  
>>>>>> Egyptians and Palestinians are from, but where is the black in  
> you  
>>>>>> from?  
>>>>>>  
>>>>>> Where did anwar sadat get his nappy hair. Where did sequqnre

> tao  
 >>> get  
 >>>> his tightly curled hair. hmmm I wonder  
 >>>>  
 >>>>  
 >>>>  
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 >>>  
 >>> Yes, I concur that physical characteristics from sub-Sahara  
 > Africa  
 >>> Sounds to me you are trying to streotype what exactly sub  
 > saharan  
 >>> features are. I am from egypt modern day egypt upepr egypt. frank  
 >>> yurco who is amainstream egyptologist had admitted that upper  
 >>> egyptains are darker than lower egyptains meaning that upper  
 >>> egyptains have an african look.  
 >>> Somalis have aqualine noses which is usuasly a white  
 > feature, but  
 >>> will you label them as having white admixture because that is  
 > what  
 >>> people like brace are known for. We can go to so caleld sub  
 > saharan  
 >>> countries like nigeria and see that both fulani and hausa have  
 >>> aqualine noses but pitch black to light complexed skin does this  
 >> mean  
 >>> they are mixed like many people have tried to say. I have  
 > mentioned  
 >> I  
 >>> amform egypt and most people will not believe it because of my  
 >>> features. Richard poe in his book black spark white fire that  
  
 the  
 >>> wife diaana of frank yurco who was a light skinned grenadian  
 > blended

>>> in with the population of flux which is upper egypt.  
>>> The fellahin of upper egypt is who the egyptologist gaston  
> masepro  
>>> had the exact phenotype as dynastic egyptians and you can

clearly

>> see  
>>> the fellahin have nappy coarse hair and light to dark skin.  
>>> Another thing I don't really like the term sub sahara because  
>>> europeans for eons have erected a type of barrier to separate so  
>>> called black african from so called white northern african  
> hamities,  
>>> The people who still believe this like yourself ignore the fact  
>> that  
>>> there is a picture of negroid people at tassil najjer over 8,000  
>>> years old that are negroid as well as so called round head  
> figures.  
>>> So the sahara from mesolithic to holocene has been a negroid  
>>> population.  
>>> Anwar sadat by the way admitted he was black, and anwar sadat  
> grew  
>>> up in a village north of cairo bordering upper and lower egypt.  
>>> The day of trying to classify egyptians as dark whites is

over.

>

>

> Dr. Edward Jones (author of "The Black Diaspora:  
> Colonization Of Colored People") to claim that certain people are  
> "Black" due to the possession of what anyone can see as simply being  
> bulbous noses. He has gone as far as to claim George Washington and  
> the Romans and Greeks as well.

>

>

> This has nothing to do with the point I was trying to make. I was just  
> point out that anthropologists because certain black populations have  
> had narrow noses to claim them as adapted caucasians like people

have

> done to both the somali and fulani populations. I admit I don't know  
> about genetics but I do know that having this sort of nasal index has  
> caused fantastics like Carleton S. Coon, John R. Baker and other  
> pseudo anthropologists to classify these people as adapted

caucasians.

- > Maybe you should read some of John r baker's books which claim that
- > the sumerians were kurds and that the massai as not really negriod.
- > carleton s coon goes so far as to say massai are really hybrids of
- > mediterranean.
- > Nobody is claim whites such as greeks and romans as white.

My point, which I had thought to have been in agreement with your own point, had been

"Just as wide noses are not a universal trait of populations south of the Sahara, narrow noses are not a universal trait of populations north of the Sahara."

My point is that the selective focus on certain characteristics to the exclusion of others as a marker of an individual's "race" is fallacious.

Djehuti Sundaka

| 3584|2002-08-29 11:54:07|mansu\_musa|Probing the Great Pyramid's imperfections |  
 August 29, 2002 Probing the Great Pyramid's imperfections Richard  
 Morrison The Great Pyramid tunnel that goes nowhere is an example of  
 what's known in the building trade as a CBU a Complete Botch-Up

I do wish the scientific world would consult me before devising costly research projects. Case in point: the mission to send a tiny robot, equipped with all sorts of fibre-optic thingies, to crawl along a mysterious tunnel in the Great Pyramid of Cheops at Giza. The idea, apparently, is to discover why the tunnel was built and what lies beyond its dead-end. Among Pharaoh-watchers the speculation is fevered. Some say the passage was intended as a kind of escape-hatch for the soul of the dead Cheops. Others believe that it leads to a hitherto undiscovered burial chamber laden with more jewels than the bosom of a starlet on Oscars night. A third theory is that the tunnel somehow relates to star clusters considered significant by the Ancient Egyptians. All tosh, of course. The real reason for the tunnel's existence will be blindingly obvious to every homeowner in Britain. It is an early example of what is known in the North London building trade as a CBU ? a Complete Botch-Up. There are strange blocked doorways, enigmatic holes and tantalisingly useless ducts in semi-detached houses all over Britain. But we who live with them don't need a robot to explain their presence. We know exactly how they occurred. At some point a builder has made an almighty Horlicks of an apparently simple task: the installation of a patio door, for instance. He has then attempted to cover up his mistake (the



demolition of the wrong wall, perhaps) by creating an imaginative new feature of his own devising. This he will traditionally describe as an "inglenook", on the grounds that it's an oddly-shaped lump on which people will hit their heads. In the process, however, he has drilled through the wastepipe from the downstairs loo. And so on. The beauty of a classic CBU is that it evolves endlessly transforming one's house from a humdrum but more-or-less-working home into a freakish curiosity, full of strange bulges, hinges and redundant pipes whose obscure origins will utterly baffle posterity. As has clearly happened with the tunnel that goes nowhere in the Great Pyramid. We can't fathom its *raison d'être* or destination because it has no *raison d'être* or destination. It's a CBU ? perhaps the earliest known example. The only surprise is that the Egyptians, a ruthlessly efficient bunch on the whole, made such a blunder in such a prominent building. But then, as Rudyard Kipling noted: How very little, since things were made, Things have altered in the building trade. Naturally, our incorrigibly nannying Government has been fretting dreadfully about the curse of "cowboy builders", and is now introducing something called a Quality Mark to "hound them out of business". If that happens, it will be a real revolution in the British way of life. True, other cultures also have odd traditions of self-chastisement. Eastern mystics lie on beds of nails. Aborigines walk barefoot on scorching sand. Fasting and flagellation are features of many of the more energetic religions. But surely none can match the British custom of "getting in the builders" as an exercise in national masochism. The very phrase chills the soul. The other day I met one of the world's finest violinists, a woman famed for her consummate composure under pressure. Yet she looked frazzled beyond measure. "I can't sleep, I can't think straight," she said. "Oh?" I queried. "Are you preparing some fiendishly difficult new concerto?" "No," she replied sadly. "We have got the builders in." "How long has it been going on?" I asked. "Seven years," she answered. Why do we do it? I accept that if a roof is leaking like a fishing net, or a crevice the size of Fingal's Cave has opened up in the bedroom wall, it is probably time to call in the cowboys, remortgage the house and prepare for life in a bomb crater. But 90 per cent of all building work in British homes is pure vanity construction: extensions and makeovers one doesn't need, thrown together by people one doesn't trust, at a cost one can't afford. The saddest delusion is when we convince ourselves that we are making improvements that future generations will treasure. A friend of mine, inordinately proud of his front garden, commissioned a local builder to frame it with a small brick wall. The builder obliged with a splendid creation ? pure poetry in pointing. But then came the bill: 4,500. My friend paid up without a murmur. "Four and a half grand?" I exclaimed when he told me. "Good grief, you could get your teeth

fixed for that. Or at least a couple of them." "Ah yes," he said, with a quiet smile. "But these bricks will be standing here, giving pleasure to people who like to see a well-made wall, long after I'm gone." Well, my friend died last year, and his house was sold. The new owner promptly demolished the wall and crazy-paved over the front garden so he could park his car there. I first discovered the full, life-enhancing splendour of a CBU when we bought a house that had a crumbling verandah attached to the living room. So we conceived the notion of replacing this useless balcony with a glass conservatory. Because we were young and foolish, we naively assumed that the builders would demolish the verandah, then build foundations for the conservatory, then assemble the room itself in all its double-glazed, mock-Georgian glory. Not a bit of it. They attached the new floorboards to the rotten old balcony wall (levelling it where necessary by inserting wedges made from such sturdy material as matchsticks and chewing gum), and left the centre of the new floor entirely unsupported. Then they disappeared. Their phone line was discontinued; their address proved to be a newsagent in Neasden. Still, the resulting structure (if structure is not too stable a word to describe this trembling edifice) gave us years of entertainment. The children used the floor as a trampoline, and in strong winds the extension wobbled like a bouncy castle. It became quite a talking-point at local Tupperware parties. Doubtless when archaeologists 4,000 years hence uncover remains of the great lost civilisation known as the North London suburbs, this buried verandah will trigger the most frenzied speculation. Was it perhaps a 20th-century burial chamber? I dare say that a crawling robot will be sent in to investigate. In which case the experts will be further baffled by the discovery of a divan, a copy of The Times from August 1990, and my wife's reading glasses, all of which the builders failed to remove before entombing the verandah with their chewing-gum and elasticated floorboards. I'm just grateful that my wife was called to the telephone at the vital moment, otherwise she would be in there too. Just like Cheops in his Pyramid. In fact, are we sure he was actually dead when he was buried? Coming soon: Macbeth returns The Hollywood studios have long displayed a penchant for avoiding original ideas when they can make just as much money from churning out sequels, prequels, rip-offs and spin-offs. But at least their unoriginality will soon come with an original twist. You've seen the Batman movies. You've seen the Superman movies. Now Warner Brothers are said to be planning Batman v Superman, in which the world's brawniest men-in-tights meet, argue and even come to blows. Holy overkill! There's more. Alien v Predator is also on the cards. So is Freddy v Jason, in which the respective homicidal slashers from the Nightmare on Elm Street and Friday the 13th films are expected to lavish their deadly attentions on each other. But why should the movie world have all

the fun? High art could also present some juicy double-bills. Which Shakespeare fan would not rush to see Macbeth v Coriolanus, in which the Bard's beastie-boys would vie to poison, stab, disembowel or behead each other? Which opera-lover could resist Tosca meets Don Giovanni? And Tosca meets Salome would surely be the steamiest show in town. The possibilities are limitless. A bottle of bubbly (shall we say Moët meets Veuve Clicquot?) to the reader who supplies the most mind-boggling permutation. There's still only room for one Back in the 1990s, when the Royal Opera was crashing from fiasco to catastrophe and English National Opera was riding high, I put forward the view that there was only enough subsidy, sponsorship and audience in London to support one successful opera company, and that the other would always be in desperate straits. I was much vilified for this heresy ? not least by ENO's bosses, who also contemptuously rejected a suggestion by Chris Smith (then Culture Secretary) that the company should move to Covent Garden and share that expensively refurbished theatre with the Royal Opera. And now? Morrison's Law still holds good. One company is flourishing, the other flailing. But today it is ENO that is penniless, rudderless, soon to be theatreless and (if rumours swirling round the stage door are correct) perhaps orchestra-less and chorus-less as well. What's more, ENO has lost its point. With the universal acceptance of surtitles, a company that persists in singing English translations looks more and more like an enclave of Little Englanders. Are there still compelling reasons for it to exist, at an annual cost to taxpayers of 15 million? Possibly. But when Martin Smith, ENO's chairman, next dares to pop his head above the parapet, perhaps he would remind us what they are.

<http://www.timesonline.co.uk/article/0,,482-397277,00.html>

| 3585|2002-08-29 14:02:21|Manu Ampim|kha f ra reconstruction.|

Alex, this is excellent restoration work, the accuracy is obvious. I look forward to Ramses II restoration.  
Manu Ampim

---

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** '[ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)'

**Sent:** Wednesday, August 07, 2002 3:43 PM

**Subject:** [Ta\_Seti] kha f ra reconstruction.

<http://www.highculture.8m.com/KhaFRE.htm>

This is a image needed to do some other reconstructive work. I thought I share with you guys a quick reconstruction of KhaFRa. Pyramid builder from old kingdom. I was able to revive his fleshy nose ;)

Alex Derrick

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| 3586|2002-08-29 14:44:03|Edward Loring|Re: Summerian and Africa?|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, August 29, 2002 12:06 PM

Subject: [Ta\_Seti] Re: Summerian and Africa?

> --- In Ta\_Seti@y..., "Edward Loring" wrote:

> > (EL).....there is no known connection between Sumerian and any  
> other language.

> > This of course does not prove that there was no connection with  
> Africa. Sumerian navigators seem to have reached the island of  
> Sokotra (off Mukalla in SE Yeman) and there is no reason  
> > why the monsoon would not have allowed them trade with Africa.  
> However, as there are no written African languages parallel with  
> Sumerian (it belongs to a different linguistic family than Kmtj), a  
> relationship can not be proved.

> Ed Loring

> From my knowledge sumerian did trade with what is modern day  
> somalia. Most of the spice trade of things like frankeninse and myrr  
> came from somalia and was passed to yemen via trade. According  
> to ea wallis budge the so called mythical magan was Kmt. Most modern  
> day scholars however believe magan is what is known as modern day  
> oman.  
> Samuel Noah Cramer is the one who suggested by the way that sumerians  
> traded with somalia. referenced in his book history begins at  
> sumer, which is a little out dated.  
>

(EL).....I consider it possible that Sumerians reached the Horn of Africa  
(Somalia).

My basis is that they speak of having reached a large island in the sea,  
which I believe was

Sokotra. If they reached Sokotra, the monsoon would have taken them to  
Somalia or even

as far as Dar es-Salam. I tried to investigate this while in South Yeman in  
early 1969, but

the Sultan of Sokotra had just been murdered and the government of the

Peoples Republic

was not so friendly, so I only got to Mukalla and was lucky to get out of Yeman at all.

My Sumerian-Sokotra theory was new and I did discuss it at some length with the then

Director of Antiquities, M. Abd ul-Wahid (M.A. Cambridge) in Aden and wrote him a paper on the subject.

Incense is found all over the south coast of Arabia and in Ethiopia, where I was surprised

to find great heaps of the stuff in market places. I was never in Somalia except on the Kenya border in the Shifta conflict of 1968 and I know the border with Djibouti. I don't know anything about myrr.

Ed Loring

Budge and Cramer are generally of nostalgic value only. For that reason I keep an old copy of Budge's Egyptian Dictionary in the antique books section of the library.

| 3587|2002-08-29 15:02:03|Mickel Hendrix|Re: Summerian and Africa?|  
Hotep,

Mansu, as you've pointed out, Budge, along with several other scholars, declare that the Sumerian Magan was Kemet. It is supposed to signify a boat, the place or region of boats. What is so interesting is that there is the Kemetic term M'khen, which signifies the cabin of a boat; Ma is, of course, the name for water. Khen also signifies the awning of a boat. Kheni means to come by boat. Khennu is the rower of a boat. Khenn signifies to navigate by boat, to sail a boat. This isn't even the tip of the ice berg. Let the adversaries explain this away, in reference to the Sumerian Magan.

P.E.A.C.E. Progress...

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

> --- In Ta\_Seti@y..., "Edward Loring"

> wrote:

> > (EL).....there is no known connection between

> Sumerian and any

> other language.

> > This of course does not prove that there was no

> connection with

> Africa. Sumerian navigators seem to have reached the

> island of

> Sokotra (off Mukalla in SE Yeman) and there is no  
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 > > why the monsoon would not have allowed them trade  
 > with Africa.  
 > However, as there are no written African languages  
 > parallel with  
 > Sumerian (it belongs to a different linguistic  
 > family than Kmtj), a  
 > relationship can not be proved.  
 > >  
 > > Ed Loring  
 > > ----- Original Message -----  
 > > From: cristofori whitakara  
 > > To: Ta\_Seti@y...  
 > > Sent: Wednesday, August 28, 2002 10:19 PM  
 > > Subject: Re: [Ta\_Seti] Summerian and Africa?  
 > >  
 > >  
 > > also if you go to [www.google.com](http://www.google.com) and ask the  
 > african origin of  
 > sumerians, there are some sites that maybe useful,  
 > including clyde  
 > winters  
 > >  
 > > Milos Bogdanovic wrote:  
 > >  
 > > Thank you dear Cristofori and Mickel,  
 > >  
 > > But please, tell me something concrete. I  
 > havent found nothing  
 > > concrete on web site (Clyde Winters).  
 > >  
 > > If you help me to find examples of some mutual  
 > roots of words,  
 > > I will have confirmation for my genetic proof  
 > for that  
 > conetcion.  
 > >  
 > > I have noticed - in the area of todays Irak -  
 > high distribution  
 > of  
 > > antigen HLA-A28, which is characteristic for  
 > Nilotic peoples.  
 > >  
 > > And I recognized the same rhythm of Nilotic  
 > words in words

> > of Sumerian language.  
> >  
> > I have to finish untill tomorrow my  
> poster-presentation for  
> Anthropologic  
> > Wolrd Congress in Croatia, and I would like to  
> include these  
> information  
> > in that presentation, if there are scientific  
> proves for that.  
> >  
> > And if I you know some other connection  
> between Sumer and  
> Africa,  
> > I will be very grateful.  
> >  
> > My work I will publish in one little book  
> (about 50 Kb and some  
> genetic < BR>and linguistical maps) for two days.  
> >  
> > Milos Bogdanovic  
> > > Thanks,  
> > >  
> > > Milos Bogdanovic  
> > >  
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> Service.  
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> From my knowleadge sumerian did trade with what is  
> modern day  
> somalia. Most of the spice trade of things like  
> frankeninse and myrr  
> came from somalia and was was passed to yemen via  
> trade. According  
> to ea wallis budge the so called mythical magan was  
> Kmt. Most modern  
> day scholars however believe magan is what is known  
> as modern day  
> oman.  
> Samuel Noah Cramer isthe one who sugested by the  
> way that sumerians  
> traded with somalia. referenced in his book history  
> begins at  
> sumer,which is alittle out dated.  
>  
>  
>

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| 3588|2002-08-29 18:15:53|mansu\_musa|Facts about africans they supress in text books and in history class|

Black history, just history

By Dr. REGINALD SHAREEF <mailto:[rshareef@runet.edu](mailto:rshareef@runet.edu)>

ROANOKE.COM COLUMNIST

February is Black History Month in our country, especially in public schools where emphasis is placed on learning about contributions of black Americans.

Many people -- both black and white -- question whether a month set aside to recognize a particular group is still relevant in such a

multicultural society. Some parents question whether public schools should devote an entire month to black history as opposed to studying "just" history.

Both public and higher education have a long way to go before we reach what economist and historian Thomas Sowell -- in his book "Race and Culture" -- calls, worldcentrism. Worldcentrism is an acknowledgement by historians that modern culture borrows from a host of other civilizations.

Sowell writes that "Although the modern culture began in European society, it was cosmopolitan in its elements -- a numbering system from India, optics and astronomy from the Mediterranean world, and the paper on which this is written from China. To say that modern culture first developed in Europe is not to be Eurocentric but worldcentric about a common culture of the modern era."

Case in point: The Dec. 29 edition of ABC's Nightline focused on the British army's use of smallpox as a weapon against George Washington's Continental Army during the Revolutionary War.

By 1776, it was well known that the British had already used smallpox with deadly effectiveness. Ten years earlier, the Brits had poisoned two blankets and given them to the Delaware Indians as gifts. Today, this would be called bioterrorism or germ warfare.

General Washington was sure the British wouldn't unleash the deadly epidemic against the Continental army. Yet, the head of the trapped British forces in Boston was General Thomas Gage, the same commander who had used smallpox against the Delaware people. A few weeks after the siege began, Washington got reports that General Gage was forcing sick people to leave Boston by boat "with a design to spread the smallpox among the American troops."

The Nightline story was based on research conducted by history professor Elizabeth Fenn of George Washington University and reported in her book "Pox Americana: The Great Smallpox Epidemic of 1775-82."

Fenn's book shows that Washington found himself in quite a dilemma, but then he heard about Cotton Mather, a deceased Boston minister. Mather had owned an African slave who told him that Africans rarely contracted smallpox. The slave described a folk remedy that was popular in West Africa. A small incision was made in the hand or arm and then a small amount of "smallpox pustular material" would be implanted. The person would then suffer a mild case of smallpox, recover within a month and never have the disease again.

Mather liked the idea, told Boston residents about it and promptly had his house firebombed. People thought he was mad to suggest intentionally infecting a healthy person with smallpox. But not everyone thought he was crazy. John and Abigail Adams were inoculated, had brief symptoms and never had smallpox again.

Both Fenn and Nightline report that Washington finally inoculated his entire army at Valley Forge and protected his troops from the Brits'

biological weapon. The story praises Washington's courage in using the radical medical innovation, praises Mather's recognizing the potential of the information, and praises John and Abigail Adams for being adventurous enough to try the remedy.

All of these portrayals are accurate, but what about the African man who introduced inoculation to Western society? Every flu, chicken pox, or measles vaccine used in modern medicine is based on this principle. Polio was eradicated because of this idea. Yet, the contribution of the African slave and his folk remedy was glossed over in both Fenn's research and the Nightline story.

So marginalized was his contribution, in fact, that neither his name nor his tribe were identified. He became, in the words of the late novelist Ralph Ellison, "invisible" in the larger story of Washington's heroics.

Sowell, in explaining Eurocentrism, writes that "As in Europe, so in non-western societies, many people's conceptions of the world had themselves in the center of it." He's right in asserting that Europeans have not had a monopoly on "centric" views in world history.

Yet, he dramatically minimizes the impact of how Eurocentric views of history, coupled with economic and military power, have combined to marginalize the broad societal contributions of non-whites for the past 600 years. Fenn's research, and the Nightline story, are indicative of this socially conditioned, unconscious reflex.

It will be impossible to achieve a worldcentric understanding of history as long the contributions of non-whites remain invisible. We still need Black History Month.

But we will all be happy when the contributions of all Americans are "just" history.

<http://www1.roanoke.com/columnists/shareef/4707.html>

<http://www.uh.edu/engines/epi385.htm>

It is a little known fact that smallpox inoculation was used in Africa long before the procedure was discovered in Europe.

[http://www.hup.harvard.edu/reviews/CARBLA\\_R.html](http://www.hup.harvard.edu/reviews/CARBLA_R.html)

Black Rice

The African Origins of Rice Cultivation in the Americas

<http://www.uh.edu/engines/epi1076.htm>

<http://www.invention-express.com/oa5.html>

<http://www.uh.edu/engines/epi127.htm>

While Barry applied Western surgical techniques, nineteenth-century travelers in Africa reported instances of indigenous people successfully carrying out the procedure with their own medical practices. In 1879, for example, one British traveller, R.W. Felkin, witnessed cesarean section performed by Ugandans. The healer used banana wine to semi-intoxicate the woman and to cleanse his hands and her abdomen prior to surgery. He used a midline incision and applied cautery to minimize hemorrhaging. He massaged the uterus to make it contract but did not suture it; the abdominal wound was pinned with iron needles and dressed with a paste prepared from roots. The patient recovered well, and Felkin concluded that this technique was well-developed and had clearly been employed for a long time. Similar reports come from Rwanda, where botanical preparations were also used to anesthetize the patient and promote wound healing.

[http://www.nlm.nih.gov/exhibition/cesarean/cesarean\\_3.html](http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html)

"The African Calculator" was Thomas Fuller (1710-1790), a Virginia slave who could neither read nor write, but who could quickly solve complex math problems in his head. He was once asked how many seconds a man had lived if he was 70 years, 17 days, and 12 hours old. It took Fuller only a minute and a half of mental arithmetic to answer: 2,210,500,800 seconds. One of his questioners laboriously worked out the calculation with pencil and paper, told Fuller he was wrong, and triumphantly gave another answer. In response, Fuller simply said, "You forgot the leap years."

Little is known of Fuller's life. He was stolen from his family in Africa at the age of 14, and sold into slavery. His owner was Mrs. Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent his life as a laborer on her plantation. His reputation as a mathematical genius spread, however, and visitors came to ask him difficult arithmetic questions, which he was always able to answer quickly and correctly.

On behalf of the Abolition Society of Pennsylvania, Benjamin Rush, the Philadelphia physician, sent Thomas Fuller's name to London in answer to a request for information on blacks of unusual intellectual ability. The scientific belief of the day was that Africans were mentally inferior to Europeans, and anti-slavery organizations were always seeking evidence to refute the claim. So even as an illiterate slave, Thomas Fuller was able to help in the struggle for freedom---because he could solve math problems in his head.

[http://www.africana.com/Facts/bl\\_fact\\_7.htm](http://www.africana.com/Facts/bl_fact_7.htm)

It is a little known fact that smallpox inoculation was used in Africa long before the procedure was discovered in Europe  
<http://www.innovationodyssey.com/biotech/smallpox.html>

[http://www.mpm.edu/research/anthro/anthro\\_af01.html](http://www.mpm.edu/research/anthro/anthro_af01.html)  
| 3589|2002-08-29 20:18:36|Clyde Winters|Re: Summerian and Africa?|  
Hi Milos

We can not really determine the exact phonology and sound system of Sumerian because it is a dead language. What appears to be accent in Sumerian relates to the fact that cuneiform was a syllabic system of writing which means that several signs may have been used to write a particular word.

When you compare Sumerian to African languages you should also include Tamilian (Dravidian) terms in your analysis. This would help you to possibly reconstruct many internal features of Sumerian.

I do not know of any nasal African languages, but you may want to investigate the literature. For the past few years I have been researching Paleo-African-Dravidian. You might find the following articles helpful in your research:

Winters, Clyde-Ahmad. (1994). The Dravidian and African languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

Winters, C.A. (1999a). Proto-Dravidian terms for cattle. International Journal of Dravidian Linguistics, 28 (1), 91-98.

Winters, C.A. (1999b). Proto-Dravidian terms for sheep and goats, PILC Journal of Dravidian Studies, 9 (2), 183-187.

Winters, C.A. (2001). Proto-Dravidian agricultural terms. International Journal of Dravidian Linguistics, 30 (1), 23-28.

I hope this will help you in your research.

C.A. Winters

At 11:04 AM 8/29/02 +0200, Milos Bogdanovic wrote:

>Dear Clyde Winters, thank you very much for your help!

>

>Can I ask two questions more?

>

>1) I have noticed words of double accent in the names of some Sumerian gods:

Researchers claim that Sumerian is not related to any other language--this is false. The problem with many Sumerologists is that they usually don't know, and don't bother to study any other language to compare Sumerian too except Indo-European languages. And since Sumerian is not related to Indo-European they prefer to deny its relationship to African-Dravidian languages, beacuse this would imply, that

African/Dravidian/Black People founded the "first" civilization in Mesopotamia.

Rawlinson was convinced that there was a relationship between the Sumerians and Africans. As a result he used two African languages: one Semitic and the other Cushitic to decipher the cuneiform writing. Rawlinson was sure that the ancient Nubians and Puntites founded Mesopotamian civilization.(1)

The Sumerians may have come from the Sahara before it became a desert. Affinities exist between Nubia ware and pottery from Ennedi and Tibesti.

These Saharan people were round-headed ancient Mediterranean type. They were often referred to as Cafsa or Capsians; a group of people not devoid of negroid characteristics according to J Desanges.(11) Wyatt MacGaffey, claims that the term "Mediterranean" is an anthropological euphemism for "Negro".

The boats of the Saharan people are similar to those found on ancient engravings of boats in Mesopotamia and the Indus Valley. Many of the boats found in the eastern desert of Egypt and among the Red Sea Hills show affinities to Mesopotamian models.

S.N. Kramer in , claimed that Makan was Egypt, Mekluhha was Nubia-Punt, and the Indus Valley was Dilmun. Today Dilmun is believed to be found near Arabia. But the archaeological evidence suggest that the Indus Valley which was settled by Dravidian speakers was the source of the lapis lazuli , which made Dilmun famous .(2)

Archaeological research has confirmed that cultural interaction existed between the contemporary civilizations of the 4th and 3rd millenia B.C. Extensive trade routes connected the Proto-Dravidians of the Indus Valley, with African people in Egypto-Nubia, and the Elamites and Sumerians. P. Kohl discovered that vessels from IVBI workshop at Tepe Yahya, have a uniform shape and design. Vessels sharing this style are distributed from Soviet Uzbekistan to the Indus Valley, and Sumerian, Elamite and Egyptian sites. (2) In addition, we find common arrowheads at Harappan sites, and sites in Iran, Egypt, Minoan Crete and Heladic Greece.

It appears that the locus for this distribution of cultural traditions and technology was the Saharan-Nubian zone or Kush. This would explain why the Sumerians and Elamites often referred to themselves as "ksh". For example the ancient Sumerians called their dynasty "Kish". The words "kish", "kesh" and "kush" were also names for ancient Nubia-Sudan.

The Elamites also came from Kush. According to the classical writer Strabo, Susa the centre of the Elamite civilization was founded by Tithonus, king of Kush.

B.B. Lal has shown conclusively that the Dravidians came from Nubia and were related to the C-Group people who founded the Kerma dynasty.(3) They both used a common black-and-red ware (BRW) which Lal found was analogous to ceramics used by the megalithic people in India who also used analogous pottery signs identical to those found in the corpus of Indus Valley writing. (4)

Singh believes that this pottery spread from Nubia, through Mesopotamia and Iran southward into India.(5) The earliest examples of this BRW date to the Amratian period (c4000-3500 B.C.). T

This same BRW was found at the lowest levels of Harappan sites at Lothal and Rangpur. After 1700 B.C. This ceramic tradition spread southward into megalithic India.(6)

Dilmun was an important source of lapis lazuli. If the Indus Valley civilization was Dilmun as hypothesized by Kramer, it would explain the control of the Harappans/ or Dilmunites of this important metal.

The Indus Valley people spoke a Dravidian language.(7) The Harappans controlled the lazurite region of Badakhshan, and the routes to the tin and copper fields of central Asia.(8)

The major city of the Harappans/Dilmunites in the lapis lazuli region was Shortughai. Francefort believes that many lapis lazuli works were transported to Iran and Mesopotamia from Shortughai.(9) The BRW at Shortughai is typically Harappan.

When we put all of this evidence together we must agree that there is some historical evidence for a connection between the Sumerian, Dravidian and Manding people.

Footnotes

(1)C.B. Rawlinson, "Notes on the early history of Babylon", Royal Asiatic Society > (First Series) 15, p.230.

(2). Philip L. Kohl, "The balance of trade in the mid-Third millenium BC", , 19 (1978), pp.463-492.

(3)B.B. Lal, "From megalithic to the Harappan: Tracing back the graffiti on pottery", , 16 (1960).

(4)B.B. Lal, "The only Asian mission in threatened Nubia", Illustrated London Times>, 20 April 1963.

(5) H.N. Singh, , Delhi, 1982.



(6) C.A. Winters, "The Dravido-Harappan Colonization of Central Asia", , 34 (1-2), pp.120-144.

(7) C.A. Winters, "The Dravidian language of the Harappan script", , (1990).

(8) B. Brenjes, "On Proto-Elamite Iran", , 24 (2) (1984), pp. 240-.

(9) Henri-Paul Franceport, "La civilisation de l'Indus aux rives de l'Oxus", , (Decembre) p.50.

C.A. Winters

| 3591|2002-08-30 02:38:01|Edward Loring|Re: Summerian and Africa?|

Hello Clyde Winters,

Without bold suppositions and hypotheses to discuss there is no progress.

I should like to comment on some of your statements in the text below.

----- Original Message -----

From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, August 30, 2002 5:48 AM

Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

> The Sumerians came from Africa, like the founders of the Indus Valley  
> civilization.

(EL).....that is a bold supposition, a very significant and open question  
which should be discussed.

> Researchers claim that Sumerian is not related to any other  
> language--this is false.

(EL).....it depends on what parameter is used as a relational link. Sumerian  
is an

agglutinative language. The Dravidian group is also agglutinative, as is the  
Turkic

group (which seems to have originated in the area of Kirgistan). Personally,  
I

suspect that this "building-block" type of grammatical construction is older  
than

I-E (or Indogermanic as it was named by Brugmann). Here I might point out  
that

Indogermanic (idg.) is an entirely reconstructed meta-language and purely a  
tool

for the analysis of a certain linguistic group.

> The problem with many Sumerologists is that they

> usually don't know, and don't bother to study any other language to  
compare

> Sumerian too except Indo-European languages.

(EL).....what about the Semitic group? Although not a Sumerologist or Dravidian scholar (although I did live in Tamil Nadu for some years), I became very interested in agglutinative linguistic structures during the early 90s while engineering the first computer program for the Altaegyptisches Woerterbuch of the Berlin-Brandenburg Academy of Sciences and have followed these languages around half the world to Hawaii and its old Polynesian language. I have worked in computer linguistics (kmtj) for a long time and have never been happy with the pseudo-Latin-Indogermanic grammatical analysis practiced today. Members of Ta\_Seti have often complained about German science of the 19th century and this is an area where I, as a person educated in that tradition, can join the party. I suspect a form of agglutination in kmtj and reject the formal grammatical conventions of naming lexical forms "Pseudopartizip" (Gardiner's "old perfective", now called "static" by many after the Polotsky discussion). We have seen a lot of changes in the last ten years, but they are not enough.

- > And since Sumerian is not
- > related to Indo-European they prefer to deny its relationship to
- > African-Dravidian languages, because this would imply, that
- > African/Dravidian/Black People founded the "first" civilization in
- > Mesopotamia.

(EL).....I have a little trouble with the logic here. Obviously Sumerian is not Indogermanic, but that does not imply that it could not be related to another language in the agglutinative group. However, the simple presence of a certain fundamental structure does not prove relationship with an ethnic group or a location. The designation African-Dravidian is perhaps premature, but the hypothesis should be investigated (scientifically).

I do not see why any scientist would want to prove that Africans did not found a civilization elsewhere. European science is not living in the 19th century. True science is objective. The point is to investigate and determine what is or was

without attachment to results, not to try to force data into a mould as the 19th century eurocentricists did.

> These Saharan people were round-headed ancient Mediterranean  
> type.

(EL).....the Sumerians were round-headed, too, but have (if I may use this disputed word again) strong Semitic phenotypological attributes.

> The boats of the Saharan people are similar to those found on  
> ancient engravings of boats in Mesopotamia and the Indus Valley. Many of  
> the boats found in the eastern desert of Egypt and among the Red Sea  
> Hills show affinities to Mesopotamian models.

(EL).....almost identical boat types can be autochthon. Here in Basel, the ferries

on the Rhein look just like the "shikaris" in Kashmir. There are boats on the Ganga

which look very Egyptian. However, as I have said before, there is a good chance

that the Sumerian navigators rounded the Arabian peninsula and traded in the Red Sea.

> ...archaeological evidence suggest that the

> Indus Valley which was settled by Dravidian speakers was the source of

> the lapis lazuli , which made Dilmun famous .(2)

(EL).....it is generally agreed that "The chief Old World source of lapis lazuli

is Badakshan in the north-east corner of Afghanistan" (Lucas, Ancient Egyptian

Materials and Industries, 5th Edition, London 1989: Lapis Lazuli, pp. 398 ff)

The natural occurrence of lapis lazuli in Africa is not excluded, although it is

often confused with turquoise.

> Archaeological research has confirmed that cultural interaction existed

> between the contemporary civilizations of the 4th and 3rd millennia B.C.

(EL)... unquestionably

> Extensive trade routes connected the Proto-Dravidians of the Indus

> Valley, with African people in Egypto-Nubia

(EL)....why not.

> P. Kohl discovered that vessels from IVBI workshop at Tepe

> Yahya, have a uniform shape and design. Vessels sharing this style are

> distributed from Soviet Uzbekistan to the Indus Valley, and Sumerian,  
> Elamite and Egyptian sites.

(EL)....this is interesting, but equivalent ceramic forms are, as boats etc,  
often  
autochthon.

> In addition, we find common arrowheads at  
> Harappan sites, and sites in Iran, Egypt, Minoan Crete and Helladic  
Greece.

(EL)....that would go up to around 1200 BCE and is reasonable.

> It appears that the locus for this distribution of cultural  
> traditions and technology was the Saharan-Nubian zone or Kush. This would  
> explain why the Sumerians and Elamites often referred to themselves as  
> "ksh". For example the ancient Sumerians called their dynasty "Kish". The  
> words "kish", "kesh" and "kush" were also names for ancient Nubia-Sudan.

(EL).....kS, gS gives a range of possibilities.

> .....

> Dilmun was an important source of lapis lazuli. If the Indus Valley  
> civilization was Dilmun as hypothesized by Kramer, it would explain the  
> control of the Harappans/ or Dilmunites of this important metal.

(EL).....lapis lazuli "consists of silicates of aluminium and sodium,  
together with  
sodium sulphide" (ibid Lucas p. 298) and is not a metal.

> The Indus Valley people spoke a Dravidian language.

(EL)...ok

> The Harappans controlled the lazurite region of Badakhshan, and the routes  
to the tin

> and copper fields of central Asia.

(EL)...why not.

> The major city of the Harappans/Dilmunites in the lapis lazuli  
> region was Shortughai. Francefort believes that many lapis lazuli works  
> were transported to Iran and Mesopotamia from Shortughai.(9) The BRW at  
> Shortughai is typically Harappan.

(EL)...don't you think that Frankfurt is a bit dated?

> When we put all of this evidence together we must agree that there  
> is some historical evidence for a connection between the Sumerian,  
> Dravidian and Manding people.

(EL)....we must agree that you have some interesting hypotheses and have  
collected

a very respectable corpus of knowledge. I think there are many points that

we could  
productively discuss. Do you have a database? Our Museum of Cultures in  
Basel is  
interested in most of these areas and my wife, Drs. Maya Mueller, Curator of  
the Egyptian  
collection is very involved in comparative art history. Let's keep in touch!

Best greetings,  
Ed. Loring  
| 3592|2002-08-30 11:06:57|Mickel Hendrix|Re: Summerian and Africa?|  
Hotep,

And I'd like to comment also.

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> Hello Clyde Winters,  
> Without bold suppositions and hypotheses to discuss  
> there is no progress.  
> I should like to comment on some of your statements  
> in the text below.  
>  
> ----- Original Message -----  
> From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>;  
> <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Friday, August 30, 2002 5:48 AM  
> Subject: Re: [Ta\_Seti] Re: Summerian and Africa?  
>  
>  
> > The Sumerians came from Africa, like the  
> founders of the Indus Valley  
> > civilization.  
> (EL).....that is a bold supposition, a very  
> significant and open question  
> which should be discussed.

In terms of making bold suppositions, as you put it  
Ed, there's really nothing bold about what Dr. Winters  
has put forth. For far too long, Eurocentric scholars  
have felt obligated to dictate what should be accepted  
when it comes to the Sumerian language, which is why  
they've coined the term Sumerology, in order to do  
what they do best, distort the facts.

> > Researchers claim that Sumerian is not related to  
> any other

- > > language--this is false.
- > (EL).....it depends on what parameter is used as a
- > relational link. Sumerian
- > is an
- > agglutinative language. The Dravidian group is also
- > agglutinative, as is the
- > Turkic
- > group (which seems to have originated in the area of
- > Kirgistan). Personally,
- > I
- > suspect that this "building-block" type of
- > grammatical construction is older
- > than
- > I-E (or Indogermanic as it was named by Brugmann).
- > Here I might point out
- > that
- > Indogermanic (idg.) is an entirely reconstructed
- > meta-language and purely a
- > tool
- > for the analysis of a certain linguistic group.

Realizing that the Sumerian language is agglutinative, the Eurocentrists have looked to other agglutinative languages outside of Afruika, as way to counterattack the fact that there are also agglutinative languages spoken by the numerous black tribes in Afruika. That way, when scholars like Dr. Winters points out that the Sumerian language was agglutinative like Afruikan languages to establish the fact that it is basically an offshoot of an older Afruikan tongue, confusion or indecisiveness can reign supreme, which results in a stalemate.

And you're exactly right, Indo-European languages are used as a tool to analyze certain linguistic groups, which, I might add, are non-Indo-European. And that's the happens to be the problem, because the minute Eurocentric scholars figured out that the language of the Sumerians was non-Indo-European, they jumped ship, and created the illusion that it isn't related to no other languages, as though the Sumerians might have come from out of space. This is why they constantly state it wasn't related to either Indo-European or so-called Semitic languages, while never stating,

whether or not it is related to Afruikan languages.

> > The problem with many Sumerologists is that they  
> > usually don't know, and don't bother to study any  
> other language to  
> compare  
> > Sumerian too except Indo-European languages.  
> (EL).....what about the Semitic group? Although not  
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> these languages around  
> half the world to Hawaii and its old Polynisian  
> language. I have worked in  
> computer  
> linguistics (kmtj) for a long time and have never  
> been happy with the  
> pseudo-Latin-  
> Indogermanic grammatical analysis practiced today.  
> Members of Ta\_Seti have  
> often  
> complained about German science of the 19th century  
> and this is an area  
> where I,  
> as a person educated in that tradition, can join the  
> party. I suspect a form  
> of  
> agglutination in kmtj and reject the formal  
> grammatical conventions of  
> naming  
> lexical forms "Pseudopartizip" (Gardiners "old  
> perfective", now called  
> "static"  
> by many after the Polotsky discussion). We have seen  
> a lot of changes in the  
> last  
> ten years, but they are not enough.

All it simply is, is a case of white supremacy, which the famed 19th century German scholars practiced and marketed like clothes being sold in clothing stores. And there are still some Eurocentrists, who are still proud of their scholarly forefathers, and are very undercover about their philological studies on the Sumerian language.

In addition, it is interesting how Sumerologists, when they submit a brief history of Sumerology, since the 19th century, they mention Henry Rawlinson, as one of the founders, from a philological perspective. But, they make sure that they don't shine the spotlight on Rawlinson's findings, which focus on the Cushitic nature of the Sumerian language.

Accordingly, he used the language of the Gallas of modern Ethiopia or east-central Africa, and that of the Mahrahs of southeastern Arabia to decipher the Sumerian language. One has to reasonably think, and come to the conclusion, that if he used those languages that there must be a connection between them and the Sumerian language. Hence, the latter is an African language.

> > And since Sumerian is not  
> > related to Indo-European they prefer to deny its  
> relationship to  
> > African-Dravidian languages, because this would  
> imply, that  
> > African/Dravidian/Black People founded the "first"  
> civilization in  
> > Mesopotamia.  
> (EL).....I have a little trouble with the logic  
> here. Obviously Sumerian is  
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> Indogermanic, but that does not imply that it could  
> not be related to  
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> language in the agglutinative group. However, the  
> simple presence of a  
> certain  
> fundamental structure does not prove relationship  
> with an ethnic group or a  
> location. The designation African-Dravidian is



- > perhaps premature, but the
- > hypothesis should be investigated (scientifically).

The reason why you have trouble with Dr. Winters pointing out that if the Eurocentrists gave in to the reality of the Mesopotamian civilization, which in the eyes of the Eurocentrists was the first civilization, it would imply that the Sumerians were black or Afrikaners, is probably because you haven't encountered a whole host of Eurocentric philologists screaming that the Sumerian language is related to those of the black tribes of Afrika. What would you think, if, all of a sudden, they started writing books about the Sumerian language being, undoubtedly, related to Afrikan languages?

As for you stating that a simple feature does not prove its relationship to a certain people, which I suspect you mean Afrikan people, shall we turn to the anthropological department, which would give us two? Shall we turn to the mythological system of the Sumerians, which would give us three?

I refer to a statement like the one you employed, by making sure you stuck the term "simple" in there with it, as a clever way to stubbornly accept or deny the facts that Dr. Winters provide to show the Sumerian language is an Afrikan language.

There is also nothing premature about the expression Afrikan-Dravidian because the people who spoke the latter language were Afrikaners. Or shall we say descendants of people who spilled from the bowels of east-central Afrika in remote ages, and became the Dravidians who founded the Indus Valley Civilization? It's only premature, because, perhaps, you aren't mature enough to accept what was previous to the Indo-European domination of academic scholarship, which equates to white supremacy.

- > I do not see why any scientist would want to prove
- > that Africans did not
- > found a civilization elsewhere. European science is
- > not living in the 19th
- > century.
- > True science is objective. The point is to

- > investigate and determine what is
- > or was
- > without attachment to results, not to try to force
- > data into a mould as the
- > 19th century eurocentricists did.

Maybe you're right about European science not living in the 19th century anymore, but, as I said, European science still wants to control what's considered as academic, scholarly, or note worthy. And that mentality began in the 19th century, which is why Afruikan people have been deleted from history books. How many Eurocentrists would you honestly say believe that the Sumerians were Afruikans? Or do you believe they were? See, the way Eurocentrists play with words, they could say yes, but they were not Negroes or of the Negroid type, which is a barb towards black people, in the sense of Afruikans-n-Amerikkka.

- > > These Saharan people were round-headed ancient
- > Mediterranean
- > > type.
- > (EL).....the Sumerians were round-headed, too, but
- > have (if I may use this
- > disputed word again) strong Semitic phenotypological
- > attributes.

According to ethnologists, the overwhelming majority of the skulls in Sumerian graves are long-headed. Husing, Quatrefages, Keith, Buxton, Rice, Cappieri and Hall consider them to have been of the so-called Brown-Mediterranean, proto-Egyptian, Negrito or Negroid type. I think it is the appearance of round-headed people depicted on the monuments that have led to the view that the Sumerians were round-headed. So, the question is, do the artworks or human remains weigh the most? The Eurocentrists will try to fit both of them into one space, like trying to fit two feet in one shoe, in order to keep promoting the we-don't-know-who-they-were position or the notion of mysterious Sumerians of unknown origins.

The average layman wouldn't have the slightest idea of what you mean by strong Semitic phenotypological attributes. Such a statement only confuses, leaves the

matter incomplete, or establishes nothing at all. From the roots, the Sumerians were either dark-brown-skinned Afro-Asiatics, or pale skins. And from the way it looks, they were of the former group, and in possession of an Afro-Asiatic language.

- > > The boats of the Saharan people are similar to
- > those found on
- > > ancient engravings of boats in Mesopotamia and the
- > Indus Valley. Many of
- > > the boats found in the eastern desert of Egypt and
- > among the Red Sea
- > > Hills show affinities to Mesopotamian models.
- > (EL).....almost identical boat types can be
- > autochthon. Here in Basel, the
- > ferries
- > on the Rhein look just like the "shikaris" in
- > Kashmir. There are boats on
- > the Ganga
- > which look very Egyptian. However, as I have said
- > before, there is a good
- > chance
- > that the Sumerian navigators rounded the Arabian
- > peninsula and traded in
- > the Red
- > Sea.

So, what makes your argument as strong as Dr. Winters pointing out something that just adds to the evidence that proves the Sumerians, Kemites and Dravidians were related, or were three groups of black tribes of the great wide-ranging Afruikan family? It seems to be that the more we go back in times, the less the people are on the earth, which lends itself to migration in order for there to be other people in other places, such as Babylonia, Kemet and India.

- > > ...archaeological evidence suggest that the
- > > Indus Valley which was settled by Dravidian
- > speakers was the source of
- > > the lapis lazuli , which made Dilmun famous .(2)
- > (EL).....it is generally agreed that "The chief Old
- > World source of lapis
- > lazuli
- > is Badakshan in the north-east corner of
- > Afghanistan" (Lucas, Ancient

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- > Lapis Lazuli, pp. 398
- > ff)
- > The natural occurrence of lapis lazuli in Africa is
- > not excluded, although it
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- > often confused with turquoise.
- >
- > > Archaeological research has confirmed that
- > cultural interaction
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- > > between the contemporary civilizations of the 4th
- > and 3rd millennia B.C.
- > (EL)... unquestionably
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- > > Extensive trade routes connected the
- > Proto-Dravidians of the Indus
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- > > P. Kohl discovered that vessels from IVBI workshop
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- > > Yahya, have a uniform shape and design. Vessels
- > sharing this style are
- > > distributed from Soviet Uzbekistan to the Indus
- > Valley, and Sumerian,
- > > Elamite and Egyptian sites.
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- > forms are, as boats etc,
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- > autochthon.
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- > > In addition, we find common arrowheads at
- > > Harappan sites, and sites in Iran, Egypt, Minoan
- > Crete and Helladic
- > Greece.
- > (EL)....that would go up to around 1200 BCE and is
- > reasonable.

In conclusion, if we examined the underlying cultural outfit of each of the civilizations in question, we'd find a common unifying culture, which strongly indicates that the Sumerians, Kemites and Dravidians were Afrikan people, separated by many miles, which,

of course, would effect the culture of their descendants over time, because change is law, just as did the earliest Sumerian hand-written communication change from picture signs to wedge-shapes known as cuneiform.

P.E.A.C.E. Proper Education Always Corrects Errors!

>

=== message truncated ===

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| 3593|2002-08-30 11:23:58|Djehuti Sundaka|Siddi Roots In Melungeons|

<http://www.webcom.com/intvoice/kennedy.html>

The Melungeons: A New Path

By Brent Kennedy

The long-awaited DNA results are in and as many of us have maintained, the Melungeons are indeed a mixture of all races and many ethnic groups. The DNA samples in this study represent the oldest, most established Melungeon male and female lines in the Hancock County (Tennessee) community, and the Wise County (Virginia) community. Extensive genealogies for these two populations -- and those sampled -- are known and documented. Respected members of each community assisted in the collection of the samples, and these samples can be examined separately (by community) and compared against one another.

In addition to Native American (approximately 5% of the sample), African (approximately 5%) and European (approximately 83% of the sample, but representing Europeans from north to south), the study also showed approximately 7% of the samples matching populations in Turkey, Syria and northern India. In other words, the surviving genes from Middle Eastern and East Indian ancestors are in equal proportion to those of Native Americans and Africans. My gut feeling is that the original, seventeenth-century percentages of all three groups (i.e., African, Native American, and Middle Eastern/East Indian) were higher than what we're seeing today. Time, admixture, and

out-movement of  
some of our darker cousins into other minority groups have likely  
lowered the genetic  
traces of their earlier presence. But enough of them were there to still  
be traceable among  
the Melungeons of today. The long discounted Mediterranean and Middle  
Eastern  
heritages are irrefutably there.

Very importantly, this study is only a sampling. It's impossible to get  
to every single  
bonafied Melungeon descendant. Consequently, all this -- or any other --  
DNA study can  
do is CONFIRM heritages -- it cannot dismiss them. But via the genetic  
sequences found,  
it can give us a hint at the ethnic make-up of the earliest Melungeons.  
In this regard, I am  
still keeping an open mind regarding the theories that are out there.  
Four hundred years  
has allowed a great deal of time for population admixture and each  
family has its own  
distinct cultural and ethnic legacy. The original people referred to as  
Melungeons may  
have been Africans, or East Indians, or Native Americans, or Turks, or  
Gypsies or  
Portuguese or whatever. Not one of us knows with absolute certainty.  
What we do know is  
that very early on these various populations combined into one people  
known as  
Melungeons.

As those who attended Fourth Union heard, from both Dr. Jones and Dr.  
Morris, this  
finding is incredibly important from a healthcare standpoint alone.  
Native Americans,  
Europeans, and African Americans can -- and do -- carry Middle Eastern  
and  
Mediterranean diseases. It takes very few individuals in a founding  
population to have a  
dramatic impact on a gene pool. African Americans and Native Americans  
can - and do -  
have Familial Mediterranean Fever. White Americans can -- and do -- have  
Sickle Cell  
Anemia. Having the genetic and genealogical data to explain why is  
critical to improving  
healthcare.

The study also underscores another important aspect of the origins debate: nearly all theories are correct to some extent. The only ones wrong are those that have been exclusive in their premise. The long-standing academic position that Melungeons are a "tri-racial isolate" consisting of strictly northern Europeans, strictly West Africans, and Native Americans is incorrect. Those unwilling to add any other ethnic group to the mix have been wrong. This is what I stated in my book and have maintained for years: we are mixed and highly inclusive, and that inclusiveness includes Mediterranean, Middle Eastern and East Indian.

We should also keep in mind that these non Native-American ethnic groups could have arrived in a myriad of ways, and likely did. Those who have read my book or heard me speak know that this has always been my position. I have never been wed to any theory of arrival - what I have been wed to is, simply, arrival. Santa Elena and its outlying forts continue to help explain how some of these people -- and their genes -- might have gotten here. There were Gypsies and Conversos (e.g., Jews, Arabs, Berbers, East Indians, Turks, Moors, Africans, etc.) at Santa Elena who, even as "good Catholic Spaniards" and "good Catholic Portuguese" would have carried their ancestral genes from their ancestral homelands. The finding of Turkish genes (both male and female lines) in the Melungeon population seems to indicate full families, so Santa Elena remains an origin possibility for some of the Melungeon ancestors. There were no women with Drake's Turks and the Turks themselves weren't sending families here, at least as far as I know.

The British, however, were doing so. Turkish and Armenian families were documentably present in Jamestown, serving the English colonists as indentured servants and artisans.

Whatever the case, historians are best equipped to determine HOW the genes arrived.

Finally, East Indians were brought to these shores in significant numbers from the early

1600s on and Romany (Gypsies) are also well documented in Virginia and the Carolinas

during the same time period. There was, simply said, no shortage of the people necessary

to provide the genetic proof to back up the Melungeon claims of origin.

I don't yet know my full family DNA results but when I do I, and

hopefully others, will

share the information in an effort to help solve the roles specific

families have played in the

Melungeon odyssey. But I do know one sequence and this single piece of information is

enlightening. My Mitochondrial DNA, which I inherited from my Mother, matches the

Siddis of India. The dark-skinned Siddis likely originated from what today is Ethiopia,

Eritrea, or Somalia -- sub-Saharan, east Africa. They were transported to India in a variety

of ways, most not so pleasant, and formed a major component of what became known as

the Untouchable Caste. Their lives -- and the life of my ancestral

Mother -- must have

been horribly difficult. But she survived long enough to have at least

one daughter and that

daughter did likewise. And generation after generation this original

Ethiopian girl's DNA

was passed along until, in 1950, it came to me.

How my particular East Indian ancestor made her way to America remains unclear. It may

have been as the wife of a sixteenth-century New World Portuguese settler (the

sixteenth-century Portuguese soldiers married northern Indian women by the thousands).

Or she may have been the spouse of a seventeenth-century British ex-patriot, or an East

Indian female sent to the Caribbean as an indentured servant. Still

again, she may have

arrived on these shores as a Rom (or so-called, Gypsy) girl. Many Romany share the Siddi

mitochondria and the Romany-related surnames that follow this particular mitochondrial



line in my family (Mullins, Bennett, Rose, etc.) would seem supportive of a Romany origin.

Regardless of her mode of arrival to the New World, what is clear is that she --and her genes -- did indeed make their way here. My Mother and I are living proof of this woman's legacy. All this to say that had a young, sub-Saharan east African girl never lived, never been transported to India, and never had a daughter of her own, I wouldn't be here.

So, what is the meaning of all this? For me, I can sum it up this way:

While I am likely -- and proudly -- of northern European heritage, I am also of Siddi heritage. And I am equally kin to the Scotsman tilling his field outside Glasgow, the Chickahominy Indian fighting to keep tribal pride alive, and the various east Africans at one another's throats in Somalia. The Israelis and Palestinians dealing out death on a daily basis, the Appalachian blue grass banjo picker, the Indian and Pakistani soldiers staring one another down in Kashmir, and -- yes -- the down-beaten Untouchable in the poorest ghettos of southern India are also family. All are literally, not just figuratively, MY people. Genocide in the Balkans, earthquakes in Turkey, riots in Argentina, and repressive regimes in Afghanistan are no longer faraway occurrences of little consequence. In every tragedy on this Earth, a relative is suffering. And this leads me to a deeper understanding of just what the Melungeon story really means, and the transition that I must make.

We in Appalachia are known for our powerful storytelling tradition. Beginning today we have the opportunity to tell the most important story in our history -- the story of the Oneness of Mankind and how this Oneness is exemplified in the Appalachian heartland. The irony that we in Appalachia and those whose roots lie in these mountains -- long considered the lowest of the low -- could play a role in World ethnic harmony is staggering

in its implications. But it's not a pipe dream. We can send a powerful message to all people everywhere, that:

No place, no region, no human being is too small, too remote, or too insignificant to justify dismissal. We are all of the same flesh and each of us matters.

From this point on, our mission lies in spreading this message beyond these mountains.

And we need to start at the earliest levels of teaching -- our elementary schools -- as well before the seeds of racism and hate have been sown.

Beginning this week, I commit myself to this mission. The time has come for me to leave the historical and origins research, further DNA analysis, and other academic pursuits to those more qualified. My task was to be a catalyst -- an instigator.

Fourteen years ago, very few people cared about the Melungeons or any other mixed race population for that matter. That deeply bothered me, as I felt that these various populations deserved more attention from academia and, indeed, had played a far larger role in building this nation than they'd ever been given credit for. Placing them all into a box labeled "tri-racial isolate" and closing the lid seemed a grave injustice. I wrote my book to force the acknowledgment of our multi-racial communities and, in a sense, to help bring them out of the closet in which academia had shoved them. I believe I've contributed to an increased awareness and, hopefully, an increased pride. The level of interest and the sheer volume of books and articles being written today is enormous compared to the late 1980s and early 1990s. This was my dream and I am now confident that this interest will not dissipate.

There are a myriad of talented researchers exploring a variety of Melungeon related issues. Dozens of younger scholars are joining the older established writers and

researchers in the search for Melungeon origins and the meaning of that search. Over the past decade, people like Jack Goins, Manuel Mira, Eloy Gallegos, James Nickens, Pat Elder, Mike Nassau, Wayne Winkler, Tim Hashaw, Carroll and Betty Goyne, and Virginia DeMarce have added substantial knowledge to what we might soon begin calling "Melungeon Studies." Each of these individuals deserves our gratitude and our praise. My long-standing hope has been, and continues to be, that all those researching this important topic can somehow pull together. That we acknowledge our differing opinions on historical matters, but that we come to recognize our shared commitment to (1) caring for these people and their culture, and (2) abhorring racism in any form. These shared commitments far outweigh the debate over who showed up first, where the name came from, or what color John Doe might have been. Perhaps my greatest disappointment over the years has rested in the inability or unwillingness of what should have been fellow travelers on a very bumpy road to travel together. It's not too late.

In closing, I've done all that I can do for those who came before us. From this point on, I plan on devoting my efforts to making this Earth a better place for the living. If I've learned anything in this nearly fifteen-year journey, it's the sobering reality that human prejudice exists everywhere -- even within the very groups that have been the target of such prejudice. The heated debates over who can -- or cannot be -- a Melungeon are reminiscent of the earlier debates over who can -- or cannot be -- white. I know we don't intend it to be this way, but this is what invariably happens when we humans insist on categorizing and refining human ethnicity. It's this same mindset that, when carried to an extreme, results in prejudice, ethnic cleansing and, ultimately, genocide. "Race" is cultural, not genetic. I've been accused time and again of "diluting" Melungeon ethnicity

to the point of blurring the boundaries and, in the words of one critic, "making them related to everybody." This is precisely what I intended to do and the DNA study results have supported this contention. That's the underlying beauty of this story, and to miss that point is symptomatic of the too narrow focus that inevitably leads to ethnic tensions.

And so, what energy and time I have will be expended in bringing people together wherever and whenever I can. In teaching and engaging in projects that can impact how human beings -- and especially our children -- view their fellow human beings. That we are not just figuratively-- but literally -- one human family. From Africa and India, to Turkey, Portugal, and the United States of America, we are one race. Where I can make a difference in helping others to understand this, I will. Where I cannot, I'll try.

And I pledge to live by our Melungeon creed, "One People, All Colors."

I thank God for an amazing fourteen years of Chapter One and, God-willing, at least that many more for Chapter Two.

"A New Path" by Brent Kennedy also appears on melungeons.com. Of further interest to IV readers is Mr. Kennedy's book "The Melungeons: The Resurrection of a Proud People: An Untold Story of Ethnic Cleansing in America."

Additionally, in the Editorial Archives, you'll find:  
Self-Determination on the Paleface Reservation  
The Melungeon Reemergence in Southern Appalachia by Jason Adams  
| 3594|2002-08-30 11:35:54|Derrick, Alexander|Re: Egyptian Skelets( or Digest Number 497)|  
Dear Bruno,

I am not seeking agreement or disagreement as I already know the facts and to discuss the study you should too. If you are seeking clarification all I asked is that you read the material. How is that fallacious reasoning masquerading as sound reason? I am not trying to redefine the anthropological usage of the word 'negro' depending on how it suits my fancy. Trotter and Gleser need be critiqued not me.

alex

---

Message: 14

Date: Thu, 29 Aug 2002 09:16:02 -0700 (PDT)

From: Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)>

Subject: Re: Egyptian Skelets( or Digest Number 497)

Why do you think that someone who is seeking clarification disagrees with you? I also have problems with the word "negro," as with all racial classification. That does not mean that I am in any way saying there was not a strong influence in Egypt from the rest of Africa.

Maybe you should look into yourself for evidence sophistry.

| 3595|2002-08-30 11:37:44|Derrick, Alexander|Balanced art work.|

Perhaps we should produce our own video(s)?

---

Prof Said

>>Alex D. maybe we can get the Fox Channel to hire you to do the main artwork in the future.

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 3596|2002-08-30 12:49:32|Mickel Hendrix|Re: kha f ra reconstruction.|  
Hotep,

I use to draw a lot when I was a younger lad in school. If were to do a reconstruction of the face, I'd simply draw the left side onto the right side, since it is still intact. Nice job!

P.E.A.C.E. Progress...

--- Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

> Alex, this is excellent restoration work, the  
> accuracy is obvious. I look forward to Ramses II  
> restoration.

>

> Manu Ampim

>  
>

---

>  
> ----- Original Message -----  
> From: Derrick, Alexander  
> To: '[ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)'  
> Sent: Wednesday, August 07, 2002 3:43 PM  
> Subject: [Ta\_Seti] kha f ra reconstruction.

>  
>  
> <http://www.highculture.8m.com/Khafre.htm>

>  
> This is a image needed to do some other  
> reconstructive work. I thought I share with you  
> guys a quick reconstruction of KhaFRa. Pyramid  
> builder from old kingdom. I was able to revive his  
> fleshy nose ;)

>  
> Alex Derrick

>  
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| 3597|2002-08-30 14:38:11|Manu Ampim|Balanced art work.|

No doubt. Actually, we need to do both: produce our own videos and influence (i.e. reduce) the mainstream media propaganda, which is designed to grossly misrepresented African history and culture.  
Manu Ampim

---

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** '[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'

**Sent:** Friday, August 30, 2002 11:37 AM

**Subject:** [Ta\_Seti] Balanced art work.

Perhaps we should produce our own video(s)?

---

Prof Said

>>Alex D. maybe we can get the Fox Channel to hire you to do the main artwork in the future.

Prof. Manu Ampim

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| 3598|2002-08-30 15:27:47|Mickel Hendrix|Re: Summerian and Africa?|

Hotep,

Then, I guess the following word analogies between the Sumerians and Kemites are coincidental or, the excuse I really like, borrowings:

The Sumerian Gan signifies Garden Paradise  
The Kemetic Khent signifies Garden, Grove, Orchard;  
Gen is a Reed, Plant, Water Plants

The Sumerian As signifies the Moon  
The Kemetic A is the name of the Moon-God Tehuti

The Sumerian Ab signifies Father  
The Kemetic Ab is the Father, Progenitor, Chief, a God

The Kemetic Abzu signifies the Abyss  
The Kemetic Apsu is the Fish of the Deep

The Sumerian Ekur signifies Temple, a God  
The Kemetic Kher is a God; Kar signifies Shrine,  
Sanctuary, Chapel; Kerr is a Burnt Offering

The Sumerian Dubba signifies an Engraved Tablet or  
Brick  
The Kemetic Teb-t is a Brick, Plaque, Tile

The Sumerian Gig signifies Night, Black  
The Kemetic Kek is the Darkness

The Sumerian Gal signifies Hollow, Cave  
The Kemetic Kharr-t is an Open Space; Keri-t is a  
Habitation, Abode

The Sumerian Bau is the name of the Dog-Goddess  
The Kemetic Auau signifies a Dog

The Sumerian Magan is the Place or Region of Boats  
The Kemetic Ma means Water; Khen is the Cabin and  
Awning of a Boat, a Storm, Tempest; Khenn is to  
Navigate a Boat; Kheni is to Come by Boat; Khens is to  
Sail Over; Khent is to Sail Upstream; Khennu is the  
Rower of a Boat

The Sumerian Ninurta is the name of the God of the  
Weapon, of War  
The Kemetic Nurta is the Mythological Weapon

The Sumerian Anu is the name of the God of Heaven  
The Kemetic An is the name of Ausar as the God who  
traverses the Heaven

The Sumerian Shuba signifies Bright  
The Kemetic Shu means Light, Bright, Luminous, the  
name of a God

The Sumerian Hursagga signifies Hill  
The Kemetic Har, Her signifies Mountain; Her ara means  
Mountain of God, a High Hill

The Sumerian Utu is the name of the Sun-God  
The Kemetic Utu is the name of a Solar Deity; Utt is a  
title of several Sun-Gods, to Heat, Burn



The Sumerian Naqash signifies Serpent  
The Kemetic Nakh is the Serpent-Fiend; Nak signifies  
Damned; Naki signifies Devil

The Sumerian Nintu is the Goddess of Birth  
The Kemetic Nu signifies Child, Baby; Nun is the  
Primeval Waters from whence everything came

The Sumerian Agga signifies a Figure  
The Kemetic Agga is the name of Anubis

The Sumerian Id signifies the Hand  
The Kemetic It signifies the Hand

The Sumerian E signifies House  
The Kemetic E is the House

The Sumerian Sak is the name of Nebo as the Fashioner  
of Letters  
The Kemetic Saq is to Carve, Hew, Produce; Saqti is  
the Sculptor

The Sumerian Ninsun is the name of the Goddess of  
Knowledge  
The San is a God of Learning and Letters; Sana means  
Knowledge; Sun is to Know, Wise or Learned Men

The Sumerian Lugal signifies King  
The Kemetic Rekh Nesu means Royal Kinsmen, a Formal  
Title, a Man relate to the King

The Sumerian Dingar signifies Son of Heaven capable of  
having Offspring or Children  
The Kemetic Khar signifies the Child; Kheriu signifies  
Being of Earth, Things Terrestrial; Ter means to  
Increase Births

The Sumerian Anunaki are the Celestial Beings, Angels  
The Kemetic Nekhu signifies to Keep Guard Over; Nekha  
means Protector, Guardian

The Sumerian Il signifies High, Above, Highness  
The Kemetic Ari means to Go Up, Be High; Arar  
signifies High, Exalted; Aar is to Ascend

The Sumerian Mush signifies Serpent

The Kemetic Mes is the Serpent; Mast is the name of a Serpent of the Royal Crown

The Sumerian Mash signifies Prince  
The Kemetic Mes is the Chief Prince

The Sumerian Mish signifies Hero  
The Kemetic Mess means Leather Armor, Buckler, Shield, a Fighting Coat made of Leather; Msha means Warrior

The Sumerian Bittum signifies House  
The Kemetic Bet, Bat, Bait signifies House

The Sumerian Asaruludu signifies Grower of Vegetation  
The Kemetic Asar-rutu is Ausar of Growing Plants; Ruit is a Kind of Grain; Rut is to Grow

The Sumerian Asar signifies the Eye  
The Kemetic Symbol of the Eye is a Hieroglyphic Sign of Ausar

The Sumerian Alal signifies Destroyer  
The Kemetic Arar means to Bring to an End

The Sumerian Akhkharu signifies Vampire  
The Kemetic Ukha, Akhakh signifies Night, Darkness, the Dragon, Gryphon; Akhku is the Damned Soul; Ari is the name of a Fiend

The Sumerian Ul signifies Man  
The Kemetic Ur signifies Great Man

The Sumerian Sessum signifies the Number Sixty  
The Kemetic Ses is the Number Six

The Sumerian Ur signifies Chief Ruler of the Earth  
The Kemetic Ur signifies Great God, Prince, Noble, Chief of Chiefs; Per-aa is the King, Pharaoh; Ura os the title of a Priest; Uur are the Great Chiefs of Heaven

The Sumerian Li signifies Life  
The Kemetic Re is a Kind of Goose the animal that produced the Cosmic Egg of Life; Ra is the name of the Sun-God the Source of Life

The Sumerian Tal-tal signifies a Shaman who cast out Devils, Demons

The Kemetic Taru signifies Demons, Devils, Evil Spirit; Tir signifies Power; Tur is to Cleanse, Purification; Ter is to Revere, Pay Honor, Guide, to Drive Out, Overcome, Expel

The Sumerian Tan signifies Council of Elders

The Kemetic Tena signifies Aged, Old, Aged Man, a title of Respect

The Sumerian Tutu signifies a Title

The Kemetic Tutu is a Title

The Sumerian Bar signifies a Verdict, Decision after Deliberation

The Kemetic Barm'hr is the name of a Judge; Per-abu is the Judgement Hall; Peru-Uur signifies Court of Justice

The Sumerian Nina signifies Lady of Water

The Kemetic Nu, Nun signifies Water

The Sumerian Ma, Mu signifies Ship, Vessel

The Kemetic Ma signifies Part of a Boat; Maa is a Boat

The Sumerian Ri signifies to Travel

The Kemetic Re is the Road in Front of One; Ru means to Depart; Rui signifies Journey, Traveler

The Sumerian Sar signifies Scribe, to Write

The Kemetic Ser means to Publish, Write, Engrave, Draw, Trace; Ser Metut is to Arrange Words in Order

The Sumerian Igigi signifies Spirits

The Kemetic Akhu are the Spirits, Divine Spirits

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--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> (EL).....there is no known connection between  
> Sumerian and any other language.  
> This of course does not prove that there was no  
> connection with Africa. Sumerian navigators seem to  
> have reached the island of Sokotra (off Mukalla in

> SE Yeman) and there is no reason  
> why the monsoon would not have allowed them trade  
> with Africa. However, as there are no written  
> African languages parallel with Sumerian (it belongs  
> to a different linguistic family than Kmtj), a  
> relationship can not be proved.  
>  
> Ed Loring  
> ----- Original Message -----  
> From: cristofori whitakara  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Sent: Wednesday, August 28, 2002 10:19 PM  
> Subject: Re: [Ta\_Seti] Summerian and Africa?  
>  
>  
> also if you go to [www.google.com](http://www.google.com) and ask the  
> african origin of sumerians, there are some sites  
> that maybe useful, including clyde winters  
>  
> Milos Bogdanovic wrote:  
>  
> Thank you dear Cristofori and Mickel,  
>  
> But please, tell me something concrete. I havent  
> found nothing  
> concrete on web site (Clyde Winters).  
>  
> If you help me to find examples of some mutual  
> roots of words,  
> I will have confirmation for my genetic proof  
> for that conetcion.  
>  
> I have noticed - in the area of todays Irak -  
> high distribution of  
> antigen HLA-A28, which is characteristic for  
> Nilotic peoples.  
>  
> And I recognized the same rhythm of Nilotic  
> words in words  
> of Sumerian language.  
>  
> I have to finish untill tomorrow my  
> poster-presentation for Anthropologic  
> Wolrd Congress in Croatia, and I would like to  
> include these information  
> in that presentation, if there are scientific

> proves for that.  
>  
> And if I you know some other connection between  
> Sumer and Africa,  
> I will be very grateful.  
>  
> My work I will publish in one little book (about  
> 50 Kb and some genetic < BR>and linguistical maps)  
> for two days.  
>  
> Milos Bogdanovic  
>>> Thanks,  
>>>  
>>> Milos Bogdanovic  
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| 3599|2002-08-30 17:56:49|a.manansala@attbi.com|Re: Black American Phenotype (or lack there of)|

In fact there have been imperical studies that highly

> suggest that 30% or more of White Americans have RECENT Black Ancestry

> and either don't know it or HIDE this fact.

I know of several people who are 1/4 Asian who have naturally

blonde hair and/or blue eyes. However, if you look closely

at their features, you can see the Asian influence.

There is also something about their mannerism that betrays  
the Asian heritage.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3600|2002-08-30 18:38:12|mansu\_musa|Re: Balanced art work.|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

> No doubt. Actually, we need to do both: produce our own videos and

influence (i.e. reduce) the mainstream media propaganda, which is  
designed to grossly misrepresented African history and culture.

>

> Manu Ampim

>

>

>

> -----

-----

>

> ----- Original Message -----

> From: Derrick, Alexander

> To: 'Ta\_Seti@y...'

> Sent: Friday, August 30, 2002 11:37 AM

> Subject: [Ta\_Seti] Balanced art work.

>

>

> Perhaps we should produce our own video(s)?

>

>

>

>

> Prof Said

>>>Alex D. maybe we can get the Fox Channel to hire you to do the

main artwork in the future.

>

> Prof. Manu Ampim

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What needs to do is idiots like Stephen Howe, Dinesh Dsouza, and Arthur Schlesinger need to be shut up. The only way you shut these people up is you back up every thing you say with facts. Making wild accusations will not get you far. If you have evidence on a subject back it up with complete facts and beat the Eurocentrics at their own games. I heard Richard Poe is producing a documentary for his book Black Spark White Fire. You notice that Dsouza quoted Frank Yurco, but left out what other things Yurco said. He also quote Frank Snowden who is a classicist but not really qualified to be an authority on Egyptology,

I think most people still honestly believe in the dark white Hamitic myth. This should be tackled on mainstream television to shut these people like Dsouza up.

I also heard Skip Gates is working on a documentary on KMT, and I wonder if he will marginalize KMT as much as he did Nubia in his video production. I notice that mainstream media also never showcases finds in places like Nigeria where they found Eredivo, which also adds more to the myth of savage Africa, which were both propagated by Arabs who never set foot in Africa and Dr. Livingstone which ignore the megalithic culture in central Africa.

You have to cut through the red tape and Eurocentrism to get to the truth.

| 3601|2002-08-30 18:47:21|mansu\_musa|Re: Summerian and Africa?|

--- In Ta\_Seti@y..., Mickel Hendrix wrote:



- > Hotep,
- >
- > Then, I guess the following word analogies between the
- > Sumerians and Kemites are coincidental or, the excuse
- > I really like, borrowings:
- >
- > The Sumerian Gan signifies Garden Paradise
- > The Kemetic Khent signifies Garden, Grove, Orchard;
- > Gen is a Reed, Plant, Water Plants
- >
- > The Sumerian As signifies the Moon
- > The Kemetic A is the name of the Moon-God Tehuti
- >
- > The Sumerian Ab signifies Father
- > The Kemetic Ab is the Father, Progenitor, Chief, a God
- >
- > The Kemetic Abzu signifies the Abyss
- > The Kemetic Apsu is the Fish of the Deep
- >
- > The Sumerian Ekur signifies Temple, a God
- > The Kemetic Kher is a God; Kar signifies Shrine,
- > Sanctuary, Chapel; Kerr is a Burnt Offering
- >
- > The Sumerian Dubba signifies an Engraved Tablet or
- > Brick
- > The Kemetic Teb-t is a Brick, Plaque, Tile
- >
- > The Sumerian Gig signifies Night, Black
- > The Kemetic Kek is the Darkness
- >
- > The Sumerian Gal signifies Hollow, Cave
- > The Kemetic Kharr-t is an Open Space; Keri-t is a
- > Habitation, Abode
- >
- > The Sumerian Bau is the name of the Dog-Goddess
- > The Kemetic Auau signifies a Dog
- >
- > The Sumerian Magan is the Place or Region of Boats
- > The Kemetic Ma means Water; Khen is the Cabin and
- > Awning of a Boat, a Storm, Tempest; Khenn is to
- > Navigate a Boat; Kheni is to Come by Boat; Khens is to
- > Sail Over; Khent is to Sail Upstream; Khennu is the
- > Rower of a Boat
- >
- > The Sumerian Ninurta is the name of the God of the
- > Weapon, of War

- > The Kemetic Nurta is the Mythological Weapon
- >
- > The Sumerian Anu is the name of the God of Heaven
- > The Kemetic An is the name of Ausar as the God who
- > traverses the Heaven
- >
- > The Sumerian Shuba signifies Bright
- > The Kemetic Shu means Light, Bright, Luminous, the
- > name of a God
- >
- > The Sumerian Hursagga signifies Hill
- > The Kemetic Har, Her signifies Mountain; Her ara means
- > Mountain of God, a High Hill
- >
- > The Sumerian Utu is the name of the Sun-God
- > The Kemetic Utu is the name of a Solar Deity; Utt is a
- > title of several Sun-Gods, to Heat, Burn
- >
- > The Sumerian Naqash signifies Serpent
- > The Kemetic Nakh is the Serpent-Fiend; Nak signifies
- > Damned; Naki signifies Devil
- >
- > The Sumerian Nintu is the Goddess of Birth
- > The Kemetic Nu signifies Child, Baby; Nun is the
- > Primeval Waters from whence everything came
- >
- > The Sumerian Agga signifies a Figure
- > The Kemetic Agga is the name of Anubis
- >
- > The Sumerian Id signifies the Hand
- > The Kemetic It signifies the Hand
- >
- > The Sumerian E signifies House
- > The Kemetic E is the House
- >
- > The Sumerian Sak is the name of Nebo as the Fashioner
- > of Letters
- > The Kemetic Saq is to Carve, Hew, Produce; Saqti is
- > the Sculptor
- >
- > The Sumerian Ninsun is the name of the Goddess of
- > Knowledge
- > The San is a God of Learning and Letters; Sana means
- > Knowledge; Sun is to Know, Wise or Learned Men
- >
- > The Sumerian Lugal signifies King

- > The Kemetic Rekh Nesu means Royal Kinsmen, a Formal
- > Title, a Man relate to the King
- >
- > The Sumerian Dingar signifies Son of Heaven capable of
- > having Offspring or Children
- > The Kemetic Khar signifies the Child; Kheriu signifies
- > Being of Earth, Things Terrestrial; Ter means to
- > Increase Births
- >
- > The Sumerian Anunaki are the Celestial Beings, Angels
- > The Kemetic Nekhu signifies to Keep Guard Over; Nekha
- > means Protector, Guardian
- >
- > The Sumerian Il signifies High, Above, Highness
- > The Kemetic Ari means to Go Up, Be High; Arar
- > signifies High, Exalted; Aar is to Ascend
- >
- > The Sumerian Mush signifies Serpent
- > The Kemetic Mes is the Serpent; Mast is the name of a
- > Serpent of the Royal Crown
- >
- > The Sumerian Mash signifies Prince
- > The Kemetic Mes is the Chief Prince
- >
- > The Sumerian Mish signifies Hero
- > The Kemetic Mess means Leather Armor, Buckler, Shield,
- > a Fighting Coat made of Leather; Msha means Warrior
- >
- > The Sumerian Bittum signifies House
- > The Kemetic Bet, Bat, Bait signifies House
- >
- > The Sumerian Asaruludu signifies Grower of Vegetation
- > The Kemetic Asar-rutu is Ausar of Growing Plants; Ruit
- > is a Kind of Grain; Rut is to Grow
- >
- > The Sumerian Asar signifies the Eye
- > The Kemetic Symbol of the Eye is a Hieroglyphic Sign
- > of Ausar
- >
- > The Sumerian Alal signifies Destroyer
- > The Kemetic Arar means to Bring to an End
- >
- > The Sumerian Akhkharu signifies Vampire
- > The Kemetic Ukha, Akhakh signifies Night, Darkness,
- > the Dragon, Gryphon; Akhku is the Damned Soul; Ari is
- > the name of a Fiend

- >
- > The Sumerian Ul signifies Man
- > The Kemetic Ur signifies Great Man
- >
- > The Sumerian Sessum signifies the Number Sixty
- > The Kemetic Ses is the Number Six
- >
- > The Sumerian Ur signifies Chief Ruler of the Earth
- > The Kemetic Ur signifies Great God, Prince, Noble,
- > Chief of Chiefs; Per-aa is the King, Pharaoh; Ura os
- > the title of a Priest; Uur are the Great Chiefs of
- > Heaven
- >
- > The Sumerian Li signifies Life
- > The Kemetic Re is a Kind of Goose the animal that
- > produced the Cosmic Egg of Life; Ra is the name of the
- > Sun-God the Source of Life
- >
- > The Sumerian Tal-tal signifies a Shaman who cast out
- > Devils, Demons
- > The Kemetic Taru signifies Demons, Devils, Evil
- > Spirit; Tir signifies Power; Tur is to Cleanse,
- > Purification; Ter is to Revere, Pay Honor, Guide, to
- > Drive Out, Overcome, Expel
- >
- > The Sumerian Tan signifies Council of Elders
- > The Kemetic Tena signifies Aged, Old, Aged Man, a
- > title of Respect
- >
- > The Sumerian Tutu signifies a Title
- > The Kemetic Tutu is a Title
- >
- > The Sumerian Bar signifies a Verdict, Decision after
- > Deliberation
- > The Kemetic Barm'hr is the name of a Judge; Per-abu is
- > the Judgement Hall; Peru-Uur signifies Court of
- > Justice
- >
- > The Sumerian Nina signifies Lady of Water
- > The Kemetic Nu, Nun signifies Water
- >
- > The Sumerian Ma, Mu signifies Ship, Vessel
- > The Kemetic Ma signifies Part of a Boat; Maa is a Boat
- >
- > The Sumerian Ri signifies to Travel
- > The Kemetic Re is the Road in Front of One; Ru means

> to Depart; Rui signifies Journey, Traveler  
>  
> The Sumerian Sar signifies Scribe, to Write  
> The Kemetic Ser means to Publish, Write, Engrave,  
> Draw, Trace; Ser Metut is to Arrange Words in Order  
>  
> The Sumerian Igigi signifies Spirits  
> The Kemetic Akhu are the Spirits, Divine Spirits  
>  
> P.E.A.C.E. Progress Everytime Afruikans Cultivate  
> Enlightenment!  
>  
> --- Edward Loring wrote:  
>> (EL).....there is no known connection between  
>> Sumerian and any other language.  
>> This of course does not prove that there was no  
>> connection with Africa. Sumerian navigators seem to  
>> have reached the island of Sokotra (off Mukalla in  
>> SE Yeman) and there is no reason  
>> why the monsoon would not have allowed them trade  
>> with Africa. However, as there are no written  
>> African languages parallel with Sumerian (it belongs  
>> to a different linguistic family than Kmtj), a  
>> relationship can not be proved.  
>>  
>> Ed Loring  
>> ----- Original Message -----  
>> From: cristofori whitakara  
>> To: Ta\_Seti@y...  
>> Sent: Wednesday, August 28, 2002 10:19 PM  
>> Subject: Re: [Ta\_Seti] Summerian and Africa?  
>>  
>>  
>> also if you go to [www.google.com](http://www.google.com) and ask the  
>> african origin of sumerians, there are some sites  
>> that maybe useful, including clyde winters  
>>  
>> Milos Bogdanovic wrote:  
>>  
>> Thank you dear Cristofori and Mickel,  
>>  
>> But please, tell me something concrete. I havent  
>> found nothing  
>> concrete on web site (Clyde Winters).  
>>  
>> If you help me to find examples of some mutual

> > roots of words,  
> > I will have confirmation for my genetic proof  
> > for that connection.  
> >  
> > I have noticed - in the area of today's Iraq -  
> > high distribution of  
> > antigen HLA-A28, which is characteristic for  
> > Nilotic peoples.  
> >  
> > And I recognized the same rhythm of Nilotic  
> > words in words  
> > of Sumerian language.  
> >  
> > I have to finish until tomorrow my  
> > poster-presentation for Anthropologic  
> > World Congress in Croatia, and I would like to  
> > include these information  
> > in that presentation, if there are scientific  
> > proves for that.  
> >  
> > And if I you know some other connection between  
> > Sumer and Africa,  
> > I will be very grateful.  
> >  
> > My work I will publish in one little book (about  
> > 50 Kb and some genetic < BR>and linguistical maps)  
> > for two days.  
> >  
> > Milos Bogdanovic  
> > > Thanks,  
> > >  
> > > Milos Bogdanovic  
> > >  
> > >  
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The Sumerian Tutu signifies a Title

The Kemetic Tutu is a Title

Funny you mention the word tutu because not only does this word show up in kmt but also shows up in western african cultures such as the ashanti there was a king named osei tutu who ruled. There is also in yoruba there is a title of a person tutu of high spirituality.

I also notice that there was a word kuti in the yoruba language many kemetians also named themselves kuti.

maybe there is a connection I have no idea

| 3602|2002-08-30 19:28:53|Derrick, Alexander|kha f ra reconstruction.|

Greetings to one and all.

<http://www.highculture.8m.com/Khafre.htm>

I am actually grateful that this statue is broken. Notice the quality of the contour along the fracture at the base of the nose. Look at the right nostril. What a wonderful hidden detail. I am starting to study the mdw-ntr and the written line quality is totally integrated into 3d works. That is simply AMAZING!

I am certain the kmtj(sp?) had many levels of symbolism in their craftsmanship and I don't want to cover up or 'restore' the intentions of



the craftsman. I know that every color and even the direction of the stroke/chisel has a symbolic meaning and philosophical significance. We need to protect and study this. For that reason it is very important to me not to just slap a color on an image, even if it is the correct value.

Sometimes it scares me to see workers in tombs 'restoring' wall paintings. Because they are covering up vital information that we have not yet come to appreciate. I have not yet been blessed to set foot in a kmtj temple, but I am sure that every aspect is intentional and symbolic. Nothing should be considered a mistake, even the most minute detail must be studied. In my opinion that much work still needs to be done. One could simply studying paint application and chisel marks and learn something new. Yes, it is that deep! More on this later.

peace out friends  
have a fun and safe weekend  
alex  
p.s. vote justin guarini for american idol ;)

(more below)  
>Hotep,  
>  
>I use to draw a lot when I was a younger lad in  
>school. If were to do a reconstruction of the face,  
>I'd simply draw the left side onto the right side,  
>since it is still intact. Nice job!>>

If you take a close look, Khafra's face is asymmetrical. I flip floped along a vertical axis and the nose was unnaturally wide. Also note the right nostril is a tad bit higher than the left. The sculptor is so adept that asymmetrical features seem pleasing.

Mike, did you stop drawing? Now is as good a time as any to restart! This is an excellent way to reconnect with your intuitive side.

I've had to bone up on my letter form skills as I learn the mdw-ntr. I'm trying to get my mdw-ntr on par with the ancients.... NOT AN EASY TASK and I am professional illustrator by day.

| 3603|2002-08-30 23:20:51|Clyde Winters|Re: Summerian and Africa?|

Hi

Your comments are right on. In comparative linguistics you look for genetic or typological features when comparing two languages. Agglutination was only one feature of the linguistic relationship between Dravido-African and Sumerian languages. This is a typological feature. When you find a number of similarities between languages in structure

and vocabulary--we must assume a genetic relationship. A genetic relationship always implies a family relationship, given the numerous similarities between Dravido-African languages and Sumerian we must assume that the speakers of similar languages originally lived together.

Moreover, let's not forget that the Sumerians originally wrote in Proto-Sumerian writing, which is analogous to Proto-Elamite and Libyco-Berber-Vai Writing. It was due to the similarities between these writing systems which allowed me to read Proto-Sumerian. The Sumerians adopted the cuneiform writing after the fall of the great Anu civilization of Mesopotamia.

Recently, I deciphered a statuette and bowl found in South America written in Proto-Sumerian. If you are interested you can find my discussion of these inscriptions at the following sites:

<http://www.geocities.com/Tokyo/Bay/7051/bpokotia.htm>

<http://www.geocities.com/Tokyo/Bay/7051/Awen3a.htm>

<http://www.geocities.com/Tokyo/Bay/7051/poko2.htm>

These inscriptions show that when the Sumerians colonized parts of South America, they wrote in both cuneiform and Proto-Sumerian.

C.A. Winters

At 11:06 AM 8/30/02 -0700, Mickel Hendrix wrote:

>Hotep,

>

>And I'd like to comment also.

>

>--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>> Hello Clyde Winters,

>> Without bold suppositions and hypotheses to discuss

>> there is no progress.

>> I should like to comment on some of your statements

>> in the text below.

>>

>> ----- Original Message -----

>> From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

>> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>;

>> <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>> Sent: Friday, August 30, 2002 5:48 AM

>> Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

>>

>>

>> > The Sumerians came from Africa, like the

>> founders of the Indus Valley

>> > civilization.

>> (EL).....that is a bold supposition, a very  
>> significant and open question  
>> which should be discussed.

>

>In terms of making bold suppositions, as you put it  
>Ed, there's really nothing bold about what Dr. Winters  
>has put forth. For far too long, Eurocentric scholars  
>have felt obligated to dictate what should be accepted  
>when it comes to the Sumerian language, which is why  
>they've coined the term Sumerology, in order to do  
>what they do best, distort the facts.

>

>> > Researchers claim that Sumerian is not related to  
>> any other  
>> > language--this is false.  
>> (EL).....it depends on what parameter is used as a  
>> relational link. Sumerian  
>> is an  
>> agglutinative language. The Dravidian group is also  
>> agglutinative, as is the  
>> Turkic  
>> group (which seems to have originated in the area of  
>> Kirgistan). Personally,  
>> I  
>> suspect that this "building-block" type of  
>> grammatical construction is older  
>> than  
>> I-E (or Indogermanic as it was named by Brugmann).  
>> Here I might point out  
>> that  
>> Indogermanic (idg.) is an entirely reconstructed  
>> meta-language and purely a  
>> tool  
>> for the analysis of a certain linguistic group.

>

>Realizing that the Sumerian language is agglutinative,  
>the Eurocentrists have looked to other agglutinative  
>languages outside of Afruika, as way to counterattack  
>the fact that there are also agglutinative languages  
>spoken by the numerous black tribes in Afruika. That  
>way, when scholars like Dr. Winters points out that  
>the Sumerian language was agglutinative like Afruikan  
>languages to establish the fact that it is basically  
>an offshoot of an older Afruikan tongue, confusion or  
>indecisiveness can reign supreme, which results in a  
>stalemate.

>

>And you're exactly right, Indo-European languages are  
>used as a tool to analyze certain linguistic groups,  
>which, I might add, are non-Indo-European. And that's  
>the happens to be the problem, because the minute  
>Eurocentric scholars figured out that the language of  
>the Sumerians was non-Indo-European, they jumped ship,  
>and created the illusion that it isn't related to no  
>other languages, as though the Sumerians might have  
>come from out of space. This is why they constantly  
>state it wasn't related to either Indo-European or  
>so-called Semitic languages, while never stating,  
>whether or not it is related to Afrikan languages.

>

>

>> > The problem with many Sumerologists is that they  
>> > usually don't know, and don't bother to study any  
>> other language to  
>> compare  
>> > Sumerian too except Indo-European languages.  
>> (EL).....what about the Semitic group? Although not  
>> a sumerologist or  
>> Dravidian  
>> scholar (although I did live in Tamil Nadu for some  
>> years), I became very  
>> interested in agglutinative linguistic structures  
>> during the early 90s while  
>> engineering  
>> the first computer program for the Altaegyptisches  
>> Woerterbuch of the  
>> Berlin-  
>> Brandenburg Academy of Sciences and have followed  
>> these languages around  
>> half the world to Hawaii and its old Polynesian  
>> language. I have worked in  
>> computer  
>> linguistics (kmtj) for a long time and have never  
>> been happy with the  
>> pseudo-Latin-  
>> Indogermanic grammatical analysis practiced today.  
>> Members of Ta\_Seti have  
>> often  
>> complained about German science of the 19th century  
>> and this is an area  
>> where I,  
>> as a person educated in that tradition, can join the

>> party. I suspect a form  
 >> of  
 >> agglutination in kmtj and reject the formal  
 >> grammatical conventions of  
 >> naming  
 >> lexical forms "Pseudopartizip" (Gardiners "old  
 >> perfective", now called  
 >> "static"  
 >> by many after the Polotsky discussion). We have seen  
 >> a lot of changes in the  
 >> last  
 >> ten years, but they are not enough.  
 >  
 >All it simply is, is a case of white supremacy, which  
 >the famed 19th century German scholars practiced and  
 >marketed like clothes being sold in clothing stores.  
 >And there are still some Eurocentrists, who are still  
 >proud of their scholarly forefathers, and are very  
 >undercover about their philological studies on the  
 >Sumerian language.  
 >  
 >In addition, it is interesting how Sumerologists, when  
 >they submit a brief history of Sumerology, since the  
 >19th century, they mention Henry Rawlinson, as one of  
 >the founders, from a philological perspective. But,  
 >they make sure that they don't shine the spotlight on  
 >Rawlinson's findings, which focus on the Cushitic  
 >nature of the Sumerian language.  
 >  
 >Accordingly, he used the language of the Gallas of  
 >modern Ethiopia or east-central Africa, and that of  
 >the Mahrahs of southeastern Arabia to decipher the  
 >Sumerian language. One has to reasonably think, and  
 >come to the conclusion, that if he used those  
 >languages that there must be a connection between them  
 >and the Sumerian language. Hence, the latter is an  
 >African language.  
 >  
 >> > And since Sumerian is not  
 >> > related to Indo-European they prefer to deny its  
 >> relationship to  
 >> > African-Dravidian languages, because this would  
 >> imply, that  
 >> > African/Dravidian/Black People founded the "first"  
 >> civilization in  
 >> > Mesopotamia.

>> (EL).....I have a little trouble with the logic  
>> here. Obviously Sumerian is  
>> not  
>> Indogermanic, but that does not imply that it could  
>> not be related to  
>> another  
>> language in the agglutinative group. However, the  
>> simple presence of a  
>> certain  
>> fundamental structure does not prove relationship  
>> with an ethnic group or a  
>> location. The designation African-Dravidian is  
>> perhaps premature, but the  
>> hypothesis should be investigated (scientifically).

>  
>The reason why you have trouble with Dr. Winters  
>pointing out that if the Eurocentrists gave in to the  
>reality of the Mesopotamian civilization, which in the  
>eyes of the Eurocentrists was the first civilization,  
>it would imply that the Sumerians were black or  
>Afruikans, is probably because you haven't  
>encountered a whole host of Eurocentric philologists  
>screaming that the Sumerian language is related to  
>those of the black tribes of Afruika. What would you  
>think, if, all of a sudden, they started writing books  
>about the Sumerian language being, undoubtedly,  
>related to Afruikan languages?

>  
>As for you stating that a simple feature does not  
>prove its relationship to a certain people, which I  
>suspect you mean Afruikan people, shall we turn to the  
>anthropological department, which would give us two?  
>Shall we turn to the mythological system of the  
>Sumerians, which would give us three?

>  
>I refer to a statement like the one you employed, by  
>making sure you stuck the term "simple" in there with  
>it, as a clever way to stubbornly accept or deny the  
>facts that Dr. Winters provide to show the Sumerian  
>language is an Afruikan language.

>  
>There is also nothing premature about the expression  
>Afruikan-Dravidian because the people who spoke the  
>latter language were Afruikans. Or shall we say  
>descendants of people who spilled from the bowels of  
>east-central Afruika in remote ages, and became the

>Dravidians who founded the Indus Valley Civilization?

>It's only premature, because, perhaps, you aren't

>mature enough to accept what was previous to the

>Indo-European domination of academic scholarship,

>which equates to white supremacy.

>

>> I do not see why any scientist would want to prove

>> that Africans did not

>> found a civilization elsewhere. European science is

>> not living in the 19th

>> century.

>> True science is objective. The point is to

>> investigate and determine what is

>> or was

>> without attachment to results, not to try to force

>> data into a mould as the

>> 19th century eurocentricists did.

>

>Maybe you're right about European science not living

>in the 19th century anymore, but, as I said, European

>science still wants to control what's considered as

>academic, scholarly, or note worthy. And that

>mentality began in the 19th century, which is why

>Afruikan people have been deleted from history books.

>How many Eurocentrists would you honestly say believe

>that the Sumerians were Afruikans? Or do you believe

>they were? See, the way Eurocentrists play with words,

>they could say yes, but they were not Negroes or of

>the Negroid type, which is a barb towards black

>people, in the sense of Afruikans-n-Amerikkka.

>

>> > These Saharan people were round-headed ancient

>> Mediterranean

>> > type.

>> (EL).....the Sumerians were round-headed, too, but

>> have (if I may use this

>> disputed word again) strong Semitic phenotypological

>> attributes.

>

>According to ethnologists, the overwhelming majority

>of the skulls in Sumerian graves are long-headed.

>Husing, Quatrefages, Keith, Buxton, Rice, Cappieri and

>Hall consider them to have been of the so-called

>Brown-Mediterranean, proto-Egyptian, Negrito or

>Negroid type. I think it is the appearance of

>round-headed people depicted on the monuments that

>have led to the view that the Sumerians were  
>round-headed. So, the question is, do the artworks or  
>human remains weigh the most? The Eurocentrists will  
>try to fit both of them into one space, like trying to  
>fit two feet in one shoe, in order to keep promoting  
>the we-don't-know-who-they-were position or the notion  
>of mysterious Sumerians of unknown origins.

>

>The average layman wouldn't have the slightest idea of  
>what you mean by strong Semitic phenotypological  
>attributes. Such a statement only confuses, leaves the  
>matter incomplete, or establishes nothing at all. From  
>the roots, the Sumerians were either  
>dark-brown-skinned Afro-Asiatics, or pale skins. And  
>from the way it looks, they were of the former group,  
>and in possession of an Afro-Asiatic language.

>

>> > The boats of the Saharan people are similar to  
>> those found on  
>> > ancient engravings of boats in Mesopotamia and the  
>> Indus Valley. Many of  
>> > the boats found in the eastern desert of Egypt and  
>> among the Red Sea  
>> > Hills show affinities to Mesopotamian models.  
>> (EL).....almost identical boat types can be  
>> autochthon. Here in Basel, the  
>> ferries  
>> on the Rhein look just like the "shikaris" in  
>> Kashmir. There are boats on  
>> the Ganga  
>> which look very Egyptian. However, as I have said  
>> before, there is a good  
>> chance  
>> that the Sumerian navigators rounded the Arabian  
>> peninsula and traded in  
>> the Red  
>> Sea.

>

>So, what makes your argument as strong as Dr. Winters  
>pointing out something that just adds to the evidence  
>that proves the Sumerians, Kemites and Dravidians were  
>related, or were three groups of black tribes of the  
>great wide-ranging Afruikan family? It seems to be  
>that the more we go back in times, the less the people  
>are on the earth, which lends itself to migration in  
>order for there to be other people in other places,



>such as Babylonia, Kemet and India.

>

>> > ...archaeological evidence suggest that the

>> > Indus Valley which was settled by Dravidian

>> speakers was the source of

>> > the lapis lazuli , which made Dilmun famous .(2)

>> (EL).....it is generally agreed that "The chief Old

>> World source of lapis

>> lazuli

>> is Badakshan in the north-east corner of

>> Afghanistan" (Lucas, Ancient

>> Egyptian

>> Materials and Industries, 5th Edition, London 1989:

>> Lapis Lazuli, pp. 398

>> ff)

>> The natural occurrence of lapis lazuli in Africa is

>> not excluded, although it

>> is

>> often confused with turquoise.

>>

>> > Archaeological research has confirmed that

>> cultural interaction

>> existed

>> > between the contemporary civilizations of the 4th

>> and 3rd millennia B.C.

>> (EL)... unquestionably

>>

>> > Extensive trade routes connected the

>> Proto-Dravidians of the Indus

>> > Valley, with African people in Egypto-Nubia

>> (EL)....why not.

>>

>> > P. Kohl discovered that vessels from IVBI workshop

>> at Tepe

>> > Yahya, have a uniform shape and design. Vessels

>> sharing this style are

>> > distributed from Soviet Uzbekistan to the Indus

>> Valley, and Sumerian,

>> > Elamite and Egyptian sites.

>> (EL)....this is interesting, but equivalent ceramic

>> forms are, as boats etc,

>> often

>> autochthon.

>>

>> > In addition, we find common arrowheads at

>> > Harappan sites, and sites in Iran, Egypt, Minoan

>> Crete and Helladic  
>> Greece.  
>> (EL)...that would go up to around 1200 BCE and is  
>> reasonable.  
>  
>In conclusion, if we examined the underlying cultural  
>outfit of each of the civilizations in question, we'd  
>find a common unifying culture, which strongly  
>indicates that the Sumerians, Kemites and Dravidians  
>were Afrikan people, separated by many miles, which,  
>of course, would effect the culture of their  
>descendants over time, because change is law, just as  
>did the earliest Sumerian hand-written communication  
>change from picture signs to wedge-shapes known as  
>cuneiform.

>  
>P.E.A.C.E. Proper Education Always Corrects Errors!

>>  
>=== message truncated ===

>

>

>

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>

| 3604|2002-08-31 00:44:03|mansu\_musa|Re: Summerian and Africa?|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi

> Your comments are right on. In comparative linguistics you look for

> genetic or typological features when comparing two languages.

> Agglutination was only one feature of the linguistic relationship

between

> Dravido-African and Sumerian languages. This is a typological

feature.

> When you find a number of similarities between languages in

structure

> and vocabulary--we must assume a genetic relationship. A genetic

> relationship always implies a family relationship, given the numerous

> similarities between Dravido-African languages and Sumerian we must

assume

> that the speakers of similar languages originally lived together.

> Moreover, let's not forget that the Sumerians originally wrote in

> Proto-Sumerian writing, which is analogous to Proto-Elamite and

> Libyco-Berber-Vai Writing. It was due to the similarities between

these

> writing systems which allowed me to read Proto-Sumerian. The

Sumerians

> adopted the cuneiform writing after the fall of the great Anu

civilization

> of Mesopotamia.

> Recently, I deciphered a statuette and bowl found in South

America

> written in Proto-Sumerian. If you are interested you can find my

discussion

> of these inscriptions at the following sites:

> <http://www.geocities.com/Tokyo/Bay/7051/bpokotia.htm>

> <http://www.geocities.com/Tokyo/Bay/7051/Awen3a.htm>

> <http://www.geocities.com/Tokyo/Bay/7051/poko2.htm>

>

> These inscriptions show that when the Sumerians colonized parts of

South

> America, they wrote in both cuneiform and Proto-Sumerian.

>

> C.A. Winters

>

>

> At 11:06 AM 8/30/02 -0700, Mickel Hendrix wrote:

> >Hotep,

> >

> >And I'd like to comment also.

> >

> >--- Edward Loring wrote:

> >> Hello Clyde Winters,

> >> Without bold suppositions and hypotheses to discuss

> >> there is no progress.

> >> I should like to comment on some of your statements

> >> in the text below.

> >>

> >> ----- Original Message -----

> >> From: "Clyde Winters"

> >> To: ;

> >> <Ta\_Seti@y...

> >> Sent: Friday, August 30, 2002 5:48 AM

> >> Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

> >>

> >>

> >> > The Sumerians came from Africa, like the

> >> founders of the Indus Valley

> >> > civilization.

> >> (EL).....that is a bold supposition, a very

> >> significant and open question

> >> which should be discussed.

> >

> >In terms of making bold suppositions, as you put it

> >Ed, there's really nothing bold about what Dr. Winters

> >has put forth. For far too long, Eurocentric scholars

> >have felt obligated to dictate what should be accepted

> >when it comes to the Sumerian language, which is why

> >they've coined the term Sumerology, in order to do

> >what they do best, distort the facts.

> >

> >> > Researchers claim that Sumerian is not related to

> >> any other

> >> > language--this is false.

> >> (EL).....it depends on what parameter is used as a

> >> relational link. Sumerian

> >> is an

> >> agglutinative language. The Dravidian group is also

> >> agglutinative, as is the

> >> Turkic

> >> group (which seems to have originated in the area of

> >> Kirgistan). Personally,

> >> I

> >> suspect that this "building-block" type of

> >> grammatical construction is older

> >> than

> >> I-E (or Indogermanic as it was named by Brugmann).

> > > Here I might point out  
 > > > that  
 > > > Indogermanic (idg.) is an entirely reconstructed  
 > > > meta-language and purely a  
 > > > tool  
 > > > for the analysis of a certain linguistic group.  
 > >  
 > > Realizing that the Sumerian language is agglutinative,  
 > > the Eurocentrists have looked to other agglutinative  
 > > languages outside of Afruika, as way to counterattack  
 > > the fact that there are also agglutinative languages  
 > > spoken by the numerous black tribes in Afruika. That  
 > > way, when scholars like Dr. Winters points out that  
 > > the Sumerian language was agglutinative like Afruikan  
 > > languages to establish the fact that it is basically  
 > > an offshoot of an older Afruikan tongue, confusion or  
 > > indecisiveness can reign supreme, which results in a  
 > > stalemate.  
 > >  
 > > And you're exactly right, Indo-European languages are  
 > > used as a tool to analyze certain linguistic groups,  
 > > which, I might add, are non-Indo-European. And that's  
 > > the happens to be the problem, because the minute  
 > > Eurocentric scholars figured out that the language of  
 > > the Sumerians was non-Indo-European, they jumped ship,  
 > > and created the illusion that it isn't related to no  
 > > other languages, as though the Sumerians might have  
 > > come from out of space. This is why they constantly  
 > > state it wasn't related to either Indo-European or  
 > > so-called Semitic languages, while never stating,  
 > > whether or not it is related to Afruikan languages.  
 > >  
 > >  
 > > > The problem with many Sumerologists is that they  
 > > > usually don't know, and don't bother to study any  
 > > > other language to  
 > > > compare  
 > > > Sumerian too except Indo-European languages.  
 > > > (EL).....what about the Semitic group? Although not  
 > > > a sumerologist or  
 > > > Dravidian  
 > > > scholar (although I did live in Tamil Nadu for some  
 > > > years), I became very  
 > > > interested in agglutinative linguistic structures  
 > > > during the early 90s while  
 > > > engineering

>>> the first computer program for the Altaegyptisches  
 >>> Woerterbuch of the  
 >>> Berlin-  
 >>> Brandenburg Academy of Sciences and have followed  
 >>> these languages around  
 >>> half the world to Hawaii and its old Polynisian  
 >>> language. I have worked in  
 >>> computer  
 >>> linguistics (kmtj) for a long time and have never  
 >>> been happy with the  
 >>> pseudo-Latin-  
 >>> Indogermanic grammatical analysis practiced today.  
 >>> Members of Ta\_Seti have  
 >>> often  
 >>> complained about German science of the 19th century  
 >>> and this is an area  
 >>> where I,  
 >>> as a person educated in that tradition, can join the  
 >>> party. I suspect a form  
 >>> of  
 >>> agglutination in kmtj and reject the formal  
 >>> grammatical conventions of  
 >>> naming  
 >>> lexical forms "Pseudopartizip" (Gardiners "old  
 >>> perfective", now called  
 >>> "static"  
 >>> by many after the Polotsky discussion). We have seen  
 >>> a lot of changes in the  
 >>> last  
 >>> ten years, but they are not enough.  
 >>  
 >>All it simply is, is a case of white supremacy, which  
 >>the famed 19th century German scholars practiced and  
 >>marketed like clothes being sold in clothing stores.  
 >>And there are still some Eurocentrists, who are still  
 >>proud of their scholarly forefathers, and are very  
 >>undercover about their philological studies on the  
 >>Sumerian language.  
 >>  
 >>In addition, it is interesting how Sumerologists, when  
 >>they submit a brief history of Sumerology, since the  
 >>19th century, they mention Henry Rawlinson, as one of  
 >>the founders, from a philological perspective. But,  
 >>they make sure that they don't shine the spotlight on  
 >>Rawlinson's findings, which focus on the Cushitic  
 >>nature of the Sumerian language.

> >

> >Accordingly, he used the language of the Gallas of  
> >modern Ethiopia or east-central Afruika, and that of  
> >the Mahrahs of southeastern Arabia to decipher the  
> >Sumerian language. One has to reasonably think, and  
> >come to the conclusion, that if he used those  
> >languages that there must be a connection between them  
> >and the Sumerian language. Hence, the latter is an  
> >Afruikan language.

> >

> >> > And since Sumerian is not  
> >> > related to Indo-European they prefer to deny its  
> >> relationship to  
> >> > African-Dravidian languages, beacuse this would  
> >> imply, that  
> >> > African/Dravidian/Black People founded the "first"  
> >> civilization in  
> >> > Mesopotamia.  
> >> (EL).....I have a little trouble with the logic  
> >> here. Obviously Sumerian is  
> >> not  
> >> Indogermanic, but that does not imply that it could  
> >> not be related to  
> >> another  
> >> language in the agglutinative group. However, the  
> >> simple presence of a  
> >> certain  
> >> fundamental structure does not prove relationship  
> >> with an ethnic group or a  
> >> location. The designation African-Dravidian is  
> >> perhaps premature, but the  
> >> hypothesis should be investigated (scientifically).

> >

> >The reason why you have trouble with Dr. Winters  
> >pointing out that if the Eurocentrists gave in to the  
> >reality of the Mesopotamian civilization, which in the  
> >eyes of the Eurocentrists was the first civilization,  
> >it would imply that the Sumerians were black or  
> >Afruikans, is probably because you haven't  
> >encountered a whole host of Eurocentric philologists  
> >screaming that the Sumerian language is related to  
> >those of the black tribes of Afruika. What would you  
> >think, if, all of a sudden, they started writing books  
> >about the Sumerian language being, undoubtedly,  
> >related to Afruikan languages?

> >

>>As for you stating that a simple feature does not  
>>prove its relationship to a certain people, which I  
>>suspect you mean Afruikan people, shall we turn to the  
>>anthropological department, which would give us two?  
>>Shall we turn to the mythological system of the  
>>Sumerians, which would give us three?  
>>  
>>I refer to a statement like the one you employed, by  
>>making sure you stuck the term "simple" in there with  
>>it, as a clever way to stubbornly accept or deny the  
>>facts that Dr. Winters provide to show the Sumerian  
>>language is an Afruikan language.  
>>  
>>There is also nothing premature about the expression  
>>Afruikan-Dravidian because the people who spoke the  
>>latter language were Afruikans. Or shall we say  
>>descendants of people who spilled from the bowels of  
>>east-central Afruika in remote ages, and became the  
>>Dravidians who founded the Indus Valley Civilization?  
>>It's only premature, because, perhaps, you aren't  
>>mature enough to accept what was previous to the  
>>Indo-European domination of academic scholarship,  
>>which equates to white supremacy.  
>>  
>>> I do not see why any scientist would want to prove  
>>> that Africans did not  
>>> found a civilization elsewhere. European science is  
>>> not living in the 19th  
>>> century.  
>>> True science is objective. The point is to  
>>> investigate and determine what is  
>>> or was  
>>> without attachment to results, not to try to force  
>>> data into a mould as the  
>>> 19th century eurocentricists did.  
>>  
>>Maybe you're right about European science not living  
>>in the 19th century anymore, but, as I said, European  
>>science still wants to control what's considered as  
>>academic, scholarly, or note worthy. And that  
>>mentality began in the 19th century, which is why  
>>Afruikan people have been deleted from history books.  
>>How many Eurocentrists would you honestly say believe  
>>that the Sumerians were Afruikans? Or do you believe  
>>they were? See, the way Eurocentrists play with words,  
>>they could say yes, but they were not Negroes or of



> > the Negroid type, which is a barb towards black  
 > > people, in the sense of Afrikaner-American.  
 > >  
 > > > These Saharan people were round-headed ancient  
 > > Mediterranean  
 > > > type.  
 > > (EL).....the Sumerians were round-headed, too, but  
 > > have (if I may use this  
 > > disputed word again) strong Semitic phenotypological  
 > > attributes.  
 > >  
 > > According to ethnologists, the overwhelming majority  
 > > of the skulls in Sumerian graves are long-headed.  
 > > Husing, Quatrefages, Keith, Buxton, Rice, Cappieri and  
 > > Hall consider them to have been of the so-called  
 > > Brown-Mediterranean, proto-Egyptian, Negrito or  
 > > Negroid type. I think it is the appearance of  
 > > round-headed people depicted on the monuments that  
 > > have led to the view that the Sumerians were  
 > > round-headed. So, the question is, do the artworks or  
 > > human remains weigh the most? The Eurocentrists will  
 > > try to fit both of them into one space, like trying to  
 > > fit two feet in one shoe, in order to keep promoting  
 > > the we-don't-know-who-they-were position or the notion  
 > > of mysterious Sumerians of unknown origins.  
 > >  
 > > The average layman wouldn't have the slightest idea of  
 > > what you mean by strong Semitic phenotypological  
 > > attributes. Such a statement only confuses, leaves the  
 > > matter incomplete, or establishes nothing at all. From  
 > > the roots, the Sumerians were either  
 > > dark-brown-skinned Afro-Asiatics, or pale skins. And  
 > > from the way it looks, they were of the former group,  
 > > and in possession of an Afro-Asiatic language.  
 > >  
 > > > The boats of the Saharan people are similar to  
 > > > those found on  
 > > > ancient engravings of boats in Mesopotamia and the  
 > > > Indus Valley. Many of  
 > > > the boats found in the eastern desert of Egypt and  
 > > > among the Red Sea  
 > > > Hills show affinities to Mesopotamian models.  
 > > (EL).....almost identical boat types can be  
 > > autochthon. Here in Basel, the  
 > > ferries  
 > > on the Rhein look just like the "shikaris" in

> > > Kashmir. There are boats on  
 > > > the Ganga  
 > > > which look very Egyptian. However, as I have said  
 > > > before, there is a good  
 > > > chance  
 > > > that the Sumerian navigators rounded the Arabian  
 > > > peninsula and traded in  
 > > > the Red  
 > > > Sea.  
 > >  
 > > So, what makes your argument as strong as Dr. Winters  
 > > pointing out something that just adds to the evidence  
 > > that proves the Sumerians, Kemites and Dravidians were  
 > > related, or were three groups of black tribes of the  
 > > great wide-ranging Afrikan family? It seems to be  
 > > that the more we go back in times, the less the people  
 > > are on the earth, which lends itself to migration in  
 > > order for there to be other people in other places,  
 > > such as Babylonia, Kemet and India.  
 > >  
 > > > ...archaeological evidence suggest that the  
 > > > Indus Valley which was settled by Dravidian  
 > > > speakers was the source of  
 > > > the lapis lazuli , which made Dilmun famous .(2)  
 > > > (EL).....it is generally agreed that "The chief Old  
 > > > World source of lapis  
 > > > lazuli  
 > > > is Badakshan in the north-east corner of  
 > > > Afghanistan" (Lucas, Ancient  
 > > > Egyptian  
 > > > Materials and Industries, 5th Edition, London 1989:  
 > > > Lapis Lazuli, pp. 398  
 > > > ff)  
 > > > The natural occurrence of lapis lazuli in Africa is  
 > > > not excluded, although it  
 > > > is  
 > > > often confused with turquoise.  
 > > >  
 > > > Archaeological research has confirmed that  
 > > > cultural interaction  
 > > > existed  
 > > > between the contemporary civilizations of the 4th  
 > > > and 3rd millennia B.C.  
 > > > (EL)... unquestionably  
 > > >  
 > > > Extensive trade routes connected the

>>> Proto-Dravidians of the Indus  
>>> > Valley, with African people in Egypto-Nubia  
>>> (EL)....why not.  
>>>  
>>> > P. Kohl discovered that vessels from IVBI workshop  
>>> at Tepe  
>>> > Yahya, have a uniform shape and design. Vessels  
>>> sharing this style are  
>>> > distributed from Soviet Uzbekistan to the Indus  
>>> Valley, and Sumerian,  
>>> > Elamite and Egyptian sites.  
>>> (EL)....this is interesting, but equivalent ceramic  
>>> forms are, as boats etc,  
>>> often  
>>> autochthon.  
>>>  
>>> > In addition, we find common arrowheads at  
>>> > Harappan sites, and sites in Iran, Egypt, Minoan  
>>> Crete and Helladic  
>>> Greece.  
>>> (EL)....that would go up to around 1200 BCE and is  
>>> reasonable.  
>>  
>>In conclusion, if we examined the underlying cultural  
>>outfit of each of the civilizations in question, we'd  
>>find a common unifying culture, which strongly  
>>indicates that the Sumerians, Kemites and Dravidians  
>>were Afrikan people, separated by many miles, which,  
>>of course, would effect the culture of their  
>>descendants over time, because change is law, just as  
>>did the earliest Sumerian hand-written communication  
>>change from picture signs to wedge-shapes known as  
>>cuneiform.  
>>  
>>P.E.A.C.E. Proper Education Always Corrects Errors!  
>>>  
>>=== message truncated ===  
>>  
>>  
>>  
>>\_\_\_\_\_

---

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> >

### Libyco-Berber-Vai Writing

From what I heard vai is a invented script maybe during later times based on older mande signs used in secret societies.

I looked at the debate between you and mortello, and you didn't seem to have a logical explanation. If you search back in new groups you will see that even a scholar named ramona disagreed with you about this. The libya berber script is called tifnagh which was used by the tuarege people, which I happen to be half tuarege.

The script they believe to be based off puniic inscriptions. Not to say western africa had no script like white racist try to do in fact they did and it is still used in senegal and it is called gerze.

Gerze is a script that is mysterious and we don't know much about it, but it is an authentic script.

I am not a linguist of course I am trying to learn tifnagh and I have a few relatives that plan to teach me.

No disrespect

You have claimed to have deciphered moerotic harappa script but tell me if you know how to read meortic why don't you publish what the 500 plus texts say instead of keeping us in the dark.

| 3605|2002-08-31 03:54:24|Edward Loring|Re: Balanced art work. |  
(EL).....please see comments inserted in communications below.

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 3:38 AM

Subject: [Ta\_Seti] Re: Balanced art work.

> --- In Ta\_Seti@y..., "Manu Ampim" wrote:  
> > No doubt. Actually, we need to do both: produce our own videos and  
> influence (i.e. reduce) the mainstream media propaganda, which is  
> designed to grossly misrepresented African history and culture.

> >

> > Manu Ampim

(EL).....is it really propaganda designed to do that, or is the misrepresentation

only a result of ignorance? In the European intellectual world there is a real interest in

and thirst for factual knowledge about African culture. In Basel, the response has been increased activity in the African department of our Museum of Cultures by Curator Dr. Bernhard "Berni" Gardi, an old friend who works closely with my wife, Drs. Maya Mueller, Curator of Egyptology. Modern African painters and musicians are frequently invited to show and perform their arts here. At a more "popular" level, last night we had the opening of a show of both traditional and contemporary African art in a gallery recently opened by a Palestinian from Hebron.

> -----

> The only way you shut these people up

> is you back up every thing you say with facts. Making wiuld

> acusations will not get you far. If you have ecvidence on asubject

> back it up with complete facts and beat the eruocentrics at their own

> games.

(EL).....right on! That is the rational, scientific approach. The belligerent attitude

which is often noticable in Ta\_Seti will neither make friends nor impact the adversary.

I can imagine that some of you in America have access to resources which would allow

you to produce some fascinating presentations on African culture. If you can do this,

I assure you that you will find support to have them shown in Europe.

> I notice that mainstream media also never showcases

> finds in places like nigeria where they found eredo,which also

> addsmore to the myth of savage africa,

(EL).....make a documentary and everyone will be interested. "savage" in Africa loses

all meaning when compared with Europe. Everyone knows about the Nazis, but how

many of you have even heard of the Franco-Prussian War of 1870-71? It was the first

"modern" war. In the Battle of Sedan alone 190'000 soldiers died in two days. Following

that, 20'000 members of the Paris Commune were executed by the government forces.

.....talk about "savage" ....

>.....

> .....which ignore  
> the megalithic culture in central Africa.  
(EL).....that's the kind of material people would love.

Ed Loring

\*\*\*\*\*

| 3606|2002-08-31 03:54:27|Edward Loring|Re: kha f ra reconstruction.  
(EL).....Alex, your thoughts and methods appeal to me and to Maya (Ph.Ds in Art History and Egyptology). As I have said before, my unit at the Academy of Sciences in Moscow (CESRAS) has started cooperation with the Uni of Pisa and the Consorzio Pisa Ricerche (Prof. Dr. Ing. Mariano Andrenucci) to link up with their multi-media & VR systems. If you are interested in making friends with and having a word in "mainline Egyptology", I think that many of us would be interested in your work.

Cheers,

Ed. Loring

\*\*\*\*\*

--- Original Message -----

From: "Derrick, Alexander" <[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)>

To: <[ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 4:28 AM

Subject: [Ta\_Seti] kha f ra reconstruction.

> Greetings to one and all.

>

> <http://www.highculture.8m.com/Khafre.htm>

>

> I am actually grateful that this statue is broken. Notice the quality of  
> the contour along the fracture at the base of the nose. Look at the right  
> nostril. What a wonderful hidden detail. I am starting to study the  
> mdw-ntr and the written line quality is totally integrated into 3d works.  
> That is simply AMAZING!

>

> I am certain the kmtj(sp?) had many levels of symbolism in their  
> craftsmanship and I don't want to cover up or 'restore' the intentions of  
> the craftsman. I know that every color and even the direction of the  
> stroke/chisel has a symbolic meaning and philosophical significance. We  
> need to protect and study this. For that reason it is very important to

me

> not to just slap a color on an image, even if it is the correct value.

>

> Sometimes it scares me to see workers in tombs 'restoring' wall paintings.

> Because they are covering up vital information that we have not yet come

to

> appreciate. I have not yet been blessed to set foot in a kmtj temple, but

I

> am sure that every aspect is intentional and symbolic. Nothing should be

> considered a mistake, even the most minute detail must be studied. In my

> opinion that much work still needs to be done. One could simply studying

> paint application and chisel marks and learn something new. Yes, it is

that

> deep! More on this later.

>

> peace out friends

> have a fun and safe weekend

> alex

> p.s. vote justin guarini for american idol ;)

>

> (more below)

> >Hotep,

> >

> >I use to draw a lot when I was a younger lad in

> >school. If were to do a reconstruction of the face,

> >I'd simply draw the left side onto the right side,

> >since it is still intact. Nice job!>>

>

> If you take a close look, Khafra's face is asymmetrical. I flip floped

along

> a vertical axis and the nose was unnaturally wide. Also note the right

> nostril is a tad bit higher than the left. The sculptor is so adept that

> asymmetrical features seem pleasing.

>

> Mike, did you stop drawing? Now is as good a time as any to restart!

This

> is an excellent way to reconnect with your intuitive side.

>

> I've had to bone up on my letter form skills as I learn the mdw-ntr. I'm

> trying to get my mdw-ntr on par with the ancients.... NOT AN EASY TASK and

I

> am professional illustrator by day.

>

>

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>

| 3607|2002-08-31 03:54:39|Edward Loring|Re: Summerian and Africa?|  
Hotep on you, too, Mickel,  
Now I'd like to comment briefly on your comments. I have an interesting  
communication  
from Clyde Winters at the same time, so you may find some of or answers  
there.

I think this discussion is developing very well.

Best greetings

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Mickel Hendrix" <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, August 30, 2002 8:06 PM

Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

> Hotep,

>

> And I'd like to comment also.

>

> --- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>> Hello Clyde Winters,

>> Without bold suppositions and hypotheses to discuss

>> there is no progress.

>> I should like to comment on some of your statements

>> in the text below.

>>

>> ----- Original Message -----

>> From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

>> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>;

>> <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>> Sent: Friday, August 30, 2002 5:48 AM

>> Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

>>

>>

>>> The Sumerians came from Africa, like the

>> founders of the Indus Valley



> > > civilization.

> > (EL).....that is a bold supposition, a very

> > significant and open question

> > which should be discussed.

>

> In terms of making bold suppositions, as you put it

> Ed, there's really nothing bold about what Dr. Winters

> has put forth. For far too long, Eurocentric scholars

> have felt obligated to dictate what should be accepted

> when it comes to the Sumerian language, which is why

> they've coined the term Sumerology, in order to do

> what they do best, distort the facts.

(EL)....."Sumerology" is a term that has always bothered me. I have been discussing the whole problem at home with my wife. She had a minor in that subject, has spent time in Mesopotamia and has a solid orientation in Near Eastern art (Egypt, Mesopotamia, Anatolia). While not being convinced that the term being discussed was invented to distort facts, I think that we should

define which cultures and time-spaces we are discussing.

> > > Researchers claim that Sumerian is not related to

> > any other

> > > language--this is false.

> > (EL).....it depends on what parameter is used as a

> > relational link. Sumerian

> > is an

> > agglutinative language. The Dravidian group is also

> > agglutinative, as is the

> > Turkic

> > group (which seems to have originated in the area of

> > Kirgistan). Personally,

> > I

> > suspect that this "building-block" type of

> > grammatical construction is older

> > than

> > I-E (or Indogermanic as it was named by Brugmann).

> > Here I might point out

> > that

> > Indogermanic (idg.) is an entirely reconstructed

> > meta-language and purely a

> > tool

> > for the analysis of a certain linguistic group.

>

> Realizing that the Sumerian language is agglutinative,

> the Eurocentrists have looked to other agglutinative

> languages outside of Afruika, as way to counterattack

- > the fact that there are also agglutinative languages
- > spoken by the numerous black tribes in Afruika. That
- > way, when scholars like Dr. Winters points out that
- > the Sumerian language was agglutinative like Afruikan
- > languages to establish the fact that it is basically
- > an offshoot of an older Afruikan tongue, confusion or
- > indecisiveness can reign supreme, which results in a
- > stalemate.

(EL).....the origin of Proto-Sumerian is generally considered as unknown.

It seems to belong to the unspoken, unwritten unknown languages, somewhat like Indogermanic.

- > And you're exactly right, Indo-European languages are
- > used as a tool to analyze certain linguistic groups,
- > which, I might add, are non-Indo-European. And that's
- > the happens to be the problem, because the minute
- > Eurocentric scholars figured out that the language of
- > the Sumerians was non-Indo-European, they jumped ship,
- > and created the illusion that it isn't related to no
- > other languages, as though the Sumerians might have
- > come from out of space. This is why they constantly
- > state it wasn't related to either Indo-European or
- > so-called Semitic languages, while never stating,
- > whether or not it is related to Afruikan languages.

(EL).....I really believe that they don't know. Nothing has ever been proved. What about biblical scholars who work from a Semitic basis? They are generally the ones who pervert history to make it fit into their religious mythologies. By the way and speaking of religion, Maya gave a lecture in the museum last week about the Kmtj origin of many Christian myths, "Osiris, the Resurrected". We discuss these things frequently.

One point that might have African roots farther south it the "dying god blood-wine"

transform which we also find by Dionysos. The grape dies in the press and is resurrected as wine. Does anyone have any Afruikan parallels?

- >
- > > > The problem with many Sumerologists is that they
- > > > usually don't know, and don't bother to study any
- > > other language to
- > > compare
- > > > Sumerian too except Indo-European languages.
- > > (EL).....what about the Semitic group? Although not
- > > a sumerologist or
- > > Dravidian
- > > scholar (although I did live in Tamil Nadu for some
- > > years), I became very
- > > interested in agglutinative linguistic structures

> > during the early 90s while  
 > > engineering  
 > > the first computer program for the Altaegyptisches  
 > > Woerterbuch of the  
 > > Berlin-  
 > > Brandenburg Academy of Sciences and have followed  
 > > these languages around  
 > > half the world to Hawaii and its old Polynesian  
 > > language. I have worked in  
 > > computer  
 > > linguistics (kmtj) for a long time and have never  
 > > been happy with the  
 > > pseudo-Latin-  
 > > Indogermanic grammatical analysis practiced today.  
 > > Members of Ta\_Seti have  
 > > often  
 > > complained about German science of the 19th century  
 > > and this is an area  
 > > where I,  
 > > as a person educated in that tradition, can join the  
 > > party. I suspect a form  
 > > of  
 > > agglutination in kmtj and reject the formal  
 > > grammatical conventions of  
 > > naming  
 > > lexical forms "Pseudopartizip" (Gardiners "old  
 > > perfective", now called  
 > > "static"  
 > > by many after the Polotsky discussion). We have seen  
 > > a lot of changes in the  
 > > last  
 > > ten years, but they are not enough.  
 >  
 > All it simply is, is a case of white supremacy, which  
 > the famed 19th century German scholars practiced and  
 > marketed like clothes being sold in clothing stores.  
 > And there are still some Eurocentrists, who are still  
 > proud of their scholarly forefathers, and are very  
 > undercover about their philological studies on the  
 > Sumerian language.  
 (EL).....well, I studied Indogermanic and Indo-Iranian in German under  
 Prof. Dr. Alfred Bloch who was a student of Jakob Wackernagel  
 of the 19th century school.. Bloch was a Jew and actually the world  
 expert on pre-islamic Arabic poetry. He was certainly not eurocentric.  
  
 > In addition, it is interesting how Sumerologists, when

> they submit a brief history of Sumerology, since the  
> 19th century, they mention Henry Rawlinson, as one of  
> the founders, from a philological perspective. But,  
> they make sure that they don't shine the spotlight on  
> Rawlinson's findings, which focus on the Cushitic  
> nature of the Sumerian language.

>

> Accordingly, he used the language of the Gallas of  
> modern Ethiopia or east-central Africa, and that of  
> the Mahrahs of southeastern Arabia to decipher the  
> Sumerian language. One has to reasonably think, and  
> come to the conclusion, that if he used those  
> languages that there must be a connection between them  
> and the Sumerian language. Hence, the latter is an  
> African language.

(EL) .....I am not qualified to comment

>>> And since Sumerian is not  
>>> related to Indo-European they prefer to deny its  
>> relationship to  
>>> African-Dravidian languages, because this would  
>> imply, that  
>>> African/Dravidian/Black People founded the "first"  
>> civilization in  
>>> Mesopotamia.  
>> (EL).....I have a little trouble with the logic  
>> here. Obviously Sumerian is  
>> not  
>> Indogermanic, but that does not imply that it could  
>> not be related to  
>> another  
>> language in the agglutinative group. However, the  
>> simple presence of a  
>> certain  
>> fundamental structure does not prove relationship  
>> with an ethnic group or a  
>> location. The designation African-Dravidian is  
>> perhaps premature, but the  
>> hypothesis should be investigated (scientifically).

>

> The reason why you have trouble with Dr. Winters  
> pointing out that if the Eurocentrists gave in to the  
> reality of the Mesopotamian civilization, which in the  
> eyes of the Eurocentrists was the first civilization,  
> it would imply that the Sumerians were black or  
> Africans, is probably because you haven't  
> encountered a whole host of Eurocentric philologists

- > screaming that the Sumerian language is related to
- > those of the black tribes of Afruika. What would you
- > think, if, all of a sudden, they started writing books
- > about the Sumerian language being, undoubtedly,
- > related to Afruikan languages?

(EL).....assuming that they had a sound case, I would be glad that another gap in our knowledge had been filled.

Why on earth should we object to Africans achievements.

We are only interested in finding out what really was and you can be assured that we always give credit where credit is due.

Obviously I have what you might call an irrational, political side.

I am active against the destructive imperialism of white and zionist America as practiced by the same pig-people who put your people down. That means Bush & Co and I am glad that Gen. Powell, who would be my choice for president, is not in agreement with them. My politics have, however, no influence on my scientific research and I neither care what ethnicity my colleagues have, nor who invented what.

>

- > As for you stating that a simple feature does not
- > prove its relationship to a certain people, which I
- > suspect you mean Afruikan people, shall we turn to the
- > anthropological department, which would give us two?
- > Shall we turn to the mythological system of the
- > Sumerians, which would give us three?

(EL).....my statement refers to the logic, not the content

- > I refer to a statement like the one you employed, by
- > making sure you stuck the term "simple" in there with
- > it, as a clever way to stubbornly accept or deny the
- > facts that Dr. Winters provide to show the Sumerian
- > language is an Afruikan language.

(EL).....I do not stubbornly deny anything, certainly not facts which I have not yet seen.

- > There is also nothing premature about the expression
- > Afruikan-Dravidian because the people who spoke the
- > latter language were Afruikans. Or shall we say
- > descendants of people who spilled from the bowels of
- > east-central Afruika in remote ages, and became the
- > Dravidians who founded the Indus Valley Civilization?
- > It's only premature, because, perhaps, you aren't
- > mature enough to accept what was previous to the
- > Indo-European domination of academic scholarship,
- > which equates to white supremacy.

(EL).....the only immaturity that I see here is that big chip

that some of you carry around on your shoulders.

>

> > I do not see why any scientist would want to prove  
> > that Africans did not  
> > found a civilization elsewhere. European science is  
> > not living in the 19th  
> > century.  
> > True science is objective. The point is to  
> > investigate and determine what is  
> > or was  
> > without attachment to results, not to try to force  
> > data into a mould as the  
> > 19th century eurocentricists did.

>

> Maybe you're right about European science not living  
> in the 19th century anymore, but, as I said, European  
> science still wants to control what's considered as  
> academic, scholarly, or note worthy. And that  
> mentality began in the 19th century, which is why  
> Afrikan people have been deleted from history books.

(EL).....deleted?

> How many Eurocentrists would you honestly say believe  
> that the Sumerians were Afrikanians?

(EL).....I'm not sure that I know any Eurocentrists and what  
the Sumerians were is, for me, an open question which we are  
investigating.

> Or do you believe they were?

(EL).....I have no reason not to believe it.

> See, the way Eurocentrists play with words,  
> they could say yes, but they were not Negroes or of  
> the Negroid type, which is a barb towards black  
> people, in the sense of Afrikanians-n-Amerikkka.

(EL)....I object to barbs against any race or ethnicity.

The mention of Afrikanians-n-Amerikkka is new in this discussion,  
but may bring us to the real point. I have not lived in America for  
over 40 years and know hardly anything about your movement  
(as I would assume that is). As I have said before, in my early  
years I was brought up by a Black Mammy, Irene, and she told  
me things about being Black. I have always held her with love in my  
consciousness.

> > > These Saharan people were round-headed ancient  
> > Mediterranean

> > > type.

> > (EL).....the Sumerians were round-headed, too, but

> > have (if I may use this  
> > disputed word again) strong Semitic phenotypological  
> > attributes.

>

> According to ethnologists, the overwhelming majority  
> of the skulls in Sumerian graves are long-headed.  
> Husing, Quatrefages, Keith, Buxton, Rice, Cappieri and  
> Hall consider them to have been of the so-called  
> Brown-Mediterranean, proto-Egyptian, Negrito or  
> Negroid type. I think it is the appearance of  
> round-headed people depicted on the monuments that  
> have led to the view that the Sumerians were  
> round-headed.

(EL).....that's right.

> So, the question is, do the artworks or  
> human remains weigh the most?

(EL).....taken out of context they prove nothing. I have mentioned  
the definition of time-spaces above.

> The Eurocentrists will  
> try to fit both of them into one space, like trying to  
> fit two feet in one shoe, in order to keep promoting  
> the we-don't-know-who-they-were position or the notion  
> of mysterious Sumerians of unknown origins.

>

> The average layman wouldn't have the slightest idea of  
> what you mean by strong Semitic phenotypological  
> attributes. Such a statement only confuses, leaves the  
> matter incomplete, or establishes nothing at all. From  
> the roots, the Sumerians were either  
> dark-brown-skinned Afro-Asiatics, or pale skins. And  
> from the way it looks, they were of the former group,  
> and in possession of an Afro-Asiatic language.

(EL).....sorry, that's the kind of language we use in my house.

> > > The boats of the Saharan people are similar to  
> > those found on  
> > > ancient engravings of boats in Mesopotamia and the  
> > Indus Valley. Many of  
> > > the boats found in the eastern desert of Egypt and  
> > among the Red Sea  
> > > Hills show affinities to Mesopotamian models.  
> > (EL).....almost identical boat types can be  
> > autochthon. Here in Basel, the  
> > ferries  
> > on the Rhein look just like the "shikaris" in  
> > Kashmir. There are boats on  
> > the Ganga

> > which look very Egyptian. However, as I have said  
 > > before, there is a good  
 > > chance  
 > > that the Sumerian navigators rounded the Arabian  
 > > peninsula and traded in  
 > > the Red  
 > > Sea.  
 >  
 > So, what makes your argument as strong as Dr. Winters  
 > pointing out something that just adds to the evidence  
 > that proves the Sumerians, Kemites and Dravidians were  
 > related, or were three groups of black tribes of the  
 > great wide-ranging Afruikan family?  
 (EL).....why not? The size of a "tribe" or a linguistic group  
 varies greatly. In Papua Neu-Guinea there is a different language  
 every few miles.  
 > It seems to be  
 > that the more we go back in times, the less the people  
 > are on the earth, which lends itself to migration in  
 > order for there to be other people in other places,  
 > such as Babylonia, Kemet and India.  
 (EL).....true.  
 > > > ...archaeological evidence suggest that the  
 > > > Indus Valley which was settled by Dravidian  
 > > speakers was the source of  
 > > > the lapis lazuli , which made Dilmun famous .(2)  
 > > (EL).....it is generally agreed that "The chief Old  
 > > World source of lapis  
 > > lazuli  
 > > is Badakshan in the north-east corner of  
 > > Afghanistan" (Lucas, Ancient  
 > > Egyptian  
 > > Materials and Industries, 5th Edition, London 1989:  
 > > Lapis Lazuli, pp. 398  
 > > ff)  
 > > The natural occurrence of lapis lazuli in Africa is  
 > > not excluded, although it  
 > > is  
 > > often confused with turquoise.  
 > >  
 > > > Archaeological research has confirmed that  
 > > cultural interaction  
 > > existed  
 > > > between the contemporary civilizations of the 4th  
 > > and 3rd millenia B.C.  
 > > (EL)... unquestionably



> >  
> > > Extensive trade routes connected the  
> > Proto-Dravidians of the Indus  
> > > Valley, with African people in Egypto-Nubia  
> > (EL)....why not.  
> >  
> > > P. Kohl discovered that vessels from IVBI workshop  
> > at Tepe  
> > > Yahya, have a uniform shape and design. Vessels  
> > sharing this style are  
> > > distributed from Soviet Uzbekistan to the Indus  
> > Valley, and Sumerian,  
> > > Elamite and Egyptian sites.  
> > (EL)....this is interesting, but equivalent ceramic  
> > forms are, as boats etc,  
> > often  
> > autochthon.  
> >  
> > > In addition, we find common arrowheads at  
> > > Harappan sites, and sites in Iran, Egypt, Minoan  
> > Crete and Helladic  
> > Greece.  
> > (EL)....that would go up to around 1200 BCE and is  
> > reasonable.

>  
> In conclusion, if we examined the underlying cultural  
> outfit of each of the civilizations in question, we'd  
> find a common unifying culture, which strongly  
> indicates that the Sumerians, Kemites and Dravidians  
> were Afrikan people, separated by many miles, which,  
> of course, would effect the culture of their  
> descendants over time, because change is law, just as  
> did the earliest Sumerian hand-written communication  
> change from picture signs to wedge-shapes known as  
> cuneiform.

(EL).....I have no objections to any of that as a hypothesis  
from which to devolve a scientific theorem or even law.

> P.E.A.C.E. Proper Education Always Corrects Errors!

(EL).....I join you in that motto!

Ed Loring

| 3608|2002-08-31 06:40:55|Bruno Matt|Re: Egyptian Skelets( or Digest Number 497)|

Alex,

Hotep.

Thank you for your polite response. Yes, I may not have read all the writings contained in the bibliography, but it is not as if I come to this pages without any previous knowledge.

My problem does not lie in the comparative methodology per se, rather it lies with the presuppositions that form the basis of your ideology.

I learned a lot from this group about the appearances and the movements of peoples. I really appreciate that and I expect to continue learning, and with learning may come better understanding.

I also agree that there was a significant influence on the culture and phenotype of the people in KMT from the sub-saharan (or whatever you want to call that part of the world) populations-- Cecil B. DeMille notwithstanding.

The sources of these influence on KMT, as with ultimately the entire western world, is a worthwhile area of study. I agree with Edward Loring that the truth should be the ultimate goal. Yes, 19th century German Scientists, among others, perhaps saw human kind with prejudiced eyes. And that has had a lasting influence on many pre-suppositions and categories remaining today. However, should we now step aside from their errors, rather than continue to renew the old battles?

Still, it is my impression that most anthropologists have effectively rejected many of the old categories about race and see humans as forming clines, tribes, families, what-have-you.

Yet, in Ta Seti, as in much of the afrocentric movement, so much energy is focused on fighting dead Northern European racists, rather than continuing on with the positive side of your efforts, which is uncovering the non-ideological truth about human evolution and movement.

Thank you,

Bruno

***"Derrick, Alexander"*** wrote:

Dear Bruno,

I am not seeking agreement or disagreement as I already know the facts and to discuss the study you should too. If you are seeking clarification all I asked is that you read the material. How is that fallacious reasoning masquerading as sound reason? I am not trying to redefine the anthropological usage of the word 'negro' depending on how it suits my fancy. Trotter and Gleser need be critiqued not me.

alex

---

---

---

Message: 14  
Date: Thu, 29 Aug 2002 09:16:02 -0700 (PDT)  
From: Bruno Matt  
Subject: Re: Egyptian Skelets( or Digest Number 497)

Why do you think that someone who is seeking clarification disagrees with you? I also have problems with the word "negro," as with all racial classification. That does not mean that I am in any way saying there was not a strong influence in Egypt from the rest of Africa. Maybe you should look into yourself for evidence sophistry.

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### **Do You Yahoo!?**

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| 3609|2002-08-31 08:42:51|Manu Ampim|Re: Balanced art work.|

EL, let's be specific. I don't consider your work to be a part of "mainstream media propaganda." Do you? I would like to separate your work from this propaganda which still uses racist drawings of pale- and white-skinned Ancient Egyptian from the 1940s. Unless of course, you agree with the constant fictional TV images of light and almost white skinned images of the ancient people of Kemet. This mainstream media activity is not simply the result of "ignorance" as you suggest. The primary evidence of the black and brown skinned African leadership of Kemet is abundant and is impossible to avoid. This calculated propagandato de-melaninize and de-Africanize the people of Kemet is clearly designed to distort the African / Black historical experience. I hope you are not associating your work with these systematic gross distortions.

I would assume that you would agree that no credible scholar in the world would attempt to claim that the ruling people in Kemet were pale-skinned, so why would a supposedly honest scholar in the "European intellectual world" associate with these racist images? This unfortunate association is the one of the biggest contradictions of European scholars and Egyptologists. The "European intellectual world" should correct the anti-Black propaganda within its ranks and also challenge the media to present accurate and correct images, or simply not associate their work with these types of deliberate historical lies. Besides, how could the media simply be "ignorant" when the information it uses comes mainly from the European

intellectual world, which knows the truth about how these ancient images looked? This does not seem logical.

By the way, maybe the following images will help clear up some the media ignorance about African culture. Let's be sure to share these type of images with the mainstream media.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Update.html](http://www.geocities.com/M_Ampim/Vanishing/Update.html)

---

> (EL).....please see comments inserted in communications below.

"Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> > > No doubt. Actually, we need to do both: produce our own videos and

> > influence (i.e. reduce) the mainstream media propaganda, which is

> > designed to grossly misrepresented African history and culture.

> > >

> > > Manu Ampim

>

(EL).....is it really propaganda designed to do that, or is the

>

misrepresentation

> only a result of ignorance? In the European intellectual world there is a

> real interest in

> and thirst for

factual knowledge about African culture. In Basel, the

> response has been

increased activity in the African department of our Museum

> of Cultures

by Curator Dr. Bernhard "Berni" Gardi, an old friend who works

> closely

with my wife, Drs. Maya Mueller, Curator of Egyptology. Modern

> African

painters and musicians are frequently invited to show and perform

> their

arts here. At a more "popular" level, last night we had the opening of

> a

show of both traditional and contemporary African art in a gallery

>

recently opened by a Palestinian from Hebron.

| 3610|2002-08-31 09:36:51|a.manansala@attbi.com|Re: Egyptian Skelets( or Digest Number 497)|

>

> Still, it is my impression that most anthropologists have effectively rejected

> many of the old categories about race and see humans as forming clines, tribes,

> families, what-have-you.

> Yet, in Ta Seti, as in much of the afrocentric movement, so much energy is

> focused on fighting dead Northern European racists, rather than continuing on

- > with the positive side of your efforts, which is uncovering the non-ideological
- > truth about human evolution and movement.

The members of Ta\_Seti are well-informed and experienced enough to see below the surface of what is happening today.

In fact, there probably is as much racial antagonism today in the fields of anthropology as ever before. Whether we are discussing ancient Egypt, Keniwick Man, the Tarim Basin mummies, the Ice Maiden, the Bell Curve etc. the same old racial theories are alive and well and sources of great controversy.

Only new names have been given to the old theories and they have been touched up a bit. However, in many ways they are even more extreme than those that existed before.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3611|2002-08-31 10:43:58|mansu\_musa|Re: Egyptian Skelets( or Digest Number 497)|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> Alex,

> Hotep.

> Thank you for your polite response. Yes, I may not have read all

the writings contained in the bibliography, but it is not as if I come to this pages without any previous knowledge.

> My problem does not lie in the comparative methodology per se,

rather it lies with the presuppositions that form the basis of your ideology.

> I learned a lot from this group about the appearances and the

movements of peoples. I really appreciate that and I expect to continue learning, and with learning may come better understanding.

> I also agree that there was a significant influence on the culture

and phenotype of the people in KMT from the sub-saharan (or whatever you want to call that part of the world) populations -- Cecil B.

DeMill notwithstanding.

> The sources of these influence on KMT, as with ultimately the

entire western world, is a worthwhile area of study. I agree with Edward Loring that the truth should be the ultimate goal. Yes, 19th century German Scientists, among others, perhaps saw human kind with prejudiced eyes. And that has had a lasting influence on many pre-suppositions and categories remaining today. However, should we now step aside from their errors, rather than continue to renew the old battles?

> Still, it is my impression that most anthropologists have

effectively rejected many of the old categories about race and see humans as forming clines, tribes, families, what-have-you.

> Yet, in Ta Seti, as in much of the afrocentric movement, so much

energy is focused on fighting dead Northern European racists, rather than continuing on with the positive side of your efforts, which is uncovering the non-ideological truth about human evolution and movement.

> Thank you,

> Bruno

> "Derrick, Alexander" wrote:Dear Bruno,

>

> I am not seeking agreement or disagreement as I already know the

facts and

> to discuss the study you should too. If you are seeking

clarification all I

> asked is that you read the material. How is that fallacious

reasoning

> masquerading as sound reason? I am not trying to redefine the

> anthropological usage of the word 'negro' depending on how it suits

my

> fancy. Trotter and Gleser need be critiqued not me.

>

>

>

> alex

>

---

>

---

>

> Message: 14

> Date: Thu, 29 Aug 2002 09:16:02 -0700 (PDT)

> From: Bruno Matt

> Subject: Re: Egyptian Skelets( or Digest Number 497)

>

>

> Why do you think that someone who is seeking clarification

disagrees with

> you? I also have problems with the word "negro," as with all racial

> classification. That does not mean that I am in any way saying

there was

> not a strong influence in Egypt from the rest of Africa.

> Maybe you should look into yourself for evidence sophistry.

>

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> -----

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Yet, in Ta Seti, as in much of the afrocentric movement, so much energy is focused on fighting dead Northern European racists, rather than continuing on with the positive side of your efforts, which is uncovering the non-ideological truth about human evolution and movement.

Well it is not just 19th century racist. Have you ever read the

works of George Resner, who said elite Nubians were blonde haired. Have you ever read Breasted who said the Kemetians were part of the great white race and the same with Gaston Maspero and Karl Lepsius. There never has really been a balance in Egyptology really until now. Even the Italian assistant to Chailion tried to say the Kemetians were blonde haired. Nobody is trying to fight 19th century racist like Hegel and Hume anymore, but the sad fact is nobody in the Egyptology community wants to admit there has been some kind of deception. Go back and read Breasted, Maspero, Lepsius and tell me there has not been bias in the academic world.

The other question is why do Egyptologists use Greek words for Egyptian gods, temples, and other places.

Why does this not occur with other historical sites across Europe.

I see a double standard.

| 3612|2002-08-31 10:53:19|mansu\_musa|Re: Balanced art work.|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> (EL).....please see comments inserted in communications below.

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Saturday, August 31, 2002 3:38 AM

> Subject: [Ta\_Seti] Re: Balanced art work.

>

>

> > --- In Ta\_Seti@y..., "Manu Ampim" wrote:

> > > No doubt. Actually, we need to do both: produce our own videos

and

> > influence (i.e. reduce) the mainstream media propaganda, which is

> > designed to grossly misrepresented African history and culture.

> > >

> > > Manu Ampim

> (EL).....is it really propaganda designed to do that, or is the

> misrepresentation

> only a result of ignorance? In the European intellectual world

there is a

> real interest in

> and thirst for factual knowledge about African culture. In Basel,

the

> response has been increased activity in the African department of

our Museum

> of Cultures by Curator Dr. Bernhard "Berni" Gardi, an old friend



who works

> closely with my wife, Drs. Maya Mueller, Curator of Egyptology.

Modern

> African painters and musicians are frequently invited to show and

perform

> their arts here. At a more "popular" level, last night we had the

opening of

> a show of both traditional and contemporary African art in a gallery

> recently opened by a Palestinian from Hebron.

> > -----

>

> > The only way you shut these people up

> > is you back up every thing you say with facts. Making would

> > accusations will not get you far. If you have evidence on a subject

> > back it up with complete facts and beat the eurocentrics at their

own

> > games.

> (EL).....right on! That is the rational, scientific approach. The

> belligerent attitude

> which is often noticable in Ta\_Seti will neither make friends nor

impact the

> adversary.

> I can imagine that some of you in America have access to resources

which

> would allow

> you to produce some fascinating presentations on African culture.

If you can

> do this,

> I assure you that you will find support to have them shown in

Europe.

>

> > I notice that mainstream media also never showcases

> > finds in places like nigeria where they found eredo, which also

> > adds more to the myth of savage africa,

> (EL).....make a documentary and everyone will be

interested. "savage" in

> Africa loses  
> all meaning when compared with Europe. Everyone knows about the

Nazis, but

> how

> many of you have even heard of the Franco-Prussian War of 1870-71?

It was

> the first

> "modern" war. In the Battle of Sedan alone 190'000 soldiers died in

two

> days. Following

> that, 20'000 members of the Paris Commune were executed by the

government

> forces.

> .....talk about "savage"....

> >.....

> > .....which ignore

> > the megalithic culture in central Africa.

> (EL).....that's the kind of material people would love.

>

> Ed Loring

> \*\*\*\*\*

)......is it really propaganda designed to do that, or is the  
misrepresentation

only a result of ignorance? In the European intellectual world there  
is a

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and thirst for factual knowledge about African culture. In Basel, the  
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opening of

a show of both traditional and contemporary African art in a gallery  
recently opened by a Palestinian from Hebron.

yes, in Europe since Picasso first showed the world African art there has been an interest in it, but that is not what Mr. Ampin is trying to say. If you turn on the Discovery Channel and watch documentaries about the ancient Egyptians you would have sworn these people were Europeans, because all I see playing Egyptians are European people. After all these years you would never see a person of color play an ancient Egyptian. Look at the mummy for instance they chose a South African Boer to play a priest named Imhotep, what an insult. Media representations are not always accurate of the ancient Egyptians and that was the point he was trying to make. Open up a magazine National Geographic and you will see people that don't even look like modern day Egyptians much less the ancient ones. Nobody has stepped forward to really complain because the system has been controlled by years by the same people.

I am a modern day Egyptian and I would like to see more accurate portrayals of the Egyptians in popular media.

By the way stop using Greek names for Egyptian deities, cities, temples and anything else.

Also if you are interested in Africa I made a post called fact about Africa the textbooks leave out.

| 3613|2002-08-31 11:26:59|Edward Loring|Re: Balanced art work.|

Hello Manu,

No, I certainly do not consider my work to be a part of any kind of propaganda.

It would be absurd for anyone to call me a racist (I do combat Zionism, but do not hate Jews) or a white supremacist, red-neck, fascist, Bushite etc.

The same goes for my friends. No, I do not believe in white-skinned Ancient Egyptians and as far as I can see they become blacker as we go back in time.

I am sure we feel the same way about films in which white-skinned people run around in nemes-headcloths. "De-melanize" is an interesting new word to me which I have noted, though I would probably tend to say "de-melanize" as applied to representations rather than use a bio-oriented derivative. In any case, I am interested in both learning more about and spreading the truth about the African historical experience. That is why I spend time with Ta\_Seti when I am supposed to be programming the computer.

I am no friend of the popular dishonest media, but have had little to do with that department. I don't see much that is really intellectual there. "Pseudo-intellectual" is a term for whose extensive use I am quite well known. I don't think that you will find much melan(in)omisia in the ranks of real European intellectuals. We have a lot of trouble with white Americans and their arrogance. I discussed this recently with a colleague from Uppsala (Geoffrey Metz, Curator of the Uni Collection). He gets some American graduate students and says they require six months before their programming starts to crack and they begin to see the world as it is. He is worried about what will happen to them when they go back to the States with their "liberal" (I understand that's a bad word in white republican circles) views.

Up until now, my work has been the lexical computer analysis of history.

In July my group (Russian Academy of Sciences, Muenster University, Museum of Cultures Basel) linked up with the virtual reality/multi-media group at the University of Pisa and the Consorzio Pisa Ricerche. They will be doing the visual part of our project to be presented in Moscow and in Grenoble at the Congress of the International Association of Egyptologists in 2004. I am the person responsible. I shall see that there are no whitekmtjw in our images.

Best regards  
Ed Loring  
\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Saturday, August 31, 2002 5:52 PM  
**Subject:** [Ta\_Seti] Re: Balanced art work.

EL, let's be specific. I don't consider your work to be a part of "mainstream media propaganda." Do you? I would like to separate your work from this propaganda which still uses racist drawings of pale- and white-skinned Ancient Egyptian from the 1940s. Unless of course, you agree with the constant fictional TV images of light and almost white skinned images of the ancient people of Kemet. This mainstream media activity is not simply the result of "ignorance" as you suggest. The primary evidence of the black and brown skinned African leadership of Kemet is abundant and is impossible to avoid. This calculated propagandato de-melaninize and de-Africanize the people of Kemet is clearly designed to distort the African / Black historical experience. I hope you are not associating your work with these systematic gross distortions.

I would assume that you would agree that no credible scholar in the world would attempt to claim that the ruling people in Kemet were pale-skinned, so why would a supposedly honest scholar in the "European intellectual world" associate with these racist images? This unfortunate association is the one of the biggest contradictions of European scholars and Egyptologists. The "European intellectual world" should correct the anti-Black propaganda within its ranks and also challenge the media to present accurate and correct images, or simply not associate their work with these types of deliberate historical lies. Besides, how could the media simply be "ignorant" when the information it uses comes mainly from the European intellectual world, which knows the truth about how these ancient images looked? This does not seem logical. By the way, maybe the following images will help clear up some the media ignorance about African culture. Let's be sure to share these type of images with the mainstream media.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Update.html](http://www.geocities.com/M_Ampim/Vanishing/Update.html)

---

> (EL).....please see comments inserted in communications below.

"Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

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> a show of both traditional and contemporary African art in a gallery  
> recently opened by a Palestinian from Hebron.

| 3614|2002-08-31 11:27:05|Edward Loring|Re: Egyptian Skelets( or Digest Number 497)|

Hello Bruno,

Thanks for the encouragement. I also completely agree with everything you express very well here. "Uncovering the non-ideological truth about human evolution and movement" is very well and a good motto. Let's move in that direction!

Best greetings

Ed Loring

\*\*\*\*\*

----- Original Message -----

**From:** Bruno Matt

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, August 31, 2002 3:40 PM

**Subject:** Re: [Ta\_Seti] RE: Egyptian Skelets( or Digest Number 497)

Alex,

Hotep.

Thank you for your polite response. Yes, I may not have read all the writings contained in the bibliography, but it is not as if I come to this pages without any previous knowledge.

My problem does not lie in the comparative methodology per se, rather it lies with the presuppositions that form the basis of your ideology.

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I also agree that there was a significant influence on the culture and phenotype of the people in KMT from the sub-saharan (or whatever you want to call that part of the world) populations-- Cecil B. DeMill notwithstanding.

The sources of these influence on KMT, as with ultimately the entire western world, is a worthwhile area of study. I agree with Edward Loring that the truth should be the ultimate goal. Yes, 19th century German Scientists, among others, perhaps saw human kind with prejudiced eyes. And that has had a lasting influence on many pre-suppositions and categories remaining today. However, should we now step aside from their errors, rather than continue to renew the old battles?

Still, it is my impression that most anthropologists have effectively rejected many of the old categories about race and see humans as forming clines, tribes, families, what-have-you.

Yet, in Ta Seti, as in much of the afrocentric movement, so much energy is focused on fighting dead Northern European racists, rather than continuing on with the positive side of your efforts, which is uncovering the non-ideological truth about human evolution and movement.

Thank you,

Bruno

**"Derrick, Alexander"** wrote:

Dear Bruno,

I am not seeking agreement or disagreement as I already know the facts and to discuss the study you should too. If you are seeking clarification all I asked is that you read the material. How is that fallacious reasoning masquerading as sound reason? I am not trying to redefine the anthropological usage of the word 'negro' depending on how it suits my fancy. Trotter and Gleser need be critiqued not me.

alex

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---

---

Message: 14

Date: Thu, 29 Aug 2002 09:16:02 -0700 (PDT)

From: Bruno Matt

Subject: Re: Egyptian Skelets( or Digest Number 497)

Why do you think that someone who is seeking clarification disagrees with you? I also have problems with the word "negro," as with all racial classification. That does not mean that I am in any way saying there was not a strong influence in Egypt from the rest of Africa. Maybe you should look into yourself for evidence sophistry.

| 3615|2002-08-31 11:27:08|Edward Loring|Re: Summerian and Africa?|

Hello Clyde,

Genetic relationships are new to me, but sound reasonable.

I studied linguistics some years back with a Swiss-German-Jewish prof. (Alfred Bloch, student of Jakob Wackernagel) who was nearing the end of his life even then. Since then I have been involved in Egyptian computer-lexicography with the Berlin Woerterbuch and Prof. Erhart Graefe in Muenster, the leading philologist of the 50-60 generation in the German-speaking area.

I learned that Proto-Sumerian was a meta-language like Indogermanic ("erschlossene Sprache", unwritten, unspoken). Your success would indicate that this view is dated. Do you have any views on Meroitic? My friend Pawel Wolf in Berlin (east) is the heir to the work of Fritz Hintze who did pioneer work at the Humboldt Uni in DDR times. We have often puzzled about this. Pawel is now excavating in Meroe as Field Director of a project of Shendi Uni with our CESRAS (Moscow) architect, Nadezhda Reschetnikova.

I will look at the sites you listed and am glad to be in contact with you. I am pleased to see that the level of discussion on this site has greatly improved recently.

All the best,

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 8:35 AM

Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

- > Hi
- > Your comments are right on. In comparative linguistics you look for
- > genetic or typological features when comparing two languages.
- > Agglutination was only one feature of the linguistic relationship between
- > Dravido-African and Sumerian languages. This is a typological feature.
- > When you find a number of similarities between languages in structure
- > and vocabulary--we must assume a genetic relationship. A genetic
- > relationship always implies a family relationship, given the numerous
- > similarities between Dravido-African languages and Sumerian we must assume
- > that the speakers of similar languages originally lived together.
- > Moreover, let's not forget that the Sumerians originally wrote in
- > Proto-Sumerian writing, which is analogous to Proto-Elamite and

> Libyco-Berber-Vai Writing. It was due to the similarities between these  
 > writing systems which allowed me to read Proto-Sumerian. The Sumerians  
 > adopted the cuneiform writing after the fall of the great Anu civilization  
 > of Mesopotamia.  
 > Recently, I deciphered a statuette and bowl found in South America  
 > written in Proto-Sumerian. If you are interested you can find my  
 discussion  
 > of these inscriptions at the following sites:  
 > <http://www.geocities.com/Tokyo/Bay/7051/bpokotia.htm>  
 > <http://www.geocities.com/Tokyo/Bay/7051/Awen3a.htm>  
 > <http://www.geocities.com/Tokyo/Bay/7051/poko2.htm>  
 >  
 > These inscriptions show that when the Sumerians colonized parts of South  
 > America, they wrote in both cuneiform and Proto-Sumerian.  
 >  
 > C.A. Winters  
 >  
 | 3616|2002-08-31 11:58:31|Mickel Hendrix|Re: Summerian and Africa?|  
 Hotep,

Yes, Mansa, there is, indeed, a connection. Afterall,  
 the Kemites, Yorubans and Ashanti are Negroes. Haaaaa!

P.E.A.C.E. Progress....

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:  
 > --- In Ta\_Seti@y..., Mickel Hendrix  
 > wrote:  
 > > Hotep,  
 > >  
 > > Then, I guess the following word analogies between  
 > the  
 > > Sumerians and Kemites are coincidental or, the  
 > excuse  
 > > I really like, borrowings:  
 > >  
 > > The Sumerian Gan signifies Garden Paradise  
 > > The Kemetic Khent signifies Garden, Grove,  
 > Orchard;  
 > > Gen is a Reed, Plant, Water Plants  
 > >  
 > > The Sumerian As signifies the Moon  
 > > The Kemetic A is the name of the Moon-God Tehuti  
 > >  
 > > The Sumerian Ab signifies Father  
 > > The Kemetic Ab is the Father, Progenitor, Chief, a



> God  
>>  
>> The Kemetic Abzu signifies the Abyss  
>> The Kemetic Apsu is the Fish of the Deep  
>>  
>> The Sumerian Ekur signifies Temple, a God  
>> The Kemetic Kher is a God; Kar signifies Shrine,  
>> Sanctuary, Chapel; Kerr is a Burnt Offering  
>>  
>> The Sumerian Dubba signifies an Engraved Tablet or  
>> Brick  
>> The Kemetic Teb-t is a Brick, Plaque, Tile  
>>  
>> The Sumerian Gig signifies Night, Black  
>> The Kemetic Kek is the Darkness  
>>  
>> The Sumerian Gal signifies Hollow, Cave  
>> The Kemetic Kharr-t is an Open Space; Keri-t is a  
>> Habitation, Abode  
>>  
>> The Sumerian Bau is the name of the Dog-Goddess  
>> The Kemetic Auau signifies a Dog  
>>  
>> The Sumerian Magan is the Place or Region of Boats  
>> The Kemetic Ma means Water; Khen is the Cabin and  
>> Awning of a Boat, a Storm, Tempest; Khenn is to  
>> Navigate a Boat; Kheni is to Come by Boat; Khens  
> is to  
>> Sail Over; Khent is to Sail Upstream; Khennu is  
> the  
>> Rower of a Boat  
>>  
>> The Sumerian Ninurta is the name of the God of the  
>> Weapon, of War  
>> The Kemetic Nurta is the Mythological Weapon  
>>  
>> The Sumerian Anu is the name of the God of Heaven  
>> The Kemetic An is the name of Ausar as the God who  
>> traverses the Heaven  
>>  
>> The Sumerian Shuba signifies Bright  
>> The Kemetic Shu means Light, Bright, Luminous, the  
>> name of a God  
>>  
>> The Sumerian Hursagga signifies Hill  
>> The Kemetic Har, Her signifies Mountain; Her ara

> means  
> > Mountain of God, a High Hill  
> >  
> > The Sumerian Utu is the name of the Sun-God  
> > The Kemetic Utu is the name of a Solar Deity; Utt  
> is a  
> > title of several Sun-Gods, to Heat, Burn  
> >  
> > The Sumerian Naqash signifies Serpent  
> > The Kemetic Nakh is the Serpent-Fiend; Nak  
> signifies  
> > Damned; Naki signifies Devil  
> >  
> > The Sumerian Nintu is the Goddess of Birth  
> > The Kemetic Nu signifies Child, Baby; Nun is the  
> > Primeval Waters from whence everything came  
> >  
> > The Sumerian Agga signifies a Figure  
> > The Kemetic Agga is the name of Anubis  
> >  
> > The Sumerian Id signifies the Hand  
> > The Kemetic It signifies the Hand  
> >  
> > The Sumerian E signifies House  
> > The Kemetic E is the House  
> >  
> > The Sumerian Sak is the name of Nebo as the  
> Fashioner  
> > of Letters  
> > The Kemetic Saq is to Carve, Hew, Produce; Saqti  
> is  
> > the Sculptor  
> >  
> > The Sumerian Ninsun is the name of the Goddess of  
> > Knowledge  
> > The San is a God of Learning and Letters; Sana  
> means  
> > Knowledge; Sun is to Know, Wise or Learned Men  
> >  
> > The Sumerian Lugal signifies King  
> > The Kemetic Rekh Nesu means Royal Kinsmen, a  
> Formal  
> > Title, a Man relate to the King  
> >  
> > The Sumerian Dingar signifies Son of Heaven  
> capable of

- > > having Offspring or Children
- > > The Kemetic Khar signifies the Child; Kheriu
- > signifies
- > > Being of Earth, Things Terrestrial; Ter means to
- > > Increase Births
- > >
- > > The Sumerian Anunaki are the Celestial Beings,
- > Angels
- > > The Kemetic Nekhu signifies to Keep Guard Over;
- > Nekha
- > > means Protector, Guardian
- > >
- > > The Sumerian Il signifies High, Above, Highness
- > > The Kemetic Ari means to Go Up, Be High; Arar
- > > signifies High, Exalted; Aar is to Ascend
- > >
- > > The Sumerian Mush signifies Serpent
- > > The Kemetic Mes is the Serpent; Mast is the name
- > of a
- > > Serpent of the Royal Crown
- > >
- > > The Sumerian Mash signifies Prince
- > > The Kemetic Mes is the Chief Prince
- > >
- > > The Sumerian Mish signifies Hero
- > > The Kemetic Mess means Leather Armor, Buckler,
- > Shield,
- > > a Fighting Coat made of Leather; Msha means
- > Warrior
- > >
- > > The Sumerian Bittum signifies House
- > > The Kemetic Bet, Bat, Bait signifies House
- > >
- > > The Sumerian Asaruludu signifies Grower of
- > Vegetation
- > > The Kemetic Asar-rutu is Ausar of Growing Plants;
- > Ruit
- > > is a Kind of Grain; Rut is to Grow
- > >
- > > The Sumerian Asar signifies the Eye
- > > The Kemetic Symbol of the Eye is a Hieroglyphic
- > Sign
- > > of Ausar
- > >
- > > The Sumerian Alal signifies Destroyer
- > > The Kemetic Arar means to Bring to an End

> >  
 > > The Sumerian Akhkharu signifies Vampire  
 > > The Kemetic Ukha, Akhakh signifies Night,  
 > Darkness,  
 > > the Dragon, Gryphon; Akhku is the Damned Soul; Ari  
 > is  
 > > the name of a Fiend  
 > >  
 > > The Sumerian Ul signifies Man  
 > > The Kemetic Ur signifies Great Man  
 > >  
 > > The Sumerian Sessum signifies the Number Sixty  
 > > The Kemetic Ses is the Number Six  
 > >  
 > > The Sumerian Ur signifies Chief Ruler of the Earth  
 > > The Kemetic Ur signifies Great God, Prince, Noble,  
 > > Chief of Chiefs; Per-aa is the King, Pharaoh; Ura  
 > os  
 > > the title of a Priest; Uur are the Great Chiefs of  
 > > Heaven  
 > >  
 > > The Sumerian Li signifies Life  
 > > The Kemetic Re is a Kind of Goose the animal that  
 > > produced the Cosmic Egg of Life; Ra is the name of  
 > the  
 > > Sun-God the Source of Life  
 > >  
 > > The Sumerian Tal-tal signifies a Shaman who cast  
 > out  
 > > Devils, Demons  
 > > The Kemetic Taru signifies Demons, Devils, Evil  
 > > Spirit; Tir signifies Power; Tur is to Cleanse,  
 > > Purification; Ter is to Revere, Pay Honor, Guide,  
 > to  
 > > Drive Out, Overcome, Expel  
 > >  
 > > The Sumerian Tan signifies Council of Elders  
 > > The Kemetic Tena signifies Aged, Old, Aged Man, a  
 > > title of Respect  
 > >  
 > > The Sumerian Tutu signifies a Title  
 > > The Kemetic Tutu is a Title  
 > >  
 >

=== message truncated ===

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| 3617|2002-08-31 12:01:55|Edward Loring|Re: Balanced art work.|

Salam Alberto,

Your message came in just as I sent what I had written today, including my thoughts on the media which are the same as yours. The media tend to pervert whatever they put their fingers on, not just Kmt & Africa. The film industry and the National Geographic are famous for the same thing.

If I use Greek names for things not Greek, it is simply because egyptologists have an established terminology. The Greeks are not my greatest friends, although I have lived there and speak their language. In 1967, as a non-Greek intellectual, I landed in front of a fascist tribunal with a machine-pistol in my back. (see James Mavor, "Voyage to Atlantis", Putnam 1967).

As to my attitude toward modern Egyptians, I shall foreward you a recent plan of rules for future excavations which I am trying to implement with the SCA.

Hotep,  
Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 7:53 PM

Subject: [Ta\_Seti] Re: Balanced art work.

> yes,in europe since picasso first showed the world africa art there  
> has been a interest in it,but that isnot what mr ampin is trying to  
> say. If you turn onthe discovery channel and watch documentaries  
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> ancient egyptains. Look at the mummy for instance they chose a south  
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> magazine national geographic and you will see people that don't even  
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> stepped forward to really complain because the system has been  
> controlled by years by the same people.  
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> portrayals of the kemetians in popular media.  
> Plus by the way stop using greek names for kemetian deities cities  
> temples and any thing else  
> also If you are interested in africa I made a post called fact about  
> africa the textbooks leave out.

>

| 3618|2002-08-31 12:02:00|Edward Loring|Attitude toward Egyptians|  
Alberto,

I promised you something on my thoughts on Egyptians.

This is the way my colleagues and I correspond on the matter.

Regards,

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

To: "Geoffrey Metz" <[geoffrey.metz@egyptologi.uu.se](mailto:geoffrey.metz@egyptologi.uu.se)>

Cc: "Sergej Ivanov" <[vxfl910@oues.ru](mailto:vxfl910@oues.ru)>; "Inas Younis" <[i.younis@cpr.it](mailto:i.younis@cpr.it)>;  
"CESRAS" <[cesras@online.ru](mailto:cesras@online.ru)>

Sent: Friday, August 23, 2002 10:48 AM

Subject: Re: Egyptian-Swedish-Russian joint project in Memphis

>

> ----- Original Message -----

> From: "Geoffrey Metz" <[geoffrey.metz@egyptologi.uu.se](mailto:geoffrey.metz@egyptologi.uu.se)>

> To: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

> Cc: "Sergej Ivanov" <[ivanov\\_sergej@hotmail.com](mailto:ivanov_sergej@hotmail.com)>; "Inas Younis"

> <[i.younis@cpr.it](mailto:i.younis@cpr.it)>

> Sent: Tuesday, August 20, 2002 12:44 PM

> Subject: RE: Egyptian-Swedish-Russian joint project in Memphis

>

> Hello Geof,

>

> > You wrote: There would be a set fee for every student from Sweden and

> for every >professional, a payment equivalent to the fee for one site

> inspector, so more Egyptian >members can be supported at the site? Or is  
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> equivalent to one Swedish wage?

> .....This is a difficult question that we can only resolve together.

The

- > main point it this: educated young Egyptians should be equal partners with
- > their foreign colleagues in all field projects. The age of imperialism
- > created terrible problems which continue into our time (I shall not touch on
- > threat to the Arab/Islamic world presented by a rapidly developing
- > neo-imperialism today). Galina's development of a new, young, post-Soviet
- > school of egyptology in Russia is a valid pilot project for a wide range of
- > disciplines. The human resources are
- > open-minded and humanistically oriented.
- >
- > The CESRAS field projects were planned from the beginning to break down
- > the old national and ideological barriers. In TT320 we had Russians and Germans
- > working shoulder on shoulder with Egyptians. I will never forget the day
- > when I,
- > an American, went with Nadezhda, a Russian, to show CESRAS' Egyptian guests
- > from the SCA Red Square, the statue of Marshal Zhukov and the Eternal Flame.
- > These events are symbolic for what I am trying to say. We were not Egyptian,
- > Russian or American, but rather four human beings, colleagues with the same
- > interests and goals. That is the way it should be on all future field
- > projects.
- >
- > Cooperation and solidarity between members of the rising generation could be
- > thought as being like the American "buddy-system" or partners in law
- > enforcement
- > agencies: "ordered pairs" of young scientists who work very closely together
- > without
- > respect for age, gender, race, religion etc. I suggest that for every young
- > foreign
- > member of a field project there be a young Egyptian partner, if finances
- > allow. It is
- > clear that some countries are not able to finance such a plan themselves.
- >
- > There are many educated young Egyptians who have to work in unqualified
- > jobs.
- > I have experienced this problem in other countries. In India, where I
- > coordinated a
- > fisheries project, a young engineering graduate was lucky to find a place

> pushing a  
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> a position to solve such general problems, but we could make a start.  
> Egyptology  
> concerns both the national heritage of the Egyptian people and the  
cultural  
> heritage  
> of mankind. The monuments are Egypt's greatest material resource. Their  
> preservation  
> is the responsibility of the whole world, but especially that of  
> egyptologists and  
> technicians in related fields. Something must be done to allow more young  
> Egyptians to  
> devote their time and skills to this work.  
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> The question which we are discussing here is how to implement the above  
> outlined type  
> of real cooperation and learning together not only about egyptology, but  
> about modern  
> cultures as well. It means using the potential of egyptology as a  
transitive  
> center through which a network of multi-cultural sympathy and  
consciousness  
> can be developed by available human resources. How could all sides obtain  
> collective goals using what is available now.  
>  
> Although there are some who say I am too political, I believe that this  
> approach is the best  
> way to obtain funding from governmental sources. What we are discussing is  
a  
> model for  
> the development of harmonic international relations, while doing something  
> real for the  
> preservation of the world's cultural heritage. Egyptology is an attractive  
> pilot project for  
> such a plan, as "Egyptomanie" reaches somehow into almost every society  
and  
> transcends cultural borders.  
>  
> "Brainstorming" means throwing ideas into the open without and  
constraints.  
> Criticism  
> is a desired part of the process. Only in that manner can weaknesses be  
> found and corrected before presenting ideas to outside or higher  
instances.



> One good rule is,  
 > "Think big, start small".  
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 >> I would actually probably have to take time off from work to do this,  
 >> which would mean that I'm not getting paid at all - at least the first  
 > time  
 >> around. I will of coarse try to get funding for myself and an equivalent  
 >> amount for an Egyptian partner.  
 > .....A pilot project does not implement rules which have not yet been  
 > made.  
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 >> I will take the info you sent and present it to several people here  
 and  
 >> see what they say. Over here they are mostly interested in local  
 > excavations  
 >> and I'm not sure they will support it until they can see it is feasible,  
 >> which would entail a pilot season.  
 > .....That's the idea and what we have to get together now.  
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 >> I am still very hopefull that they will  
 >> see the potential of this as you and I do. This is really on a much  
 higher  
 >> level, so I will also suggest it to our Cultural Dept. of the government  
 > and  
 >> see if they jump.  
 > .....the Ministry of Foreign Affairs has a very large potential. This  
 > should be presented  
 > as diplomatic work. CESRAS also has funding from the (Russian) National  
 > Foundation  
 > for Fundamental Research (informatics).

\*\*\*\*\*

| 3619|2002-08-31 12:19:14|Mickel Hendrix|Re: Summerian and Africa?|  
 Hotep,

I think it was Hintz who said something to the effect  
 that the Nubians were so-called Mediterraneans and not  
 Negroes, as though he was saying they were not black;  
 as though a so-called Negro can't be a so-called  
 Mediterranean. It's Eurocentric cats like him, who  
 draw my ire, because they, methodically, know what  
 they're doing, when they use all the word concoctions  
 to confuse or deceive the laymen masses of the people,  
 who haven't the damn slightest idea of what a  
 so-called Mediterranean race is. And it is apparent  
 that modern Eurocentrists, this very second, are still  
 playing dodge-the-ball with such terms. Indeed, they

suffer from a case of Negrophobia, for want of a better term. They'll call the Nubians anything except Negroes or black!

P.E.A.C.E. Progress...

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

- > Hello Clyde,
- > Genetic relationships are new to me, but sound
- > reasonable.
- > I studied linguistics some years back with a
- > Swiss-German-Jewish
- > prof. (Alfred Bloch, student of Jakob Wackernagel)
- > who was
- > nearing the end of his life even then. Since then I
- > have been involved
- > in Egyptian computer-lexicography with the Berlin
- > Woerterbuch
- > and Prof. Erhart Graefe in Muenster, the leading
- > philologist of the
- > 50-60 generation in the German-speaking area.
- >
- > I learned that Proto-Sumerian was a meta-language
- > like Indogermanic
- > ("erschlossene Sprache", unwritten, unspoken). Your
- > success would indicate
- > that this view is dated. Do you have any views on
- > Meroitic? My friend Pawel
- > Wolf in Berlin (east) is the heir to the work of
- > Fritz Hintze who did
- > pioneer
- > work at the Humboldt Uni in DDR times. We have often
- > puzzled about this.
- > Pawel is now excavating in Meroe as Field Director
- > of a project of Shendi
- > Uni with our CESRAS (Moscow) architect, Nadezhda
- > Reschetnikova.
- >
- > I will look at the sites you listed and am glad to
- > be in contact with you. I
- > am pleased to see that the level of discussion on
- > this site has greatly
- > improved recently.
- >
- > All the best,
- >

> Ed Loring  
> \*\*\*\*\*  
> ----- Original Message -----  
> From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>;  
> <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Saturday, August 31, 2002 8:35 AM  
> Subject: Re: [Ta\_Seti] Re: Summerian and Africa?  
>  
>  
> > Hi  
> > Your comments are right on. In comparative  
> linguistics you look for  
> > genetic or typological features when comparing  
> two languages.  
> > Agglutination was only one feature of the  
> linguistic relationship between  
> > Dravido-African and Sumerian languages. This is a  
> typological feature.  
> > When you find a number of similarities  
> between languages in structure  
> > and vocabulary--we must assume a genetic  
> relationship. A genetic  
> > relationship always implies a family relationship,  
> given the numerous  
> > similarities between Dravido-African languages and  
> Sumerian we must assume  
> > that the speakers of similar languages originally  
> lived together.  
> > Moreover, let's not forget that the Sumerians  
> originally wrote in  
> > Proto-Sumerian writing, which is analogous to  
> Proto-Elamite and  
> > Libyco-Berber-Vai Writing. It was due to the  
> similarities between these  
> > writing systems which allowed me to read  
> Proto-Sumerian. The Sumerians  
> > adopted the cuneiform writing after the fall of  
> the great Anu civilization  
> > of Mesopotamia.  
> > Recently, I deciphered a statuette and bowl  
> found in South America  
> > written in Proto-Sumerian. If you are interested  
> you can find my  
> discussion  
> > of these inscriptions at the following sites:

> >  
> <http://www.geocities.com/Tokyo/Bay/7051/bpokotia.htm>  
> > <http://www.geocities.com/Tokyo/Bay/7051/Awen3a.htm>  
> > <http://www.geocities.com/Tokyo/Bay/7051/poko2.htm>  
> >  
> > These inscriptions show that when the Sumerians  
> colonized parts of South  
> > America, they wrote in both cuneiform and  
> Proto-Sumerian.  
> >  
> > C.A. Winters  
> >  
>  
>  
>

---

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| 3620|2002-08-31 12:19:56|mansu\_musa|Re: Balanced art work.|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> Salam Alberto,

> Your message came in just as I sent what I had written today,

including my

> thoughts on the media which are the same as yours. The media tend

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> the National Geographic are famous for the same thing.

>

> If I use Greek names for things not Greek, it is simply because

> egyptologists

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friends,

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> I have lived there and speak their language. In 1967, as a non-Greek

> intellectual,

> I landed in front of a fascist tribunal with a machine-pistol in my back.

> (see James

> Mavor, "Voyage to Atlantis", Putnam 1967).

>

> As to my attitude toward modern Egyptians, I shall forward you a

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> plan

> of rules for future excavations which I am trying to implement with

the SCA.

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> Hotep,

> Ed Loring

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> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Saturday, August 31, 2002 7:53 PM

> Subject: [Ta\_Seti] Re: Balanced art work.

> > yes, in Europe since Picasso first showed the world African art

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> > also If you are interested in africa I made a post called fact

about

> > africa the textbooks leave out.

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If I use Greek names for things not Greek, it is simply because  
egyptologists

have an established terminology.

I understand this, but if you study the culture of the people you  
should use their terminology not greek terms for their temples cities  
deities and other things.

Karnak is greek which really is ipet isut

luxor is arabic which really is ipet resyut

abydos is greek which is really abutu

YOU understand what I am saying.

Thbes is really waset

This is like me studying greece and calling athens ipet isut just  
not logical

Osirus is ausar

isis is auset

| 3621|2002-08-31 12:32:50|mansu\_musa|Re: Attitude toward Egyptians|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> Alberto,

> I promised you something on my thoughts on Egyptians.

> This is the way my colleagues and I correspond on the matter.

> Regards,

> Ed Loring

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> ----- Original Message -----

> From: "Edward Loring"

> To: "Geoffrey Metz"

> Cc: "Sergej Ivanov" ; "Inas Younis" ;

> "CESRAS"

> Sent: Friday, August 23, 2002 10:48 AM  
> Subject: Re: Egyptian-Swedish-Russian joint project in Memphis  
>  
>  
> >  
> > ----- Original Message -----  
> > From: "Geoffrey Metz"  
> > To: "Edward Loring"  
> > Cc: "Sergej Ivanov" ; "Inas Younis"  
> >  
> > Sent: Tuesday, August 20, 2002 12:44 PM  
> > Subject: RE: Egyptian-Swedish-Russian joint project in Memphis  
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> > Hello Geof,  
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potential. This

> > should be presented

> > as diplomatic work. CESRAS also has funding from the (Russian)

National

> > Foundation

> > for Fundamental Research (informatics).

The sad thing is that mainstreammagazines ike egypt revelaed which I subscribe to get people who are not even egyptains to write editorials in their magazines. OMAR shariff all of a sudden has become the spokesmen for ancient kmt when he is really lebanese by birth. We have to be real careful when we talk about islam and egypt in the same sentence because my feelings on that islam is a foreign entity to egypt and so is arab nationalism. Just because people speak arabic and have become over the years arabized does not exactly mean they are arabs. I am an egyptain and I don;t consider myself to be an arab,but to the casual american might be fooled to believe that islam and native to the land of egypt when it isnot.

YOU have to understand it annoys me when people get omar shariff because he is a cultural figure to speak for all egyptains. Omar shariff in case you don;t know is not a egyptains. Most of the elite in egypt are not of egyptain ancestry and most are lebanese,armenian and arabs.

When I mean arabs I am talking about bedouinsnot arabized africans like moroccans,algerians,egyptains,and sudanese.

THE KEY to this history is that the Sudanese are not ethnically Arab, even though the country is within the realm of Arab civilization. As their dark skin attests, the Sudanese are Africans of diverse ethnic stock. Many Egyptians make a similar disclaimer of Arabism , insisting they are Africans of Pharaonic descent, a distinction that the eye confirms. But the Arab conquest of Egypt , which was then Christian , took place less than a decade after the death of the Prophet Muhammad , meaning that Egyptian society has been Arabized for more than thirteen hundred years.  
- By Milton Viorst, in Sudan's Islamic Experiment, Foreign Affairs, Spring, 1995

The culture of ancient kmt is still there you just have to peel back the layers of islamic religion and see that villagers along the Nile still practice similar customs as their ancient ancestors. Like for instance listen to fellahin music and notice that their celebration during Ramadan are very similar to that of ancient Kmt. Most Egyptians were Coptic until they were converted to Islam, and Copts in the south look different from Copts in the north.

I am a little insulted that Omar Sharif tried to in Egypt reveal an issue tried to say that modern day Egyptians are Arabs. Omar Sharif should speak for himself not other Egyptians.

> \*\*\*\*\*

| 3622|2002-08-31 12:38:27|Mickel Hendrix|Re: Balanced art work.|  
Hotep Ed,

Look! You make some coherent comments. But, as for your saying that there are some on this list who are belligerent, a comment that I suspect is directed at me, I disagree. Ask yourself, if, for the past five hundred years, you and your people were dominated by another people and their wicked academic system, would you not have an attitude that some will turn around and call reverse racism? What you need to understand is that black people didn't just wake up one sunny morning and start reacting the way they do towards the dominant group, even though it's not everyone within that dominant group, who has perpetrated the worse kinds of filth against black people, such as the ancient Kemites being Caucasians.

If you are really as down, as we say in the black community, then you should be just as stung about attacking the lying no good Eurocentric scholars, who perpetuate lies, lies, lies against black people and their great legacy, which is the oldest legacy on the face of God's green earth, or what's left of it! And like I said....

P.E.A.C.E. Proper Education Always Corrects Errors!

--- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

> (EL).....please see comments inserted in

> communications below.

> ----- Original Message -----

> From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Sent: Saturday, August 31, 2002 3:38 AM  
> Subject: [Ta\_Seti] Re: Balanced art work.  
>  
>  
> > --- In Ta\_Seti@y..., "Manu Ampim"  
> wrote:  
> > > No doubt. Actually, we need to do both: produce  
> our own videos and  
> > influence (i.e. reduce) the mainstream media  
> propaganda, which is  
> > designed to grossly misrepresented African history  
> and culture.  
> > >  
> > > Manu Ampim  
> (EL).....is it really propaganda designed to do  
> that, or is the  
> misrepresentation  
> only a result of ignorance? In the European  
> intellectual world there is a  
> real interest in  
> and thirst for factual knowledge about African  
> culture. In Basel, the  
> response has been increased activity in the African  
> department of our Museum  
> of Cultures by Curator Dr. Bernhard "Berni" Gardi,  
> an old friend who works  
> closely with my wife, Drs. Maya Mueller, Curator of  
> Egyptology. Modern  
> African painters and musicians are frequently  
> invited to show and perform  
> their arts here. At a more "popular" level, last  
> night we had the opening of  
> a show of both traditional and contemporary African  
> art in a gallery  
> recently opened by a Palestinian from Hebron.  
> > -----  
>  
> > The only way you shut these people up  
> > is you back up every thing you say with facts.  
> Making wuld  
> > acusations will not get you far. If you have  
> ecvidence on asubject  
> > back it up with complete facts and beat the  
> eruocentrics at their own  
> > games.  
> (EL).....right on! That is the rational,

> scientific approach. The  
 > belligerent attitude  
 > which is often noticable in Ta\_Seti will neither  
 > make friends nor impact the  
 > adversary.  
 > I can imagine that some of you in America have  
 > access to resources which  
 > would allow  
 > you to produce some fascinating presentations on  
 > African culture. If you can  
 > do this,  
 > I assure you that you will find support to have them  
 > shown in Europe.  
 >  
 >> I notice that mainstream media also never  
 > showcases  
 >> finds in places like nigeria where they found  
 > eredo,which also  
 >> addsmore to the myth of savage africa,  
 > (EL).....make a documentary and everyone will be  
 > interested. "savage" in  
 > Africa loses  
 > all meaning when compared with Europe. Everyone  
 > knows about the Nazis, but  
 > how  
 > many of you have even heard of the Franco-Prussian  
 > War of 1870-71? It was  
 > the first  
 > "modern" war. In the Battle of Sedan alone 190'000  
 > soldiers died in two  
 > days. Following  
 > that, 20'000 members of the Paris Commune were  
 > executed by the government  
 > forces.  
 > .....talk about "savage"....  
 >>.....  
 >> .....which ignore  
 >> the megalithic culture in central africa.  
 > (EL).....that's the kind of material people would  
 > love.  
 >  
 > Ed Loring  
 > \*\*\*\*\*  
 >  
 >

---

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| 3623|2002-08-31 12:46:56|Mickel Hendrix|Re: kha f ra reconstruction.|

Hotep,

Yeah, Alex I slacked off from drawing. But, that's something that's a skill that'll always exist within me as long as I'm on the earth. Presently, I'm working on the completion of a book on ancient black civilizations. Afterall, Diop, Houston and Clark are no longer with us. So, one of us has to continue what they established. Perhaps, I can get you to contribute to the book with some drawings of the actual human representations that I've found in art history books.

P.E.A.C.E. Progress...

--- "Derrick, Alexander"

<[Alexander.Derrick@vuinteractive.com](mailto:Alexander.Derrick@vuinteractive.com)> wrote:

> Greetings to one and all.

>

> <http://www.highculture.8m.com/Khafre.htm>

>

> I am actually grateful that this statue is broken.

> Notice the quality of

> the contour along the fracture at the base of the

> nose. Look at the right

> nostril. What a wonderful hidden detail. I am

> starting to study the

> mdw-ntr and the written line quality is totally

> integrated into 3d works.

> That is simply AMAZING!

>

> I am certain the kmtj(sp?) had many levels of

> symbolism in their

> craftsmanship and I don't want to cover up or

> 'restore' the intentions of

> the craftsman. I know that every color and even the

> direction of the

> stroke/chisel has a symbolic meaning and

> philosophical significance. We

> need to protect and study this. For that reason it



> is very important to me  
> not to just slap a color on an image, even if it is  
> the correct value.  
>  
> Sometimes it scares me to see workers in tombs  
> 'restoring' wall paintings.  
> Because they are covering up vital information that  
> we have not yet come to  
> appreciate. I have not yet been blessed to set foot  
> in a kmtj temple, but I  
> am sure that every aspect is intentional and  
> symbolic. Nothing should be  
> considered a mistake, even the most minute detail  
> must be studied. In my  
> opinion that much work still needs to be done. One  
> could simply studying  
> paint application and chisel marks and learn  
> something new. Yes, it is that  
> deep! More on this later.  
>  
> peace out friends  
> have a fun and safe weekend  
> alex  
> p.s. vote justin guarini for american idol ;)  
>  
> (more below)  
> >Hotep,  
> >  
> >I use to draw a lot when I was a younger lad in  
> >school. If were to do a reconstruction of the face,  
> >I'd simply draw the left side onto the right side,  
> >since it is still intact. Nice job!>>  
>  
> If you take a close look, Khafra's face is  
> asymmetrical. I flip floped along  
> a vertical axis and the nose was unnaturally wide.  
> Also note the right  
> nostril is a tad bit higher than the left. The  
> sculptor is so adept that  
> asymmetrical features seem pleasing.  
>  
> Mike, did you stop drawing? Now is as good a time  
> as any to restart! This  
> is an excellent way to reconnect with your intuitive  
> side.  
>

> I've had to bone up on my letter form skills as I  
> learn the mdw-ntr. I'm  
> trying to get my mdw-ntr on par with the  
> ancients.... NOT AN EASY TASK and I  
> am professional illustrator by day.  
>

---

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| 3624|2002-08-31 22:16:17|Clyde Winters|Re: Summerian and Africa?|

Hi

You are wasting your time learning Tifinagh if you want to read  
Libyco-Berber, because these inscriptions are not written in Berber. You  
see according to Diop and Berber/ Taurag traditions these people did not  
arrive in Africa until after the rise of Islam. If you read our debates,  
you must remember that Montello never presented any evidence rejecting the  
tradition of an ancient origin of the Vai writing recorded by Delafosse.

The ancient origin of the Mande writing system was also discussed expertly  
by Hau see:

Hau, K, "The ancient Writing of Southern Nigeria", Bulletin de  
l'IFAN 29, no1-2 (1967), pages 150-185.

Hau, K, "Pre-Islamic writing in West Africa", Bulletin de  
l'IFAN, series B, no1 (1973).

Montello is a Eurocentric apologist. He has never read or checked any of my  
sources, he just gets in a discussion group and is accepted as an authority,  
because he attacks Afrocentric studies. People believe him because, they  
too want to believe that African people don't have a great history. You  
don't have to be a linguist to learn the truth, you just have to spend some  
time researching on the in a good university library. Take care.

Also, I have not tried to keep researchers in the dark about the  
decipherment of Meroitic. I have been publishing articles on my research  
since the 1980's. Below is a list of my published articles below, if you  
don't have them in a library near you you may want to use intralibrary loan  
to obtain them from other libraries. If you live in the Chicago area they  
can be found at the University of Chicago library, and the Oriental  
Institute. References:

Winters, A.A. 1984. "A note on Tokharian and  
Meroitic". Meroitic Newsletter, no. 23: 18-21.

\_\_\_\_\_. 1988. "The Dravidian and Manding substratum in  
Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.

-----,1989. "Chiekh Anta Diop at le Dechiffrement de l'écriture Meroitique", Revue Martiniquaise de Sciences Humaines et de Littérature, no.8: 141-153.

Winters, A.A. 1984. "A note on Tokharian and Meroitic".Meroitic Newsletter, no. 23: 18-21.

\_\_\_\_\_.1988. "The Dravidian and Manding substratum in Tokharian". Central Asiatic Journal, 32 (1-2): 131-141.

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Winters, C.A.(1998). Meroitic funerary text. Part 1, Inscription Journal of Ancient Egypt, 1 (1), 29-34.

Winters, C.A.(1998b). Meroitic funerary text. Part 2, Inscription Journal of Ancient Egypt, 1 (2), 41-55.

Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopica, IV/V, 355-388.

I have been publishing my articles on the Harappan writing for years also. Below is a list of some of my publications:

#### Harappan Writing Articles by C.A. Winters

Winters,Clyde Ahmad, "The Indus Valley Writing is Proto- Dravidian",Journal of Tamil Studies , no 25 (June 1984a), pp.50-64

Winters,Clyde Ahmad, "Further Notes on Japanese and Tamil" ,International Journal of Dravidian Linguistics 13, no2 (June 1984c) pages 347-353.

Winters, Clyde Ahmad, "The Inspiration of the Harappan Talismanic Seals", Tamil Civilization 2, no1 (March 1984d), pages 1-8.

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Winters, Clyde Ahmad, "The Proto-Culture of the Dravidians ,Manding and Sumerians", Tamil Civilization 3, no1 (March ,1985a) ,pages 1-9.

Winters, Clyde Ahmad, "The Indus Valley Writing and related Scripts of the 3rd Millennium BC", India Past and Present 2, no1 ( 1985b), pages 13-19.

Winters,Clyde Ahmad Winters , "The Dravidian Origin of the Mountain and Water Toponyms in central Asia", Journal of Central Asia 9, no2 (1986d), pages 144-148.

Winters, Clyde Ahmad, "Tamil, Sumerian and Manding and the Genetic Model", International Journal of Dravidian Linguistics, 18, (1989) no 1.

Winters, Clyde Ahmad, "Review of Dr. Asko Parpola's 'The Coming of the Aryans'. International Journal of Dravidian Linguistics 18, no2 (1989) , pages 98-127.

Winters, Clyde Ahmad, "The Dravidian Harappan Colonization of Central Asia", Central Asiatic Journal 34, no1-2 (1990), pages 120-144.

\_\_\_\_\_. (1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

\_\_\_\_\_. (1994c). Ancient Dravidian: And introductory grammar of Harappan with Vocabularies , Journal Tamil Studies, No.41, 1-21.

\_\_\_\_\_. (1995a). Ancient Dravidian: The Harappan signs, Journal Tamil Studies, No.42, 1-23.

\_\_\_\_\_. (1995b). Ancient Dravidian: Harappan Grammar/Dictionary, Journal Tamil Studies, No.43-44, 59-130.

\_\_\_\_\_. (1996). Linguistic Continuity and African and Dravidian languages, International Journal of Dravidian Linguistics, 23 (2), 34-52.

As you can see , I am a very public scholar. I try to keep my research fresh. I am especially proud of my article: Ancient Dravidian: And introductory grammar of Harappan with vocabularies , Journal Tamil Studies, No.41, 1-2 (1994), this article provides a dictionary of the Indus Valley writing and easy lessons that can help you learn how to read the writing system yourself.

I am above all a seeker of the truth as a result I publish my findings. Some researchers prefer to ignore my research because they find it demoralizing. They are demoralized because they have been taught that history, is the work of Indo-European speaking people. This is a myth. all peoples have contributed to the rise of history, but you must seek it out and learn foreign languages, just like Diop said if you truly want to find the truth.

C.A. Winters

>  
>Libyco-Berber-Vai Writing  
>  
> From what I heard vai is a invented script maybe during later times  
>based on older mande signs used in secret societies.  
> I looked at the debate between you and mortello, and you didn't seem  
>to have a logical explanation. If you search back in new groups you  
>will see that even a scholar named ramona disagreed with you about  
>this. The libya berber script is called tifnagh which was used by the  
>tuarege people, which I happen to be half tuarege.  
> The script they believe to be based off puni inscriptions. Not to  
>say western africa had no script like white racist try to do in fact  
>they did and it is still used in senegal and it is called gerze.  
>Gerze is a script that is mysterious and we don't know much about  
>it, but it is an authentic script.  
> I am not a linguist of course I am trying to learn tifnagh and I  
>have a few relatives that plan to teach me.  
> No disrespect  
> You have claimed to have deciphered meotic harappa script but  
>tell me if you know how to read meotic why don't you publish what  
>the 500 plus texts say instead of keeping us in the dark.  
>  
>  
>  
>  
>To unsubscribe from this group, send an email to:  
>[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)  
>  
>  
>  
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
>  
| 3625|2002-08-31 22:25:45|Clyde Winters|Re: Summerian and Africa?|  
At 08:29 PM 8/31/02 +0200, Edward Loring wrote:  
>Hello Clyde,  
>Genetic relationships are new to me, but sound reasonable.  
>I studied linguistics some years back with a Swiss-German-Jewish  
>prof. (Alfred Bloch, student of Jakob Wackernagel) who was  
>nearing the end of his life even then. Since then I have been involved  
>in Egyptian computer-lexicography with the Berlin Woerterbuch  
>and Prof. Erhart Graefe in Muenster, the leading philologist of the  
>50-60 generation in the German-speaking area.

>  
>I learned that Proto-Sumerian was a meta-language like Indogermanic  
>("erschlossene Sprache", unwritten, unspoken). Your success would indicate  
>that this view is dated. Do you have any views on Meroitic? My friend Pawel  
>Wolf in Berlin (east) is the heir to the work of Fritz Hintze who did  
>pioneer  
>work at the Humboldt Uni in DDR times. We have often puzzled about this.  
>Pawel is now excavating in Meroe as Field Director of a project of Shendi  
>Uni with our CESRAS (Moscow) architect, Nadezhda Reschetnikova.  
>  
>I will look at the sites you listed and am glad to be in contact with you. I  
>am pleased to see that the level of discussion on this site has greatly  
>improved recently.  
>  
>All the best,  
>  
>Ed Loring  
>

Hi Loring

You studied under a great professor. Yes I have been working on Meroitic for a number of years. Recently I published a full decipherment of the longest Meroitic inscription known to us, the Tanyidamani stela. In this article I discuss in great detail the Meroitic grammar and lexical items. Below is the article :Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et Ethiopica, IV/V, 355-388. I am sure you will be able to find a copy of Nubica, it is widely distributed in Germany. Presently, I am trying to find a publisher for a book length examination of Meroitic. Enjoy.

C.A. Winters

| 3626|2002-08-31 22:53:55|mansu\_musa|Re: Summerian and Africa?|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi  
> You are wasting your time learning Tifinagh if you want to read  
> Libyco-Berber, because these inscriptions are not written in

Berber. You

> see according to Diop and Berber/ Taurag traditions these people

did not

> arrive in Africa until after the rise of Islam. If you read our

debates,

> you must remember that Montello never presented any evidence

rejecting the

> tradition of an ancient origin of the Vai writing recorded by

Delafosse.

> The ancient origin of the Mande writing system was also discussed

expertly

> by Hau see:

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> Hau, K, "Pre-Islamic writing in West Africa", Bulletin de

> l'IFAN , series B, no1 (1973).

>

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any of my

> sources, he just gets in a discssion group an is accepted as an

authority ,

> because he attacks Afrocentric studies. People believe him because,

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> too want to believe that African people don't have a great history.

You

> don't have to be a linguist to learn he truth, you just have to

spend some

> time researching on the in a good university library. Take care.

>

> Also, I have not tried to keep researchers in the dark about by

> decipherment of Meroitic. I have been publishing articles on my

research

> since the 1980's. Below is a list of my published articles below,

if you

> don't have then in a library near you you may want to use

intralibrary loan

> to obtain them from other libraries. If you live in the Chicago

area they

> can be found at the University of Chicago library, and the Oriental  
> Institute. References:

- > Winters, A.A. 1984. "A note on Tokharian and
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- > \_\_\_\_\_.1988. "The Dravidian and Manding substratum in
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- > Winters, C.A.(1998). Meroitic funerary text. Part 1,

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- > Journal of Ancient Egypt, 1 (1), 29-34.
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- > Journal of Ancient Egypt, 1 (2), 41-55.
- > Winters,C.A. (1999). Inscriptions of Tanydamani, Nubica et

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> writing and easy lessons that can help you learn how to read the

writing

> system yourself.

> I am above all a seeker of the truth as a result I publish my

> findings. Some researchers prefer to ignore my research because

they find

> it demoralizing. They are demoralized because they have been taught

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> history, is the work of Indo-European speaking people. This is a

myth. all

> peoples have contributed to the rise of history, but you must seek

it out

> and learn foreign languages, just like Diop said if you truly want

to find

> the truth.

>

> C.A. Winters

>

>

> >

> >Libyco-Berber-Vai Writing

> >

> > From what I heard vai is a invented script maybe during later

times

> >based on older mande signs used in secret societies.

> > I looked at the debate between you and mortello,and you didn;t

seem

> >to have a logical explanation. If you search back in new groups you

> >will see that even a scholar named ramona disagreed with you about

> >this. The libya berber script is called tifnagh which was used by

the

>>tuarege people,which i happen to be half tuarege.

>> The script they believe to be based off punic inscriptions. Not

to

>>say western africa had no script like white racist try to do in

fact

>>they did and it is still used in senegal and it is called gerze.

>>Gerze is a script that is mysterious and we don't know much about

>>it,but it is an authentic script.

>> I am not a linguist of course I am trying to learn tifnagh and I

>>have a few relatives that plan to teach me.

>> No disrespect

>> You have claimed to have deciphered moerotic harappa script but

>>tell me if you know how to read meortic why don;t you publise what

>>the 500 plus texts say instead oif keeping us in the dark.

>>

>>

>>

>>

>>To unsubscribe from this group, send an email to:

>>Ta\_Seti-unsubscribe@y...

>>

>>

>>

>>Your use of Yahoo! Groups is subject to

<http://docs.yahoo.com/info/terms/>

>>

>>

>>

Taurag traditions these people did not

arrive in Africa until after the raise of Islam. If you read our  
debates,

you must remember that Montello never presented any evidence  
rejecting the

tradition of an ancient origin of the Vai writing recorded by  
Delafose.

The ancient origin of the Mande writing system was also discussed  
expertly

by Hau see:

Diop claimed in his book that the tifnagh script came from the

vandals and from the Germanic invaders, but there has never been any evidence to back up this claim. Tuage according to geneticist Cavill's sfoza cluster in with other African groups meaning they are distant from other Berber groups such as the coastal Berbers and more closely related to the Beja.

From my understanding Tifnagh is the descendant of Libyo Berber writing.

Mr. Winers I respect you but you are claiming things that just don't want any sense. Moretello was not the only one who said you claim we're wrong, other like the scholar Ramoan also said you were wrong in your claims.

They pointed out in the news group the reference that you listened which you also can find in Basil Davidson's pre colonial western Africa in the bibliography section that it was to prove that slaves carried a language over to the new world.

I don't care too much for Moretello myself, but all I want in accuracy in scholarship.

there has to be a balance,

ps I agree Africans have a great past but you don't have to fabricate a past

Also I have seen you try to claim that Ethiopians invented Sanskrit and other wild accusations.

| 3627|2002-09-01 03:38:41|Manu Ampim|Re: Balanced art work.|

EL wrote:

>"No, I certainly do not consider my work to be a part of any kind propaganda.

>It would be absurd for anyone to call me a racist..."

[I didn't think so.](#)

>"No, I do not believe in white-skinned Ancient

>Egyptians and as far as I can see they become blacker as we go back in time.

>I am sure we feel the same way about films in which white-skinned people run

>around in nemes-headcloths....I am no friend of the popular dishonest media..."

[This was my initial point: that the media is deliberately dishonest by constantly presenting false pale-skinned images of Kemetians \(Kmtjw\). You then raised a question about my statement and suggested that the media was simply uninformed or "ignorant"; now you also mention that the media is "dishonest." Your statements seem conflicting and inconsistent.](#)

>Up until now, my work has been the lexical computer analysis of history.

>In July my group (Russian Academy of Sciences, Muenster University,

>Museum of Cultures Basel) linked up with the virtual reality/multi-media group

>at the University of Pisa and the Consorzio Pisa Ricerche. They will be doing the

>visual part of our project to be presented in Moscow and in Grenoble at the

>Congress of the International Association of Egyptologists in 2004. I am the

>person responsible. I shall see that there are no white Kmtjw in our images.

[This would be quite important to present correct non-white images of the Kmtjw. BTW, there is a good chance that I will be attending this event. I look forward to viewing your work. Do you have a website?](#)

>I don't think that you will find much

melan(in)omisia in the ranks of real

>European intellectuals.

Ed, overall I concur with much of what you say, but I think that your view of European intellectuals is slanted. In my experience, both personally and through academic works, I have not found European scholars and intellectuals to be so kind and enlightened. In fact, I have discussed with one of my colleagues, who conducts some of his work in Paris, about his recent experiences of being soundly attacked by various French scholars who differ with his conclusions. These "real" intellectuals have even threatened a lawsuit against him to settle basic academic disputes! Also, yesterday I had an extensive telephone conversation with two of my colleagues in London, and they also informed me of their struggles with British intellectuals. In addition, I lived in Europe for one year in 1989-1990, and this was my first experience with Europe and European intellectuals. I visited 11 countries during my research trip and while some people were helpful, I found the German response to my presence to be appalling.

Since you are not the target or the victim, you incorrectly assume that the vast majority of European intellectuals are without (as you call it) "melan(in)omisia." Actually, European intellectuals continue to develop, defend, and advance the very Western ideas that many people of color in the world often reject. Good day.

Advancing the work,  
Manu Ampim

---

Hello Manu,

No, I certainly do not consider my work to be a part of any kind of propaganda.

It would be absurd for anyone to call me a racist (I do combat Zionism, but do not hate Jews) or a white supremacist, red-neck, fascist, Bushite etc.

The same goes for my friends. No, I do not believe in white-skinned Ancient Egyptians and as far as I can see they become blacker as we go back in time.

I am sure we feel the same way about films in which white-skinned people run around in nemes-headcloths. "De-melaninize" is an interesting new word to me which I have noted, though I would probably tend to say "de-melanize" as applied to representations rather than use a bio-oriented derivative. In any case,

I am interested in both learning more about and spreading the truth about the African historical experience. That is why I spend time with Ta\_Seti when I am supposed to be programming the computer.

I am no friend of the popular dishonest media, but have had little to do with that department. I don't see much that is really intellectual there. "Pseudo-intellectual" is a term for whose extensive use I am quite well known. I don't think that you will find much melan(in)omisia in the ranks of real European intellectuals. We have a lot of trouble with white Americans and their arrogance. I discussed this recently with a colleague from Uppsala (Geoffrey Metz, Curator of the Uni Collection). He gets some American graduate students and says they require six months before their programming starts to crack and they begin to see the world as it is. He is worried about what will happen to them when they go back to the States with their "liberal" (I understand that's a bad word in white republican circles) views.

Up until now, my work has been the lexical computer analysis of history.

In July my group (Russian Academy of Sciences, Muenster University, Museum of Cultures Basel) linked up with the virtual reality/multi-media group at the University of Pisa and the Consorzio Pisa Ricerche. They will be doing the visual part of our project to be presented in Moscow and in Grenoble at the Congress of the International Association of Egyptologists in 2004. I am the person responsible. I shall see that there are no white kmtjw in our images.

Best regards

Ed Loring

\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Saturday, August 31, 2002 5:52 PM

**Subject:** [Ta\_Seti] Re: Balanced art work.

EL, let's be specific. I don't consider your work to be a part of "mainstream media propaganda." Do you? I would like to separate your work from this propaganda which still uses racist drawings of pale- and white-skinned Ancient Egyptian from the 1940s. Unless of course, you agree with the constant fictional TV images of light and almost white skinned images of the ancient people of Kemet. This mainstream media activity is not simply the result of "ignorance" as you suggest. The primary evidence of the black and brown skinned African leadership of Kemet is abundant and is impossible to avoid. This calculated propagandato de-melaninize and de-Africanize the people of Kemet is clearly designed to distort the African / Black historical experience. I hope you are not associating your work with these systematic gross distortions.

I would assume that you would agree that no credible scholar in the world would attempt to claim that the ruling people in Kemet were pale-skinned, so why would a supposedly honest scholar in the "European intellectual world" associate with these racist images? This unfortunate association is the one of the biggest contradictions of European scholars and Egyptologists. The "European intellectual world" should correct the anti-Black propaganda within its ranks and also challenge the media to present accurate and correct images, or simply not associate their work with these types of deliberate historical lies. Besides, how could the media simply be "ignorant" when the information it uses comes mainly from the European intellectual world, which knows the truth about how these ancient images looked? This does not seem logical. By the way, maybe the following images will help clear up some of the media ignorance about African culture. Let's be sure to share these type of images with the mainstream media.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Update.html](http://www.geocities.com/M_Ampim/Vanishing/Update.html)

---

> (EL).....please see comments inserted in communications below.

"Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> > > No doubt. Actually, we need to do both: produce our own videos and

> > influence (i.e. reduce) the mainstream media propaganda, which is

> > designed to grossly misrepresented African history and culture.

> > >

> > > Manu Ampim

> (EL).....is it really propaganda designed to do that, or is the

> misrepresentation

> only a result of ignorance? In the European intellectual world there is a

> real interest in

> and thirst for factual knowledge about African culture. In Basel, the

> response has been increased activity in the African department of our Museum

> of Cultures by Curator Dr. Bernhard "Berni" Gardi, an old friend who works

> closely with my wife, Drs. Maya Mueller, Curator of Egyptology. Modern

> African painters and musicians are frequently invited to show and perform

> their arts here. At a more "popular" level, last night we had the opening of

| > a show of both traditional and contemporary African art in a gallery  
| > recently opened by a Palestinian from Hebron.

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 3628|2002-09-01 03:48:46|Manu Ampim|Re: Balanced art work.|  
Mansu Musa wrote:

> yes,in europe since picasso first showed the world africa art there  
> has been a interest in it,but that isnot what mr ampim is trying to  
> say. If you turn onthe discovery channel and watch documentaries  
> about the ancient kemetians you would have swore these people were  
> europeans,because all I see playing kemetians are europeans people.

.

This is indeed my main point, and I don't know how it was misunderstood or questioned in the first place. No one can honestly claim that the media just doesn't have the correct information. These dishonest media people know exactly what they are doing to systematically distort African history and culture, and Western scholars and their surrogates like Hawass are in the center of these distortions.

Manu Ampim

| 3629|2002-09-01 05:47:42|mansu\_musa|Some examples of schoalr biased this was put out by  
oxford press |

The Reality of Race

An eminent biologist's classic analysis of the forbidden subject.

John R. Baker, Race, Foundation for Human Understanding (original publisher: Oxford University Press), 1974, 625 pp., \$25.00.

Reviewed by Thomas Jackson

From November, 1993, issue

Race, by John Baker, is a remarkable book. There is probably no other treatment of the biology and physical anthropology of race that approaches it in breadth, detail, erudition or style. Even more remarkable is the book's point of view. Far from evading the issue of racial differences in ability, it was written for the very purpose of investigating and clarifying those differences.

Dr. Baker, now deceased, was the ideal author for this book. He was



professor emeritus of cytology at Oxford University, a Fellow of the Royal Society, and president of the Royal Microscopical Society. To these professional qualifications he added an abiding interest in what he called the "ethnic question," that is to say, the entire range of ways in which the races differ.

Written late in life, *Race* is Dr. Baker's definitive statement on what he considered one of the most important issues of our time. From start to finish the book is stuffed with little-known, eye-opening facts, and it is fascinating, even essential reading for anyone with a serious interest in race. It is supplemented with more than 80 illustrations, and some of the simpler line drawings are reproduced here.

*Race* is organized in four parts. The first is a summary of what was thought and freely written about racial differences up through the end of the 1920s when, as Dr. Baker puts it, "the curtain came down" on open discussion. The second is an introduction to the biology of taxonomy or classification, including a thorough treatment of how races and species are identified. The third is a detailed inventory of the biological differences that distinguish the major races and subraces. In this section Dr. Baker makes a particular study of whites, or Europids as he calls them, and of Africans (Negrids), Bushmen (Sanids), Australian aborigines (Australids), Celts, and Jews. In the final section, Dr. Baker sets out what he considers to be the essential criteria for determining what he bluntly calls superiority and inferiority. Not surprisingly, his conclusions are at odds with current dogma.

Dr. Baker's historical account of what has been written about ethnic differences includes introductions to a number of people one might well expect, such as the Comte de Gobineau, Houston Stewart Chamberlain, Nietzsche, Francis Galton, and even Hitler. Dr. Baker also describes the pioneering but no longer recognized work of men like Johann Blumenbach (1752-1840) and Samuel Sommerring (1755-1830).

Other famous men have pronounced themselves on the question of racial differences and, until recently, few have had any sympathy for the notion of equality. Rousseau, for example, thought the chimpanzee was a primitive form of human being, and Kant, Voltaire, and Hume thought the Negro vastly inferior to the European. Dr. Baker reminds us that even the Bible is hardly silent on the ethnic problem. The Children of Israel routinely exterminated enemies, whom they considered inferior, and in the tenth book of Joshua, they enslaved the entire Hivite people.

### The Proper Study of Mankind

In the more technical sections that follow, Dr. Baker draws on his scientific training to treat *homo sapiens* as just one more member of the animal kingdom. "No one knows man who knows only man," he observes, and adds: "One might almost go so far as to say, in relation to the ethnic problem, that the proper study of mankind is animals." By this he means that without a thorough grounding in biology and taxonomy it is impossible to view man with the detachment that science requires. Dr. Baker writes, he explains, in the spirit that inspired T.H. Huxley to conclude that "Anthropology is a section of zoology [and] . . . the problems of ethnology are simply those which are presented to the zoologist by every widely distributed animal he studies." In this, Dr. Baker is out of step with many contemporary social scientists who seem to believe that humans are uniquely exempt from the laws of heredity and from the kind of scrutiny to which all other animals are subject.

Dr. Baker leads us firmly back to biology with an account of how evolution gave rise to different species, how species are classified, the nature of hybridity, and the circumstances under which animals can be made to mate with differing species. Anthropology indeed becomes a branch of zoology. However, in this discussion it becomes clear that man differs from animals in at least one important way: humans are exceedingly unselective in their mating habits and will copulate with individuals--across racial lines, for example--from whom they are physically very different.

The contrast with the seven kinds of European mosquito, for example, could not be greater. Their eggs can be distinguished because of slight differences, but adults are so similar that not even experts can tell them apart under a microscope. What experts cannot do, the mosquitoes do without fail; they never interbreed.

Dr. Baker likewise reports that Grant's gazelle and Thompson's gazelle live together in mixed herds and are so similar in appearance that it takes a trained eye to tell them apart. They, too, never interbreed. It is only under domestication that animals can be made to overcome their repugnance for mates unlike themselves and thus produce mules or leopards (a cross between tiger and leopard). Domesticated dogs breed indiscriminately with widely different types but wild dogs like wolves, foxes, and coyotes breed only with their own kind.

Man is the most domesticated of animals and the least exclusive in his amours--but his promiscuity varies enormously by group and individual. As Dr. Baker points out, the Indian caste system

successfully prevented interbreeding even among racially similar people. At the same time, there are individuals whose lust for animals is so great that bestiality has had to be specifically forbidden ever since Biblical times.

The races and sub-races of man have evolved largely because of geographical separation, but Dr. Baker also refers to what he calls "ecological races" that evolved to fill different but overlapping niches. The small stature of African pygmies, for example, fits them to forest life while the larger Negrids live in clearings.

If humans had continued to evolve in isolation or if they were as discriminating as animals in their choice of mates, racial differences would eventually lead to mutually infertile species. This would be diversity of a truly remarkable kind.

Domestication and travel have led to increasing miscegenation, but Dr. Baker speculates about another possible reason. The skulls of our remote ancestors show that their olfactory organs were much better developed than ours. It is also likely that ancient man had stronger odors than does modern man, and since our ancestors' mating habits were probably governed by smell just like those of animals, this discouraged mating with unfamiliar peoples. Even today the races have different odors.

Dr. Baker notes drily that although modern man is scrupulous in selecting only the most promising breeding couples among his domestic animals, he almost never gives the same attention to his own reproduction. "It follows," he adds, "that we cannot look for any advance in inborn intelligence . . . ."

#### Race and Color

Dr. Baker writes at some length about skin color, but only because race and color are sometimes confused. He himself thinks the subject is trivial and, in fact, since at least Darwin's time scientists have recognized that color is unimportant in distinguishing biological forms. Dr. Baker points out that to make color the touch stone of race is as stupid as to think that a red rose is more closely related to a red petunia than to a white rose.

Australian aborigines are similar in color to Bushmen, for example, but it would be difficult to think of two racial groups that are more dissimilar biologically. Likewise, Dr. Baker explains that some of the inhabitants of northern India have relatively dark skin but are racially very close to Europeans.

Skin color is affected by the color of blood that may be visible through it, but the main reason for variations in skin color is the presence of different amounts of the pigment melanin. All humans make the same melanin and have much the same number of melanocytes--the difference is in how much melanin is produced. The darkest Africans have visible concentrations of melanin even in the whites of their eyes and on their tongues. Melanin colors hair as well as skin, though it is the presence of a slightly different substance, called phaeomelanin, that causes "red" hair.

Dr. Baker explains that blue eyes are not caused by a blue pigment but by the absence of pigment. Eyes appear to be blue for the same reason the edges of a snow bank may appear blue: red light and other long wave lengths pass through but shorter, bluer wave lengths are refracted and scattered, and some are reflected back towards the viewer.

Light-skinned people are probably descended from dark-skinned people who migrated from the tropics. The skin of Europeans transmits three and a half times as much sunlight as the skin of Africans, and the ultraviolet rays convert ergosterol in the body into vitamin D. Dark-skinned people, whose skins are adapted to sunnier latitudes, may therefore get rickets--caused by vitamin D deficiency--if they live in cold climates.

The third section of *Race*, in which Dr. Baker describes the myriad ways in which the races differ from each other physically is the most technical. It includes general descriptions of blood chemistry, physiology and skeletal structure, with a special emphasis on the characteristics of the skull. It introduces concepts like brachycephaly, paedomorphism, and the cranial index.

It is useful for the reader to have had some training in physiology but it is not necessary. Even the most technical passages can usually be understood by a non-specialist who has paid close attention to earlier explanations, and Dr. Baker has set his most abstruse observations in smaller type as a signal to laymen that they may skip over them without much loss.

A certain level of scientific detail is necessary here not merely because physiological differences between the races require a certain vocabulary. In this section Dr. Baker is at pains to explain the extent to which some races show the traits of primitiveness--the retention into the modern era of features possessed by our remote ancestors--and paedomorphy--the retention as adults of traits

commonly associated with children.

For example, it is indisputable that Australids are more primitive than other races. Like Pithecanthropus, their teeth and lower jaws are strikingly large, and their skulls are twice as thick as those of any other race. The forehead recedes sharply, and the brow ridges are so well developed as to be reminiscent of Pithecanthropus and of the larger apes. The brain is only about 85 percent the size of that of Europids and the back part has lunate folds not found in other races but similar to those in the brains of orang-utans. Likewise, the nasal aperture is similar, in some respects, to that of the orang-utan.

The Bushmen, or Sanids, show equally remarkable evidence of paedomorphy. Their very small size--males are often no taller than 4'7" or 4'9"--is the most obviously juvenile characteristic retained by adults. Their skulls are notably short and squat like those of a Europid infant and their eyes are set wide apart like a new-born's. The facial and body hair of both sexes is very weakly developed and reminiscent of children. Among males, the scrotum is like that of a pre-adolescent: so small and tightly drawn up that one might think only one testicle had descended.

As for Negrids, aside from a brain that is very slightly smaller than that of Europids and Sinids (North Asians), Dr. Baker finds no characteristics that could be called either primitive or paedomorphous. Negrids differ in blood chemistry from other races, and have broader shoulders and thinner calves. Certain tribes, such as the Hottentot, show extreme steatopygia or enlarged buttocks. In some cases the posterior extends horizontally, almost like a shelf.

Francis Galton, who travelled among the Hottentot in 1850 and 1851, wrote of one such woman that he was "perfectly aghast at her development." He wanted to measure her dimensions but could not bring himself to ask her permission to do so. Instead, he took observations through his sextant and, he says, "worked out the results by trigonometry and logarithms."

### Equal or Unequal?

The question of whether Africans are, on average, equal in intelligence to whites is important both in the United States and in Britain. Dr. Baker therefore devotes considerable space to 19th-century accounts of African societies before they came into sustained contact with foreigners. This is the only sure way to know how far they had been able to advance without outside influence.

Every explorer found a remarkable poverty of development. No black African society had a written language or a calendar. None used the wheel or practiced joinery or built multi-story buildings. Iron smelting was common but no black Africans built what could be called a mechanical device, even one so simple as a hinge. Africans apparently tamed no animals themselves but received already-domesticated dogs and cattle from north of the Sahara. None used any beast of burden, despite the presence of large mammals that could have been tamed.

Although African societies are today described as having rich oral histories, this was by no means universal. A few tribes did have men who could recite the histories of their kings, but many were completely ignorant of the past. The Ovaherero tribe, for example, kept no count of years at all.

Slavery and polygamy were widespread. Arbitrary execution of subjects by rulers or wives by husbands was common. A few tribes ate human flesh though even some of their own members seem to have rejected this custom. Some coastal natives, seeing slaves being fed before being loaded onto ships for export, believed that Europeans intended to eat them.

Some people have argued that the reason Africans showed such poor development was that the effort to maintain life was too great to permit the leisure for advancement. On the contrary, the missionary and explorer, David Livingstone, found that some parts of the continent were a veritable paradise:

"To one who has observed the hard toil of the poor in old civilized countries, the state in which the inhabitants here live is one of glorious ease. . . . Food abounds, and very little labour is required for its cultivation; the soil is so rich that no manure is required."

Although Dr. Baker does not pursue this idea very far, he suggests that it was the very ease of life in Africa that kept high intelligence from being as necessary for survival as it was in harsher climates.

In the concluding section of *Race*, Dr. Baker draws the only conclusions that the data will permit: Just as they differ in biology, the races differ in their mental traits. They are not equally intelligent or capable of building civilized societies. Dr. Baker reviews the literature on mental testing and on the heritability of intelligence and finds that it only confirms his conclusions.

After setting out an interesting set of criteria for genuine civilization he finds that the first people to achieve it were the Sumerians of the fourth millennium B.C. Physically, it is likely that they were more closely related to the Kurds than to any other present people. Europids and Sinids have also created genuine civilizations, but Negrids and Australids have not.

Dr. Baker puts the Maya of Central America in a category of their own. Their astronomy and mathematics were extremely advanced and were at one time the most sophisticated in the world. They built great cities and administered large territories. However, Dr. Baker hesitates to call them genuinely civilized for several reasons: they did not use the wheel or use commercial weights, their written language was poorly developed and their religion was a mass of superstitions that were often the basis for torture, human sacrifice, and mass slaughter.

#### A Mountain of Evidence

Race is a veritable mountain of evidence, all of which can lead only to the conclusion that the races differ in ability. Nevertheless, Dr. Baker is strictly the scientist. He draws no further conclusions and makes no suggestions about social policy. There is no doubt in his mind that current orthodoxy on this subject is absurd, but he limits his exegesis to the interpretation of data.

In its realm, however, *Race* is a magisterial work to which justice cannot be done in a review. It is probably the single most ambitious and comprehensive volume on the subject ever attempted, and is surely without peer in its treatment of the physical differences that distinguish races. It is not an easy book--Dr. Baker does not address himself to dullards or dilettantes--but in these blighted times it is a stroke of astonishing good fortune that a man of his immense learning and ability should have chosen to take up a position on the unpopular but truthful side of "the ethnic problem."

Oxford University Press, which first published *Race*, soon came to consider it an embarrassment and let it go out of print. It has been reprinted by the Foundation for Human Understanding, Box 5712, Athens, GA 30604. The price is \$25.00 plus \$3.00 for shipping.  
| 3630|2002-09-01 07:15:39|Bruno Matt|Differences in Ability|

I would like to put this question out to the group. I'm not taking a position either way.

Is it possible for a people (ethnic group, race, etc.) to be different in ability, taken as a whole, than another people, in areas such as athletic ability, musical talents, artistic ability, intelligence (whatever that is), etc.?

Thank you,

Bruno

---

### **Do You Yahoo!?**

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| 3631|2002-09-01 10:26:59|Manu Ampim|Egyptian Skelets( or Digest Number 497)|

Mansu Musa wrote:

- > Well it is not just 19th century racist. Have you ever read the
- > works of George Resner, who said elite Nubians were blonde haired.
- > Have you ever read Breasted who said the Kemetians were part of the
- > great white race and the same with Gaston Maspero and Karl Lepsius.
- > There never has really been a balance in Egyptology really until now.
- > Even the Italian assistant to Chailion tried to say the Kemetians
- > were blonde haired. Nobody is trying to fight 19th century racist like
- > Hegel and Hume anymore, but the sad fact is nobody in the Egyptology
- > community wants to admit there has been some kind of deception.
- > Go back and read Breasted, Maspero, Lepsius and tell me there has
- > not been biased in the academic world.

Alberto, you are making some very important points because if we didn't know better, we would be falsely led to believe that European and Euro-American academic racism has been long gone for centuries.

- > The other question is why do Egyptologists use Greek words for
- > Egyptian gods, temples, and other places.
- > Why does this not occur with other historical sites across Europe.
- > I see a double standard.

Indeed, and this double standard is a major reason why European scholars remain largely outside of the African historical reality. Their limited self-centered analysis of the African experience severely limits their understanding. Modern European academics are no better off than the ancient Greeks who visited Kemet with little understanding about the culture and history of the mighty African kingdoms in the Nile Valley. The difference is that the ancient Greeks were aware that they didn't know, but modern European and Euro-American scholars tend to be arrogant and believe that they are very knowledgeable. I disagree with them. They have a lot of



"facts" but little understanding.

Advancing the work,

Manu Ampim

| 3632|2002-09-01 10:45:11|Edward Loring|Re: Balanced art work.|

Hotep Mickel,

My comments on belligerency may have been sparked by a comment of yours, but apply to others as well and are not meant personally, no offense meant.

Here you have made a coherent case also. Dialogue is a slow process of getting down to the real problems. I use the plural, because we are dealing with layers of such which must be carefully removed one at a time without missing any. I think you are here addressing the outermost layer, probably the thickest and toughest one. One might call it emotional motivation.

We can differentiate between rational and irrational emotions. The ones which you describe very well here are rational and based on historical facts. My question to you and all would be: Do you consider the application of (any) emotions to the solution of a (scientific) problem to be a rational method? Personally, I would say that they are not.

I shall comment further in your text.

----- Original Message -----

From: "Mickel Hendrix" <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 9:38 PM

Subject: Re: [Ta\_Seti] Re: Balanced art work.

> Hotep Ed,

>

> Look! You make some coherent comments. But, as for  
> your saying that there are some on this list who  
> belligerent, a comment that I suspect is directed at  
> me, I disagree. Ask yourself, if, for the past five

- > hundred years, you and your people were dominated by
- > another people and their wicked academic system, would
- > you not have an attitude that some will turn around
- > and call reverse racism?

(EL)....I can only compare the European experience in the area of religious domination by the Roman Catholic Church. The city-state of Basel, known as the city of humanism, is an example of that. After centuries of domination by the Catholics, the citizens threw them out and secularized their property. It granted asylum to humanists and others who were in danger of being burned by the Inquisition (Congregatio Propagandae Fidei which still exists in Rome today). It did not engage in revenge, but rather let everyone express him/herself freely and in time found true democracy.

"Reverse racism" is the important term here. We see a very clear example in Israel today. After their experience in National Socialist Germany, the Zionists stole the land of Palestine and began imitating the Nazis. master-race, concentration camps, "kill subhumans as you like" etc. Israel was a colony of the USA and now the USA is becoming a client kingdom of Israel. Fact: racism of any kind will always lead to the same catastrophe. We all must break out of the tail-eating snake paradigm (called 'ouroboros' in Greek).

- > What you need to understand is
- > that black people didn't just wake up one sunny
- > morning and start reacting the way they do towards the
- > dominant group, even though it's not everyone within
- > that dominant group, who has perpetrated the worse
- > kinds of filth against black people, such as the
- > ancient Kemites being Caucasians.

(EL)....being Caucasian myself, I am not sure that it has to do with filth, although that quality can be found in every race and ethnicity. I do join you in believing that the Kemites were not Caucasian.

- > If you are really as down, as we say in the black
- > community, then you should be just as staunch about
- > attacking the lying no good Eurocentric scholars, who
- > perpetuate lies, lies, lies against black people and
- > their great legacy, which is the oldest legacy on the
- > face of God's green earth, or what's left of it! And
- > like I said....

(EL)....I am staunch about attacking any lies, but I need facts to make such attacks anything more than a name-calling contest. My friends trying to uncover the Black legacy where possible (Sudan, West Africa and in the museums). "What's left of it" sums

up the tragedy caused by imperialists and their religious thugs.  
We do what we can and I'm truly sorry that it isn't much.

Your hate is justified, but hate is something to be overcome if we are to approach the solution of problems with clear heads. Emotions cause mistakes. We have all certainly experienced that in human relations (love etc).

Let us try to separate political emotions from scientific research. I know that  
it's hard, but the results would be worth it.

.....and again I join you in  
P.E.A.C.E. Proper Education Always Corrects Errors!

Ed Loring  
\*\*\*\*\*

>  
> --- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:  
> > (EL).....please see comments inserted in  
> > communications below.  
> > ----- Original Message -----  
> > From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
> > To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> > Sent: Saturday, August 31, 2002 3:38 AM  
> > Subject: [Ta\_Seti] Re: Balanced art work.  
> >  
> >  
> > > --- In Ta\_Seti@y..., "Manu Ampim"  
> > wrote:  
> > > > No doubt. Actually, we need to do both: produce  
> > > our own videos and  
> > > influence (i.e. reduce) the mainstream media  
> > > propaganda, which is  
> > > designed to grossly misrepresented African history  
> > > and culture.  
> > > >  
> > > > Manu Ampim  
> > (EL).....is it really propaganda designed to do  
> > that, or is the  
> > misrepresentation  
> > only a result of ignorance? In the European  
> > intellectual world there is a  
> > real interest in  
> > and thirst for factual knowledge about African  
> > culture. In Basel, the  
> > response has been increased activity in the African

> > department of our Museum  
 > > of Cultures by Curator Dr. Bernhard "Berni" Gardi,  
 > > an old friend who works  
 > > closely with my wife, Drs. Maya Mueller, Curator of  
 > > Egyptology. Modern  
 > > African painters and musicians are frequently  
 > > invited to show and perform  
 > > their arts here. At a more "popular" level, last  
 > > night we had the opening of  
 > > a show of both traditional and contemporary African  
 > > art in a gallery  
 > > recently opened by a Palestinian from Hebron.  
 > > > -----  
 > >  
 > > > THE only way you shut these people up  
 > > > is you back up every thing you say with facts.  
 > > Making would  
 > > > accusations will not get you far. If you have  
 > > evidence on a subject  
 > > > back it up with complete facts and beat the  
 > > eurocentrics at their own  
 > > > games.  
 > > (EL).....right on! That is the rational,  
 > > scientific approach. The  
 > > belligerent attitude  
 > > which is often noticable in Ta\_Seti will neither  
 > > make friends nor impact the  
 > > adversary.  
 > > I can imagine that some of you in America have  
 > > access to resources which  
 > > would allow  
 > > you to produce some fascinating presentations on  
 > > African culture. If you can  
 > > do this,  
 > > I assure you that you will find support to have them  
 > > shown in Europe.  
 > >  
 > > > I notice that mainstream media also never  
 > > showcases  
 > > > finds in places like nigeria where they found  
 > > eredu, which also  
 > > > adds more to the myth of savage africa,  
 > > (EL).....make a documentary and everyone will be  
 > > interested. "savage" in  
 > > Africa loses  
 > > all meaning when compared with Europe. Everyone

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| 3633|2002-09-01 14:08:32|Edward Loring|Re: Summerian and Africa?|

Hello again Mickel,

I am not aware that the late Prof. Hintze ever made such a statement.

Please remember that he lived and worked in the former German Democratic Republic (DDR) where racism, as in the Soviet Union, was never an issue.

Hintze led the only university Institute for Sudan Archaeology in Europe (Humboldt Universität zu Berlin) and was a real friend of the Sudanese people, as is my very close personal friend, Dr. Pawel M. Wolf today.

Hotep  
Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Mickel Hendrix" <[ptah\\_seker\\_ausar777@yahoo.com](mailto:ptah_seker_ausar777@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 9:19 PM

Subject: Re: [Ta\_Seti] Re: Summerian and Africa?

> Hotep,

>

> I think it was Hintz who said something to the effect  
> that the Nubians were so-called Mediterraneans and not  
> Negroes, as though he was saying they were not black;  
> as though a so-called Negro can't be a so-called  
> Mediterranean. It's Eurocentric cats like him, who  
> draw my ire, because they, methodically, know what  
> they're doing, when they use all the word concoctions  
> to confuse or deceive the laymen masses of the people,  
> who haven't the damn slightest idea of what a  
> so-called Mediterranean race is. And it is apparent  
> that modern Eurocentrists, this very second, are still  
> playing dodge-the-ball with such terms. Indeed, they  
> suffer from a case of Negrophobia, for want of a  
> better term. They'll call the Nubians anything except  
> Negroes or black!

>

> P.E.A.C.E. Progress...

>

> --- Edward Loring <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)> wrote:

>> Hello Clyde,

>> Genetic relationships are new to me, but sound

>> reasonable.

>> I studied linguistics some years back with a

>> Swiss-German-Jewish

>> prof. (Alfred Bloch, student of Jakob Wackernagel)

>> who was

>> nearing the end of his life even then. Since then I

>> have been involved

>> in Egyptian computer-lexicography with the Berlin

>> Woerterbuch

>> and Prof. Erhart Graefe in Muenster, the leading

>> philologist of the

>> 50-60 generation in the German-speaking area.

> >  
> > I learned that Proto-Sumerian was a meta-language  
> > like Indogermanic  
> > ("erschlossene Sprache", unwritten, unspoken). Your  
> > success would indicate  
> > that this view is dated. Do you have any views on  
> > Meroitic? My friend Pawel  
> > Wolf in Berlin (east) is the heir to the work of  
> > Fritz Hintze who did  
> > pioneer  
> > work at the Humboldt Uni in DDR times. We have often  
> > puzzled about this.  
> > Pawel is now excavating in Meroe as Field Director  
> > of a project of Shendi  
> > Uni with our CESRAS (Moscow) architect, Nadezhda  
> > Reschetnikova.  
> >  
> > I will look at the sites you listed and am glad to  
> > be in contact with you. I  
> > am pleased to see that the level of discussion on  
> > this site has greatly  
> > improved recently.  
> >  
> > All the best,  
> >  
> > Ed Loring  
> > \*\*\*\*\*  
> > ----- Original Message -----  
> > From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>  
> > To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>;  
> > <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> > Sent: Saturday, August 31, 2002 8:35 AM  
> > Subject: Re: [Ta\_Seti] Re: Sumerian and Africa?  
> >  
> >  
> > > Hi  
> > > Your comments are right on. In comparative  
> > linguistics you look for  
> > > genetic or typological features when comparing  
> > two languages.  
> > > Agglutination was only one feature of the  
> > linguistic relationship between  
> > > Dravido-African and Sumerian languages. This is a  
> > > typological feature.  
> > > When you find a number of similarities  
> > > between languages in structure

> > > and vocabulary--we must assume a genetic  
> > relationship. A genetic  
> > > relationship always implies a family relationship,  
> > given the numerous  
> > > similarities between Dravido-African languages and  
> > Sumerian we must assume  
> > > that the speakers of similar languages originally  
> > lived together.  
> > > Moreover, let's not forget that the Sumerians  
> > originally wrote in  
> > > Proto-Sumerian writing, which is analogous to  
> > Proto-Elamite and  
> > > Libyco-Berber-Vai Writing. It was due to the  
> > similarities between these  
> > > writing systems which allowed me to read  
> > Proto-Sumerian. The Sumerians  
> > > adopted the cuneiform writing after the fall of  
> > the great Anu civilization  
> > > of Mesopotamia.  
> > > Recently, I deciphered a statuette and bowl  
> > found in South America  
> > > written in Proto-Sumerian. If you are interested  
> > you can find my  
> > discussion  
> > > of these inscriptions at the following sites:  
> > >  
> > <http://www.geocities.com/Tokyo/Bay/7051/bpokotia.htm>  
> > > <http://www.geocities.com/Tokyo/Bay/7051/Awen3a.htm>  
> > > <http://www.geocities.com/Tokyo/Bay/7051/poko2.htm>  
> > >  
> > > These inscriptions show that when the Sumerians  
> > colonized parts of South  
> > > America, they wrote in both cuneiform and  
> > Proto-Sumerian.  
> > >  
> > > C.A. Winters  
> > >  
> >  
> >  
> >  
>  
>  
>  

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| 3634|2002-09-01 14:08:33|Edward Loring|Re: Summerian and Africa?|

Thanks:

I have asked my friend Pawel Wolf in Berlin for info. He is also working on a databank of Leclant's material.

Cheers,

Ed Loring

> Hi Loring

>  
> You studied under a great professor. Yes I have been working on Meroitic  
> for a number of years. Recently I published a full decipherment of the  
> longest Meroitic inscription known to us, the Tanyidamani stela. In this  
> article I discuss in great detail the Meroitic grammar and lexical items.  
> Below is the article :Winters,C.A. (1999). Inscriptions of Tanydamani,  
> Nubica et Ethiopica, IV/V, 355-388. I am sure you will be able to find a  
> copy of Nubica, it is widely distributed in Germany. Presently, I am

trying

> to find a publisher for a book length examination of Merotic. Enjoy.

>

> C.A. Winters

| 3635|2002-09-01 14:08:36|Edward Loring|Re: Balanced art work.|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, August 31, 2002 9:19 PM

Subject: [Ta\_Seti] Re: Balanced art work.

> If I use Greek names for things not Greek, it is simply because  
> egyptologists  
> have an established terminology.  
> I understand this,but if you study the culture of the people you  
> should use their terminology not greek terms for their temples cities  
> deities and other things.  
> Karnak is greek which really is ipet isut  
> luxor is arabic which really is ipet resyut

- > abydos is greek which is really abutu
- > YOu understand what I am saying.
- > Thbes is really waset
- > This is like me studying greece and calling athens ipet isut just
- > not logical
- > Osirus is ausar
- > isis is auset

(EL).....yes, I understand what you are saying. However, all modern languages have their terms/orthography for objects and toponyms. In Ta\_Seti I am writing in English and use the forms commonly used by English speakers. I speak of the country where I am writing this as Switzerland, not Schweiz, Suisse, Svizzera or Svizra. These are the "real" names in the four national languages. This does not mean disrespect to this country. I do quite a lot of work in kmtj philology and know the real words. When I write in kmtj (please note that there are, as in Arabic and most other languages, no upper case letters) I use the standard alphabet of the Manuel de Codage (GLYPH). jpt-swt etc. This allows everyone to know what I am writing.

I hope that you understand the general necessity for a normalized terminology in every language.

Htp r Dt nHH  
Ed Loring

| 3636|2002-09-01 14:08:57|Edward Loring|Re: Balanced art work.|

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, September 01, 2002 12:46 PM

**Subject:** [Ta\_Seti] Re: Balanced art work.

EL wrote:

>"No, I certainly do not consider my work to be a part of any kind propaganda.

>It would be absurd for anyone to call me a racist..."

[I didn't think so.](#)

>"No, I do not believe in white-skinned Ancient

>Egyptians and as far as I can see they become blacker as we go back in time.

>I am sure we feel the same way about films in which white-skinned people run

>around in nemes-headcloths....I am no friend of the popular dishonest media..."

[This was my initial point: that the media is deliberately dishonest by constantly presenting false pale-skinned images of Kemetians \(Kmtjw\). You then raised a question about my statement and suggested that the media was simply uninformed or "ignorant"; now you also mention that the media is "dishonest." Your statements seem conflicting and inconsistent.](#)

(EL)....the media are both ignorant and dishonest, not only with respect to skin-colour.

Today, I saw another example of what you are talking about, a childrens version of Ancient

Egypt: Science & Vie Junior, dossier hors s鮓e 49, Paris, Juillet 2002, L'Egypte, Enquetes au pays des pharaons. The kmtjw are largely depicted as whay you would probably call "dark white", Ramses II is pictured in the battle of Qadesh as a version of Alexander the Great

flanked by guards with perverted nemes-headcloths etc etc.

>Up until now, my work has been thelexical computer analysis of history.

>In July my group (Russian Academy of Sciences, Muenster University,

>Museum of Cultures Basel) linked up with the virtual reality/multi-media group

>at the University of Pisa and the Consorzio Pisa Ricerche. They will be doing the

>visual part of our project to be presented in Moscow and in Grenoble at the

>Congress of the International Association of Egyptologists in 2004. I am the

>person responsible. I shall see that there are no whitekmtjw in our images.

This would be quite important to present correct non-white images of the Kmtjw. BTW, there is a good chance that I will be attending this event. I look forward to viewing your work. Do you have a website?

(EL)...We would be delighted to see you in Moscow, Grenoble or Basel.

We have a website, [www.gnosarch.ch](http://www.gnosarch.ch), but don't have time to do anything with it and will

start a new site in Moscow soon.Hans van den Berg (GLYPH) also wants to make a

collective site for Informatique et Egyptologie, but has very little time. If

hecannot manage

it, I think the Consorzio Pisa Ricerche will do it.

>I don't think that you will find much melan(in)omisia in the ranks of real

>European intellectuals.

Ed, overall I concurwith much of what you say, but I think that your view of European intellectuals isslanted. In my experience, both personally and through academic works, I have not found European scholars and intellectuals to be so kind and enlightened. In fact, I havediscussed with one of my colleagues, who conducts some of his work in Paris,about his recent experiences of being soundly attacked by various French scholarswho differ with his conclusions. These "real" intellectuals have even threatened a lawsuit against himto settle basic academic disputes!

(EL).....of course my view is slanted; all of ours are. Not all European intellectuals are

enlightened and very few are "kind". We all get engaged in the most vicious cat-fights.

We get slandered, denounced to the FSB (state security in Russia) etc. As far as I am

concerned, being an American is sometimes really dangerous. This has nothing to do

with skin color and I am sure we have had many parallel experiences.

Also, yesterday I had an extensive telephone conversation with two of my colleagues in London, and they also informed me of their struggles with British intellectuals. In addition, I lived in Europe for one year in 1989-1990, and this was my first experience with Europe and European intellectuals. I visited 11 countries during my research trip and while some people were helpful, I found the German response to my presence to beappalling.

(EL).....my education was in German and I feel most at home in the German-speaking world. However, I would not like to live in the Federal Republic, so I live in Switzerland in Basel (on the border) which is a completely international city in three countries.

Since you are not the target or the victim, you incorrectly assume that the vast majority of European intellectuals are without (as you call it) "melan(in)omisia." Actually, European intellectuals continue to develop, defend, and advance the very Western ideas that many people of color in the world often reject. Good day. (EL).....one thing that I cannot do is to be Black, so that is an experience I cannot share

with you. I do know what it means to be "different" than the ruling ethnicity. My ideas are not entirely Western. I have spent much time in Africa and Asia and changed just about everything but my skin. I was in the USA for a congress at NYU in 1996 and felt very uncomfortable.

Good day to you too, or good night as it were I am,  
Ed Loring

---

Hello Manu,

No, I certainly do not consider my work to be a part of any kind of propaganda. It would be absurd for anyone to call me a racist (I do combat Zionism, but do not hate Jews) or a white supremacist, red-neck, fascist, Bushite etc.

The same goes for my friends. No, I do not believe in white-skinned Ancient Egyptians and as far as I can see they become blacker as we go back in time. I am sure we feel the same way about films in which white-skinned people run around in nemes-headcloths. "De-melaninize" is an interesting new word to me which I have noted, though I would probably tend to say "de-melanize" as applied to representations rather than use a bio-oriented derivative. In any case, I am interested in both learning more about and spreading the truth about the African historical experience. That is why I spend time with Ta\_Seti when I am supposed to be programming the computer.

I am no friend of the popular dishonest media, but have had little to do with that department. I don't see much that is really intellectual there. "Pseudo-intellectual" is a term for whose extensive use I am quite well known. I don't think that you will find much melan(in)omisia in the ranks of real European intellectuals. We have a lot of trouble with white Americans and their arrogance. I discussed this recently with a colleague from Uppsala (Geoffrey Metz, Curator of the Uni Collection). He gets some American graduate students and says they require six months before their programming starts to crack and they begin to see the world as it is. He is worried about what will happen to them when they go back to the States with their "liberal" (I understand that's a bad word in white republican circles) views.

Up until now, my work has been the lexical computer analysis of history.

In July my group (Russian Academy of Sciences, Muenster University, Museum of Cultures Basel) linked up with the virtual reality/multi-media group at the University of Pisa and the Consorzio Pisa Ricerche. They will be doing the visual part of our project to be presented in Moscow and in Grenoble at the Congress of the International Association of Egyptologists in 2004. I am the person responsible. I shall see that there are no white kmtjw in our images.

Best regards  
Ed Loring  
\*\*\*\*\*

----- Original Message -----

**From:** [Manu Ampim](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Saturday, August 31, 2002 5:52 PM  
**Subject:** [Ta\_Seti] Re: Balanced art work.

EL, let's be specific. I don't consider your work to be a part of "mainstream media propaganda." Do you? I would like to separate your work from this propaganda which still uses racist drawings of pale- and white-skinned Ancient Egyptian from the 1940s. Unless of course, you agree with the constant fictional TV images of light and almost white skinned images of the ancient people of Kemet. This mainstream media activity is not simply the result of "ignorance" as you suggest. The primary evidence of the black and brown skinned African leadership of Kemet is abundant and is impossible to avoid. This calculated propagandato de-melaninize and de-Africanize the people of Kemet is clearly designed to distort the African / Black historical experience. I hope you are not associating your work with these systematic gross distortions.

I would assume that you would agree that no credible scholar in the world would attempt to claim that the ruling people in Kemet were pale-skinned, so why would a supposedly honest scholar in the "European intellectual world" associate with these racist images? This unfortunate association is the one of the biggest contradictions of European scholars and Egyptologists. The "European intellectual world" should correct the anti-Black propaganda within its ranks and also challenge the media to present accurate and correct images, or simply not associate their work with these types of deliberate historical lies. Besides, how could the media simply be "ignorant" when the information it uses comes mainly from the European intellectual world, which knows the truth about how these ancient images looked? This does not seem logical. By the way, maybe the following images will help clear up some the media ignorance about African culture. Let's be sure to share these type of images with the mainstream media.

<http://www.freemaninstitute.com/Gallery/RTGpix3.htm>

Advancing the work,

Manu Ampim

[http://www.geocities.com/M\\_Ampim/Vanishing/Update.html](http://www.geocities.com/M_Ampim/Vanishing/Update.html)

---

> (EL).....please see comments inserted in communications below.

"Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> > > No doubt. Actually, we need to do both: produce our own videos and  
> > influence (i.e. reduce) the mainstream media propaganda, which is  
> > designed to grossly misrepresented African history and culture.

> > >

> > > Manu Ampim

> (EL).....is it really propaganda designed to do that, or is the

> misrepresentation

> only a result of ignorance? In the European intellectual world there is a

> real interest in

> and thirst for factual knowledge about African culture. In Basel, the

> response has been increased activity in the African department of our Museum

> of Cultures by Curator Dr. Bernhard "Berni" Gardi, an old friend who works

> closely with my wife, Drs. Maya Mueller, Curator of Egyptology. Modern

> African painters and musicians are frequently invited to show and perform

||| > their arts here. At a more "popular" level, last night we had the opening of  
||| > a show of both traditional and contemporary African art in a gallery  
||| > recently opened by a Palestinian from Hebron.

| 3637|2002-09-01 14:54:44|mansu\_musa|Re: Differences in Ability|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> I would like to put this question out to the group. I'm not taking

a position either way.

>

> Is it possible for a people (ethnic group, race, etc.) to be

different in ability, taken as a whole, than another people, in  
areas such as athletic ability, musical talents, artistic ability,  
intelligence (whatever that is), etc.?

>

> Thank you,

>

> Bruno

>

>

>

> -----

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This really has little to do with the subject of this list. To answer  
your question there is a book out called taboo why blacks dominate  
sports and it was written by a jewish sportswriter I believe. He  
claims that what makes black people such good athletes in stuff  
like sprinting is a twitch muscle, but what he points out is that whites  
seem to dominate weight lifting competitions which means whites have  
stronger upper body strength.

I think stuff like the bell curve is a joke because I know of a black  
african from one of the poorest countries in africa who came to  
america and became an astrophysicist.

According to stuff like that bell curve people like him could not  
exist. Let me ask you though what does this have to do with the list???

| 3638|2002-09-01 18:07:24|Clyde Winters|Re: Summerian and Africa?|

> Taurag traditions these people did not

> arrive in Africa until after the rise of Islam. If you read our  
> debates,

> you must remember that Montello never presented any evidence  
> rejecting the

- >tradition of an ancient origin of the Vai writing recorded by
- >Delafosse.
- >The ancient origin of the Mande writing system was also discussed
- >expertly
- >by Hau see:
- > Diop claimed in his book that the tifnagh script came from the
- > Vandals and from the Germanic invaders, but there has never been any
- > evidence to back up this claim. Tuareg according to geneticist Cavalli-
- > Sforza cluster in with other African groups meaning they are distant
- > from other Berber groups such as the coastal Berbers and more
- > closely related to the Beja.
- > From my understanding Tifnagh is the descendant of Libyan Berber
- > writing.
- > Mr. Winers I respect you but you are claiming things that just
- > don't want any sense. Moretello was not the only one who said you
- > claims were wrong, other like the scholar Ramoan also said you were
- > wrong in your claims.
- > They pointed out in the news group the reference that you listened
- > which you also can find in Basil Davidson's pre-colonial western
- > Africa in the bibliography section that it was to prove that slaves
- > carried a language over to the new world.
- > I don't care too much for Moretello myself, but all I want in
- > accuracy in scholarship.
- > there has to be a balance,
- > yes I agree Africans have a great past but you don't have to fabricate
- > a past
- > Also I have seen you try to claim that Ethiopians invented Sanskrit
- > and other wild accusations.
- >

Hi

The material you discuss above is pure conjecture. Diop never said the Tifinag writing came from the Vandals, he said that the German is a substratum language of the Berber group of languages (Diop, *The African Origin of Civilization: Myth or Reality*, p.69). In regards to writing in North Africa, Diop wrote: "....whereas 'Tifinagh' writing and the still undeciphered symbols called 'Libyan' seem due to the influence of the indigenous element of the Negroid Phoenician colony of Carthage, prior to the arrival of the Vandals" (p.70). In addition, the Tuareg and Berber belong to two different ethnic groups.

You tell me not to fabricate the past, and yet you relay untruths in this news group about Dr. Diop which are without foundation. This is putting false words in the mouth of another scholar with the intention to

decieve others. I can not respect a man who lies on someone just to prove a point.

You reject the findings of Diop and myself, yet you do not present any evidence to reject the hypothesis. This is not science. In research you usually use falsification to confirm or reject a hypothesis, all you do is make an opinion and stand by it without foundation. I pity any students that study under you and learn this false method of presenting "research". Please present your evidence that Diop was wrong about the Germanic influence on Berber, if you don't have any you should shut up. If I debate anything I support it with sources, where are your sources that show my claims are false. I do not like the implication , by you, that I have made something up--I stand only on truth and not conjecture. But as I pointed out above you lie on a person and believe you can get away with it, just to make yourself look correct. The fact that you would lie on someone just to make yourself right explains your support of Eurocentrist that deny the ancient history of Black and African people.

Until you find some evidence to reject the research of Diop and myself, and lay it out before the public, you should remain in the state you are--a novice--to be an expert you must follow the basic laws of argumentation which means that you use sources to support your propositions, one's own opinion on an issue is worthless without sources, references etc. If graduate students in my research methods courses over the years have learned nothing else, they learn and must demonstrate this rule before they pass my classes.

I have shown you my publications. Now I would like you to show me your research papers on the Tifinagh language. Also show me the Arabic literature that claims that the Tifinagh did not claim they migrated to their present home after the raise of Islam. Shame on you lying on the great savant Diop.

C.A. Winters

| 3639|2002-09-01 18:08:48|primenutt|Re: Differences in Ability|

AH. The ubiquitous and often veiled question in regards to intellectual and cognitive ability. This is the area in which white supremecists and what I call lip service liberals alike (i.e. endemically and "unconsciously" racist whites) often attempt to use the "perceived" academic inferiority of Black Americans to further their given agendas.

I will, for the sake of brevity, NOT cite any references but I welcome you to seek out and sort through some of the voluminous data regarding the subject that exists. In any event the genetic element can be eliminated quickly by pointing out that 1) PROPER Educational opportunities will benefit anyone 2) NON genetic mixed Africans educated in the West perform at the highest rates 3) Those Black Americans who do not perform as well not only typically have an



inmproper education (which can and often DOES happen in "better schools" because the educators themselves often have lowered EXPECTATIONS of the black students and put less effort into trying to educate them)4) Black Americans have white ancestry so, and I say this only slightly in jest, if there are inferiorities amongst Black Americans, but Afrikans perform at higher levels, then perhaps it comes white ancestry. 5)The myth of white athletic inferiority is easily debunked by looking at numbers of whites in soccer (football), baseball, American Football, hockey, track & field, etc.

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Bruno Matt wrote:

> >

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> > Do You Yahoo!?

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| 3640|2002-09-01 20:02:47|olmec982000|Re: Differences in Ability-OFF TOPIC|

Hi

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C.A. Winters

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- > intellectual and cognitive ability. This is the area in which white
- > supremacists and what I call lip service liberals alike (i.e.
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- > "perceived" academic inferiority of Black Americans to further their
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| 3641|2002-09-01 21:14:30|mansu\_musa|Re: Summerian and Africa?|  
--- In Ta\_Seti@y..., Clyde Winters wrote:

>  
> > Taurag traditions these people did not  
> > arrive in Africa until after the rise of Islam. If you read our  
> > debates,  
> > you must remember that Montello never presented any evidence  
> > rejecting the  
> > tradition of an ancient origin of the Vai writing recorded by  
> > Delafosse.  
> > The ancient origin of the Mande writing system was also discussed  
> > expertly  
> > by Hau see:  
> > Diop claimed in his book that the Tifnagh script came from the  
> > Vandals and from the Germanic invaders, but there has never been any  
> > evidence to back up this claim. True according to geneticist

cavilin

> > Sfoza cluster in with other African groups meaning they are

distant

> > from other Berber groups such as the coastal Berbers and more  
> > closely related to the Beja.  
> > From my understanding Tifnagh is the descendant of Libyan Berber  
> > writing.  
> > Mr Winters I respect you but you are claiming things that just  
> > don't want any sense. Montello was not the only one who said you  
> > claim we're wrong, other like the scholar Ramoan also said you were  
> > wrong in your claims.  
> > They pointed out in the news group the reference that you

listened

> > which you also can find in basil davidson's pre colonial western  
> > africa in the bibliograpjhy sectin that it was to prove that

slaves

> > carried a language over to the new world.  
> > I don't care to much for moretello myself, but all I want in  
> > accuracy in scholarship.  
> > there has to be a balance,  
> > ps I agre africans have a great past but yu don't have to

fabricate

> > a past  
> > Also I have seen you try to claim that ethiopians invented

sanskrit

> > and other whild accusatons.  
> >  
>  
>  
> Hi  
>  
> The material you discuss above is pure conjecture. Diop never said

the

> Tifinag writing came from the Vandals, he said that the German is a  
> substratum language of the Berber group of languages( Diop, The

African

> Origin of Civilization: Myth or Reality, p.69. In regards to writing

in North

> Africa, Diop wrote: " ....whereas "Tifinagh" writing and the still  
> undeciphered symbols called "Libyan" seem due to the influence of

the

> indigenous element of the Negroid Phoenician colony of Carthage,

prior to

> the arrival of the Vandals" (p.70). In addition, the Taureg and

Berber

> belong to two different ethnic groups.  
> You tell me not to fabricate the past, and yet you relay

untruths in

> this news group about Dr. Diop which are without foundation. This is  
> putting false words in the mouth of another scholar with the

intention to

> deceive others. I can not respect a man who lies on someone just to

prove a

> point.

> You reject the findings of Diop and myself, yet you do not

present any

> evidence to reject the hypothesis. This is not science. In research

you

> usually use falsification to confirm or reject a hypothesis, all

you do is

> make an opinion and stand by it without foundation. I pity any

students

> that study under you and learn this false method of

presenting "research".

> Please present your evidence that Diop was wrong about the

Germanic

> influence on Berber, if you don't have any you should shut up. If I

debate

> anything I support it with sources, where are your sources that

show my

> claims are false. I do not like the implication, by you, that I

have made

> something up--I stand only on truth and not conjecture. But as I

pointed

> out above you lie on a person and believe you can get away with it,

just to

> make yourself look correct. The fact that you would lie on someone

just to

> make yourself right explains your support of Eurocentrist that deny

the

- > ancient history of Black and African people.
- > Until you find some evidence to reject the research of Diop and
- > myself, and lay it out before the public, you should remain in the

state

- > you are--a novice--to be an expert you must follow the basic laws of
- > argumentation which means that you use sources to support your
- > propositions, one's own opinion on an issue is worthless without

sources,

- > references etc. If graduate students in my research methods courses

over

- > the years have learned nothing else, they learn and must

demonstrate this

- > rule before they pass my classes.
- > I have shown you my publications. Now I would like you to show

me your

- > research papers on the Tifinagh language. Also show me the Arabic
- > literature that claims that the Tifinagh did not claim they

migrated to

- > their present home after the raise of Islam. Shame on you lying on

the

- > great savant Diop.
- >
- > C.A. Winters

Okay I see but you were trying to make it as if the tuarege were not black, which genetic data from people like Cavalli-Sforza have found the tuarege who have been classified by western academics as being non black cluster in with other africans. From my understanding Diop made the argument that the tifinagh alphabet came from the vandals. Mr Winters name calling is not necessary, and I apologize if I offended you. I am not here to enforce political agendas and eurocentric dogma that I have been fed in popular media. I am also sick of people trying to label the tuareges as dark white slave raiders on helpless black african mythology that has been portrayed by orientalist in the past. Tuareges are just as black as many africans and that includes high

caste tuareges like my mother. If you doubt these please check sfoza who has admitted this.

The phoenicians by the way are not negriod they are semites, but the carthageans were a mixed people with at least 20 percent of carthage was negriod according to Keita.

The earliest people of the levant which was the natufarians from what I heard were negriod, so there could very well be black blood in the early levant.

Afers, mauri, garamantes were definitely black people.

Garamantes are related to the modern day tibbu, which live in northern africa and are quite negriod people.

| 3642|2002-09-01 21:27:04|mansu\_musa|Re: Differences in Ability-OFF TOPIC|  
--- In Ta\_Seti@y..., "olmec982000" wrote:

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> C.A. Winters

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I have yet to hear any mainstream text books talk about these people,or even mention the people in the story. The problem is that white european arrogance does not want to give credit where credit is due,and it is time this stops.

A good book to smash eurocentrism is a book called blacks in science ancient and modern by ivan van sertima

The other thing that should be noted many of the slaves had abiltiies like iron smelting which greatly helped out and they often transfered their metal smelting technology here tyo america. There is a mound in geogria right know that many believe was a center of iron smelting for slaves and they transfered the type of smelting here to the americans.

| 3643|2002-09-01 22:55:22|Manu Ampim|OFF TOPIC|

Good points, but this discussion is indeed off topic. There is no reason to further comment on this matter.

Check the Ta-Seti archives for previous discussion on this matter.

BTW, in the next couple days I will give the group members an update on someinteresting museum issues.

Manu Ampim

---

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[size=2>Ta Seti@y...](#), "mansu\_musa" <[alberto34482@y...](#)> wrote:  
> > > > --- In  
[size=2>Ta Seti@y...](#), Bruno Matt <[ceasarmoreno@y...](#)> wrote:  
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Bruno

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| 3644|2002-09-02 00:12:19|Edward Loring|Ability/intelligence tests|

(EL)... some of you may remember the U.S. Army intelligence test which consisted of

100 spatial-relations puzzles. This test required no learned skills, no literacy level etc.

I would be interested in hearing some thoughts on this type of test, especially from any of you who actually took it.

Thanks,

Ed Loring

| 3645|2002-09-02 10:47:04|Manu Ampim|UConn Returns Relics To Tribe|

Hotep,

Here is another example of the ongoing efforts throughout the world to get sacred artifacts returned from Western institutions. Public museums have never been a friend to indigenous people around the world, but a few things are changing in an effort to erase the destructive Western colonial legacy.

Ed L., I have a question or two for you in a later post.

Manu Ampim

---

#### FORWARDED ARTICLE:

<http://www.ctnow.com/news/local/hc-relics0831.artaug31.story?coll=hc%2Dheadlines%2Dlocal>

UConn Returns Relics To Tribe

Sacred Objects Were Museum Pieces

August 31, 2002

By RICK GREEN, Courant Staff Writer

STORRS -- They are the mundane yet revealing reminders of daily life from another time - a kettle, wampum beads, stone pestles, an iron hatchet - when New England was not English and Indians didn't run casinos.

Centuries after they were placed as sacred objects in Pequot graves in Mystic and decades after their looting, the University of Connecticut returned 10 of these items to the Mashantucket Pequots Friday morning in a quiet ceremony attended by a handful of people.

But these simple relics mask a deeply emotional controversy between researchers and native Americans over ownership of ancient and sacred items that end up in museums, university archives and private collections. Sometimes the controversy extends to human remains, as in the case in Washington state of the 9,300-year-old bones of "Kennewick Man," whose corpse scientists want to study and Indians want to bury.

"It's heartbreaking to know that this went on for years," said Theresa Hayward Bell, a tribal member and executive director of the Mashantucket Pequot Museum and Research Center. "We have been working very closely with the state and other universities and institutions that hold repatriated items."

Friday morning's repatriation went smoothly, the result of years of successful exchanges between the state and Indians. At the request of the Mashantuckets, the relics - considered sacred - were not photographed. Before departing with the items, Bell and tribal members held a private, ritual burning of dried herbs known as a "smudging." The articles will be reburied in a tribal ceremony, Bell said.



The Mashantuckets received the artifacts under a 12-year-old federal law, the Native American Graves Protection and Repatriation Act. The law requires museums and universities to return "funerary objects" to tribes, once historical origins are fully traced.

Thousands of Indian items remain missing, however, stolen from Pequot burial grounds in the 19th and 20th centuries. Indians and scientists alike say there's an international black market for such historical pieces. Sometimes they pop up quite publicly, as in 1995 when a Narragansett bowl turned up at a Christie's auction. More often, they are quietly sold among private collectors.

University archaeologists and state officials say the items returned Friday are the last they can find in UConn's storehouse of native artifacts that may have come from an Indian burial site and are protected. The issue remains a sensitive one in archaeology, a discipline long associated with digging up ancient graves.

"It is a major issue among native people, anthropologists and museum people," said Kevin McBride, research director at the Pequot Museum and an anthropology professor at UConn. "I've been working with native people over 20 years, and as a scientist I regret the loss of some information. But I do not think that takes precedence over the ethical and moral issues.

"A lot of the tribes have been pretty active in trying to get these artifacts returned. It is changing how we do archaeology. We have to be more considerate," McBride said. "We'd never think about going into European graves. Why is this different?"

In Connecticut, archaeologists say they have been working more closely with tribes for years, balancing their desire to learn more about ancient peoples with respect for tribal culture.

"When you look at the history of archaeology in America, there was little interaction between contemporary Indians and archaeologists. Archaeologists felt they were the experts," said Nicholas Bellantoni, state archaeologist. "What's happened in the last 20 years is a rather dramatic change in our science and how we approach what we do."

"We are now in a dialogue with native people over these issues. We learn more when we work with native peoples and talk with them about our discoveries," said Bellantoni, who attended Friday's repatriation with McBride.

The items returned to the Pequots Friday once belonged to amateur archaeologist Norris L. Bull, who collected Indian artifacts across Connecticut from the 1930s through the 1950s. Indians, said Trudie Lamb Richmond, are still trying to undo the damage caused by this.

Richmond, a member of the Schaghticoke Tribal Nation who has worked closely with historians and archaeologists, said New England tribes are particularly sensitive, since their graves have been plundered for centuries.

"It is very important. Everybody has a connection to loved ones that they bury," she said. "Just because they are ancestors who passed on so long ago doesn't make it less significant."

| 3646|2002-09-02 12:36:41|primenutt|Continuum of Suppression and repression|

I respectfully disagree that intellect and cognitive ability are not germane to Afrikan civilization. Quite the contrary, the very mechanism the western world, including the so-called "progressive European Academia" use to deny the intellectual accomplishments of Afrikans is via manipulated concepts of intelligence.

For those of us who have the passion, skills and knowledge to research the truth these mendacities are easily refuted. However, it is very unfortunate that many rely upon the mass media to educate themselves. Too few know for example that in the US model of slavery, as someone alluded to earlier, slaves were not taken and exploited for labor alone. They were taken and used for agrarian (agricultural) skills, metal smithing, medicinal skills, musical skills, and engineering techniques.

I would also like to point out that while many of the accomplishments

of other "racial/ethnic/cultural/ groups that have been suppressed are being revealed, it is happening at much slower rate for Afrikans cultures. As an Black American officer in the US Army once told me "...racism is such an accepted and psychically integrated norm in the Western world that even the most progressive whites unknowingly perpetuate it...

That is why I firmly believe that we MUST have more(both in number and degree) progressive minded Black/Afrikan academics doing field work into the study and preservation of Black/Afrikan civilization and culture. No matter what anyone says, you CANNOT leave the recording and preservation of your culture and civilization to another group and expect veracity.

| 3647|2002-09-02 12:37:58|Djehuti Sundaka|Tomb Raiders, Beware!|  
<http://www.msnbc.com/news/798826.asp>

Tomb Raiders, Beware!

The "curse of the mummies" has a new way to strike

By Gretel C. Kovach

NEWSWEEK

Sept. 2 issue "The assistant's hand trembles as he slices open the two twine-wrapped cardboard boxes. In the dusty silence of Cairo's Egyptian Museum he painstakingly unrolls the bubble wrap, then steps aside to let Zahi Hawass, 55, the mediagenic director of Egypt's Supreme Council of Antiquities, examine the contents.

EACH BOX HOLDS A 2,000-year-old burial mask, made from powdered gypsum and adorned with dancing cobras. The pair was confiscated two years ago in a police raid on the home of a Florida arms trader. Now both masks have been returned to Egypt, cleaned and restored. Hawass emits an audible sigh of satisfaction. "Very nice," he says.

But no more than a start, he hopes. Since taking the post of antiquities czar earlier this year, Hawass has launched a high-profile campaign to take back the ancient treasures he considers the rightful property of the Egyptian people—in particular, those items that have been plundered since UNESCO's 1970 decree to prevent illicit trafficking in cultural artifacts. Egypt itself has often been lax about guarding its heritage. Not until 1983 did new finds legally become government property. But Hawass insists he means business. To get the word out, he's using the connections and worldwide reputation he enjoys as one of Egypt's leading archeologists. He has taught at UCLA, authored several internationally successful books on Egyptology, overseen the excavation of the Valley of the Golden Mummies after its discovery in 1996 and guided visitors like Princess Diana and Bill Clinton to the temples.

One thing he knows is the power of publicity. His staff has barraged museums around the world with announcements of Egypt's readiness to make "the most strenuous efforts" to reclaim illegally exported antiquities. He has created a special investigative team to seek out such artifacts in museum catalogs, auction listings and Web postings. And he's aiming also to stop the trade at its source. Last week authorities made a long-delayed sweep of private dealers' Egyptian storerooms, seizing items discovered since 1983. One trader in Luxor alone is giving up 17,000

artifacts.

The attention Hawass commands is paying off. This June a French Egyptologist noticed a granite relief in a Christie's New York auction catalog. She was sure the carving had been plundered no more than eight years ago from the Temple of Isis at Behbeit Al Hagara, in the Nile delta. There used to be little she could do to stop such a sale. But now she contacted Hawass and his team, and as soon as they heard from her, they fired off a two-line e-mail to [info@christies.com](mailto:info@christies.com). The auction house immediately pulled the item, and Hawass is expecting to receive it within the next week or two. When it arrives, he's going to unveil plans to rebuild the ruined temple. He plans a similar announcement when Emory University returns fragments of the Temple of Seti it obtained?unaware they were stolen?a few years ago. Hawass hopes to lure home other pieces of the temple from museums in Europe?including the Louvre itself. ?When they know that I am serious, that I plan to rebuild the temples *in situ*, how could they refuse??

| 3648|2002-09-02 13:07:32|Manu Ampim|Facts about africans they supress in text books and in history class|

Alberto, this is an important story because it documents an important chapter regarding the medical contributions of African people in America as well as in England. George Washington, Cotton Mather, and the Adams may now falsely get the credit, but the fact is that the smallpox inoculation is a contribution of African people. The English did not seem to be acquainted with smallpox inoculation before 1700, and it was not used in the American colonies until 1720. Cotton Mather had little knowledge about the cause or cure of illnesses, and thus he wrote a medical treatise in which he advocated dung and urine as two of the best medicines for human ailments.

Here is an excerpt from a letter that Cotton Mather wrote in December 1716, wherein he accounts for where he got the knowledge of smallpox inoculation [all spelling and punctuation are in the original]:

"I do assure you, that many months before I mett with any Intimations of treating ye Small-Pox, with ye Mehods of Inoculation, any where in Europe, I had from a Servant of my own, an Account of its being practiced in Africa. Enquiring of my Negro-man, Anesimus, who is a pretty intelligent Fellow, Whether he ever had ye Small-Pox; he answered, both Yes and No; and then told me, that he had undergone an operation, which had given him something of ye Small-Pox, and would forever preserve him from it; adding, That it was often used among ye Guramantese, & whoever had ye courage to use it, was forever free from ye fear of the Contagion. He described ye operation to me, and shew'd me in his Arm ye Scar, which it left upon him."

[John Duffy, *Epidemics in Colonial America* (1971), p. 28.]

This is an important letter because it relates the name of the Black person (Anesimus) who should be given credit for communicating this medical knowledge, and it also highlights the level of medical knowledge of the Garamante people of West Africa, who were formerly from the Fezzan in Libya.

Advancing the work,

Manu Ampim

---

FULL ARTICLE:

> Black history, just history

> By Dr. REGINALD SHAREEF <

[href="mailto:rshareef@runet.edu">mailto:rshareef@runet.edu](mailto:rshareef@runet.edu)>

>

ROANOKE.COM COLUMNIST

> February is Black History Month in our country, especially in public

> schools where emphasis is placed on learning about contributions of

> black Americans.

> Many people -- both black

and white -- question whether a month set

- > aside to recognize a particular group is still relevant in such a
- > multicultural society.

Some parents question whether public schools

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- > studying "just" history.
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Both public and higher education have a long way to go before we

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what economist and historian Thomas Sowell -- in his book "Race

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worldcentric about a common culture of the modern era."

- > Case in point:

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>  
> href="http://www.nlm.nih.gov/exhibition/cesarean/cesarean\_3.html">http://www.nlm.nih.gov/exhibition/cesarean/cesarean\_3.html

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>  
> "The African Calculator" was Thomas  
Fuller (1710-1790), a Virginia  
> slave who could neither read nor write,  
but who could quickly solve  
> complex math problems in his head. He was  
once asked how many seconds  
> a man had lived if he was 70 years, 17  
days, and 12 hours old. It  
> took Fuller only a minute and a half of  
mental arithmetic to answer:  
> 2,210,500,800 seconds. One of his  
questioners laboriously worked out  
> the calculation with pencil and  
paper, told Fuller he was wrong, and  
> triumphantly gave another answer.  
In response, Fuller simply  
> said, "You forgot the leap years."

>  
> Little is known of Fuller's life. He was stolen from his family in  
> Africa at the age of 14, and sold into slavery. His owner was Mrs.  
> Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent his  
> life as a laborer on her plantation. His reputation as a mathematical  
> genius spread, however, and visitors came to ask him difficult  
>  
> arithmetic questions, which he was always able to answer quickly and  
>  
> correctly.

>  
> On behalf of the Abolition Society of Pennsylvania,  
Benjamin Rush,  
> the Philadelphia physician, sent Thomas Fuller's name to  
London in  
> answer to a request for information on blacks of unusual  
intellectual

> ability. The scientific belief of the day was that Africans were

> mentally inferior to Europeans, and anti-slavery organizations were

> always seeking evidence to refute the claim. So even as an illiterate

> slave, Thomas Fuller was able to help in the struggle for freedom---

> because he could solve math problems in his head.

>

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href="http://www.africana.com/Facts/bl\_fact\_7.htm">http://www.africana.com/Facts/bl\_fact\_7.htm

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href="http://www.innovationodyssey.com/biotech/smallpox.html">http://www.innovationodyssey.com/biotech/smallpox.html

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href="http://www.mpm.edu/research/anthro/anthro\_af01.html">http://www.mpm.edu/research/anthro/anthro\_af01.html

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| 3649|2002-09-02 13:22:49|mansu\_musa|Re: Continuum of Suppression and repression|

--- In Ta\_Seti@y..., "primenutt" wrote:

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> expect veracity.

Also people like van sertima are refuting the myths about savage africa that many times was made up by european explorers. I have noticed a trend of people like dsouza and others to only bring out the most negative quotes from europeans explorers in africa, but you will never see him quote the quotes from ibn battuta, heinrich barth, oliver dapper and others who talked about africans as if they

were humans and not some far off creatures.

Go to any one of these news groups and you will see just how anti black even established mainstream academics are.

I sure wish all these racist philosophers were around today they would be eating their words.

Van sertima wrote a excellent book called blacks in sicnece ancient and mdoern.

| 3650|2002-09-02 14:29:45|Manu Ampim|Facts about africans they supress in text books and in history class|

Also...regarding the **African origin of rice cultivation in America**, an excellent source on this matter is none other than Pres. Thomas Jefferson. Back in the 1980s while I was in grad school studying the colonial history of America, I came across Jefferson's Garden Book, which is comprised of entries written between 1766 and 1824. During this time, Jefferson kept records of his gardens at Monticello and Shadwell. Helisted the vegetables in his garden, where they were planted, when the seeds were sowed, when thevegetableswere harvested, and other observations such as the ricein his garden was brought over and cultivated bythe enslaved Africans on his plantation, who were from Guinea, West Africa.

Thomas Jefferson

Garden Book, [manuscript], 1766-1824

From the collections of the Massachusetts Historical Society, Boston, Massachusetts.

Advancing the work,  
Manu Ampim

---

> Black history, just history

> By Dr. REGINALD SHAREEF

<<mailto:rshareef@runet.edu>>

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ROANOKE.COM COLUMNIST

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> Black Rice

> The African Origins of Rice Cultivation in the Americas

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[href="http://www.uh.edu/engines/epi1076.htm">http://www.uh.edu/engines/epi1076.htm](http://www.uh.edu/engines/epi1076.htm)

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[href="http://www.invention-express.com/oa5.html">http://www.invention-express.com/oa5.html](http://www.invention-express.com/oa5.html)

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> The African Calculator" was Thomas Fuller (1710-1790), a Virginia slave who could neither read nor write, but who could quickly solve complex math problems in his head. He was once asked how many seconds a man had lived if he was 70 years, 17 days, and 12 hours old. It took Fuller only a minute and a half of mental arithmetic to answer: 2,210,500,800 seconds. One of his questioners laboriously worked out the calculation with pencil and paper, told Fuller he was wrong, and triumphantly gave another answer. In response, Fuller simply said, "You forgot the leap years."

>

> Little is known of Fuller's life. He was stolen from his family in Africa at the age of 14, and sold into slavery. His owner was Mrs. Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent his life as a laborer on her plantation. His reputation as a mathematical genius spread, however, and visitors came to ask him difficult arithmetic questions, which he was always able to answer quickly and correctly.

>

> On behalf of the Abolition Society of Pennsylvania, Benjamin Rush, the Philadelphia physician, sent Thomas Fuller's name to London in answer to a request for information on blacks of unusual intellectual ability. The scientific belief of the day was that Africans were mentally inferior to Europeans, and anti-slavery organizations were always seeking evidence to refute the claim. So even as an illiterate slave, Thomas Fuller was able to help in the struggle for freedom--- because he could solve math problems in his head.

>

>

>

href="http://www.africana.com/Facts/bl\_fact\_7.htm">http://www.africana.com/Facts/bl\_fact\_7.htm

>

>

> It is a little known fact that smallpox inoculation was used in

> Africa long before the procedure was discovered  
in Europe  
>  
href="http://www.innovationodyssey.com/biotech/smallpox.html">http://www.innovationodyssey.c  
om/biotech/smallpox.html  
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>  
href="http://www.mpm.edu/research/anthro/anthro\_af01.html">http://www.mpm.edu/research/anthr  
o/anthro\_af01.html  
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| 3651|2002-09-02 15:29:12|Bruno Matt|Re: Differences in Ability|

I think my question has to do with the list, because we are exploring the origins of the people of Kmt and who are these people. I think the various differences between people are critical in this question. Did the people of the Nile make the advanced civilization they did because they were smarter, more directed in a certain way, or were they just lucky? Why did they vanquish their opponants? Was it because they were stronger, faster, or what?

Therefore, referring to sports, are East Africans better at long distance, while West Africans are the fastest runners? Are Slavs endowed with superior upper body strength and better weight lifters, but the Chinese more agile, hence better divers? Is this genetic or a product of their enviornment, etc.

Also, I am not a proponent of the bell curve, but it does allow for superior intelligence to be found among African people. It only argues that the group IQ average is 15 points less for blacks than whites. So your African genius does not necessarily disprove the bell curve hypothesis. You have to come up with better examples. Also, you say "poorest country in Africa." Does that imply that poverty equal lack of intelligence?

***mansu\_musa*** wrote:

--- In Ta\_Seti@y..., Bruno Matt wrote:  
>  
> I would like to put this question out to the group. I'm  
not taking  
a position either way.  
>  
> Is it possible for a people (ethnic group, race, etc.) to  
be  
different in ability, taken as a whole, than another  
people, in  
areas such as athletic ability, musical talents, artistic  
ability,  
intelligence (whatever that is), etc.?  
>  
> Thank you,  
>  
> Bruno  
>  
>  
>  
> -----  
> Do You Yahoo!?  
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This really has little to do with the subject of this list.  
To answer  
your question there is a book out called taboo why blacks  
dominate  
sports and it was written by a jewish sportswriter I  
believe. He  
claims that what makes black people such good athletes in  
stuff  
like sprinting is a twitch muscle, but what he points out is  
that whites  
seem to dominate weight lifting competitions which means  
whites have  
stronger upper body strength.  
I think stuff like the bell curve is a joke because I know of  
a black  
african from one of the poorest countries in africa who  
came to  
america and became an astrophysicist.  
According to stuff like that bell curve people like him  
could not  
exist. Let me ask you though what does this have to do  
with the list???

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| 3652|2002-09-02 15:32:45|Bruno Matt|Re: Differences in Ability|

I will your ignore your rather paranoid suspicions to ask: Does your answer indicate that "pure africans" are more genetically intelligent than African-Americans because they do not have those inferior white genes?

*primenutt* wrote:

AH. The ubiquitous and often veiled question in regards to intellectual and cognitive ability. This is the area in which white supremacists and what I call lip service liberals alike (i.e. endemically and "unconsciously" racist whites) often attempt to use the "perceived" academic inferiority of Black Americans to further their given agendas.

I will, for the sake of brevity, NOT cite any references but I welcome you to seek out and sort through some of the voluminous data regarding the subject that exists. In any event the genetic element can be eliminated quickly by pointing out that 1) PROPER Educational opportunities will benefit anyone 2) NON genetic mixed Africans educated in the West perform at the highest rates 3) Those Black Americans who do not perform as well not only typically have an innproper education (which can and often DOES happen in "better schools" because the educators themselves often have lowered EXPECTATIONS of the black students and put less effort into trying to educate them) 4) Black Americans have white ancestry so, and I say this only slightly in jest, if there are inferiorities amongst Black Americans, but Afrikans perform at higher levels, then perhaps it

comes white ancestry. 5)The myth of white athletic inferiority is easily debunked by looking at numbers of whites in soccer (football), baseball, American Football, hockey, track & field, etc.

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### **Do You Yahoo!?**

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| 3654|2002-09-02 16:34:04|primenutt|Re: Differences in Ability|  
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Therefore, indigent individuals of any race typically score lower than  
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there is no significant evidence of genetic intelligence. There IS  
strong evidence of genetic memory. However, these memories are  
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this post any further.

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> > >

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| 3655|2002-09-02 18:05:58|Bruno Matt|Re: Differences in Ability|

I don't expect a response. Still, thank you for your clarification, an interesting combination of cogency and fantasy. I really like thereference to hullicinations in the brain stem caused bygenetic memory.

***primenutt*** wrote:

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| 3656|2002-09-02 18:06:03|Bruno Matt|Re: Differences in Ability|

I don't expect a response. Still, thank you for your clarification, an interesting combination of cogency and fantasy. I really like the reference to hallucinations in the brain stem caused by genetic memory.

**primenutt** wrote:

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| 3657|2002-09-02 18:06:07|Bruno Matt|Re: Differences in Ability|

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[illegible]

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**Do You Yahoo!?**

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| 3658|2002-09-02 22:23:12|a.manansala@attbi.com|Re: Differences in Ability|

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> primenutt wrote:AH. The ubiquitous and often veiled question in regards to  
> intellectual and cognitive ability. This is the area in which white  
> supremecists and what I call lip service liberals alike (i.e.  
> endemically and "unconsciously" racist whites) often attempt to use the  
> "perceived" academic inferiority of Black Americans to further their  
> given agendas.  
>

You seem to be working in, intentionally or not, a discussion on racial superiority which is \*not\* a topic of this group.

Move onto something else.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3659|2002-09-03 00:35:02|Edward Loring|Re: Differences in Ability|

----- Original Message -----

**From:** [Bruno Matt](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, September 03, 2002 12:29 AM

**Subject:** Re: [Ta\_Seti] Re: Differences in Ability

I think my question has to do with the list, because we are exploring the origins of the people of Kmt and who are these people. I think the various differences between people are critical in this question. Did the people of the Nile make the advanced civilization they did because they were smarter, more directed in a

certain way, or were they just lucky? Why did they vanquish their opponents?  
Was it because they were stronger, faster, or what?

(EL)...probably because they had the Nile. (very briefly) "the body of Osiris" was rejuvenated every year. The domestication of grain led to an agricultural surplus (==economic advantage) which allowed early neolithisation (characteristics: retouched/polished tools, domestication of grain, ceramics, textiles, architecture). I don't think that we need to go into the question of the Mesolithic which can just as well be divided into Final Paleolithic and Early Neolithic. I suggest that the dividing line is crossed with the retouching of tools, an indication of increasing consciousness. Growing existential security provided by an agricultural economy based on self-renewing resources gave people time to think. Life was no longer "hand-to-mouth" (subsistence level). Nutrition was better and people lived longer, allowing more knowledge to be accumulated and passed on. This enabled the development of a social system with specialization within collective enterprise, allowing the development of trade and military skills. Thermal technology gained from ceramic production led to the ability to smelt copper and the next age, the Chalcolithic, replaced Final Neolithic.

To answer your specific questions on the basis of the above:

They became smarter through better diet, longer life and a surplus of time to invest in thought and passing on an increasing sum of knowledge from generation to generation.

Direction, particularly in early agrarian societies, was long a matter decided by the underlying natural causality.

"Luck" is an emotional expression of positive causal results.

Military superiority resulted from the ability to employ and apply resources collectively.

NB.: You will find the same situation in Sumeria in roughly the same time-frame.

Ed Loring

| 3660|2002-09-03 00:35:02|Edward Loring|Re: Differences in Ability|

----- Original Message -----

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, September 03, 2002 1:33 AM

Subject: [Ta\_Seti] Re: Differences in Ability

>.....so called IQ's

> are incumbent upon the economic, educational and sociological

> institutions and infrastructures in a given society and are NOT

> genetic in origin.

>

(EL).....right on!

| 3661|2002-09-03 00:35:11|Edward Loring|Re: Continuum of Suppression and repression|

(EL)....good: I have made a couple of notes below in text.

----- Original Message -----

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 02, 2002 9:36 PM

Subject: [Ta\_Seti] Continuum of Suppression and repression

- > I respectfully disagree that intellect and cognitive ability are not
- > germane to Afrikan civilization. Quite the contrary, the very
- > mechanism the western world, including the so-called "progressive
- > European Academia" use to deny the intellectual accomplishments of
- > Afrikans is via manipulated concepts of intelligence.

(EL).....All civilization is based on the qualities which you mention.

All concepts of intelligence are manipulated. Perhaps intelligence is the ability to make decisions based on a cognitive process. All life forms are thus intelligent. "So-called 'progressive European Academia'" is at once rather amorphous and aggressive. Many of us, "so-called" as we may be, respect the accomplishments of which you speak.

- > For those of us who have the passion, skills and knowledge to research
- > the truth these mendacities are easily refuted. However, it is very
- > unfortunate that many rely upon the mass media to educate themselves.
- > Too few know for example that in the US model of slavery, as someone
- > alluded to earlier, slaves were not taken and exploited for labor
- > alone.

(EL)....that is what happened after the North "freed" them.

- > They were taken and used for agrarian (agricultural) skills,
- > metal smithing, medicinal skills, musical skills, and engineering
- > techniques.

(EL)...these are the valuable skills of the pre-industrial society which I have briefly outlined elsewhere today. While obviously opposing any form of exploitation, I should note that this "use" showed a certain recognition of the ability to create things with limited available resources.

- > I would also like to point out that while many of the accomplishments
- > of other "racial/ethnic/cultural/ groups that have been suppressed are
- > being revealed, it is happening at much slower rate for Afrikans
- > cultures. As an Black American officer in the US Army once told me
- > "...racism is such an accepted and psychically integrated norm in the
- > Western world that even the most progressive whites unknowingly
- > perpetuate it...

(EL)....that is undoubtedly/unfortunately true.

> That is why I firmly believe that we MUST have more(both in number and  
> degree) progressive minded Black/Afrikan academics doing field work  
> into the study and preservation of Black/Afrikan civilization and  
> culture. No matter what anyone says, you CANNOT leave the recording  
> and preservation of your culture and civilization to another group and  
> expect veracity.

(EL).....this is the "Emic-Etic" (culturally internal-external) polarity  
which

I have mentioned before. We "so-called etc etc" (Etics) would like to  
cooperate with you (Emics). Don't you want to understand that you have some  
friends out here? Many of us are fascinated by your culture(s) in Afrika  
and are concerned about what is happening in Amerika.

Cheers,  
Ed Loring  
\*\*\*\*\*

| 3662|2002-09-03 00:35:16|Edward Loring|Re: UConn Returns Relics To Tribe|

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Monday, September 02, 2002 7:47 PM

**Subject:** [Ta\_Seti] UConn Returns Relics To Tribe

Hotep,

Here is another example of the ongoing efforts throughout the world to get sacred  
artifacts returned from Western institutions. Public museums have never been a friend to  
indigenous people around the world, but a few things are changing in an effort to erase  
the destructive Western colonial legacy.

Ed L., I have a question or two for you in a later post.

Manu Ampim

\*\*\*\*\*

Hello Manu,

Here in the Museum of Cultures, Basel, and elsewhere in Switzerland we are very  
interested

in this theme. From 31.08 to 26.10 there is an exhibition in Berne with lectures,  
discussions and a possibility for interested persons to question experts (curators etc.) My  
wife, Maya Mueller, is taking the questions on Egypt and the Near East on 1. October.

Our friend,

Berni Gardi will be there for Mali, Kamerun, Westafrika on 24.09. Other colleagues will be  
available for questioning on Oceania, the Far East, SE Asia and the Americas.

basic info at [www.kaefigturm.admin.ch](http://www.kaefigturm.admin.ch) e-mail [kaefigturm@bk.admin.ch](mailto:kaefigturm@bk.admin.ch)

The basis of the discussions is the "Unidroit" law for cultural transfer. My friends here  
support it, but, as you are aware, there are many problems.

Regards,

Ed L.

| 3663|2002-09-03 10:50:01|kcamm23063@aol.com|New Merowe Dam (2 Articles)|

Subj: **BBC on Merowe Dam**

Date: 9/3/02 10:06:43 AM Pacific Daylight Time

From: [ryan@irn.org](mailto:ryan@irn.org)

Monday, 2 September, 2002, 15:59 GMT 16:59 UK

## Sudan plans Nile dam

The new dam will stop flooding and improve irrigation Sudan is preparing to short-list companies to build a \$1.73bn dam on the Nile in the country's north to provide more electricity and cut flooding. The Hamdab Dam in Merowe, about 400 km (250 miles) north of Khartoum, will triple electricity generation in Sudan, Mutaz Musa Abdalla Salim, finance director for the dam project told Reuters

He said the government would next month short-list four firms from 69 to submit final bids to build the \$650m dam wall. Seven companies are competing to build the electricity turbines and generators at a cost of \$700m. The dam is expected to be finished in about six years' time. The economy of Sudan, Africa's largest country by landmass and one of its poorest, has stalled during a 19-year-old civil war, with oil revenues providing one of the few sources of income.

## Power hungry

The combined electricity generation from thermal and hydroelectric sources is up to 500 megawatts (MW), while daily demand is estimated at about 1000 MW. The Rosairis dam, also on the Nile, generates about 280 MW, but this often drops to half due to poor water flows in late winter and early summer when the waters are at their lowest.

Flooding often clogs the dams turbines with silt and river flotsam.

"Merowe, with 10 turbines compared to Roseires seven turbines, will increase power production in the factories and create more job opportunities," he said. The new dam will have a capacity of 1,250 MW. Power black-outs are a common occurrence in Sudan, crippling businesses which cannot afford their own generators and pushing up operational costs for those that can.

Nearly all shops in the capital Khartoum's central market have their own generators.

## Environmental cost

Resettlement and environmental costs are expected to total a further \$375m, Mr Salim said, adding it would improve navigation and fishing opportunities on the Nile.

"The Merowe Dam will hold back water and the areas downstream will no longer experience floods," he added.

About 50,000 people will be resettled.

Mr Salim said it would take four to five years relocated about 600 families, most of whom had agreed to a compensation package.

Ryan Hoover  
Africa Campaigns  
International Rivers Network  
1847 Berkeley Way  
Berkeley, CA 94703  
USA  
Phone: (510) 848-1155 Fax: (510) 848-1008  
[www.irn.org](http://www.irn.org)

Subj: **Reuters on Merowe Dam**

Date: 9/3/02 10:10:02 AM Pacific Daylight Time

From: [ryan@irn.org](mailto:ryan@irn.org)

## New Sudan dam to triple electricity capacity

A \$1,73-billion Sudan dam project, that will triple electricity capacity in the power-starved state when completed in about six years' time, will give the country a much-needed economic boost, an official has said.

Mutaz Musa Abdalla Salim, finance director for the dam project at Merowe on the Nile, said the dam would have capacity of 1 250 megawatts (MW) on completion, with construction due to start next year. He said current installed electricity capacity in Sudan, which is Africa's largest country as well as one of its poorest, is just 500 MW, much of it at the Roseires Dam upstream.

"Merowe, with 10 turbines compared to Roseires seven turbines, will increase power production in the factories and create more job opportunities," said Salim, who works at the Irrigation and Water Resources Ministry.

Sudanese industry currently operates well below capacity because of electricity restrictions, while offices are often empty in Khartoum and other cities due to frequent power cuts, some of them lasting for 12 hours a day.

The dam, located 400km (250 miles) north of Khartoum, could have partial installed capacity of 250 megawatts 3-1/2 years after construction begins, Salim said.

Alongside the cost of building the dam and installing power equipment, he said the project would also involved resettling about 9 500 families, or about 50 000 people, from the area to be flooded. Resettlement and mitigating the environmental impact of the project would cost \$375-million, he said.

Salim said families who were currently being moved had not objected to the plans so far. "Six-hundred families are being moved to an area 100km (60 miles) downstream where a new irrigation scheme has been set up for them. They have not complained," he said.

He said it would take four to five years to move the rest, and that a compensation package had been accepted by most.

Salim said that alongside the additional power supply, the dam would bring other economic benefits to Sudan, a country of 31-million people whose economy has been hit by a 19-year-old civil war. He said it would improve navigation and fishing opportunities on the Nile.

"The Merowe Dam will hold back water and Dongola and the areas downstream will no longer experience floods," he added. Salim said the government would decide next month on which four firms would be asked to submit final bids to build the dam wall, expected to cost around \$650-million, adding that 69 companies had so far applied. He did not give a date for announcing the final winner. He said seven companies competing to build the electricity turbines and generators, costing \$700-million. "These companies are expected to propose a financing scheme whereby they are supposed to come up with sources of finance." So far, the project had secured loan finance of more than \$500-million, mainly from Gulf-based funds such as the Kuwait Fund for Arab Economic Development, the Abu Dhabi Development Fund and the Arab Fund for Social and Economic Development. Reuters.

Ryan Hoover  
Africa Campaigns  
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1847 Berkeley Way  
Berkeley, CA 94703  
USA  
Phone: (510) 848-1155 Fax: (510) 848-1008

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

| 3664|2002-09-03 11:30:00|Mickel Hendrix|Re: Differences in Ability|  
Hotep,

It's simple. If you want to portray yourself as being intellectually superior to another people, as has been and still is the case within the Eurocentric frame of mind, all you have to do is enslave them in chains and deprive them of the capacity to learn for three hundred years, and then you become superior to them, that is, in your twisted psychological state of existence. End of line.....

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- Bruno Matt <[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)> wrote:

>

> I would like to put this question out to the group.

> I'm not taking a position either way.

>

> Is it possible for a people (ethnic group, race,  
> etc.) to be different in ability, taken as a whole,  
> than another people, in areas such as athletic  
> ability, musical talents, artistic ability,  
> intelligence (whatever that is), etc.?

>

> Thank you,

>

> Bruno

>

>

>

> -----

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| 3665|2002-09-03 12:05:23|djahuti.geo|Re: Differences in Ability|

--- In Ta\_Seti@y..., Bruno Matt wrote:

>

> I think my question has to do with the list, because we are

exploring the origins of the people of Kmt and who are these people. I think the various differences between people are critical in this question. Did the people of the Nile make the advanced civilization they did because they were smarter, more directed in a certain way, or were they just lucky? Why did they vanquish their opponants? Was it because they were stronger, faster, or what?

These questions are automatically skewed in being limited to a people of a single time and place. Kamat arose just like civilizations in other areas and like them it also fell. A sedentary lifestyle combined with the ability to engage in extensive trade lead to civilization. This didn't make the people of Kamat any smarter than the people of the Kalahari, or the Mayans any smarter than the people of the Amazon, or the Jung-gwo-ren any smarter than the people of Mongolia. Also, the ability to conquer didn't make the Aryans any smarter than the so-called "Dravidians" nor did it make the Germanic tribes any smarter than the Romans they had conquered. Neither urbanization nor subjugation has anything to do with the intellegence of a people. And even when it comes to the material advances of a society, the bulk of the population is never responsible for those advances. Individuals and groups of individuals discover and build things that the rest of their society merely reproduce or utilize to their own benefit and even those few inovative individuals have benefited from the discoveries of previous individuals. Had Imhatip lived a thousand years before his time he may still have been a genius but would he have produced or discovered anything for his society? Who's to say where true genius begins and the benefits of a social and material environment end? Where were the Europeans of today before 1492? Did they suddenly become smarter or did they merely acquire access to greater material and human resources, freeing them from the limitations of feudal society?

Djehuti Sundaka

> Therefore, referring to sports, are East Africans better at long

distance, while West Africans are the fastest runners? Are Slavs endowed with superior upper body strength and better weight lifters,



but the Chinese more agile, hence better divers? Is this genetic or a product of their environment, etc.

> Also, I am not a proponent of the bell curve, but it does allow for

superior intelligence to be found among African people. It only argues that the group IQ average is 15 points less for blacks than whites.

So your African genius does not necessarily disprove the bell curve hypothesis. You have to come up with better examples. Also, you say "poorest country in Africa." Does that imply that poverty equals lack of intelligence?

> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt

wrote:

> >

> > I would like to put this question out to the group. I'm not

taking

> a position either way.

> >

> > Is it possible for a people (ethnic group, race, etc.) to be  
> different in ability, taken as a whole, than another people, in  
> areas such as athletic ability, musical talents, artistic ability,  
> intelligence (whatever that is), etc.?

> >

> > Thank you,

> >

> > Bruno

> >

> >

> >

> > -----

> > Do You Yahoo!?

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>

>

> This really has little to do with the subject of this list. To answer  
> your question there is a book out called taboo why blacks dominate  
> sports and it was written by a Jewish sportswriter I believe. He  
> claims that what makes black people such good athletes in stuff  
> like sprinting is a twitch muscle, but what he points out is that

whites

> seem to dominate weight lifting competitions which means whites

have

> stronger upper body strength.  
> I think stuff like the bell curve is a joke because I know of a

black

> african from one of the poorest countries in africa who came to  
> america and became an astrophysicist.  
> According to stuff like that bell curve people like him could not  
> exist. Let me ask you though what does this have to do with the

list???

>

>

>

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| 3666|2002-09-03 12:53:52|Derrick, Alexander|Egyptian Skelets( or Digest Number 497)|  
Hotep.

>> Bro bruno said.

Alex,

Hotep.

Thank you for your polite response. Yes, I may not have read all the writings contained in the bibliography, but it is not as if I come to this pages without any previous knowledge.

My problem does not lie in the comparative methodology per se, rather it lies with the presuppositions that form the basis of your ideology.

---

I am not clinging to any form of 'negro' ideology. I am actually trying to move away from that. But in regards to the Gay Robins study the term 'negro' is thrown about quite a bit. As far as what a negro is "presupposed" to be, Trotter and Glessner use the African in America as their standard.

The living stature of the royal mummies is predicted by using the 'negro'

equation which is an equation based upon the comparison of radiographs of skeletal segments. This stature is compared with the mummified stature (recorded by G. Elliot Smith) as well as with the stature encoded in the Egyptian canon. The predicted height using the 'negro' equation gives a result that corresponds with all available physical evidence (remains, artifacts, cubit, etc.).

You can bet that the 'caucasoid' equations were applied first and because the results were unsatisfactorily high the 'negro' equations were then called into use. In my opinion this reflects the current bias and ignorance that is not restricted to deceased northern Europeans. Although the royal mummies appear to exhibit non-African traits such as blonde and straight hair, their skeletal structure is fully adapted to Africa. So the explanation of the blonde straight hair still needs to be sought out. I believe it is a result of depigmentation brought about by the agency of time, climate, protein decay, and foreign contamination (embalmers chemicals). This is what the evidence suggests, but I have not conducted any experiments to verify my opinion.

The average height of an Egyptian predicted by the results obtained from royal mummies is 5'10". Gay Robins notes this corresponds with the Egyptian Canon.

Finally, the predicted living stature of the royal mummies is slightly less than the predicted living stature of modern 'negros.' (Africans in America) The study explains this difference as evidence of human evolution \_not intermixing\_.

I'll try and post some of the statistical data ASAP.

Side notes, Gay Robins is an expert on what is called the "Egyptian Canon"

peace.

Alex Derrick

p.s. Bruno, If you have been reading this thread for the last couple of months then you should understand why I am quick to take a defensive posture. Which makes it a little hard to share, learn, or make new friends. I'm still trying to digest the "idea" that Rameses II was a red head.  
| 3667|2002-09-03 14:41:23|Edward Loring|Re: Differences in Ability|  
(EL).....The below is very clearly and correctly stated. In the matter of Romans and Germans

I would like to point out that the Germanic peoples first lost to the Romans because they had an educational problem. They refused to learn to write, couldn't keep records or send messages

and thus couldn't manage their troops. Later, when the Germans won, it was largely because there were no more real Romans. These Germanic people, the Vandals who had a society in which race and religion were unimportant are slandered by history, went on to found an extensive and peaceful culture in the Maghreb. They kept up their dislike for education. There is only one known Vandal inscription and it is disputed. They instantly lost to the literate Arab invasion.

----- Original Message -----

From: "djahuti.geo" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, September 03, 2002 9:05 PM

Subject: [Ta\_Seti] Re: Differences in Ability

> --- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > I think my question has to do with the list, because we are  
> exploring the origins of the people of Kmt and who are these people.

> .....

> These questions are automatically skewed in being limited to a  
> people of a single time and place. Kamat arose just like  
> civilizations in other areas and like them it also fell. A sedentary  
> lifestyle combined with the ability to engage in extensive trade lead  
> to civilization. This didn't make the people of Kamat any smarter  
> than the people of the Kalahari, or the Mayans any smarter than the  
> people of the Amazon, or the Jung-gwo-ren any smarter than the people  
> of Mongolia. Also, the ability to conquer didn't make the Aryans any  
> smarter than the so-called "Dravidians" nor did it make the Germanic  
> tribes any smarter than the Romans they had conquered. Neither  
> urbanization nor subjugation has anything to do with the intelligence  
> of a people. And even when it comes to the material advances of a  
> society, the bulk of the population is never responsible for those  
> advances. Individuals and groups of individuals discover and build  
> things that the rest of their society merely reproduce or utilize to  
> their own benefit and even those few inovative individuals have  
> benefited from the discoveries of previous individuals. Had Imhatip  
> lived a thousand years before his time he may still have been a genius  
> but would he have produced or discovered anything for his society?  
> Who's to say where true genius begins and the benefits of a social and  
> material environment end? Where were the Europeans of today before  
> 1492? Did they suddenly become smarter or did they merely acquire  
> access to greater material and human resources, freeing them from the  
> limitations of feudal society?

>  
> Djehuti Sundaka  
>  
| 3668|2002-09-03 15:25:35|mansu\_musa|Re: Differences in Ability|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:  
> (EL).....The below is very clearly and correctly stated. In the  
  
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> Romans and Germans  
> I would like to point out that the Germanic peoples first lost to  
  
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> society in which  
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> peaceful culture in the Maghreb. They kept up their dislike for  
  
education.  
> There is only one  
> known Vandal inscription and it is disputed. They instantly lost to  
  
the  
> literate Arab invasion.  
>  
> ----- Original Message -----  
> From: "djahuti.geo"  
> To:  
> Sent: Tuesday, September 03, 2002 9:05 PM  
> Subject: [Ta\_Seti] Re: Differences in Ability  
>  
>  
> > --- In Ta\_Seti@y..., Bruno Matt wrote:

> > >

> > > I think my question has to do with the list, because we are  
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> > than the people of the Kalahari, or the Mayans any smarter than

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> > people of the Amazon, or the Jung-gwo-ren any smarter than the

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> > of Mongolia. Also, the ability to conquer didn't make the Aryans

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> > their own benefit and even those few inovative individuals have  
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> > material environment end? Where were the Europeans of today

before

> > 1492? Did they suddenly become smarter or did they merely acquire  
> > access to greater material and human resources, freeing them from

the

> > limitations of feudal society?

> >

> > Djehuti Sundaka

> >

They instantly lost to the  
literate Arab invasion.

Don't forget that yes arabs invaded but they mostly used african  
troops, which later became known as the moors. One of the main people  
who made of the troops were known as the sanhaja berbers, which  
included huge amounts of the tuarege. Tarik Ibn Zayad was the  
commander who lead this invasion.

The greeks romans constaly refer to their northern european  
neighbors as savages. Aristotle said by nature they were slaves, but  
then again the moors refered to northern europeans as illiterate  
idiots.

| 3669|2002-09-03 18:07:38|Bruno Matt|Re: Differences in Ability|

Good answer. Thank you.

Bruno

**"djahuti.geo"** wrote:

```
--- In Ta_Seti@y..., Bruno Matt wrote:  
>  
> I think my question has to do with the list, because we  
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lifestyle combined with the ability to engage in extensive  
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than the  
people of the Amazon, or the Jung-gwo-ren any smarter than  
the people  
of Mongolia. Also, the ability to conquer didn't make the  
Aryans any  
smarter than the so-called "Dravidians" nor did it make the  
Germanic  
tribes any smarter than the Romans they had conquered.  
Neither  
urbanization nor subjugation has anything to do with the  
intelligence  
of a people. And even when it comes to the material  
advances of a  
society, the bulk of the population is never responsible  
for those  
advances. Individuals and groups of individuals discover  
and build  
things that the rest of their society merely reproduce or  
utilize to  
their own benefit and even those few innovative individuals  
have  
benefited from the discoveries of previous individuals. Had  
Imhatip  
lived a thousand years before his time he may still have  
been a genius  
but would he have produced or discovered anything for his  
society?  
Who's to say where true genius begins and the benefits of a  
social and  
material environment end? Where were the Europeans of today  
before  
1492? Did they suddenly become smarter or did they merely  
acquire  
access to greater material and human resources, freeing  
them from the  
limitations of feudal society?

Djehuti Sundaka



> Therefore, referring to sports, are East Africans better at long distance, while West Africans are the fastest runners? Are Slavs endowed with superior upper body strength and better weight lifters, but the Chinese more agile, hence better divers? Is this genetic or a product of their environment, etc.

> Also, I am not a proponent of the bell curve, but it does allow for superior intelligence to be found among African people. It only argues that the group IQ average is 15 points less for blacks than whites.

So your African genius does not necessarily disprove the bell curve hypothesis. You have to come up with better examples. Also, you say "poorest country in Africa." Does that imply that poverty equal lack of intelligence?

> mansu\_musa wrote:--- In Ta\_Seti@y..., Bruno Matt wrote:

> >

> > I would like to put this question out to the group. I'm not taking

> a position either way.

> >

> > Is it possible for a people (ethnic group, race, etc.) to be

> different in ability, taken as a whole, than another people, in

> areas such as athletic ability, musical talents, artistic ability,

> intelligence (whatever that is), etc.?

> >

> > Thank you,

> >

> > Bruno

> >

> >

> >

> > -----

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>

>

> This really has little to do with the subject of this list. To answer

> your question there is a book out called taboo why blacks dominate

> sports and it was written by a Jewish sportswriter I believe. He

> claims that what makes black people such good athletes in stuff

> likesplinting is a twwitch musle,but what be point out is  
that  
whites  
> seem to dominate weight liifting competetions which means  
whites  
have  
> stronger upper body strength.  
> I think stuff likethe bell curve is a joke because  
Iknowof a  
black  
> african frommalione ofthe poorest countries in africa who  
came to  
> america and became an astrophysicist.  
> According to stuff like that bel curve people like him  
could not  
> exist. Letme ask you though what does this have to do  
withthe  
list???

>  
>  
>  
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Hotep, Brother Alex,

I like what you said. We are talking about a very long time, and things change.

It's the physical discrepancies that bother me also, and I appreciate your reservations about them.

I'm still unsure about the basis for the Negroid/caucasoid equations. It seems a little circular. But I'll be looking forward to your data.

I have been on this list for some months. So I think I understand where you're coming from. I'm just looking for understanding.

Peace always,

Bruno

***"Derrick, Alexander"*** wrote:

Hotep.  
>> Bro Bruno said.  
Alex,  
Hotep.  
Thank you for your polite response. Yes, I may not have read all the writings contained in the bibliography, but it is not as if I come to this pages without any previous knowledge. My problem does not lie in the comparative methodology per se, rather it lies with the presuppositions that form the basis of your ideology.

---

I am not clinging to any form of 'negro' ideology. I am actually trying to move away from that. But in regards to the Gay Robins study the term 'negro' is thrown about quite a bit. As far as what a negro is "presupposed" to be, Trotter and Glessner use the African in America as their standard.

The living stature of the royal mummies is predicted by using the 'negro' equation which is an equation based upon the comparison of radiographs of skeletal segments. This stature is compared with the mummified stature (recorded by G. Elliot Smith) as well as with the stature encoded in the Egyptian canon. The predicted height using the 'negro' equation gives a result that corresponds with all available physical

evidence(remains,  
artifacts, cubit, etc.).

You can bet that the 'caucasoid' equations were applied first and because the results were unsatisfactorily high the 'negro' equations were then called into use. In my opinion this reflects the current bias and ignorance that is not restricted to deceased northern europeans. Although the royal mummies appear to exhibit non-african traits such as blonde and straight hair, their skeletal structure is fully adapted to Africa. So the explanation of the blonde straight hair still needs to be sought out. I believe it is a result of depigmentation brought about by the agency of time, climate, protein decay, and foreign contamination(embalmbars chemicals). This is what the evidence suggests, but I have not conducted any experiments to verify my opinion.

The average height of an Egyptian predicted by the results obtained from royal mummies is 5'10". Gay Robins notes this corresponds with the Egyptian Cannon.

Finally, the predicted living stature of the royal mummies is slightly less than the predicted living stature of modern 'negros.'(Africans in America)  
The study explains this difference as evidence of human evolution \_not intermixing\_.

I'll try and post some of the statistical data ASAP.

Side notes, Gay Robins is an expert on what is called the "Egyptian Canon"

peace.  
Alex Derrick

p.s. Bruno, If you have been reading this thread for the last couple of months then you should understand why I am quick to take a defensive posture. Which makes it a little hard to share, learn, or make new friends.  
I'm still trying to digest the "idea" that Rameses II was a red head.

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| 3671|2002-09-04 03:55:38|Edward Loring|CESRAS/Sergej V. Ivanov/Pisa I&E2002|

Attachments :

Here is Sergej's paper explaining the activities of  
the Center for Egyptological Studies of the Russian Academy of Sciences  
EL

| 3672|2002-09-04 03:55:41|Edward Loring|Re: Differences in Ability|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 04, 2002 12:25 AM

Subject: [Ta\_Seti] Re: Differences in Ability

> --- In Ta\_Seti@y..., "Edward Loring" wrote:  
>> (EL).....The below is very clearly and correctly stated. In the  
> matter of  
>> Romans and Germans  
>> I would like to point out that the Germanic peoples first lost to  
> the Romans  
>> because they had  
>> an educational problem. They refused to learn to write, couldn't  
> keep  
>> records or send messages  
>> and thus couldn't manage their troops. Later, when the Germans won,  
> it was  
>> largely because there  
>> were no more real Romans. These Germanic people, the Vandals who  
> had a  
>> society in which  
>> race and religion were unimportant are slandered by history, went  
> on to  
>> found an extensive and

> > peaceful culture in the Maghreb. They kept up their dislike for  
> education.  
> > There is only one  
> > known Vandal inscription and it is disputed. They instantly lost to  
> the  
> > literate Arab invasion.  
> >  
> > ----- Original Message -----  
> > From: "djahuti.geo"  
> > To:  
> > Sent: Tuesday, September 03, 2002 9:05 PM  
> > Subject: [Ta\_Seti] Re: Differences in Ability  
> >  
> >  
> > > --- In Ta\_Seti@y..., Bruno Matt wrote:  
> > > >  
> > > > I think my question has to do with the list, because we are  
> > > exploring the origins of the people of Kmt and who are these  
> > > people.  
> > > .....  
> > > These questions are automatically skewed in being limited to a  
> > > people of a single time and place. Kamat arose just like  
> > > civilizations in other areas and like them it also fell. A  
> > > sedentary  
> > > lifestyle combined with the ability to engage in extensive trade  
> > > lead  
> > > to civilization. This didn't make the people of Kamat any smarter  
> > > than the people of the Kalahari, or the Mayans any smarter than  
> > > the  
> > > people of the Amazon, or the Jung-gwo-ren any smarter than the  
> > > people  
> > > of Mongolia. Also, the ability to conquer didn't make the Aryans  
> > > any  
> > > smarter than the so-called "Dravidians" nor did it make the  
> > > Germanic  
> > > tribes any smarter than the Romans they had conquered. Neither  
> > > urbanization nor subjugation has anything to do with the  
> > > intelligence  
> > > of a people. And even when it comes to the material advances of a  
> > > society, the bulk of the population is never responsible for those  
> > > advances. Individuals and groups of individuals discover and  
> > > build  
> > > things that the rest of their society merely reproduce or utilize  
> > > to  
> > > their own benefit and even those few inovative individuals have  
> > > benefited from the discoveries of previous individuals. Had

> Imhatip  
 > > > lived a thousand years before his time he may still have been a  
 > genius  
 > > > but would he have produced or discovered anything for his society?  
 > > > Who's to say where true genius begins and the benefits of a  
 > social and  
 > > > material environment end? Where were the Europeans of today  
 > before  
 > > > 1492? Did they suddenly become smarter or did they merely acquire  
 > > > access to greater material and human resources, freeing them from  
 > the  
 > > > limitations of feudal society?  
 > > >  
 > > > Djehuti Sundaka  
 > > >  
 >  
 >  
 >  
 > They (Germanic Vandals) instantly lost to the  
 > literate Arab invasion.  
 >  
 > Don't forget that yes arabs invaded but they mostly used african  
 > troops, which later became known as the moors. One of the main people  
 > who made of the troops were known as the sanhaja berbers, which  
 > included hughe amounts of the tuarege. Tarik Ibn Zayad was the  
 > commander who lead this invasion.  
 > The greeks romans constaly refer to their northern european  
 > neighbors as savages. Aristotle said by nature they were slaves, but  
 > then again the moors refered to northern europeans as illiterate  
 > idiots.  
 >  
 (EL)....That is all true. The Moorish Califate of Cordoba was a high point  
 of African Islamic culture, learning and multi-ethnic harmony. "Moor", as  
 most  
 of you probably know, means Black (from Greek "mauros/mavros"). The  
 culture in Spain was finally destroyed by Queen Isabella in the same year  
 she sent Colombus westwards (fall of Granada 1492).  
 A Moorish poet wrote of the world,  
 "It is neither what it is nor what it was,  
 and to survive,  
 I have become a tree of sadness, rooted against the wall:  
 magnificent, virgin".

| 3673|2002-09-04 12:55:35|mansu\_musa|Imperilism and egyptology documented in book  
 Whose pharaohs??|

<http://www.ucpress.edu/books/pages/8825/8825.intro.html>

| 3674|2002-09-04 19:19:43|akhenaton101|Hello Nace Windu|

I am the one formerly known as Tarik. My messageboard which I co-hosted with a fellow named DTM and a young lady named LK, has gone off-line due to neglect. I never had the password, as it was mainly DTM's board. Me and LK simply wrote articles for him. Since DTM has dissappeared, the messageboard has gone. Although certain sections as Myths#1 on Egypt still remain. I still have the article saved, if anyone is interested in my quotes and sources. Nice site you guys have. And no, I do not host the RM board. Not by a long shot. Although I am in the process of creating a website specifically to counter the RM site. Right now I am just writting articles. So look for my new site soon.

--- In Ta\_Seti@y..., Mace Windu wrote:

> Who is the author of this site?  
>  
> I noticed alot of the links to pictures are  
> broken. But they point to an individual named  
> Tarik who once hosted a site dedicated to finding  
> Africoid features among pre-dynastic and dynastic  
> Egyptian artwork.  
>  
> That site disappeared a while back and I lost  
> contact with Tarik since then.  
>  
> Is this his site by any chance?  
>  
>  
> DG  
>  
> -----

-----

>  
> osirica said:  
>  
> > They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)  
> > And we have ours! <http://kinghorus.tripod.com/>  
> >  
> > :) Have a nice day white people!  
> >

| 3675|2002-09-04 21:41:30|mansu\_musa|Re: Hello Nace Windu|

--- In Ta\_Seti@y..., "akhenaton101" wrote:

> I am the one formerly known as Tarik. My messageboard which I co-  
> hosted with a fellow named DTM and a young lady named LK, has gone  
> off-line due to neglect. I never had the password, as it was mainly  
> DTM's board. Me and LK simply wrote articles for him. Since DTM has



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>

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> >

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> > Tarik who once hosted a site dedicated to finding  
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> > That site disappeared a while back and I lost  
> > contact with Tarik since then.

> >

> > Is this his site by any chance?

> >

> >

> > DG

> >

> > -----

--

> -----

> >

> > osirica said:

> >

> > > They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

> > > And we have ours! <http://kinghorus.tripod.com/>

> > >

> > > :) Have a nice day white people!

> > >

I am curious if you have the article on the moors and the sub  
saharan articles. I have all of these articles and I appreciate you  
posting these articles, and I was wondering what happened to the web  
site and it totally vanished with the people there.

I am also curious if I can use your article for my web site if that is possible.

Thank you

| 3676|2002-09-05 07:36:46|garyjhoward|Re: Hello Nace Windu|

--- In Ta\_Seti@y..., "akhenaton101" wrote:

> I am the one formerly known as Tarik. My messageboard which I co-  
> hosted with a fellow named DTM and a young lady named LK, has gone  
> off-line due to neglect. I never had the password, as it was mainly  
> DTM's board. Me and LK simply wrote articles for him. Since DTM has  
> disappeared, the messageboard has gone. Although certain sections

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> for my new site soon.

>

>

> --- In Ta\_Seti@y..., Mace Windu wrote:

>> Who is the author of this site?

>>

>> I noticed alot of the links to pictures are  
>> broken. But they point to an individual named  
>> Tarik who once hosted a site dedicated to finding  
>> Africoid features among pre-dynastic and dynastic  
>> Egyptian artwork.

>>

>> That site disappeared a while back and I lost  
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>> Is this his site by any chance?

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>> DG

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--

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>> osirica said:

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>>> They have their site [http://www.geocities.com/racial\\_myths/](http://www.geocities.com/racial_myths/)

>>> And we have ours! <http://kinghorus.tripod.com/>

> > >

> > > :) Have a nice day white people!

> > >

there's a problem with the sight: kinghorus.tripod.com it can't be accessed.

| 3677|2002-09-06 12:35:08|Djehuti Sundaka|Refound Neander-baby offers clues to evolution |

## **Refound Neander-baby offers clues to evolution**

### **40,000-year-old infant bones found in French museum archives**

[Keay Davidson, Chronicle Science Writer](#)

Thursday, September 5, 2002

2002 San Francisco Chronicle.

URL: <http://sfgate.com/cgi-bin/article.cgi?f=/c/a/2002/09/05/MN177324.DTL>

Scientists are thrilled by the rediscovery of bones of a 40,000-year- old Neanderthal baby, which was originally unearthed in France in 1914, then lost.

The rediscovery could shed light on the nature, evolution and fate of Neanderthals.

One of the most disputed topics in the study of human origins is: Were Neanderthals big dumb lummoxes who disappeared down an evolutionary dead end because they couldn't compete with the sharper, technologically savvier direct ancestors of modern humans (Homo sapiens)?

Or were Neanderthals comparatively cultivated beings (by Ice Age standards) who interbred with the sapiens line and, thus, are directly related to modern humans?

The rediscovery of the Neander-baby's bones is reported in today's issue of Nature by anthropologist Bruno Maureille of Universite Bordeaux in France. He located the 4-month-old infant's bones while exploring the archives at the National Museum of Prehistory in the town of Les-Eyzies-de-Tayac-Sireuil.

"They were not labeled. They were not identified. They were just in a drawer," Maureille told the Associated Press.

Originally uncovered near a riverbank in southwestern France, the bones were later shipped to Paris -- then lost somewhere in the French scientific bureaucracy. Maureille rediscovered the bones in 1996. His detective work allowed him to link the drawer bone samples to those unearthed in 1914.

The "beautifully preserved skeleton that has been lost to science for almost 90 years" is technically known as "Le Moustier 2," after the site where it was found, Maureille says in his one-page Nature article. It is "one of the most complete Neanderthal individuals to have been discovered."

The baby's starkly Neanderthal-like features may help bury the old, romantic notion that Neanderthals are among our direct ancestors.

Previously, some scholars suspected that Neanderthals interbred with the direct ancestors of humans. If that was the case, then why did the linebacker- like Neanderthals and our scrawnier human ancestors, the sapiens line, look so different?

The proposed explanation: Neanderthals, having migrated from Africa to Europe much earlier than the sapiens line, had developed bulkier bodies, which provided insulation against the European cold.

However, that theory doesn't jibe with the physical features of the rediscovered infant: Its bones are very Neanderthalish. Being so young, the infant couldn't have had time to develop such features in response to the chill environment. Therefore, the baby's features must be genetic -- evidence of an innate major difference between sapiens and Neanderthals.

In Maureille's words, the infant's appearance differs "greatly from that of living human neonates (newborns), but shows many similarities with the features of (known) juvenile and adult Neanderthals." Among the infant's Neanderthal-like features are its inflated cheekbones, cylinder- shaped front teeth, and asymmetrically shaped inner ear bone.

Famed paleoanthropologist Donald Johanson of the Institute of Human Origins at Arizona State University in Tempe, Ariz., says the Le Moustier infant's bone collection "contains typical Neanderthal characters.

"That would imply these (characters) are genetic and that the differences we see between Neanderthals and sapiens are real and genetic," says Johanson, formerly of UC Berkeley. He was not connected with the Maureille research, and commented on its implications in response to a Chronicle inquiry.

Maureille's discovery "pulls the leg out" from suspicions that the infant was buried with another child, in possible imitation of sapiens funeral practices, says Michael T. Black, a UC Berkeley-educated anthropologist. He is now writing his doctoral dissertation on Neanderthals at Duke University in Durham, N.C., and is not connected with Maureille.

Primeval sapiens sometimes buried more than one infant in a grave. Hence, researchers were initially intrigued by evidence that the Le Moustier 2 child had a grave mate -- i.e. was part of a "double burial." The possibility suggested some kind of mysterious cultural connection between Neanderthals and sapiens.

However, Maureille's research shows that only one infant was placed in the original grave. The "double burial" was an illusion caused by the accidental mixing up of bones from another infant, he said.

Neanderthals died out about 25,000 years ago. The likely reasons include competition with sapiens for scarce resources in Ice Age Europe.

How "smart" were Neanderthals? Cartoonists have long exploited their somewhat brutish-looking appearance to depict cartoon "cavemen." That stereotype riled some scholars, who claimed Neanderthals were getting a raw deal.

Black says that decades ago one scientist joked that Neanderthals looked so modern that "if you dressed them up, and gave them a haircut and a shave, you could put them on a New York subway and no one would notice."

The "Neanderthals-were-smart" school of thought claimed semi-victory a few decades ago, when field researchers found pollen grains in a Neanderthal grave site. The grains implied that Neanderthals buried their dead with flowers. If true, that suggested they were pretty sweet people, perhaps with quasi-religious beliefs.

The "Neanderthal flowers" story was popular during the 1960s, when researchers hoped to replace the old anthropological view of early humans as "man the hunter" with "man the peacenik," Black jokes. Later, scientists concluded that the pollen grains blew into the grave by accident.

The Neanderthals are a reminder that a highly successful, long-lived subspecies can dominate a huge region for eons, yet die out for reasons that remain somewhat mysterious.

As Johanson says, "You can be around a couple of hundred thousand years, making a pretty good living, (but still) go extinct."

*E-mail Keay Davidson at [kdavidson@sfchronicle.com](mailto:kdavidson@sfchronicle.com).*

2002 San Francisco Chronicle.

| 3678|2002-09-06 12:41:15|Djehuti Sundaka|Guardians of the Southern Gate|  
<http://www.ahram.org.eg/weekly/2002/602/hr1.htm>

## Guardians of the southern gate

The ancient settlement at the southern tip of Elephantine Island at Aswan has seen uninterrupted habitation from before the unification of the Two Lands, through the Pharaonic and Graeco-Roman periods and on to modern times. **Jill Kamil** describes its remarkable history, some of its most spectacular surviving monuments, and its new site museum

Elephantine Island lies opposite the Old Cataract Hotel in Aswan and offers a backdrop for all those photographs of white-sailed *fellucas* under an ultramarine sky. A fortification was built at its southern tip by early settlers whose emblem was an elephant (*abu* in Egyptian), symbol of the ivory trade. They chose this island location, two kilometres long and 500 metres at its widest, because of its strategic importance, isolated from the mainland and facing the alien territory of Nubia.

It takes a far stretch of the imagination, now that the High Dam has forever changed the topography of the land, to imagine this area in ancient times. Separating Egypt and Nubia was the First (or Aswan) Cataract, a stretch of river with sharp granite boulders strewn upon its bed. During the annual inundation the velocity of the water, confined by the hills, forced it to drop in turbulent falls and created swirling eddies. The ancients regarded this as the edge of the world, the place where the life-giving flood waters of the Nile flowed into Egypt's limestone belt and deposited its fertile alluvial soil on both banks of the Nile. The ram-headed god Khnum, sovereign lord of the island, was believed to control the flood, and the chief goddesses were Satis and Anukis, his consort and daughter.

The archaeological wealth and importance of Elephantine was not fully appreciated until relatively recent times. The earliest project envisioned for the study of Egyptian monuments throughout Egypt, by the French scholar Jacques de Morgan between 1887 and 1889, resulted in three volumes of collected material. However the third volume, which covered the area between Kom Ombo and Aswan, did not include Elephantine. Apparently the team never crossed the river to the ancient settlement on the island; all they did was identify two small temples.

After the turn of the 20th century German archaeologists took an interest in the island when they chanced upon some Aramaic papyri in the possession of some farmers from Aswan Gharb (West Aswan), which aroused interest among scholars who were looking at the time for evidence that might shed light on a community of Jews who had settled on the island during and after the Persian period, from the sixth century BC. The farmers claimed the papyri came from the southern tip of Elephantine, and soon excavations were in progress. French scholars followed the German mission, and between 1906 and 1910 the two teams found what they were looking for: hundreds of fragments of papyri, along with scores of ostraca written in Aramaic which provided evidence that Jewish settlers had indeed been brought to Elephantine, probably to guard the southern gate, and had built a temple to their god Yahweh (Jehovah) immediately behind the temple of Khnum.

After the teams left no further excavations were carried out on Elephantine until 1935 when the Borchardt Institute (the forerunner of the Swiss Institute) showed an interest in carrying out a survey and studying the surviving architecture of the island. Their work was interrupted first by the Second World War, and then by the Nubia Salvage Operations in the 1960s. Only in 1969 did the German Archaeological Institute, in cooperation with the Swiss Institute, obtain a concession to restore and document all the monuments, a task which has, after season upon season of tireless work, transformed Elephantine into one of the most remarkable archaeological sites in Egypt.

The site at the southern tip of Elephantine has been excavated, its monuments restored and the site developed into a singular open air museum. This includes 28 vantage points designed so that visitors can comprehend the complex totality of the ancient Egyptian town from the late predynastic to early Islamic times: its temple precincts, administrative buildings, residential and industrial quarters and two nilometers cover the entire period of its historical development.

Remarkable evidence of cultural continuity has been unearthed which clearly shows the ancient people's pride in their past and their extreme conservatism. How else can one explain the fact

that beneath the graceful temple of Satis (built in Graeco-Roman times) is a secluded niche in the original shrine dating back to the dawn of history? It would appear that the earliest settlers on the island chose this protected spot between the granite boulders to create a tiny shrine. To what deity it was dedicated we do not know, but from hundreds of votive objects in faience, pottery, ivory, and limestone that have come to light (some bearing the names of such Old Kingdom Pharaohs as Pepi I and II) we know that it became a place of pilgrimage in the Old Kingdom (2686-2181 BC). Even after the end of the great Pyramid Age the little shrine continued to be visited by devotees -- so large a number, in fact, that the powerful 12th-Dynasty Pharaohs enlarged the original shrine. A courtyard was built in front of the granite rocks to create a more impressive entrance. This, in turn, was further transformed in the 18th Dynasty (1567-1320 BC) when the original niche and court were filled with stones up to ground level, after which a large stone temple was erected over it by Thutmose III (c. 1450 BC). Later still, Nectanebo II (360-342 BC) and Alexander IV (317- 311 BC) made further additions to the temple.

Each of these Pharaohs was careful to preserve the original shrine -- that is to say, they did not fill it with debris to form a foundation for before building over of it (as was the practice in most archaeological sites) but made it accessible by means of a stone-lined shaft that descended through the foundations of the later structures to the sacred place beneath.

Imagine the delight of the German and Swiss archaeologists clearing the temple prior to reconstruction in 1971 when they came upon the tiny original niche built by the earliest settlers. Here was evidence of what is possibly the earliest extant holy shrine in the whole of Egypt.

Another monument on Elephantine that demonstrates continuity is the sanctuary of Heqaib. This is a compact structure made of mud brick, originally faced with stone and now roofed over for protection. It is dedicated to a local hero of Aswan whose full name was Pepinakht-Heqaib and who lived about 2280 BC in the reign of Pepi II, one of the last of the great Pharaohs of the Old Kingdom. Unusually, Heqaib was honoured in his own lifetime, and after an impressive career he died at a ripe old age and was buried on Qubbet El-Hawa. There, in a special hall built by his son, Heqaib was honoured for generation after generation. Eventually, 300 years after his death, a governor of Elephantine named Sirenput who claimed to be Heqaib's direct descendant obtained permission from Pharaoh Sesotris I (1974- 1929 BC) to build a sanctuary in his honour. It was a most unusual request, but permission was granted. Sirenput did build the sanctuary and his successors continued to add shrines to it, each building a chapel next to the original and adding life-size statues, offering tables and other objects to show their devotion to their ancestor.

Excavation of Heqaib's sanctuary in 1932 and again in 1946 uncovered a wealth of Middle Kingdom statuary which can now be seen in the Nubian Museum. Casts were made of the most important, and these have been set up in their respective shrines in the reconstructed sanctuary. Heqaib was neither a Pharaoh nor a god, but he was a local resident and hero remembered long after his death, and his name means "stout (or strong) of heart".

Since the First Cataract was regarded as the edge of the world, it is not surprising that there should be nilometers on Elephantine Island. One is the well-known nilometer facing Aswan, approached by a flight of steps constructed of regular-shaped stones and built during the Late

Period in the sixth century BC. It was repaired in Roman times, rediscovered in 1822 after centuries of neglect, and brought back into use in 1870 by an eminent astronomer, Mahmoud Bey, when a new scale was established. Khedive Ismail recorded the repairs in French and Arabic on the eastern wall of the stairway.

The other nilometer is much more ancient, though the date of its construction has not been determined. It is a great square pit and unlike the later structure, which records the height of the flood above a low-water level, it has a calibration based on the level of the flood water *above the agricultural land*. This nilometer may be the very one mentioned by Strabo, the Roman geographer who came to Egypt in the first century AD. If so, then it was one of the three main nilometers of Egypt in ancient times, the other two being at Memphis and in the Delta.

The task of excavating and sorting out the ruins on Elephantine one from the other and reconstructing the ancient settlement has been made especially difficult because, in the past, many of the temples were dismantled to obtain building material for later structures. Sometimes little more than the foundations of the large temples survived *in situ*, while the smaller ones disappeared almost entirely .

An idea of the complexity of Elephantine can be gauged from the plans on display in the new site museum, which show the development of the settlement during the various phases of its history. One shows the early dynastic period through to the first Intermediate Period ((ca. 3000-2050 BC), a second the Middle Kingdom to the Second Intermediate Period (ca. 2050-1550 BC), a third covers the New Kingdom and the Late Period (ca. 1550- 332 BC), and a fourth shows Ptolemaic and Roman additions to the temple (332 BC to the 3rd century AD). Under the Romans there was great expansion to the sacred area along the Nile between the temples of Satis and Khnum. At this time too a Nile sanctuary and a monumental staircase with some 70 stairs was built at the harbour. It is unusually well-preserved beneath layers of silt deposited by the Nile, and it would appear that it was used only on special occasions to provide access from the harbour to the temple area during festivals.

The museum building was erected in 1991/92 to document archaeological work undertaken on Elephantine and to serve as a storeroom. It is a well-lit and airy structure, situated immediately to the north of the villa-like Elephantine Museum -- originally the residence and office for the engineer in charge of administration for the first Aswan Dam at the turn of the 20th century -- which continues to house finds from the older excavations of the ancient town and some from northern Nubia before the construction of the Aswan Dam. Well-produced maps enable an understanding of the site, while the exhibits range from royal statues to spindle whorls and awls used in weaving. There is a showcase devoted to hunting, fish, and farming which reveals a staple diet of the people on Elephantine; various stelae; a coin horde discovered in 1988 underneath a stairway in a house dating from the Ptolemaic period; foundation deposits -- i.e. votive objects, the bones of sacrificed oxen and Nile geese; and four mud bricks with small plaques inscribed with the name of the Pharaoh. There is domestic furniture from the second and first millennium BC, a rich assortment of cosmetic utensils and items of jewellery found in Old Kingdom tombs, and a few wooden statues depicting gods.



This museum, like the site of Elephantine itself, is out of the ordinary. Where else can one find a well-preserved papyrus marriage contract in demotic, along with its translation? This was among the seven scrolls of a family archive found in the disused oven of a 30th-Dynasty house (c. 350 BC).

The terms of the contract are fascinating. They reveal that a man named Petesis took to wife a woman called Tareshut, from whom he received some personal items including a copper mirror, a pot and one *deben* of silver. The contract makes clear that should he disown her, or should she leave him of her own accord, he would immediately return these items to her. Should he fail to fulfil this stipulation he would be obliged to pay her monthly maintenance in grain, oil, and silver until he had reimbursed her in full. In the contract is a clause, otherwise unknown in an ancient marriage contract, which outlines that the wife, for her part, agrees to return to her husband on a day specified by him the clothes she might be wearing at the time of divorce or separation, freshly washed. Petesis declares, moreover, that he cannot claim to have returned the silver, mirror and garments so long as the contract remains in Tareshut's possession. The contract was drawn up and signed by the scribe Harsiesis, and the names of a dozen or more persons witnesses are written on the back.

Larger objects, mostly statues and stelae, have been placed outside the museum. Among the statues is one of Seti I, who restored the damage done during the Amarna Period to Elephantine's temples, and a finely-carved (probably 25th-Dynasty) seated Pharaoh in black stone.

### **Recommended reading:**

*Elephantine: The Ancient Town*, the Official Guidebook of the German Institute of Archaeology.

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| 3679|2002-09-06 12:45:34|Djehuti Sundaka|Obelisk To Be Broken Up for Return to Ethiopia|  
<http://www.voanews.com/article.cfm?objectID=02D701FC-D851-46DA-A9B20FDB9C17C197&title=Obelisk%20To%20Be%20Broken%20Up%20for%20Return%20to%20Ethiopia&catOID=45C9C789-88AD-11D4-A57200A0CC5EE46C&categoryname=Africa>  
**Obelisk To Be Broken Up for Return to Ethiopia**

Experts in Italy say an ancient monument must be broken into three pieces, before it can be returned to Ethiopia.

The announcement was made Thursday in Rome, where Italian officials are preparing to return the artifact known as the Axum obelisk, which was taken from Ethiopia by Italian soldiers in 1937.

Ethiopian and Italian engineers have been working together to figure out how to move the 24-meter column that is estimated to weigh between 150 and 200 tons. The obelisk now stands in central Rome near the U.N. Food and Agriculture Organization.

The 1,700-year-old obelisk was broken into pieces for its journey from Ethiopia to Italy, and technicians say it will be re-broken along some of the same lines for the trip home.

The two countries have been arguing over the obelisk for years. Italy agreed to return it, but has yet to set a date.

*Some information for this report provided by AP and AFP.*

| 3680|2002-09-07 07:26:59|Jerome Washington|Re: Hello Nace Windu|  
Hello, Nace Windu you can certainly use my articles.  
That was the whole point of the website! To provide  
irrefutable sources against Eurocentric claims on  
Egypt being a white Mediterranean civilization. You  
are free to use any of my articles. As for the Moor  
pages, they were the first to come off line. What  
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has totally disappeared.

Akhenaton101

---

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| 3681|2002-09-07 08:19:16|Isa Bere|The Characters of Ta-Seti|  
was: RE: [Ta\_Seti] Re: Hello Nace Windu

Akhenaton101,

Been away for a while but let's see if I  
can figure some of this out...

first off...Mace Windu is Isa Bere who can  
be many personas but is always DG. You  
can know me by my basic stance on certain  
matters as seen below:

[Egypt black? Yes- predominantly

Nubia black? Yes

Jews/Asiatics black? No- not predominantly

Mesopotamia black? No- not predominantly

Blacks in Asia? Yes- but with no direct genetic or linguistic links to  
Africans.

Multi-regional Theory? No

ROAm? - Yes]

These stances can shift with any new or relevant  
data, but thus far I've seen no need to modify. :)

If James Washington is Akhenaton101 then  
he must be Tarik who maintained a site  
with images of pharaonic Egyptian statues  
and paintings, highlighting many of their Africoid

features.

Tarik (JW and Akhenaton101) knew me (IB and MW) perhaps as Egungun, who maintained a site called The Africana Studies Research Page that had an undergrad anthro academic paper complete with photos/images written on the southern origins and african nature of the predynastic and dynastic Egyptian population. We spoke several times on numerous matters, including about the white racists who had taken over the message board of your page.

Your site (which I think was on a university server?) disappeared for a while (at least I couldn't find it). When I saw it appear on Ta-Seti, I inquired whether you were the one and same Tarik.

I think however that it was Mansa Musa (whom I believe is Alberto) who asked if he could use your articles and such. I look forward to seeing your new and revamped site.

At any rate, even if you didn't get through that convoluted explanation and don't remember much of it, welcome to Ta-Seti.

The Yahoo gods were remiss in granting us the ability to create personas! :) LOL

DG

-----  
> Hello, Nace Windu you can certainly use my articles.  
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> Akhenaton101

| 3682|2002-09-07 10:59:27|Jerome Washington|Re: The Characters of Ta-Seti|

: [Egypt black? Yes- predominantly

I'd disagree. My stance based on the genetical and physical anthropological evidence I have seen is that predynastic Upper Egypt was essentially black but had significant Western Asiatic Caucasoid admixture. The Predynastic peoples would have looked like present-day Bejas or coastal Abyssinians. As for Dynastic Egypt, my stance is that Lower Egypt (the more populous of the two regions) was essentially Western Asiatic Caucasoid with some European Cro-Magnon strains, while the Upper Egyptians were mostly of mixed Caucasoid and Negroid strains. I believe the Dynastic Egyptians (especially New Kingdom Dynastic peoples) looked essentially the same as modern-day Egyptians. I would not count Egypt predominantly black, anymore than I'd call modern Egypt such. There is plenty of genetical evidence suggesting modern-Egyptians and ancient Egyptians are the same people essentially. The foreign contribution (Babylonians, Hyksos, Libyans, Greeks, Nubians, Persians, Arabs, Turks, etc) has been more or less negligible or insignificant, save for certain isolated regions like Alexandria. For the most part the Fellahin or peasantry remain unmixed. My position is that predynastic Upper Egypt was essentially black, while Dynastic Egypt was predominantly Caucasoid with very little black admixture (save for Memphis which had large Upper Egyptian admixture), while Upper Egypt was mostly a hybrid or Mulatto people.

: Nubia black? Yes

Of COURSE! To say other wise is foolish. At the Racial Myths site they are trying to whiten the Nubians, even though this cannot be established at all, save through the Hamitic linguistics hypothesis. Although, genetical evidence shows those languages were originally African languages, as an ancient Cushitic lineage has been found in many Arabians by biologists affirming the fact the Afroasiatic languages originated in Northeast Africa and not in Asia.

: Jews/Asiatics black? No- not predominantly

Of course not black. They were brown Caucasoids.

: Mesopotamia black? No- not predominantly

Same with above, although there were later white minorities from the Sea Peoples, Scythians, and Indo-Persians.

: Blacks in Asia? Yes- but with no direct genetic or linguistic links to Africans.

I'd disagree. I believe only Black Africans (excluding Pygmies and Khosianids, whom are CLEARLY separate, although related, racial groups) are black. The fact Asiatic "blacks" do not genetically cluster with Black Africans, says enough. Indeed from a biological perspective, it makes more sense to call white Europeans "black" than it does to call Melanesians or Australoids black! I go by a strict genetical/phenotypical definition. The black race is generally medium to tall in height, woolly to frizzly hair, brown-black to blue-black color, with variation in lips and noses, as well as body frame. Negroids can be gracile or robust. I do not subscribe to the True Negro theory, but at the same time I draw a line when it comes to genotypical differences!

: Multi-regional Theory? No  
ROAm? - Yes]

Agreed!

: These stances can shift with any new or relevant data, but thus far I've seen no need to modify. :)

I've seen need to modify from the "Black Egypt" approach. The fact only less than a handful of Dynastic Upper Egyptians (at best) were full-blooded Negroids, shows Black Egypt cannot be established. What can be established is that Upper Egyptians had very strong black admixture consistently, just as they even do today! However, since Caucasoids were predominant, Egypt cannot be considered a black civilization!

:If James Washington is Akhenaton101 then  
he must be Tarik who maintained a site  
: with images of pharaonic Egyptian statues  
: and paintings, highlighting many of their Africoid  
: features.

Yes it's me. However, seeing numerous Caucasoid and racially ambiguous images and mummies of Egyptians, has led me to my current position they were predominantly Caucasoid over all, and that southern Egyptians had lots of black admixture, while Lower Egyptians had very little black admixture at best. I have always been truth-centric and change my position with new data. But I am confident my current position won't change, as I had strongly looked at the evidence from all points of views, and with all the sources at my disposal.

: Tarik (JW and Akhenaton101) knew me (IB and  
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:numerous matters, including about the white racists  
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Yes, white supremists had hacked into my old website and destroyed it. And those white supremists still give me problems on line, although not as severe as before. I am now very careful who I give out my e-mail to. But recently I did start up the Eurocentric Myths site with an Abyssinian fellow named DTM. DTM was the practical webmaster, and I just wrote articles for him. But he has disappeared.

: Your site (which I think was on a university server?)  
: disappeared for a while (at least I couldn't find it).

Actually it wasn't through the university. It was some web server that no longer exists.

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| 3683|2002-09-07 11:32:48|mansu\_musa|Re: The Characters of Ta-Seti|

--- In Ta\_Seti@y..., Jerome Washington wrote:

>

> : [Egypt black? Yes- predominantly

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Lucky for me I saved all the articles,except the one about the moors. I have the articles about carthage,Kmt,Nubia,and sub sahara africa. I also have what historical personalities like sesotris and taharqa. Could you help me out by listing the myths again. I would like to say I am from egypt,and it annoys me when white supremist try to claim egypt as their own. I am curious if you want the articles again I can repost them. I wish on your new site you would do something to refute John R Baker,Carlton S Coon,and other anthropologist that white supremist like to use.

Please list the myths that were on the site and also the historical personalities.

| 3684|2002-09-07 11:33:07|Isa Bere|Re: The Characters of Ta-Seti|  
I see Tarik that you have changed your stance on AE since I last spoke to you several years back.

Well...what can I say...if u were looking for a place of discussion...and trying to spark one...you've probably succeeded. I'd get into it with you like back in the day debating Narmar's Khosian features, but knowing this forum...I think you'll be getting more than enough replies...

I'll have to remember to check my account in the next few days... :)

DG

-----

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- > once I have seen is that predynastic Upper Egypt was essentially black
- > but had some
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> Nubians, Persia  
> ns, Arabs, Turks, etc) has been more or less negligible or ins  
| 3685|2002-09-07 12:28:03|Isa Bere|Re: The Characters of Ta-Seti|  
okay, okay...

I said I was just going to wait for the other folks on  
the forum to reply, but I can't resist... :)

Jerome Washington states:

> > I'd disagree. I believe only Black Africans (excluding Pygmies and  
> Khosianids, whom are CLEARLY separate, although related, racial  
> groups) are black.

how and why are so-called "pygmies" and "Khosianids" CLEARLY  
separate from black people?

> The fact Asiatic "blacks" do not genetically  
> cluster with Black Africans, says enough.

It says that they probably represent early migrants who  
have not undergone radical phenotypical change. That they do  
not genetically cluster in with black africans doesn't make  
them non-black. Black is a phenotypic identity marker  
with no absolute boundary other than the ones we give  
it, normally based on our societal perceptions of "what" black  
is. Using your argument, we can perhaps say that there  
are no blacks in the western Diaspora...for many of us  
here certainly share a great deal of genetic markers with  
Europeans, Native Americans (and in my case even  
East Indians).

> Indeed from a biological  
> perspective, it makes more sense to call white Europeans "black" than  
> it does to call Melanesians or Australoids black!

Is that why white Europeans named the island Papau New Guinea  
and various such peoples Negritos, Negrillos and other derogatory

designations? :) How about the fact that many Fijians and Australians call themselves black? How about the war to exterminate the Tasmanian natives---the Black War? How about the European Black Bird pirates who enslaved the inhabitants of many of these islands because they looked...well..."black?"

In other words, what of the term "Black" as a social and political designation dependent on phenotype? I am aware that the peoples of the South Seas who have an "africoid" phenotype are not "africans" in any modern sense. I also know they genetically group in elsewhere. But how does this NOT make them black? What about a person genetically can make them non-black in the societal/political identity marker sense---which is what phenotype is mostly about?

Africans are the most genetically diverse peoples on the planet---by your definition, shouldn't we begin to cluster them all apart into minor groupings? What of East Africans who may share closer genetic markers with Western Asia as opposed to Southern Africans? Are they two separate races---even though they have a similar phenotype?

> I go by a strict genetical/phenotypical definition.

but the first does not always fit the latter. its a bit more complex than that I'm afraid. if many black americans attempted to trace their roots through DNA, some would find (and have found) that their main line takes them to Scotland or Southwest American Apaches. Does this then make the black American non-black? Does it make him a Cherokee or a Scotsman? Populations in close proximity can share genetic similarities and vary in phenotype. Or some populations can look exactly alike (to our common eye) and have a variation of genotype (hence this whole discussion about Asiatic blacks vs African blacks). That's why race is an imperfect marker.

When a black Fijian says he is "black" he is not necessarily saying "my genetic make up is the same as a black man from Togo or one from Brooklyn." What he is saying is, "I am using the modern societal phenotypic designation and I am holding them---society---to it."

- > The black race is generally medium
- > to tall in height, woolly to frizzly hair, brown-black to blue-black
- > color, with variation in lips and noses, as well as body frame.

is it now? in the anthropometry class I took in undergrad (within the past decade) my physical anthropology teacher stated that Africans had the largest diversity of body height: displaying the shortest and tallest people in the world. He did not group out so-called "Pygmies." He included them in as black Africans.

He also pointed out that Africans had the greatest diversity in hair type, from what he deemed "tightly coiled" to "less tightly coiled"

to "wavy" to "straight." He showed pictures of Khosians (who he deemed blacks with very tightly coiled--"peppercorn"---hair) West Africans and then East Africans (some with wavy to straight hair).

As it was a physical anthro class, we also spent a great deal of time on skin color. And again with Africans it was pointed out that skin color can vary from heavily dark pigmentation (say, the Nuer) to lighter brown pigmentation (say, some Xhosa).

He at least was in agreement with you about nose, lips and body frame.

His reasoning for all of this (and he was not an Afrocentric nor black),

was that Africans have been evolving the longest. Thus Africans showed the highest degree of diversity when it came to physical features.

>

> Negroids can be gracile or robust.

okay. those are terms I usually reserve for Australopithecene...not anatomically modern humans..but okay...i'll just move on...

> I do not subscribe to the True

> Negro theory, but at the same time I draw a line when it comes to

> genotypical differences!

we all draw our lines somewhere I guess...

but I don't see why I would draw my line where you have.

if I do so, race will cease to make sense and I would abandon its usage.

that is in fact what many anthropologists and geneticists mean when they deconstruct race. when one gets to the genetic level we can find some patterns, but there is great overlap. If race by phenotype has shades of gray, race by genotype can cause even greater ambiguity.

What I'm always trying to figure out is this: how is that genotype manages to dissect the black race and who is and is not black, but somehow it manages to keep white racial cohesion: claiming everyone from the AEs to the Tutsis to Greeks to Anglos to Western Asians to Central Asians to Northern Indians to the Ainu of Japan to Kinnewick Man in prehistoric North America to even many Native Americans (at times deemed proto-Caucasoids) and Australoids (the great blondism issue). How is it that what is black is subdivided into minute sectors on one region of one continent while the white race swells to include members of SIX continents (we are yet awaiting the inevitable find of Caucasians in Antarctica)?

I'd like to put Caucasoid to this genotypic/phenotypic test and see just how many "whites" we end up with...

That's my 2 cowrie shells.. I'll check back in a few days to see if the discussion has livened up. :)

DG

| 3686|2002-09-07 12:33:51|Alex van Deelen|Re: Refound Neander-baby offers clues to evolution|

- > Message: 1
- > Date: Fri, 06 Sep 2002 12:40:06 -0700
- > From: Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>
- > Subject: Refound Neander-baby offers clues to evolution

<http://sfgate.com/cgi-bin/article.cgi?f=/c/a/2002/09/05/MN177324.DTL>

Interesting article.

Alex

| 3687|2002-09-07 14:45:14|Alex van Deelen|Re: Black American Phenotype (or lack there of)|

Message: 9

Date: Sat, 31 Aug 2002 00:56:45 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: Re: Black American Phenotype (or lack there of)

- > > In fact there have been imperical studies that highly
- > > suggest that 30% or more of White Americans have RECENT Black Ancestry
- > > and either don't know it or HIDE this fact.
- >
- > I know of several people who are 1/4 Asian who have naturally
- > blonde hair and/or blue eyes.



I even know of 1/8th African/West Indian people with the same.

- > However, if you look closely
- > at their features, you can see the Asian influence.
- > There is also something about their mannerism that betrays
- > the Asian heritage Cheers,.

Check out singer Anouk, who is at least partially Indonesian, at

<http://fanclub.anouk.nl/>

<http://www.anouk.nl/>

although I don't know if her hair is her natural color. There's a pretty large Dutch-Indonesian community (if that's the word) here in Holland/The Hague.

Cheers,

Alex

| 3688|2002-09-07 16:54:23|a.manansala@attbi.com|Re: The Characters of Ta-Seti|

DG wrote:

- > okay, okay...
- >
- > I said I was just going to wait for the other folks on
- > the forum to reply, but I can't resist... :)
- >
- > Jerome Washington states:
- >
- > > I'd disagree. I believe only Black Africans (excluding Pygmies and
- > > Khosianids, whom are CLEARLY separate, although related, racial
- > > groups) are black.
- >
- > how and why are so-called "pygmies" and "Khosianids" CLEARLY
- > separate from black people?
- >

Sounds like he has bought into the 'Khoisanoids were white' theory that is pretty popular these days among Cavalli-Sforza and others.

> > The fact Asiatic "blacks" do not genetically  
 > > cluster with Black Africans, says enough.  
 >  
 > It says that they probably represent early migrants who  
 > have not undergone radical phenotypical change. That they do  
 > not genetically cluster in with black africans doesn't make  
 > them non-black. Black is a phenotypic identity marker  
 > with no absolute boundary other than the ones we give  
 > it, normally based on our societal perceptions of "what" black  
 > is. Using your argument, we can perhaps say that there  
 > are no blacks in the western Diaspora...for many of us  
 > here certainly share a great deal of genetic markers with  
 > Europeans, Native Americans (and in my case even  
 > East Indians).  
 >

Clustering is very subjective as to how one constructs the study. It would be very easy using YAP haplotypes to show modern Egyptians clustering with East Africans rather than modern southern Europeans, but you don't see many people going this route.

> > Indeed from a biological  
 > > perspective, it makes more sense to call white Europeans "black" than  
 > > it does to call Melanesians or Australoids black!  
 >  
 > Is that why white Europeans named the island Papau New Guinea  
 > and various such peoples Negritos, Negrillos and other derogatory  
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 > natives---the Black War? How about the European Black Bird pirates  
 > who enslaved the inhabitants of many of these islands because they  
 > looked...well..."black?"  
 >

Since "black" is mainly a phenotypic description and social classification, Melanesians are clearly black. It doesn't matter how they cluster genetically.

> > I do not subscribe to the True  
 > > Negro theory, but at the same time I draw a line when it comes to

> > genotypical differences!  
>  
> we all draw our lines somewhere I guess...  
> but I don't see why I would draw my line where you have.  
> if I do so, race will cease to make sense and I would abandon  
> its usage.  
>

There is no such thing as "Caucasoid" if you take into account genotype differences. There is no genotype that corresponds to a Caucasoid phenotype.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.thm>  
| 3689|2002-09-09 10:54:32|DG|Is Rock Art a Sign of Universal Language?  
Is Rock Art a Sign of Universal Language?  
By Rossella Lorenzi, Discovery News

Sep. 6 ? Human communication across the globe began with the same primitive metaphors, logic associations and rules, all of which emerged from three main concerns: food, sex and territory, according to an Italian scholar who claims to have deciphered 30,000-year-old rock drawings.

In fact, since there are so many visual similarities among prehistoric rock art around the world, it's likely that a kind of "primordial mother language," existed as Homo sapiens were getting under way "from which all the spoken languages developed," wrote Emmanuel Anati, founder of the World Archive of Rock Art, in a three-book series published recently by the Val Camonica Center for Prehistoric Studies.

Only much later did differences in conceptualization, language and art emerge, influenced by factors such as environment, climate, diet and social norms, he said.

"Comparative analysis shows that the earliest art is homogeneous all over the world, presenting the same logic structure, the same associations and symbolism. It is a mirror of the workings of Homo sapiens' mind," he told Discovery News.

Anati, one of the world's authorities on rock art and a graduate of five

Universities ? Harvard, the Sorbonne, Oxford, London and the Hebrew University in Jerusalem ? compared rock art from 160 countries on five continents.

According to his study, the earliest prehistoric art in Africa, Europe, Asia, Australia and the Americas feature the same fundamental colors, with a striking predominance of red.

The same themes occur over and over ? mainly sex, food and territory ? as does a unified system of signs, what Anati calls pictograms, ideograms and psychograms.

Five subjects recur constantly: human figures, animal figures, weapons and tools, topographic signs, ideograms and symbols. Representations of plants and landscapes are very unusual.

"Across the world, the human mind tends to associate similar values to similar signs. Rectangles and squares generally mean 'territory' in Euroasiatic and American regions. Sets of wavy lines represent water or liquid in at least four continents, while a rayed disc depicts the sun in all continents," Anati wrote in his "Elementary Structure of Art."

His primordial language model has sparked a scholarly dispute.

"I believe art developed in a mosaic fashion at different times and in different ways. The predominance of the color red may bind early art to some extent across the globe, but after all this is the color of blood, of fecundity and procreation ? it is the color of life," Christopher Henshilwood, responsible for finding amazing evidence of artworks and early-than-thought human behavior in the South African Blombos rock, told Discovery News.

Robert Bednarik, president of the International Federation of Rock Art Organizations, said any truth in Anati's ideas may be just pure coincidence. He noted that relatively complex speech is probably well over a million years old, much older than the production of palaeoart, which began only after that.

"In some respects, Anati may be right, but his time frame is obviously false ... . I agree that the range of motifs and art-producing behavior of both the Lower and the Middle Palaeolithic societies of the world is amazingly similar.

"In fact, the patterns are so universal, that I would favor a period of great cultural uniformity. But palaeoart seems to be a result of much improved cognition rather than an impetus of it."

| 3690|2002-09-09 14:34:53|DG|Who Killed King Tut? Speculation Abounds|  
September 16, 2002 Vol. 160 No. 12  
Who Killed King Tut?

The boy King died young and was buried in haste.  
Now a pair of U.S. gumshoes, armed with modern forensics, is trying to  
crack an ancient case

BY JEFFREY KLUGER AND ANDREA DORFMAN

The tomb of the boy King Tutankhamen created a sensation from the moment it was uncovered in 1922. One of the few royal burial chambers that survived the centuries relatively intact, it was by far the richest ? filled with gold, ivory and carved wooden treasures, including what may be the world's most famous funerary mask. But there was also something troubling about the way King Tut was buried ? hints and omissions that suggested foul play.

Tut was barely 18 when he died ? young for Pharaohs, who always enjoyed the best nutrition and medical care in what was one of the ancient world's most civilized kingdoms. What's more, he is thought to have been the son of a controversial ? in some quarters, hated ? leader, which would have made Tut controversial too. But more than anything it was the state of the boy's tomb ? its diminutive size, its unfinished condition ? that suggested he had died unexpectedly. All of this raised suspicions that his demise may have been an unnatural, even violent one. And now a new case is being made that supports those who have long surmised that he was, in fact, murdered.

More than 3,300 years after Tutankhamen was entombed, Greg Cooper, a former FBI profiler and chief of police in Provo, Utah, and Mike King, director of the Ogden, Utah, police department's crime-analysis unit, have tackled the case at the request of British film producer Anthony Geffen. Working with Geffen's London-based company, Atlantic Productions, the two investigators have used a wealth of sources ? including books, scholarly papers, photographs of Tut's tomb, X rays of the mummy itself and interviews with contemporary experts ? to apply modern forensic science to the ancient case. So well did the techniques work that the two sleuths believe they have proof of a murder as well as a pretty good idea who did it. The Discovery Channel will air a two-hour documentary on their investigation Oct. 6.

Prominent Egyptologists, however, say the conclusions are nonsense. Cooper and King's work, they argue, is merely warmed-over theories with a dash of forensic science thrown in. This field has been plowed before, they note, and has yielded nothing conclusive. "People love to

speculate," says Marianne Eaton-Krauss, a Tutankhamen expert at the Berlin Brandenburg Academy of Sciences and Humanities. "But there isn't any evidence."

Whoever is right, it's clear that when British archaeologist Howard Carter discovered the tomb 80 years ago, he found a grave like no other. As Pharaonic burial sites go, Tut's was slapdash. Not only did its modest size suggest it had been intended for a nonroyal, but it was also hastily decorated, with wall paintings marred by splashes of paint nobody ever cleaned up. Some of the elaborate artifacts that so captivated the world appear to have been obtained from a funerary warehouse, since close examination reveals that other people's names were erased from them and Tut's name was applied. And the embalming was marred by buckets of unguents dumped over the mummy at the end. Was that part of the ritual or a crude attempt at a cover-up?

To try to solve the mystery, Carter commissioned an anatomical study of the corpse in 1925 that turned out to be less autopsy than butchery. The unguents that saturated the mummy's bandages glued them in place, which meant the body was damaged as it was removed from the sarcophagus. Studying the corpse literally limb by limb, the first anatomist found nothing suspicious. More than 40 years later, however, in 1968, a University of Liverpool researcher received permission to X-ray the mummy and discovered some intriguing clues: there was a sliver of bone floating in the brain cavity and a dense area at the base of the skull that may have been a blood clot, suggesting a severe ? perhaps deliberately lethal ? blow to the back of the head.

To shed sharper light on the problem, Cooper and King obtained the original X rays and took them to a medical examiner, a radiologist and a neurologist. The experts quickly spotted more clues. Abnormalities in the thin bones above Tut's eye sockets may be the kind of fractures that can occur when the head strikes the ground during a backward fall and the brain snaps forward. What's more, the vertebrae in Tut's neck were fused ? a sign of a musculoskeletal malformation called Klippel-Feil syndrome. People with Klippel-Feil cannot turn their heads without moving the entire torso, an infirmity that's impossible to hide and makes the sufferer highly vulnerable to injury from a fall ? or a push. "It was like having a bowling ball on top of a pool cue," says King.

To take advantage of Tut's apparent frailty, an ancient criminal, like a contemporary one, would need means, opportunity and motive. Using these criteria, "we initially looked at the entire Egyptian empire," Cooper says. "But we quickly narrowed the focus to Tut's inner circle." Eventually, they winnowed the field to just four suspects: Maya, Tut's chief treasurer; Horemheb, his military commander; Ankhesenamen, his

wife; and Ay, his Prime Minister. (Warning: plot spoiler ahead.)

Maya was soon ruled out. Although his work probably brought him into close contact with Tut, giving him means and opportunity, he lacked motive. A gift in Tut's tomb bears Maya's name, which could be a sign that he genuinely grieved for the youth. Additionally, when Tut's tomb was robbed shortly after his death, Maya saw to it that it was restored and resealed. Finally, Maya had the least to gain from murder, since he was not likely to move up in the next government. "In fact," says King, "he risked being demoted."

Horemheb was a harder nut to crack. Cooper and King speculate that the military commander spent much time with Tut, teaching him hunting and chariot driving ? activities that offered plenty of opportunity for a contrived accident. If Tut did die while on the road, the body would have begun decomposing before Horemheb could take it home, which might explain the extra unguents on the mummy. Horemheb's likeliest motivation for regicide would have been to assume the throne himself, something that would have been easy with the army behind him. When Tut died, however, Horemheb stayed where he was. "If Horemheb wanted the Pharaohship, he could have taken it," Cooper says.

Ankhesenamen too was ruled out. It was not impossible for the Pharaoh's wife to ascend the throne after her husband's death, and she may have been motivated by a mere power grab. A likelier scenario was that she was thinking more about her heirs. Two mummified fetuses were found in Tut's tomb. Both are thought to have been the royal couple's premature or stillborn daughters. If Tut was unable to sire healthy children, Ankhesenamen may have wanted him out of the way so she could marry someone who could.

But Cooper and King are convinced that Ankhesenamen and Tut were a close couple. They were half-siblings and had known each other from childhood. The paintings in Tut's tomb portray them as a loving pair, and the fact that their unborn children were mummified is unusual. Says King: "These are signs of a close family unit."

This leaves Ay. The Prime Minister, who served in the same role under Tut's father, had been de facto King while advising the young Tut and had won the boy's trust. (Tut became Pharaoh when he was 9.) Ay may have coveted the throne himself ? a position he in fact assumed after Tut's death. Wall paintings in Tut's tomb show Ay performing the Opening of the Mouth ceremony at Tut's funeral, which is reserved for the heir apparent.

Tut's widow may also provide evidence against Ay. A cuneiform document

reports that a letter was sent from an unnamed widowed Egyptian Queen to the Hittite King in what is now Turkey, pleading that one of his sons be sent south to marry her. The writer's fear was that she would otherwise be forced to wed one of her "servants." Ankhesenamen, as onetime Queen, would surely have seen Ay as a servant. Some people, including Cooper and King, believe that an ancient ring bearing her and Ay's names indicates that the two were in fact married, a move that would have legitimized Ay's Pharaohship.

Other scholars are not persuaded. Relying on tomb paintings to determine the nature of relationships, for example, is naive, they say. "Tomb paintings were always happy," says Rita Freed, of Boston's Museum of Fine Arts. "They were idealized depictions."

Additionally, it has never been proved that Ankhesenamen wrote the letter to the Hittite King; some scholars believe the author was not Tut's widow but his father's. Similarly, the ring bearing Ay's and Ankhesenamen's names may indicate little, since in ancient Egypt there were no such things as wedding rings. "The ring merely shows an affiliation," says Eaton-Krauss.

However firm or flawed the case is against Ay, it's unlikely to put the speculation to rest. Other 21st century tools ? which can search for diseases or provide images more detailed than X rays ? might shed more light, and King and Cooper would have liked the chance to use them too. "Criminal behavior is criminal behavior," Cooper says. "It doesn't matter if it's today or 3,500 years ago." The statute of limitations on some crimes, it appears, will never run out.

| 3691|2002-09-09 16:58:10|Derrick, Alexander|beautiful website|

<http://www.mnh.si.edu/africanvoices/>

| 3692|2002-09-09 17:17:52|Manu Ampim|Who Killed King Tut? Speculation Abounds|

This is nothing more than science fiction for those who are interested in mere speculation and royal drama. The analysis of Cooper and King is flawed, as these modern Americans fail in their attempt to impose low level Western values on African historical reality. How much are these guys getting paid for this nonsense?

This foolish 2-hour murder drama is a good example of the diminished quality of the Discovery Channel programming. The station's quality programs of the 1990s have been reduced from serious documentaries to crime scene investigations and murder mysteries in the past few years. Beware!

Ankh Udja Seneb!

Manu Ampim

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----- Original Message -----

From: "DG" <[dg14@swt.edu](mailto:dg14@swt.edu)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 09, 2002 2:37 PM

Subject: [Ta\_Seti] Who Killed King Tut? Speculation Abounds

> September 16, 2002 Vol. 160 No. 12

> Who Killed King



Tut?

>

> The boy King died young and was buried in haste.

>

Now a pair of U.S. gumshoes, armed with modern forensics, is trying to

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> BY JEFFREY KLUGER AND ANDREA DORFMAN

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> contrived accident. If Tut did die while on the road, the body would  
> have begun decomposing before Horemheb could take it home, which might  
> explain the extra unguents on the mummy. Horemheb's likeliest motivation  
> for regicide would have been to assume the throne himself, something  
> that would have been easy with the army behind him. When Tut died,  
> however, Horemheb stayed where he was. "If Horemheb wanted the  
> Pharaohship, he could have taken it," Cooper says.  
>  
> Ankhesenamen too was ruled out. It was not impossible for the Pharaoh's  
> wife to ascend the throne after her husband's death, and she may have  
> been motivated by a mere power grab. A likelier scenario was that she  
> was thinking more about her heirs. Two mummified fetuses were found in  
> Tut's tomb. Both are thought to have been the royal couple's premature  
> or stillborn daughters. If Tut was unable to sire healthy children,  
> Ankhesenamen may have wanted him out of the way so she could marry  
> someone who could.  
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But Cooper and King are convinced that Ankhesenamen and Tut were a close

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couple. They were half-siblings and had known each other from childhood.

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The paintings in Tut's tomb portray them as a loving pair, and the fact

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that their unborn children were mummified is unusual. Says King: "These

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> This leaves Ay. The Prime Minister, who served in the same role under

> Tut's father, had been de facto King while advising the young Tut and  
> had won the boy's trust.

(Tut became Pharaoh when he was 9.) Ay may have  
> coveted the throne

himself - a position he in fact assumed after Tut's  
> death. Wall

paintings in Tut's tomb show Ay performing the Opening of  
> the Mouth

ceremony at Tut's funeral, which is reserved for the heir  
>  
apparent.

>  
> Tut's widow may also provide evidence against Ay. A cuneiform document

> reports that a letter was sent from an unnamed widowed Egyptian Queen to

> the Hittite King in what is now Turkey, pleading that one of his sons be

> sent south to marry her. The writer's fear was that she would otherwise

> be forced to wed one of her "servants." Ankhesenamen, as onetime Queen,

> would surely have seen Ay as a servant. Some people, including Cooper

> and King, believe that an ancient ring bearing her and Ay's names

> indicates that the two were in fact married, a move that would have

> legitimized Ay's Pharaohship.

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> Other scholars are not persuaded. Relying on tomb paintings to determine

> the nature of relationships, for example, is naive, they say. "Tomb

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> Fine Arts. "They were idealized depictions."

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> Additionally, it has never been proved that Ankhesenamen wrote the

> letter to the Hittite King; some scholars believe the author was not

> Tut's widow but his father's. Similarly, the ring bearing Ay's

and

> Ankhesenamen's names may indicate little, since in ancient Egypt there

> were no such things as wedding rings. "The ring merely shows an

> affiliation," says Eaton-Krauss.

>

> However firm or

flawed the case is against Ay, it's unlikely to put the

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| 3693|2002-09-09 18:13:38|Manu Ampim|beautiful website|

Alex, you are right this is a very useful site.

However, most people are not aware of some of the background of the **Smithsonian's National Museum of Natural History**. In the early 1990s, the African Cultures Hall of this museum was so offensive and outrageous that a local Washington, DC African American study group, called Tu-Wa-Moja, challenged the Smithsonian officials to justify the negative depictions and statements about African people. Tu-Wa-Moja claimed that the Hall presented unfounded, demeaning, and racist statements and depictions of African "cannibalism" and "savagery." When the Smithsonian scholars and officials could not justify their negative presentation of African people, the museum was forced to retreat and close the African Cultures Hall in September 1992.

I briefly wrote about this issue in my book, [Towards Black Community Development](#) (1996). Tu-Wa-Moja clearly won this battle with the Smithsonian and thus the museum was forced to post a sign informing its 8 million annual visitors that the African Cultures Hall was temporarily closed. The sign read:

"WATCH US CHANGE! This space is closed while we update the Hall of African Cultures. We are replacing outdated graphics, correcting factual errors, and adding some new objects. Please forgive the inconvenience."

There is no doubt that because of Tu-Wa-Moja's work millions of people from around the world, who visit the Smithsonian in person or their website are now provided with more accurate and respectable information about African culture and history.

Prof. Manu Ampim

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

---

----- Original Message -----

From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 09, 2002 4:58 PM

Subject: [Ta\_Seti] beautiful website

> <http://www.mnh.si.edu/africanvoices/>

| 3694|2002-09-09 18:59:06|Djehuti Sundaka|Developing World Bioethics seeks submissions for a special issue on|

Forwarded from Philos-1

Bruce Janz

\*\*\*

Developing World Bioethics seeks submissions for a special issue on Identity and Genetic Ancestry Tracing, to be guest-edited by Josephine Johnston and Carl Elliott.

Geneticists are able to help reconstruct group and individual genealogies through markers on the Y chromosome and mitochondrial DNA. Increasingly, these genealogies are being used in debates over ethnic identity, family identity and national identity. This special issue will

address the question: How might new ways of mapping genetic variation change the way that an individual or a group conceptualizes its identity?

We welcome submissions on any aspect of genetic ancestry tracing relevant to individuals or populations in the developing world. We are especially interested in papers exploring the use of genetics to reconstruct the genealogies of Africans historically displaced by the slave trade; implications for groups claiming Jewish ancestry; and the use of genetics to undermine or reinforce concepts such as 'race' and 'caste.' Individuals interested in submitting papers are encouraged to correspond before submitting with Carl Elliott at [ellio023@tc.umn.edu](mailto:ellio023@tc.umn.edu) or Josephine Johnston at [josephine.johnston@dal.ca](mailto:josephine.johnston@dal.ca).

Submissions should use endnotes conforming to the Bioethics style as

given on the web page,  
www.blackwellpublishers.co.uk/journals/DWB/descript.htm  
<<http://www.blackwellpublishers.co.uk/journals/DWB/descript.htm>>.  
Authors should include with their paper, full contact details  
(especially email), a brief abstract (250 words), and a few lines of  
biographical information, all in a single electronic file using Word 97  
or WordPerfect 8.

Submission deadline: February 1, 2003; by email (preferably) to the  
managing editor at biomanag@ health.wits.ac.za. Authors should also send

ONE hard copy (by airmail) also to arrive by February 1, 2003, to Romi  
Fuller, Managing Editor Bioethics, Faculty of Health Sciences,  
University of the Witwatersrand, 7 York Road, Parktown, Johannesburg  
2193, South Africa. Tel +27 11 717 2719, Fax +27 11 643 1264. If an  
email submission is not possible authors should include a disk with the  
hard copy sent by airmail.

\*\*\*

| 3695|2002-09-10 01:33:36|Edward Loring|Re: beautiful website|  
(EL).....this is a fine example of the application of constructive force by a collectivity.  
You would get support for such corrective measures from intellectuals around the  
globe, irrespective of ethnicity. The debunking and clearing up of colonial myths about  
Africa would also be constructive. You mention "cannibalism". I remember the  
traditional cartoon of "cannibals", Black "natives" with bones in their hair cooking a  
missionary in a big pot.  
Why not explain the real meaning of eating the flesh of a dead person? The Christians  
made it a basis of their religion. It is a normal practice and sign of respect in many  
cultures. It has nothing to do with savagery. In Kmt it is shown in the Osiris legend.  
The body of Osiris is the black earth, the basis of life and regeneration. It is the Mother  
of life. Consider the "Corn-Osiris" planted with seed grain and placed in tombs and  
sprouting there. The blood of Osiris (and Dionysos and Jesus) is wine.  
Egyptian art contains many representations of the grape in connection with Osiris.  
The transformation of the grape to wine became a symbol of regeneration in the  
Greek cult of Dionysos (also a "murdered god") and in the cult of Jesus  
(also a "murdered god"). I am leaving Mithra out of this, because we actually  
have too little evidence to support a statement of any scientific value.  
The principle is that the grape is killed in the wine-press and (self-) resurrects  
(auto-epanastasis) with perceptible strength as wine. If one eats the flesh of a  
person, one takes the attributes of that person into one's self. If one kills an equal  
foe in combat, eating his flesh means getting his strength. If one eats the flesh  
of a deceased loved one, that person is not dead. In both cases it is honoring  
the dead and giving their (noble) spirits a place to live. This being the case, I do not  
believe that any self-respecting "cannibal" would eat a missionary.  
There is, of course, also the limited practice of eating "long pork" as a survival  
measure. This, however, is morally justified as a necessity for the preservation  
of the collectivity which is of more value than the individual.  
....food for thought...

Ed Loring

----- Original Message -----

| From: [Manu Ampim](#)



**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Tuesday, September 10, 2002 3:28 AM  
**Subject:** [Ta\_Seti] beautiful website

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Prof. Manu Ampim

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Sent: Monday, September 09, 2002 4:58 PM

Subject: [Ta\_Seti] beautiful website

| 3696|2002-09-10 01:33:57|Edward Loring|Re: Who Killed King Tut? Speculation Abounds|  
(EL).....right on! Here, we mainliners agree 100%. The comment by our friend,  
Dr. Mary-Ann Eaton-Krauss (an American), a "no-nonsense" scientist sums it up very well.  
By the way, her husband, Dr. Rolf Krauss, has done a lot to have stolen objects  
returned to Egypt  
Discovery Channel has collected a massive amount of expensive BS. When I think of  
what serious scientists could do with all that money it makes me sick.  
Ed Loring

\*\*\*\*\*

---

----- Original Message -----

From: [Manu Ampim](mailto:Manu Ampim)

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Sent: Tuesday, September 10, 2002 2:33 AM

Subject: [Ta\_Seti] Who Killed King Tut? Speculation Abounds

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reduced from serious documentaries to crime scene investigations and murder mysteries in the past few years. Beware!  
Ankh Udja Seneb!  
Manu Ampim

---

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From: "DG" <[dg14@swt.edu](mailto:dg14@swt.edu)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 09, 2002 2:37 PM

Subject: [Ta\_Seti] Who Killed King Tut? Speculation Abounds

> September 16, 2002 Vol. 160 No. 12

> Who Killed King Tut?

>

> The boy King died young and was buried in haste.

> Now a pair of U.S. gumshoes, armed with modern forensics, is trying to

> crack an ancient case

> BY JEFFREY KLUGER AND ANDREA DORFMAN

>

> The tomb of the boy King Tutankhamen created a sensation from the moment

> it was uncovered in 1922. One of the few royal burial chambers that

> survived the centuries relatively intact, it was by far the richest -

> filled with gold, ivory and carved wooden treasures, including what may

> be the world's most famous funerary mask. But there was also something

> troubling about the way King Tut was buried - hints and omissions that

> suggested foul play.

>

> Tut was barely 18 when he died - young for Pharaohs, who always enjoyed

> the best nutrition and medical care in what was one of the ancient

> world's most civilized kingdoms. What's more, he is thought to have been

> the son of a controversial - in some quarters, hated - leader, which

> would have made Tut controversial too. But more than anything it was the

> state of the boy's tomb - its diminutive size, its unfinished condition

> - that suggested he had died unexpectedly. All of this raised suspicions

> that his demise may have been an unnatural, even violent one. And now a

> new case is being made that supports those who have long surmised that

> he was, in fact, murdered.

>

>

> More than 3,300 years after Tutankhamen was entombed, Greg Cooper, a

> former FBI profiler and chief of police in Provo, Utah, and Mike King,

> director of the Ogden, Utah, police department's crime-analysis unit,

> have tackled the case at the request of British film producer Anthony

> Geffen. Working with Geffen's London-based company, Atlantic

> Productions, the two investigators have used a wealth of sources -

> including books, scholarly papers, photographs of Tut's tomb, X rays of

> the mummy itself and interviews with contemporary experts - to apply

> modern forensic science to the ancient case. So well did the techniques

> work that the two sleuths believe they have proof of a murder as well as

> a pretty good idea who did it. The Discovery Channel will air a two-hour

> documentary on their investigation Oct. 6.

>

> Prominent Egyptologists, however, say the conclusions are nonsense.

> Cooper and King's work, they argue, is merely warmed-over theories with

> a dash of forensic science thrown in. This field has been plowed before,

> they note, and has yielded nothing conclusive. "People love to speculate," says Marianne Eaton-Krauss, a Tutankhamen expert at the Berlin Brandenburg Academy of Sciences and Humanities. "But there isn't any evidence."

>

> Whoever is right, it's clear that when British archaeologist Howard Carter discovered the tomb 80 years ago, he found a grave like no other. As Pharaonic burial sites go, Tut's was slapdash. Not only did its modest size suggest it had been intended for a nonroyal, but it was also hastily decorated, with wall paintings marred by splashes of paint nobody ever cleaned up. Some of the elaborate artifacts that so captivated the world appear to have been obtained from a funerary warehouse, since close examination reveals that other people's names were erased from them and Tut's name was applied. And the embalming was marred by buckets of unguents dumped over the mummy at the end. Was that part of the ritual or a crude attempt at a cover-up?

>

> To try to solve the mystery, Carter commissioned an anatomical study of the corpse in 1925 that turned out to be less autopsy than butchery. The unguents that saturated the mummy's bandages glued them in place, which meant the body was damaged as it was removed from the sarcophagus. Studying the corpse literally limb by limb, the first anatomist found nothing suspicious. More than 40 years later, however, in 1968, a University of Liverpool researcher received permission to X-ray the mummy and discovered some intriguing clues: there was a sliver of bone floating in the brain cavity and a dense area at the base of the skull that may have been a blood clot, suggesting a severe - perhaps deliberately lethal - blow to the back of the head.

>

> To shed sharper light on the problem, Cooper and King obtained the original X rays and took them to a medical examiner, a radiologist and a neurologist. The experts quickly spotted more clues. Abnormalities in the thin bones above Tut's eye sockets may be the kind of fractures that can occur when the head strikes the ground during a backward fall and the brain snaps forward. What's more, the vertebrae in Tut's neck were fused - a sign of a musculoskeletal malformation called Klippel-Feil syndrome. People with Klippel-Feil cannot turn their heads without moving the entire torso, an infirmity that's impossible to hide and makes the sufferer highly vulnerable to injury from a fall - or a push. "It was like having a bowling ball on top of a pool cue," says King.

>

> To take advantage of Tut's apparent frailty, an ancient criminal, like a contemporary one, would need means, opportunity and motive. Using these criteria, "we initially looked at the entire Egyptian empire," Cooper says. "But we quickly narrowed the focus to Tut's inner circle." Eventually, they winnowed the field to just four suspects: Maya, Tut's chief treasurer; Horemheb, his military commander; Ankhesenamen, his wife; and Ay, his Prime Minister. (Warning: plot spoiler ahead.)

>

> Maya was soon ruled out. Although his work probably brought him into close contact with Tut, giving him means and opportunity, he lacked motive. A gift in Tut's tomb bears Maya's name, which could be a sign that he genuinely grieved for the youth. Additionally, when Tut's tomb was robbed shortly after his death, Maya saw to it that it was restored and resealed. Finally, Maya had the least to gain from murder, since he was not likely to move up in the next government. "In fact," says King,

> "he risked being demoted."

>

> Horemheb was a harder nut to crack. Cooper and King speculate that the  
> military commander spent much time with Tut, teaching him hunting and  
> chariot driving - activities that offered plenty of opportunity for a  
> contrived accident. If Tut did die while on the road, the body would  
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| 3697|2002-09-10 01:36:58|Alex van Deelen|Re: beautiful website|  
Message: 3  
Date: Mon, 9 Sep 2002 16:58:07 -0700  
From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>  
Subject: beautiful website

> <http://www.mnh.si.edu/africanvoices/>

Nice website, but with it being the Smithsonian, they still try to throw up Nubia as the African civilization, as opposed to Ancient Egypt. Check at "Nile Valley".

I guess they're trying to get the guts to say that Ancient Egypt had more in common with Nubia next door than with Mesopotamia. To quote:

"The Nile Valley gave birth to two great African civilizations: ancient Nubia to the south and Egypt to the north. All along the Nile, these African societies traded

and intermarried. At times they lived in peace, at times in war. Early in their histories, both Nubia and Egypt had divine kings, and each developed distinctive writing systems. The art, architecture, philosophy, and astronomy of the Nile Valley gained world renown and influenced peoples in distant lands."

The segment of "Africans In Spain" is good, though.

Thanks for the reverence.

Cheers,

Alex

| 3698|2002-09-10 07:07:22|Manu Ampim|Who Killed King Tut? Speculation Abounds|  
...A massive amount of expensive BS is right. Thanks for the information on Dr. Rolf Krauss' work, I will follow up on this.  
Manu Ampim

---

----- Original Message -----

**From:** [Edward Loring](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, September 10, 2002 12:43 AM

**Subject:** Re: [Ta\_Seti] Who Killed King Tut? Speculation Abounds

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By the way, her husband, Dr. Rolf Krauss, has done a lot to have stolen objects returned to Egypt

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Ed Loring

\*\*\*\*\*

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**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, September 10, 2002 2:33 AM

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Ankh Udja Seneb!

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> state of the boy's tomb - its diminutive size, its unfinished condition

> - that suggested he had died unexpectedly. All of this raised suspicions

> that his demise may have been an unnatural, even violent one. And now a

> new case is being made that supports those who have long surmised that

> he was, in fact, murdered.

>

>

> More than 3,300 years after Tutankhamen was entombed, Greg Cooper, a

> former FBI profiler and chief of police in Provo, Utah, and Mike King,

> director of the Ogden, Utah, police department's crime-analysis unit,

> have tackled the case at the request of British film producer Anthony

> Geffen. Working with Geffen's London-based company, Atlantic

> Productions, the two investigators have used a wealth of sources -

> including books, scholarly papers, photographs of Tut's tomb, X rays of

> the mummy itself and interviews with contemporary experts - to apply

> modern forensic science to the ancient case. So well did the techniques

> work that the two sleuths believe they have proof of a murder as well as

> a pretty good idea who did it. The Discovery Channel will air a two-hour

> documentary on their investigation Oct. 6.

>

> Prominent Egyptologists, however, say the conclusions are nonsense.

> Cooper and King's work, they argue, is merely warmed-over theories with

> a dash of forensic science thrown in. This field has been plowed before,

> they note, and has yielded nothing conclusive. "People love to

> speculate," says Marianne Eaton-Krauss, a Tutankhamen expert at the

> Berlin Brandenburg Academy of Sciences and Humanities. "But there isn't

> any evidence."

>

> Whoever is right, it's clear that when British archaeologist Howard

- > Carter discovered the tomb 80 years ago, he found a grave like no other.
- > As Pharaonic burial sites go, Tut's was slapdash. Not only did its
- > modest size suggest it had been intended for a nonroyal, but it was also
- > hastily decorated, with wall paintings marred by splashes of paint
- > nobody ever cleaned up. Some of the elaborate artifacts that so
- > captivated the world appear to have been obtained from a funerary
- > warehouse, since close examination reveals that other people's names
- > were erased from them and Tut's name was applied. And the embalming was
- > marred by buckets of unguents dumped over the mummy at the end. Was that
- > part of the ritual or a crude attempt at a cover-up?
- >
- > To try to solve the mystery, Carter commissioned an anatomical study of
- > the corpse in 1925 that turned out to be less autopsy than butchery. The
- > unguents that saturated the mummy's bandages glued them in place, which
- > meant the body was damaged as it was removed from the sarcophagus.
- > Studying the corpse literally limb by limb, the first anatomist found
- > nothing suspicious. More than 40 years later, however, in 1968, a
- > University of Liverpool researcher received permission to X-ray the
- > mummy and discovered some intriguing clues: there was a sliver of bone
- > floating in the brain cavity and a dense area at the base of the skull
- > that may have been a blood clot, suggesting a severe - perhaps
- > deliberately lethal - blow to the back of the head.
- >
- > To shed sharper light on the problem, Cooper and King obtained the
- > original X rays and took them to a medical examiner, a radiologist and a
- > neurologist. The experts quickly spotted more clues. Abnormalities in
- > the thin bones above Tut's eye sockets may be the kind of fractures that
- > can occur when the head strikes the ground during a backward fall and
- > the brain snaps forward. What's more, the vertebrae in Tut's neck were
- > fused - a sign of a musculoskeletal malformation called Klippel-Feil
- > syndrome. People with Klippel-Feil cannot turn their heads without
- > moving the entire torso, an infirmity that's impossible to hide and
- > makes the sufferer highly vulnerable to injury from a fall - or a push.
- > "It was like having a bowling ball on top of a pool cue," says King.
- >
- > To take advantage of Tut's apparent frailty, an ancient criminal, like a
- > contemporary one, would need means, opportunity and motive. Using these
- > criteria, "we initially looked at the entire Egyptian empire," Cooper
- > says. "But we quickly narrowed the focus to Tut's inner circle."
- > Eventually, they winnowed the field to just four suspects: Maya, Tut's
- > chief treasurer; Horemheb, his military commander; Ankhesenamen, his
- > wife; and Ay, his Prime Minister. (Warning: plot spoiler ahead.)
- >
- > Maya was soon ruled out. Although his work probably brought him into
- > close contact with Tut, giving him means and opportunity, he lacked
- > motive. A gift in Tut's tomb bears Maya's name, which could be a sign
- > that he genuinely grieved for the youth. Additionally, when Tut's tomb
- > was robbed shortly after his death, Maya saw to it that it was restored
- > and resealed. Finally, Maya had the least to gain from murder, since he
- > was not likely to move up in the next government. "In fact," says King,
- > "he risked being demoted."
- >
- > Horemheb was a harder nut to crack. Cooper and King speculate that the
- > military commander spent much time with Tut, teaching him hunting and
- > chariot driving - activities that offered plenty of opportunity for a
- > contrived accident. If Tut did die while on the road, the body would



- > have begun decomposing before Horemheb could take it home, which might
- > explain the extra unguents on the mummy. Horemheb's likeliest motivation
- > for regicide would have been to assume the throne himself, something
- > that would have been easy with the army behind him. When Tut died,
- > however, Horemheb stayed where he was. "If Horemheb wanted the
- > Pharaohship, he could have taken it," Cooper says.
- >
- > Ankhesenamen too was ruled out. It was not impossible for the Pharaoh's
- > wife to ascend the throne after her husband's death, and she may have
- > been motivated by a mere power grab. A likelier scenario was that she
- > was thinking more about her heirs. Two mummified fetuses were found in
- > Tut's tomb. Both are thought to have been the royal couple's premature
- > or stillborn daughters. If Tut was unable to sire healthy children,
- > Ankhesenamen may have wanted him out of the way so she could marry
- > someone who could.
- >
- > But Cooper and King are convinced that Ankhesenamen and Tut were a close
- > couple. They were half-siblings and had known each other from childhood.
- > The paintings in Tut's tomb portray them as a loving pair, and the fact
- > that their unborn children were mummified is unusual. Says King: "These
- > are signs of a close family unit."
- >
- > This leaves Ay. The Prime Minister, who served in the same role under
- > Tut's father, had been de facto King while advising the young Tut and
- > had won the boy's trust. (Tut became Pharaoh when he was 9.) Ay may have
- > coveted the throne himself - a position he in fact assumed after Tut's
- > death. Wall paintings in Tut's tomb show Ay performing the Opening of
- > the Mouth ceremony at Tut's funeral, which is reserved for the heir
- > apparent.
- >
- > Tut's widow may also provide evidence against Ay. A cuneiform document
- > reports that a letter was sent from an unnamed widowed Egyptian Queen to
- > the Hittite King in what is now Turkey, pleading that one of his sons be
- > sent south to marry her. The writer's fear was that she would otherwise
- > be forced to wed one of her "servants." Ankhesenamen, as onetime Queen,
- > would surely have seen Ay as a servant. Some people, including Cooper
- > and King, believe that an ancient ring bearing her and Ay's names
- > indicates that the two were in fact married, a move that would have
- > legitimized Ay's Pharaohship.
- >
- > Other scholars are not persuaded. Relying on tomb paintings to determine
- > the nature of relationships, for example, is naive, they say. "Tomb
- > paintings were always happy," says Rita Freed, of Boston's Museum of
- > Fine Arts. "They were idealized depictions."
- >
- > Additionally, it has never been proved that Ankhesenamen wrote the
- > letter to the Hittite King; some scholars believe the author was not
- > Tut's widow but his father's. Similarly, the ring bearing Ay's and
- > Ankhesenamen's names may indicate little, since in ancient Egypt there
- > were no such things as wedding rings. "The ring merely shows an
- > affiliation," says Eaton-Krauss.
- >
- > However firm or flawed the case is against Ay, it's unlikely to put the
- > speculation to rest. Other 21st century tools - which can search for
- > diseases or provide images more detailed than X rays - might shed more
- > light, and King and Cooper would have liked the chance to use them too.

> "Criminal behavior is criminal behavior," Cooper says. "It doesn't  
> matter if it's today or 3,500 years ago." The statute of limitations on  
> some crimes, it appears, will never run out.  
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| 3699|2002-09-11 08:40:22|Edward Loring|Re: Is Rock Art a Sign of Universal Language?|

----- Original Message -----

From: "DG" <[dg14@swt.edu](mailto:dg14@swt.edu)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 09, 2002 7:56 PM

Subject: [Ta\_Seti] Is Rock Art a Sign of Universal Language?

> According to his study, the earliest prehistoric art in Africa, Europe,  
> Asia, Australia and the Americas feature the same fundamental colors,  
> with a striking predominance of red.  
>  
> The predominance of the color red may bind early art to  
> some extent across the globe, but after all this is the color of blood,  
> of fecundity and procreation - it is the color of life,"

(EL).....it's also the color of iron oxide, the most available natural pigment.

- > Robert Bednarik, president of the International Federation of Rock Art
- > Organizations, said any truth in Anati's ideas may be just pure
- > coincidence. >

(EL)....."coincidence" doesn't exist, but such a simplistic collection of fundamental trivialities is bound to hit a nail somewhere.

| 3700|2002-09-11 10:16:19|Djehuti Sundaka|Overlapping Genetic And Archaeological Evidence Suggests Neolithic |

Web Site: ScienceDaily Magazine

Page URL:

<http://www.sciencedaily.com/releases/2002/09/020911072622.htm>

Original Source: Stanford University Medical Center

Date Posted: 9/11/2002

### Overlapping Genetic And Archaeological Evidence Suggests Neolithic Migration

STANFORD, Calif. - For the first time, Stanford researchers have compared genetic patterns with archeological findings to discover that genetics can help predict with a high degree of accuracy the presence of certain artifacts. And they say the strength of this link adds credence to theories that prehistoric people migrated from the Middle East to Europe, taking both their ideas and their way of life with them. "The recovery of history is really a jigsaw puzzle," said Peter Underhill, PhD, senior research scientist in the department of genetics and one of the study's authors. "You have to look at genetics, material culture (archeological findings), linguistics and other areas to find different lines of evidence that reinforce each other."

The researchers' mathematical analysis showed that a pair of mutations on the Y chromosome, called Eu9, predicted the presence of certain figurines from the Neolithic period with 88 percent accuracy and the presence of painted pottery with 80 percent accuracy. The study is published in the September issue of *Antiquity*.

"The strength of the association is very surprising," said Roy King, MD, PhD, associate professor of psychiatry and behavioral sciences at Stanford who co-authored the study. "The genetic measures are very precise, and archaeology is pretty precise - either a figurine is there or it isn't. The strength of the correlation is driven by the strength of our measures."

It is known that agriculture spread from the Middle East to Europe during the Neolithic period about 12,000 years ago, but for many years archeologists have debated how this occurred.

Was it due to the movement of people or to the movement of ideas?

Previous genetic analysis

of people living today suggests a migration - that the people moved - but critics have

questioned this view. The latest study reinforces evidence of a migration in which people brought their ideas and lifestyle with them.

Genetics can answer the question in a roundabout way. Human DNA sequences today may shed light on our ancestors because some portions of the human genome change very slowly.

One of these is the Y chromosome. Women carry two X chromosomes, while men have one

X and one Y. The X and Y cannot exchange DNA like the 22 pairs of non-sex chromosomes

in humans or the paired X chromosomes in women. As a result, a man should have a carbon

copy of the Y chromosome of his father, grandfather and so on. But sometimes a harmless

mutation, a misspelling in the genetic code, occurs. The mutation will be passed on to all the

man's male descendants. If millions of men have the same mutation, then they all share a distant paternal ancestor.

Underhill studies pairs of mutations on the Y chromosome in current populations. He combines

data about the geographic distribution of the mutations with information about when the

mutations arose to trace historical migrations.

While reading a previous paper on Y-chromosome mutations in Science that Underhill co-authored, King thought the geographic distribution of some pairs of mutations paralleled that of Neolithic decorative ceramics. King, a psychiatrist with a PhD in mathematics and a deep interest in art history, called Underhill and suggested they compare the two sets of data.

Critics argue that the contemporary gene pool does not reflect what happened thousands of years ago because people have moved around too much since then. Many also see genetics as an entirely separate line of investigation from archaeological work. Researchers had compared genetic studies to language evolution, but no one had attempted to link genetics and material culture. Underhill agreed to undertake the analysis with King.

The Science paper Underhill co-authored described the Y chromosomes of more than 1,000 men in 25 different Middle Eastern and European geographic regions. They found that the frequency of four pairs of mutations was highest in the Middle East but also significant in eastern and southern Europe. While it is likely that all the mutations studied originated prior to the Neolithic period, the distribution suggested a westward migration.

The researchers took the distribution of the four pairs of Y-chromosome mutations found to originate in the Middle East and compared it to the regions where certain decorated ceramics have been found in Neolithic sites. They focused on figurines and pottery with painted geometric and abstract designs. Most of the figurines are female; researchers have speculated that they were used for magic or religious purposes, as amulets or charms, or even as dolls for children, King said.

The researchers found a strong correlation in their study between the Y-chromosome mutations and the presence of certain artifacts. Nonetheless, Underhill remains cautious. "No gene on the Y chromosome is going to program you to make pottery," he

said. Instead, the Y-chromosome mutation pairs used in the study are simply population markers that in this case were compared to ceramics. The same mutations could be compared to many different types of artifacts.

King and Underhill hope that archaeologists will follow them in trying to blend these two lines of historical evidence. They are continuing to gather genetic data from areas in Greece near Neolithic archaeological sites and in western Turkey, which researchers believe to be the jumping-off point for Neolithic migration.

Stanford University Medical Center integrates research, medical education and patient care at its three institutions - Stanford University School of Medicine, Stanford Hospital & Clinics and Lucile Packard Children's Hospital at Stanford. For more information, please visit the Web site of the medical center's Office of Communication & Public Affairs at

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Note: This story has been adapted from a news release issued by Stanford University Medical Center for journalists and other members of the public. If you wish to quote from any part of this story, please credit Stanford University Medical Center as the original source.

| 3701|2002-09-11 13:15:58|Edward Loring|Re: Overlapping Genetic And Archaeological Evidence Suggests Neolit|

(EL).....this sounds very interesting and we will check out the original material.

As usual, the time horizon is unclear. We generally date initial neolithic between

10'000 and 8'000 BCE, but 12'000 is not unreasonable in some locations such as Mesopotamia. The connection with the female figures sounds promising and we have experience with these from Syria. The also occur in Danube cultures. Agriculture is mentioned. The domestication of grain is a principle sign of "Neolithisierung". The movement of domesticated wild wheat into Europe would be an important thread to follow, if material were available.

The problem with genetic/ceramic co-relations is that we would have to be able to compare earlier genetic material with the "mutations".

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: "Ta Seti" <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 11, 2002 7:21 PM

Subject: [Ta\_Seti] Overlapping Genetic And Archaeological Evidence Suggests Neolithic Migration

> Web Site: ScienceDaily Magazine

> Page URL:

> <http://www.sciencedaily.com/releases/2002/09/020911072622.htm>

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- > Was it due to the movement of people or to the movement of ideas?
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| 3702|2002-09-12 16:50:52|kcamm23063@aol.com|No question of costume |

## **No question of costume**

Gamal Nkrumah wonders why Egyptians decline to adopt a national dress

In many countries traditional costumes are symbolic of rank and wealth. Indeed, it is now considered the height of fashion to effect the ethnic look. Gucci is said to be planning their new winter collection entirely inspired by Afghan President Hamid Karzai's cloak-and- swagger wardrobe.

But, in Egypt traditional dress is frowned upon. This was not always the case. The men of Ancient Egypt's Old Kingdom wore wrapped loincloth and by the New Kingdom wore pleated kilts of starched white linen. Women on the other hand were enveloped in body-hugging sheaths of transparent white or natural-toned linen. But such decadent costumes will not suffice with the contemporary Egyptian Islamic-oriented conservative dress code.

For many a people, national dress is a question of national pride even where the substitution of nationalism by consumerism is clearly evident. The exquisitely beautiful sheath dress with mandarin collar and side slits is still a common sight among ethnic Chinese women in places like Taiwan, Singapore and Hong Kong. Thai women have their pha sin and Koreans their han bok.

Ghanaians have their distinctive kente, proudly worn in Roman toga-like fashion on special and stately occasions. Nigerians, too, have their voluminous flowing robes, the agbada. Indians have their saris, Indonesians their sarongs, and the Japanese their kimonos. The Scots have their tartan and kilts, and British royalty has its distinctive Balmoral tartan.

Closer to home, the kings of Morocco, and their subjects, don the traditional Moroccan caftan, an ample hooded robe on official occasions such as coronations or royal weddings.

The Arabs of the Arabian Peninsula have their ogal. And even the closest of Egypt's neighbours, the Sudanese to Egypt's immediate south, have their colourful thoub for women and the glistening white gilbab and matching turbans for men. Yet, the very people whose celebrated ancestors invented the notion of national dress with all the full splendour of their distinctive regalia, do not have a contemporary traditional attire. Why?

Historically, the Turco-Circassian aristocracy of Egypt adopted Western dress when the socio-economic and political foundations of modern Egypt were established not long after the French invasion of Egypt in 1798-1801 and the reign of Mohamed Ali (1805-48). This historic period coincided with the integration of the Egyptian economy into the global capitalist system. Egypt was transformed into a net exporter of raw materials to Europe and a dependent importer of European manufactured goods and luxury items. By 1914, and the onset of World War II, cotton -- from which traditional clothing was manufactured -- constituted 90 per cent of Egypt's exports.

Trade policy was based on free trade which favoured metropolitan Britain whose products undersold those produced locally. The traditional merchant class declined and with it their distinctive traditional outfits. They dealt mainly in Sudanese, Arabian and Indian goods and were therefore influenced by the costumes of these countries. The gibbah and koftan became the preserve of religious clerics. And the ebaya is still occasionally seen in traditional quarters such as Islamic Old Cairo.

The fact that Egypt was driven by external forces instead of the internal logic of its own development mechanisms meant that the ruling elites mimicked their European counterparts and fast acquired a taste for the most obvious appurtenances of Western culture, including style of clothing.

The middle classes soon took to the Western-style formal dress already embraced by the elite at the turn of the 20th century, this style soon becoming one of the signature styles of the epoch.

The emergence of a ruling elite composed in the main of large landowners of mainly, but not exclusively, Turco-Circassian origin, followed. The Egyptian peasant was meanwhile systematically dispossessed because of debt. Peasants fled the countryside and left for the cities in droves. In the city peasants forsook the traditional gallabiya in favour of Western dress.

The presence of large Greek, Italian and other Europeans in the great and cosmopolitan urban centres of Cairo and Alexandria further encouraged Egyptians to abandon their traditional costumes. The rise of a new Egyptian urban middle class called effendiya, first generation urbanites from notable rural families who took advantage of expanded education and employment opportunities, further eroded the position of

the gallabiya. The effendiya adopted Western dress, with the quaint addition of the tarboush, a red headdress.

The effendiya donned ifrangi (literally Frankish or Western) attire. The gallabiya is the dress of the fellahin, the peasants. A suave and urbane Egyptian would not be caught dead in a gallabiya, disparagingly dismissed as the wretched garb of the country bumpkin. The Western suit soon emerged as the hallmark of civilised Cairene officialdom.

First Egyptian men, and later women, embraced Western dress. Women were, to begin with, relatively more sheltered from the onslaught of the Western cultural invasion. On the other hand, to the Western mind, the veil was seen as a symbol of female oppression in the Muslim world. On March 1919 some 500 upper class Egyptian women in veils staged a demonstration against British occupation. Feminist Huda Sha'rawi's daring act of defiance, unveiling herself at Cairo Railway Station in 1923, had trend-setting repercussions on female dress in Egypt.

The return of the veil, with a venom, in contemporary Egypt speaks volumes. Western visitors mistakenly assume that the female Islamic dress code is the traditional dress of Egyptian women. While historically, the Islamic dress code has influenced fashion in Egypt, there is no such thing as a universal Islamic uniform.

Head-covering, the hijab, as a form of resistance to Western cultural hegemony is a relatively new phenomenon. It gave an entirely new meaning to identity politics. The niqab has also become a symbol for communication, or lack of it. An increasing number of urban women now shroud themselves in shapeless gowns in muted colours or severe black.

It is interesting to note that under the Shari'a law there is no prescribed punishment for the failure to observe the female Muslim dress code -- unlike say stoning for adultery, or flogging for alcohol consumption. Each Muslim woman decides how she interprets the Islamic dress code. This creativity is widely displayed on the streets of Cairo and other Egyptian cities.

Muslim women's attire has become heavily politicised in many parts of the Muslim world, Egypt included. To its supporters, the hijab confers an aura of respectability. Women, its advocates argue, are not seen as sex objects and judged simply for their beauty or lack of it. The hijab wards off unsolicited sexual advances and sexual harassment. Today the spread of the veil has even been associated with increased and unacceptably high levels of pollution in cities.

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The pictorial guide also took cognizance of the subtle variations in the apparel of different professions or trades such as water seller, fruit vendour, servant, tambourine player, and clearly shows that at the time Western influence on Egyptian attire was minimal, and especially among the labouring classes. The book, however, failed to reveal that by that time the Turco-Circassian aristocracy that nominally ruled Egypt had begun the uneasy process of reinventing themselves in the image and likeness of their Western colonial overlords and benefactors.

Today, regional variation in traditional dress is most noticeable among the least Westernised of the Egyptian populace such as the Bedouins of both the Eastern and Western deserts, and the Sinai peninsula.

Other groups such as the Nubians, with a strong sense of regional identity, also have their distinctive white robes and turbans. The Nubian women, like the women of Upper Egypt, or the Sa'id, are traditionally draped in uncompromising black. The traditional black tob of the Nubian and Sa'idi women is an outer garment worn over more colourful dresses.

In the Delta, dresses are even more brightly coloured and are often more indiscreetly revealed underneath an optional black outer garment. The peasant women of Lower Egypt traditionally wear the ebaya which need not be black, in fact until quite recently loud and eye-catching colours were preferred. But, increasingly the drab urban hijab and khimar have come to predominate as the consecutive waves of religious conservatism permeate all facets of social life.

Footwear, like the bulgha, a pointed toe leather slip-ons, has become extremely rare. It has largely been replaced by Western shoes, slippers and sandals. But the traditional headdress has survived the onslaught of Westernisation. Men in Lower Egypt often don the ta'iy'a, a distinctive Delta peasant headdress. In Al-Monoufiya, a Delta Governorate, it is exaggeratedly elongated. In Al-Gharbiya it is short, almost a skullcap. Some Delta fellahin occasionally imitate their Sa'idi compatriots of Upper Egypt and in winter

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Karen-Yaa (YGA)

| 3703|2002-09-13 04:00:54|mansu\_musa|Ahnenerbe was the most secret service of the Third Reich |

## THE POLICY OF BLOOD AND MYSTICISM

Ahnenerbe was the most secret service of the Third Reich

Ukrainian workers found strange graves at a construction in one of the towns in the south of Ukraine. The graves were found at the depth of two or two and a half meters.

At first they thought that it was an ancient Scythian graveyard. Then, someone saw a medallion of a German soldier in one of the coffins. The finding was a grave of German soldiers. However, when archeologists arrived to the site, they were shocked with what they saw. Some of the human skeletons in the grave had their spines sawn lengthwise. Some of them did not have heads, others had skull trepanation. Other skeletons had little holes drilled in cannon-bones. After that, there were tens of other graves found. They were all covered with lime and calcium chloride. Some of those human remains preserved the vestiges of chemical impact. Someone was trying to find a "third eye" in the heads of several officers: their skulls were opened in several places.

Experts determined that the found graves were the vestiges of Ahnenerbe's activities. This was the most secret organization of the Third Reich. The people of the true Arian race were its victims. Ahnenerbe's doctors believed that medical tests and experiments were supposed to eventually result in a new breed of a human being.

Scythian fields are not the only place, where Nazi mystics performed their horrid tests. They were travelling all over the world.

Ahnenerbe means "Ancestors' Inheritance," the organization appeared in 1933. After the establishment of Hitler's regime in Germany, Ahnenerbe was entrusted with searching for anything about spirit, traditions, peculiar features of the Indo-German Nordic race. In 1937 Ahnenerbe was incorporated into SS. The study of the ancient German history was conducted with only one goal ? to prove the superiority of the Aryan race within a scope of the Nazi race doctrine.

First-class scientists took part in the research. They performed expeditions to Tibet, the Middle East and Ukraine. When WWII started, the research of the ancient German culture was reduced. New projects were totally devoted to anthropological research, including infamous research in Dachau and Auschwitz.

Ahnenerbe was founded by philosopher Friedrich Gilscher and doctor German Hirt. It is interesting that professor Gilscher has never been a member of the Nazi party. He was in friendly relations with Jewish philosopher Martin Buber. In the beginning of 1940s, Hirt was appointed for the position of the chairman of the Anatomic Institute in Strasbourg. The institute was working on the scientific substantiation of the race theory. In the summer of 1944 Hirt was ordered to destroy his laboratories. He did not manage to do that, so the allied troops found numerous beheaded corpses over there. Hirt disappeared afterwards. People say that he was seen in Chile and in Paraguay.

Karl Maria Willigut was the most conspicuous person in the organization. He was known as an outstanding specialist in the field of black magic. He was called Himmler's Rasputin, due to his immense influence on Nazi high-ranking officials. His last name is translated as the "god of will." According to the mystical terminology, this is a synonym to a "fallen angel." Karl Willigut died in 1946, he was never called into criminal account for his activities.

It is also worth mentioning that Ahnenerbe maintained contacts with Tibet. When Soviet troops entered Berlin in 1945, they were very surprised to find thousands of Tibetan corpses in SS uniform.

Ahnenerbe's members were all tall muscular blond men, like in all other Nazi services. They were supposed to get married in their twenties. Marriages could only be racially pure. Ahnenerbe was preoccupied with the same issues that the Soviet Institute of Human Brain. They tried to invent a psychotropic weapon there in order to obtain control over a human mind. Experiments and tests were performed on people. Ahnenerbe also dealt with the study of occultism, vivisection on people, espionage, invention of the arms of

retaliation, and so on and so forth. By the end of the war, Germans had nine scientific enterprises that were testing the projects of "flying disks." Some scientists say that Ahnenerbe had a big base in Antarctica. There are rumors that the base still exists. According to other rumors, there is an underground city called New Berlin over there, with two million-strong population. The people of the underground city allegedly deal with genetic engineering and space exploration. An indirect proof of such a city is the fact that UFOs can be often seen around the South Pole. In 1976 the Japanese fixed 19 round objects at once. They all came down on Antarctica from space and vanished from radar screens. Furthermore, scientists found several ownerless satellites on the orbit of the Earth.

Crystal skulls were one of the most mysterious findings of the 20th century. The skulls were found in Central America during the expedition of a well-known English archaeologist Albert Mitchell. The skulls were delivered to one of Brazilian museums. Ahnenerbe agents were detained after an attempt to rob that museum in 1943. They said during interrogations that they had been sent to South America with a special task: to get crystal skulls. Nazis were hoping that Aryan ancestors' knowledge would allow them to create a superman and place other people under their command. Some experts say that those crystal skulls were made in Atlantis. If it was really so, then it is clear, why SS was so interested in them. When the war was over, the majority of Ahnenerbe members disappeared without leaving a trace.

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Translated by Dmitry Sudakov

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| 3704|2002-09-13 07:02:30|Mr. Pfunk to you|Pyramid in China, from where ... ?|

China baffled by 'alien' pyramid

June 20, 2002 Posted: 4:44 AM EDT (0844 GMT)

Staff and wires

BEIJING, China -- A team of Chinese scientists is to head out to the far west of the country to investigate a mystery pyramid that local legend says is a launch tower left by aliens from space.

Nine scientists will travel this month to probe the origins of the 50-60 meter (165-198 ft) tall structure -- dubbed "the ET relics" -- in the western province of Qinghai, China's state-run Xinhua agency said on Wednesday.

The mystery pyramid sits on Mount Baigong, has three caves with triangular openings on its facade and is filled with red-hued pipes leading into the mountain and a nearby salt water lake, Xinhua said.

Rusty iron scraps, pipes and unusually shaped stones are scattered around the inhospitable and largely uninhabited area, it said.

ET theory

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A research fellow at a nearby observatory of the Chinese Academy of Social Sciences, Yang Ji, told Xinhua the theory the pyramid was created by extra terrestrials was "understandable and worth looking into."

"But scientific means must be employed to prove whether or not it is true," Yang said.

Xinhua has not given any details on the age of the structure, or any other possible explanations for it.



But a study carried out by a local smeltery suggests the pipes are very old, Liu Shaolin, the engineer who carried out the analysis, told Xinhua.

These findings have made the site more mysterious, says Qin Jianwen, a spokesman for the Delingha government.

"Nature is harsh here. There are no residents let alone modern industry in the area, only a few migrant herdsmen to the north of the mountain," Qin said.

This will be the first time scientists are heading out to study the mysterious site near Delingha City in the depths of the Qaidam Basin, according to sources with the Haixi Mongolian and Tibetan Autonomous Prefecture.

| 3705|2002-09-13 11:17:17|cristofori whitakara|Re: No question of costume|

has anyone heard of ziryab of moprish fame? and if so where can i get more information on this brother besides from van sertima?

*kcamm23063@aol.com* wrote:

### **No question of costume**

Gamal Nkrumah wonders why Egyptians decline to adopt a national dress

In many countries traditional costumes are symbolic of rank and wealth. Indeed, it is now considered the height of fashion to effect the ethnic look. Gucci is said to be planning their new winter collection entirely inspired by Afghan President Hamid Karzai's cloak-and- swagger wardrobe.

But, in Egypt traditional dress is frowned upon. This was not always the case. The men of Ancient Egypt's Old Kingdom wore wrapped loincloth and by the New Kingdom wore pleated kilts of starched white linen. Women on the other hand were enveloped in body-hugging sheaths of transparent white or natural-toned linen. But such decadent costumes will not suffice with the contemporary Egyptian Islamic-oriented conservative dress code.

For many a people, national dress is a question of national pride even where the substitution of nationalism by consumerism is clearly evident. The exquisitely beautiful sheath dress with mandarin collar and side slits is still a common sight among ethnic Chinese women in places like Taiwan, Singapore and Hong Kong. Thai women have their pha sin and Koreans their han bok.

Ghanaians have their distinctive kente, proudly worn in Roman toga-like fashion on special and stately occasions. Nigerians, too, have their voluminous flowing robes, the agbada. Indians have their saris, Indonesians their sarongs, and the Japanese their kimonos. The Scots have their tartan and kilts, and British royalty has its distinctive Balmoral tartan.

Closer to home, the kings of Morocco, and their subjects, don the traditional Moroccan caftan, an ample hooded robe on official occasions such as coronations or royal weddings.

The Arabs of the Arabian Peninsula have their oghal. And even the closest of Egypt's neighbours, the Sudanese to Egypt's immediate south, have their colourful thoub for women and the glistening white gilbab and matching turbans for men. Yet, the very people whose celebrated ancestors invented the notion of national dress with all the full splendour of their distinctive regalia, do not have a contemporary traditional attire. Why?

Historically, the Turco-Circassian aristocracy of Egypt adopted Western dress when the socio-economic and political foundations of modern Egypt were established not long after the French invasion of Egypt in 1798-1801 and the reign of Mohamed Ali (1805-48). This historic period coincided with the integration of the Egyptian economy into the global capitalist system. Egypt was transformed into a net exporter of raw materials to Europe and a dependent importer of European manufactured goods and luxury items. By 1914, and the onset of World War II, cotton -- from which traditional clothing was manufactured -- constituted 90 per cent of Egypt's exports.

Trade policy was based on free trade which favoured metropolitan Britain whose products undersold those produced locally. The traditional merchant class declined and with it their distinctive traditional outfits. They dealt mainly in Sudanese, Arabian and Indian goods and were therefore influenced by the costumes of these countries. The ghibbah and koftan became the preserve of religious clerics. And the ebaya is still occasionally seen in traditional quarters such as Islamic Old Cairo.

The fact that Egypt was driven by external forces instead of the internal logic of its own development mechanisms meant that the ruling elites mimicked their European counterparts and fast acquired a taste for the most obvious appurtenances of Western culture, including style of clothing.

The middle classes soon took to the Western-style formal dress already embraced by the elite at the turn of the 20th century, this style soon becoming one of the signature styles of the epoch.

The emergence of a ruling elite composed in the main of large landowners of mainly, but not exclusively, Turco-Circassian origin, followed. The Egyptian peasant was meanwhile systematically

dispossessed because of debt. Peasants fled the countryside and left for the cities in droves. In the city peasants forsook the traditional gallabiya in favour of Western dress.

The presence of large Greek, Italian and other Europeans in the great and cosmopolitan urban centres of Cairo and Alexandria further encouraged Egyptians to abandon their traditional costumes. The rise of a new Egyptian urban middle class called effendiya, first generation urbanites from notable rural families who took advantage of expanded education and employment opportunities, further eroded the position of the gallabiya. The effendiya adopted Western dress, with the quaint addition of the tarboush, a red headdress.

The effendiya donned ifrangi (literally Frankish or Western) attire. The gallabiya is the dress of the fellahin, the peasants. A suave and urbane Egyptian would not be caught dead in a gallabiya, disparagingly dismissed as the wretched garb of the country bumpkin. The Western suit soon emerged as the hallmark of civilised Cairene officialdom.

First Egyptian men, and later women, embraced Western dress. Women were, to begin with, relatively more sheltered from the onslaught of the Western cultural invasion. On the other hand, to the Western mind, the veil was seen as a symbol of female oppression in the Muslim world. On March 1919 some 500 upper class Egyptian women in veils staged a demonstration against British occupation. Feminist Huda Sha'rawi's daring act of defiance, unveiling herself at Cairo Railway Station in 1923, had trend-setting repercussions on female dress in Egypt.

The return of the veil, with a venom, in contemporary Egypt speaks volumes. Western visitors mistakenly assume that the female Islamic dress code is the traditional dress of Egyptian women. While historically, the Islamic dress code has influenced fashion in Egypt, there is no such thing as a universal Islamic uniform. Head-covering, the hijab, as a form of resistance to Western cultural hegemony is a relatively new phenomenon. It gave an entirely new meaning to identity politics. The niqab has also become a symbol for communication, or lack of it. An increasing number of urban women now shroud themselves in shapeless gowns in muted colours or severe black.

It is interesting to note that under the Shari'a law there is no prescribed punishment for the failure to observe the female Muslim dress code -- unlike say stoning for adultery, or flogging for alcohol consumption. Each Muslim woman decides how she interprets the Islamic dress code. This creativity is widely displayed on the streets of Cairo and other Egyptian cities.

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The pictorial guide also took cognizance of the subtle variations in the apparel of different professions or trades such as water seller, fruit vendour, servant, tambourine player, and clearly shows that at the time Western influence on Egyptian attire was minimal, and especially among the labouring classes. The book, however, failed to reveal that by that time the Turco-Circassian aristocracy that nominally ruled Egypt had begun the uneasy process of reinventing themselves in the image and likeness of their Western colonial overlords and benefactors.

Today, regional variation in traditional dress is most noticeable among the least Westernised of the Egyptian populace such as the Bedouins of both the Eastern and Western deserts, and the Sinai peninsula.

Other groups such as the Nubians, with a strong sense of regional identity, also have their distinctive white robes and turbans. The Nubian women, like the women of Upper Egypt, or the Sa'id, are traditionally draped in uncompromising black. The traditional black tob of the Nubian and Sa'idi women is an outer garment worn over more colourful dresses.

In the Delta, dresses are even more brightly coloured and are often more indiscreetly revealed underneath an optional black outer garment. The peasant women of Lower Egypt traditionally wear the ebaya which need not be black, in fact until quite recently loud and eye-catching colours were preferred. But, increasingly the drab urban hijab and khimar have come to predominate as the consecutive waves of religious conservatism permeate all facets of social life.

Footwear, like the bulgha, a pointed toe leather slip-ons, has become extremely rare. It has largely been replaced by Western shoes, slippers and sandals. But the traditional headdress has survived the onslaught of Westernisation. Men in Lower Egypt often don the ta'iya, a distinctive Delta peasant headdress. In Al-Monoufiya, a Delta Governorate, it is exaggeratedly elongated. In Al-Gharbiya it is short, almost a skullcap. Some Delta fellahin

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> The bedouins of Sinai and the Eastern and Western deserts have

their distinctive clothing. Black is the predominant Bedouin dress colour for women. The Bedouin women's characteristic garments are richly embellished with fine hand embroidery -- mostly in red, pink, orange, yellow and turquoise -- worked in cross stitch. The intricate dress designs are artistically embroidered across the front and back of the bodice. Married women wrap a black cloth known as asaba around their forehead.

> The once celebrated melaya laff, a veil of suggestive see-through

black material that urban women daintily draped themselves in, has sadly all but disappeared.

>

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>

> Forward Ever (by any means necessary); Backward Never!

> Karen-Yaa (YGA)

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> -----

> Do you Yahoo!?

> Yahoo! News - Today's headlines

From my knowledge zaryab was a very smart cat who developed the music scale from which they still use in northern africa and the middle east. Zaryab is considered the father of flamenco music and he was a ex slave who even introduced chess to the western world. He opened up schools in cordova spain and also added an extra string to the al oud, which by the way is not an arab instrument but actually a variation of the ancient kemetian instrument.

I used to find much information on zaryab through the search engine, but now I can't find anything on this cat.

I learned about zaryab through a book on moorish spain and you have to dig real deep for people to admit he was black. On the arab web sites they will not admit he was of african descent.

| 3707|2002-09-13 12:27:54|mansu\_musa|sesotris lost descendants in macedonia ?? reference to sesotris in h|

[A] Sonia Bakaric and James Hider, Former Yugoslav Republic of Macedonia's Pharaonic past, Agence France-Presse, Issue of 17 April 2001: Article from archive section of Ekathimerini - Greece's international English Language Newspaper, Issue of 17 April 2001.

The writers state that: "Ramiz Zemil struggles to keep alive a tradition his ancestors brought to the Balkans from Egypt more than 2,000 years ago. Zemil, 48, is a member of one of the most unexpected ethnic minorities that make up the Balkans' mixed and often conflicting nations: He and up to 15,000 others claim their descent from the ancient Egypt of the Pharaohs." In the interests of being brief, more useful detail is omitted with the comment that Herodotus spoke of the campaign of Sesostris III where a large contingent of soldiers remained behind after a campaign that took them to the region of Yugoslavia.

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The Valley of Mummies features figures cast in gold, laden with silver, accompanied by figurines. In:

[C] Iota Myrtsioti, Gold and silver were used to adorn the dead in ancient Macedonia - Their wealth accompanied them in the afterlife, Ekathimerini - Greece's international English Language Newspaper, Issue of 10 September 2002, <<http://www.ekathimerini.com/4dcgi/news/content.asp?aid=20717>,> the writer states:

"Two centuries before the time of Philip and Alexander, the ancient Macedonians used to dress their dead in gold from top to toe. Their wealth followed them into the afterlife, as shown by the grave ornaments (weapons, jewelry and dozens of funeral gifts) of prominent officials in the Macedonian aristocracy that bear witness to the heroism, power and leading role of some sixth-century BC families ... the ancient Macedonians buried their dead in wooden sarcophagi in pit graves, the men with their heads facing west or north, the women facing east or south. Warriors were buried with their armor and weapons (bronze helmet with gold strips, iron sword with gold decoration, knives and spear tips). They wore gold and silver mouthpieces, gold, silver or ivory rings on the fingers and clasps on their bodies. Their shoes were decorated with gold ribbons and rosettes, while their leather or linen cuirasses and other garments were ornamented with gold foil decorated with rampant lions, plants and geometric designs ... Already 300 graves have been found, 'but not even a 1,000th of the area has been excavated,' says Chrysostomou."

Today, in:

[D] Overlapping Genetic And Archaeological Evidence Suggests Neolithic Migration, Stanford University Medical Center, Posted 11 September 2002, <<http://www.sciencedaily.com/releases/2002/09/020911072622.htm>,>

the world's leading authority on the use of genetics to understand human population movements from the last 50,000 years teamed up with an archeologist to show that both genetic and archeological evidence showed movement of middle easterners into Europe 12,000 years ago. Underhill writes: "You have to look at genetics, material culture (archeological findings), linguistics and other areas to find different lines of evidence that reinforce each other." Is it time for new, cooperative approaches in understanding past cultures? But,

to go back to the main idea.

ARE THE MACEDONIAN BURIALS EGYPTIAN?: What supports the possibility that they are? First, the golden burials in Macedonia preceded the birth of Alexander. And the claim of Macedonians affirming Egyptian heritage would go back to the troops of Sesostri, arriving ~1800. Herodotus and monuments serve as support of the idea. The arrival of Egypto-Macedonians also predate Alexander. If one believes their claims, they brought Egyptian customs with them. And this would be before his birth. Macedonian burials are of the same type and extravagance as those in the Golden Valley of the Pharaohs. In the interests of brevity, and as the post is short, the further evidence that the population of 15,000 Macedonians are Egyptians are referred to as implications in the above paragraphs.

Concluding: Genetic evidence may show or disprove the claim of the population of 15,000 Macedonians that they are descended from the Pharaohs. Supportive evidence from Pignoria (please read text in Bonnefoy, [2] above) shows the likelihood that the army of Sesostri set up temples to Ptah, lotus gods, cosmogonies; is Buddha the phonetic equivalent of Ptah with Buddha? 1. Buddha emerging from the lotus identical to Nefertum doing so? 2. Is the Buddhist rebirth from the lotus by the righteous man similar to Egyptian? 3. Is the world born from the Lotus in Buddhism the same as the occurrence in Egypt? 4. Buddhist second death like Egyptian? 5. Buddhist reincarnation like Egyptian?) Those last five are my thoughts - an opinion?) in India. Would the same tendency have occurred in Macedonia by Egyptian troops to implant their culture? It was the warriors and their weapons in Macedonia, after all, that were laden in gold. Where is the answer to the above? Would the way to approach this possibility be to combine the mode of research recommended by Underhill to combine archeology and genetics together more powerful tools than either separately?

My major questions follow. Does it seem that the Macedonian find points a finger at a population of descendants of Egyptian soldiers under Sesostri? Does it seem that there is a relationship between what happened in India and Macedonia?

Marc Washington

| 3708|2002-09-13 23:55:16|Edward Loring|Intercultural cooperation|  
Museum of Cultures, Basel (Switzerland)  
18 September 2002, 8 P.M.

Discussion:

"From Colonial Collecting to Intercultural Cooperation"  
Samuel Sidibe, Director of the National Museum of Mali,  
and Michael Koechlin, Director of Culture for the City-  
State of Basel, discuss the Museum of Cultures, Basel.  
(EL).....although never having had imperialistic ambitions,

the City-State of Basel maintains long-standing ties with both Egypt and West Africa. The Museum of Cultures is actively engaged in the discussion of national heritage and supports the "Unidroit" convention for museum collections. This is the latest event in a tradition of cultural solidarity with Africa and Africans.

| 3709|2002-09-14 01:00:53|Edward Loring|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

(EL).....by the time of Herodotus, "Sesostris" had become a more or less mythical figure belonging to the general "legend of the lost golden age".

There

is no scientific evidence to support either the Balkan or the Indian hypotheses.

If you consider that the goal of Buddhism is to escape from the cycle of rebirth, it is highly unlikely that a reincarnation principle would be applied.

Krishna is associated with the lotus long before the time of the Buddha.

The phonetic similarity: pth - bd(dh) is without etymological meaning (the phonem Sanskrit dh is not to be confused with d+h).

Considering the South Slavic migration to, and the long Turkish occupation of the Balkans, it is unlikely that genetic material could produce any conclusive

evidence. I do, however, agree that archaeological and genetic tools should be

combined, ...but with caution! Ta\_Seti has brought some interesting comments on this recently.

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, September 13, 2002 9:27 PM

Subject: [Ta\_Seti] sesotris lost desendants in macedonia ?? reference to sesotris in hindu texts

> [A] Sonia Bakaric and James Hider, Former Yugoslav Republic of  
> Macedonia's Pharaonic past, Agence France-Presse, Issue of 17 April  
> 2001: Article from archive section of Ekathimerini - Greece's  
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 > afterlife, Ekathimerini - Greece's international English Language  
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 > Marc Washington  
 | 3710|2002-09-14 04:14:42|mansu\_musa|Re: sesotris lost desendants in macedonia ?? reference  
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> on this recently.

>

> Ed Loring

> \*\*\*\*\*

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Friday, September 13, 2002 9:27 PM

> Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??

reference to

> sesotris in hindu texts

>

>

>> [A] Sonia Bakaric and James Hider, Former Yugoslav Republic of

>> Macedonia's Pharaonic past, Agence France-Presse, Issue of 17

April

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>> international English Language Newspaper, Issue of 17 April 2001.

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> > Marc Washington

It was not my theory just something I got from another group and decided to post her. I think there might be concrete evidence that sesotris could have invaded other parts of east europe especially around russia area,where a mysterious dark skinned people still live. Many people believe these people to be descendants of slaves,but this is impossible considering the fact they were isolated from the general public.

I realize a lot of what Herodotus said was hearsay, but I believe the sesotris invasion could have happened.

[http://www.kcn.ru/tat\\_en/university/ahern/493/mod1.htm](http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm)

interesting these people still exist in the area and nobody knows about them. I wonder why ???

Russian naturalist by the name of V.P. Vradii found a small colony of Black people in the area of Batumi, which is on the southwestern coast of Georgia in Southern Russia. Vradii noticed that they were

quite black in skin color and had very African features, while others were mixed with black and Russian. Vradii published a book about the Black tribe called, Kavkaz. After the publishing of his book, reports of other Black populations around the Black Sea began to flood local media. As other scholars began to travel the land, here in modern times, they too began reporting tribes of Black populations. dark skinned". Then around 350 to 400 AD, ChurThere are more account of Black Colchians. In 522-443, a Greek poet named Pindar described the Colchians, whom Jason and the Argonauts fought, as being "dark skinned". Then around 350 to 400 AD, Church father St. Jerome and Sophronius referred to Colchis as the "second Ethiopia" because of its black population.

[ This information taken from: Patrick T. English, Cushites, Colchians, and Khazars, Journal of Near Eastern Studies, vol 18, January - October 1959, p. 53. ]

Region located along the eastern coast of the Black Sea south of Caucasus (area 8) .

Colchis is the place where Jason and the Argonauts went to conquer the Golden Fleece. It is the birthplace of queen Medea , the sorceress daughter of ftes, the king of the place, who became Jason's wife.

In his Histories, II, 103-105 <<http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1>>, Herodotus suggests that Colchis was conquered by an Egyptian Pharaoh named Sesostri (either Sesostri I or Sesostri III, of the XIIth dynasty, who lived in the XIXth century B. C.) and that the people of Colchis were the descendants of Egyptians who stayed there at the time, but modern history has no knowledge of such an expedition by any Egyptian pharaoh, though black communities are known to have existed in the area.

<http://plato-dialogues.org/tools/loc/colchis.htm>

You be the judge. I only wish more media would cover this.

I donot believe these people are slaves,and I don;t think the world knows very much about these people and their origin.

I happento stumble upon them reserching,but Icould not find any more information about these people.

| 3711|2002-09-14 05:16:49|a.manansala@attbi.com|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

While I don't know about the theory about India and the Buddha, there is a growing body of evidence supporting Herodotus.

Eric Cline has shown that there was some form of Egyptian colonization, whether in the form of merchant communities or possibly remnants of military conquests by Sesotris (Senwosrt I?).

While it is true that the Muslim rule over Greece and Macedonia could have contributed to the present-day African contribution, the evidence really doesn't point in that direction.

If that were the case, we should expect more of a cline toward Africa. Unless there was some reason why Egyptian-Ethiopian elements were more inclined to settle in the Balkans rather than in Damascus or Istanbul.

Why should we ignore the fact that the Greeks themselves claimed Athens was founded by Egyptians, or that the New Kingdom Egyptians claimed the Keftiu (Cretans) as tributaries when considering the evidence?

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

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> interesting these people still exist in the area and nobody knows  
> about them. I wonder why ???  
> Russian naturalist by the name of V.P. Vradii found a small colony  
> of Black people in the area of Batumi, which is on the southwestern  
> coast of Georgia in Southern Russia. Vradii noticed that they were  
> quite black in skin color and had very African features, while others  
> were mixed with black and Russian. Vradii published a book about the  
> Black tribe called, Kavkaz. After the publishing of his book, reports  
> of other Black populations around the Black Sea began to flood local  
> media. As other scholars began to travel the land, here in modern  
> times, they too began reporting tribes of Black populations.  
> dark skinned". Then around 350 to 400 AD, Church There are more  
> account of Black Colchians. In 522-443, a Greek poet named Pindar  
> described the Colchians, whom Jason and the Argonauts fought, as  
> being "dark skinned". Then around 350 to 400 AD, Church father St.  
> Jerome and Sophronius referred to Colchis as the "second Ethiopia"  
> because of its black population.



> [ This information taken from: Patrick T. English, Cushites,  
 > Colchians, and Khazars, Journal of Near Eastern Studies, vol 18,  
 > January - October 1959, p. 53. ]  
 > Region located along the eastern coast of the Black Sea south of  
 > Caucasus (area 8) .  
 > Colchis is the place where Jason and the Argonauts went  
 > to conquer the Golden Fleece. It is the birthplace of queen Medea  
 > , the sorceress daughter of ?etes, the king of the  
 > place, who became Jason's wife.  
 > In his Histories, II, 103-105 <[http://www.perseus.tufts.edu/cgi-  
 bin/text?lookup=hdt.+2.103.1](http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1)>, Herodotus  
 > suggests that Colchis was conquered by an Egyptian Pharaoh named  
 > Sesostri (either Sesostri I or Sesostri III, of the XIIth dynasty,  
 > who lived in the XIXth century B. C.) and that the people of Colchis  
 > were the descendants of Egyptians who stayed there at the time, but  
 > modern history has no knowledge of such an expedition by any Egyptian  
 > pharaoh, though black communities are known to have existed in the  
 > area.  
 > <http://plato-dialogues.org/tools/loc/colchis.htm>  
 > You be the judge. I only wish more media would cover this.  
 > I don't believe these people are slaves, and I don't think the world  
 > knows very much about these people and their origin.  
 > I happened to stumble upon them researching, but I could not find any  
 > more information about these people.

>  
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 >  
 >

> To unsubscribe from this group, send an email to:  
 > [Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

>  
 >  
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>  
 >

| 3712|2002-09-14 06:58:54|Mr. Pfunk to you|CIA front company looking for aliens :) ?|  
 Private moon venture given U.S. clearance  
 September 13, 2002 Posted: 6:13 PM EDT (2213 GMT)

TransOrbital wants to strike lunar paydirt.

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By Richard Stenger  
CNN

(CNN) -- U.S. authorities have given their approval for the first commercial flight to the moon, the group sponsoring the mission announced.

California-based TransOrbital Inc. hopes to send an unmanned spacecraft within the year to photograph, videotape, map and land on our celestial neighbor.

The green light from the U.S. State Department and National Oceanographic and Atmospheric Administration means that TransOrbital is the only private group to have secured U.S. authorization to visit the moon, said company CEO Dennis Laurie.

"TransOrbital has the technology, the desire, and now we have the licensing," Laurie said in a recent statement.

The San Diego-based firm had to assure regulators that its Trailblazer mission would not threaten Apollo landing sites or bring along biological or chemical contaminants.

While in orbit, the Trailblazer craft will take pictures of Earth rising over the moon, and map the lunar surface with a resolution of 1 meter, detailed enough to spot modules and equipment left behind by Apollo astronauts and Russian probes.

Perhaps it will see operating spacecraft as well. A rival group wants to place a satellite in lunar orbit to beam back live video. The Fairfax, Virginia-based LunaCorp said its mission could launch in 2003.

Moreover, the European Space Agency and Japan plan to send spacecraft to the moon the same year.

Unlike previous government-sponsored lunar expeditions, this one

could generate some cash.

"We're not returning to the moon simply to explore," Laurie said. "We're returning because there are true revenue opportunities there."

The space development firm is seeking corporate endorsements and plans to market HDTV (high-definition television) video and other multimedia content from the Trailblazer mission.

Eventually, the Trailblazer will go down to the lunar surface, film the descent and deliver a time capsule with cargo from Earth, including personal mementos like photographs and messages.

But it comes with a price. To deposit a business card, for example, will cost \$2,500.

| 3713|2002-09-14 07:01:44|Mr. Pfunk to you|Robotic Indiana Jones to penetrate pyramid|  
Rover goes where no man can to unravel Egyptian mystery  
September 13, 2002 Posted: 5:48 PM EDT (2148 GMT)

From Ben Wedeman  
CNN

(CNN) -- The wonders of the ancient world don't give up their secrets easily. But the most advanced modern technology is being put to use in Egypt to answer questions about the most advanced ancient engineering -- Egypt's Great Pyramid.

The National Geographic Society, using the same kind of robot used to search for survivors in the ruins of the World Trade Center, is trying to solve a mystery that lies deep in the bowels of the 4,500-year-old Great Pyramid of Giza.

Up a tiny square tunnel is a stone hatch with copper handles that was discovered in 1872. No one knows the purpose of the shaft, and no one knows what lies behind the hatch.

A mini-robot, dubbed the pyramid rover, has been called in. This modern marvel is about 5.5 inches wide and 1 foot long. Its four sets of treads, two above and two below, engage the bottom and the top of the tunnel to give it traction.

Rick Allen, with the National Geographic Society, said the pyramid rover fits all the necessary requirements for scaling the tiny crevices.

"It has to be an extraordinary engineering feat to go up a 40-degree, 200-foot shaft," he said. "It also has to carry an extraordinary amount of scientific equipment in the lightest possible vehicle in a design that allows it to fit in the shaft and to keep it from slipping down."

Crawling up the shaft at about five feet per minute, the rover is maneuvered remotely from a makeshift control room in the pyramid's queen's chamber.

Hoping to see many wondrous things  
Ground-penetrating radar and ultra-sound can, at best, get just below the surface of the pyramid.

The pyramids of Giza: The Great Pyramid is on the right.  
On Monday night, the team hopes to dig deeper into the mystery. The rover will insert a fiber optic camera through cracks in the hatch to see what is on the other side.

Speculation about what the rover will find is intense. Some believe there could be a secret chamber or long lost ancient documents. Others venture there may be nothing at all.

Whatever is there, archaeologists are thrilled they're finally going to get a peek.

"To find out what is behind the door -- if there is something, it will be great," said Zahi Hawass, with the Higher Council of Antiquities. "If there is nothing? It will be great."  
| 3714|2002-09-14 11:18:21|Edward Loring|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, September 14, 2002 2:16 PM

Subject: Re: [Ta\_Seti] Re: sesotris lost desendants in macedonia ??  
reference to sesotris in hindu texts

> .....Eric Cline has shown that there was some form of Egyptian  
> colonization, whether in the form of merchant communities  
> or possibly remnants of military conquests by Sesotris  
> (Senwosrt I?).  
(EL).....let's not forget the strong historical division between

the Helladic and Hellenic worlds. There were no conquests of Greece during the Middle Kingdom.

- > While it is true that the Muslim rule over Greece and
- > Macedonia could have contributed to the present-day
- > African contribution, the evidence really doesn't point in
- > that direction.

(EL).....Egyptian contacts with Hellenic Greece are certainly there in the 26th Dyn. (Solon in Sais etc) Contacts between Greece under the 27th Dyn (Achamaenids) are politically more problematical, but certainly existed. Where there is trade there are Greeks. Don't forget that European Greece was a fairly unimportant part of the Greek world at the time.

>

- > If that were the case, we should expect more of a cline toward
- > Africa. Unless there was some reason why Egyptian-Ethiopian
- > elements were more inclined to settle in the Balkans
- > rather than in Damascus or Istanbul.

(EL..???)

- > Why should we ignore the fact that the Greeks themselves
- > claimed Athens was founded by Egyptians, or that the
- > New Kingdom Egyptians claimed the Keftiu (Cretans) as
- > tributaries when considering the evidence?

(EL)....we're getting periods mixed up again. The founding of Hellenic Greece (Europa legend, Cadmus legend) is in a much later time-space than the Keftiu. Europa was probably a Phoenician moon deity of Egyptian origin.

Crete ruled the sea until the volcanic destruction by the Thera catastrophe (+-1400 BCE) and was not a tributary to Egypt in the imperialistic sense. Egypt and Crete were trade partners for a very long time. Crete indeed imported raw ivory from Africa and exported finished products to Egypt. Minoans certainly settled in Egypt as traders, just as Hellenic Greeks did much later.

Hellenic Greeks knew Minoan Crete only from legends. You will remember that the priests in Sais said to Solon that although he was the wisest of his age, even he did not know what was in his country "before". Then they told him the story of Atlantis, which is an idealized account of Minoan Crete. I have spoken of this before. As a member of the Woods-Hole, Uni Penn. & Uni Athens research team on Thera in 1966 I made/participated in in-depth studies of this material.

Regards,

Ed Loring

\*\*\*\*\*

| 3715|2002-09-14 11:18:24|Edward Loring|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

> ----- Original Message -----  
> From: "mansu\_musa"  
> To:  
> Sent: Friday, September 13, 2002 9:27 PM  
> Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??  
> reference to sesotris in hindu texts  
> > The writers state .....  
>> (EL rejected theory)

\*\*\*\*\*

(Alberto wrote)...." It was not my thoery just something I got from another group and decided to post here".

(EL)....it's good that you post these things so that we can investigate them.

(Alberto wrote)....I think there might be concrete evidence that sesotris could have invaded other parts of east europe especially around russia area,where a mysterious dark skinned people still live."

(EL).....interesting! In the language of the streets in Moscow, people from the Caucasus (Kavkaz which you mention in a quote below) are sometimes refered to as 'Blacks'. I had always thought that this was a kind of racial slur. Personally, I only know the north-western part of the Black Sea (Ukraine), but the CESRAS underwater team has been active in other areas for researching trade relations with the Med, including Egypt. Egyptian artifacts, mostly fayence amulets of the Late Period onwards, have been found in several places in the former Soviet Union.

(Alberto wrote).... "Many people believe these people to be desedants fo slaves,but this is impossible considering the fact they were isolated from the general public. I realize alotof what herodtus said was hearsay,but I believe the sesotris invasion could have happened."

(EL)....well, I'm not so sure that Sesostris was involved, but they must have come from somewhere and it would be interesting to know where.

(Alberto lists this site and continues.....

[http://www.kcn.ru/tat\\_en/university/ahern/493/mod1.htm](http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm)

"interesting these people still exist in the area and nobody knows

about them. I wonder why ???

Russian naturalist by the name of V.P. Vradii found a small colony of Black people in the area of Batumi, which is on the southwestern coast of Georgia in Southern Russia. Vradii noticed that they were quite black in skin color and had very African features, while others were mixed with black and Russian. Vradii published a book about the Black tribe called, Kavkaz. After the publishing of his book, reports of other Black populations around the Black Sea began to flood local media. As other scholars began to travel the land, here in modern times, they too began reporting tribes of Black populations. "dark skinned". Then around 350 to 400 AD, there are more account of Black Colchians. In 522-443, a Greek poet named Pindar described the Colchians, whom Jason and the Argonauts fought, as being "dark skinned". Then around 350 to 400 AD, Church father St. Jerome and Sophronius referred to Colchis as the "second Ethiopia" because of its black population.

[ This information taken from: Patrick T. English, Cushites, Colchians, and Khazars, Journal of Near Eastern Studies, vol 18, January - October 1959, p. 53. ]

Region located along the eastern coast of the Black Sea south of Caucasus (area 8) .

Colchis is the place where Jason and the Argonauts went to conquer the Golden Fleece. It is the birthplace of queen Medea , the sorceress daughter of Phryx, the king of the place, who became Jason's wife.

In his Histories, II, 103-105 <<http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1>>, Herodotus

suggests that Colchis was conquered by an Egyptian Pharaoh named Sesostrius (either Sesostrius I or Sesostrius III, of the XIIth dynasty, who lived in the XIXth century B. C.) and that the people of Colchis were the descendants of Egyptians who stayed there at the time, but modern history has no knowledge of such an expedition by any Egyptian pharaoh, though black communities are known to have existed in the area.

<http://plato-dialogues.org/tools/loc/colchis.htm>

You be the judge. I only wish more media would cover this. I do not believe these people are slaves, and I don't think the world knows very much about these people and their origin. I happen to stumble upon them researching, but I could not find any more information about these people."

(EL)....I can't judge something that I know so little about, but I am passing this on to CESRAS in Moscow to see if someone on our team knows about these people. Keep on researching and asking questions. That's the scientific way!

Ed Loring

\*\*\*\*\*

| 3716|2002-09-14 11:42:59|a.manansala@attbi.com|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

>  
> ----- Original Message -----  
> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Saturday, September 14, 2002 2:16 PM  
> Subject: Re: [Ta\_Seti] Re: sesotris lost desendants in macedonia ??  
> reference to sesotris in hindu texts  
>  
>  
> > .....Eric Cline has shown that there was some form of Egyptian  
> > colonization, whether in the form of merchant communities  
> > or possibly remnants of military conquests by Sesotris  
> > (Senwosrt I?).  
> (EL).....let's not forget the strong historical division between  
> the Helladic and Hellenic worlds. There were no conquests  
> of Greece during the Middle Kingdom.  
>

How can you say there were no conquests? Maybe the evidence is lacking to some extent, but there is not a vacuum of evidence either.

> > While it is true that the Muslim rule over Greece and  
> > Macedonia could have contributed to the present-day  
> > African contribution, the evidence really doesn't point in  
> > that direction.  
> (EL).....Egyptian contacts with Hellenic Greece are certainly  
> there in the 26th Dyn. (Solon in Sais etc) Contacts between  
> Greece under the 27th Dyn (Achamaenids) are politically  
> more problematical, but certainly existed. Where there is trade  
> there are Greeks. Don't forget that European Greece was a  
> fairly unimportant part of the Greek world at the time.  
> >

The contacts are much earlier. I think it is widely recognized that the earliest Hellenic sculpture was influenced by Egypt.



> > If that were the case, we should expect more of cline toward  
 > > Africa. Unless there was some reason why Egyptian-Ethiopian  
 > > elements were more inclined to settle in the Balkans  
 > > rather than in Damascus or Istanbul.  
 > (EL..???)  
 > > Why should we ignore the fact that the Greeks themselves  
 > > claimed Athens was founded by Egyptians, or that the  
 > > New Kingdom Egyptians claimed the Keftiu (Cretans) as  
 > > tributaries when considering the evidence?  
 > (EL)....we're getting periods mixed up again. The founding of  
 > Hellenic Greece (Europa legend, Cadmus legend) is in a much  
 > later time-space that the Keftiu. Europa was probably a  
 > Phoenician moon deity of Egyptian origin.  
 >  
 > Crete ruled the sea until the volcanic destruction by the Thera  
 > catastrophe (+-1400 BCE) and was not a tributary to Egypt  
 > in the imperialistic sense.

Well, that's your opinion. It is difficult to make a firm judgement one way or another. But the evidence of Egyptian colonies in Crete during the New Kingdom is extensive.

I don't know how you can say that Hellenic Greeks were unfamiliar with Crete. The story of Atlantis supposedly came from Egyptian priests and involved periods around 9,000 years before the time of Plato. What about the connections between Linear A and Linear B?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3717|2002-09-14 13:53:36|Edward Loring|Re: sesotris lost descendants in macedonia ??  
 reference to sesotris |

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, September 14, 2002 8:42 PM

Subject: Re: [Ta\_Seti] Re: sesotris lost descendants in macedonia ??  
 reference to sesotris in hindu texts

>

> >

> > ----- Original Message -----

> > From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> > To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> > Sent: Saturday, September 14, 2002 2:16 PM  
> > Subject: Re: [Ta\_Seti] Re: sesotris lost desendants in macedonia ??  
> > reference to sesotris in hindu texts  
> >  
> >  
> > > .....Eric Cline has shown that there was some form of Egyptian  
> > > colonization, whether in the form of merchant communities  
> > > or possibly remnants of military conquests by Sesotris  
> > > (Senwosrt I?).  
> > (EL).....let's not forget the strong historical division between  
> > the Helladic and Hellenic worlds. There were no conquests  
> > of Greece during the Middle Kingdom.  
>  
> How can you say there were no conquests? Maybe the evidence  
> is lacking to some extent, but there is not a vacuum of  
> evidence either.  
(EL).....where is any evidence?  
>  
> > > While it is true that the Muslim rule over Greece and  
> > > Macedonia could have contributed to the present-day  
> > > African contribution, the evidence really doesn't point in  
> > > that direction.  
> > (EL).....Egyptian contacts with Hellenic Greece are certainly  
> > there in the 26th Dyn. (Solon in Sais etc) Contacts between  
> > Greece under the 27th Dyn (Achamaenids) are politically  
> > more problematical, but certainly existed. Where there is trade  
> > there are Greeks. Don't forget that European Greece was a  
> > fairly unimportant part of the Greek world at the time.  
> > >  
> The contacts are much earlier. I think it is widely  
> recognized that the earliest Hellenic sculpture was  
> influenced by Egypt.  
(EL).....that is true, the "kouroi" of the Archaic Period are proof.  
I simply said that the contacts are there (ie.: documented) in the  
Saitic Period.  
>  
> > > If that were the case, we should expect more of cline toward  
> > > Africa. Unless there was some reason why Egyptian-Ethiopian  
> > > elements were more inclined to settle in the Balkans  
> > > rather than in Damascus or Istanbul.  
> > (EL..???)  
> > > Why should we ignore the fact that the Greeks themselves  
> > > claimed Athens was founded by Egyptians, or that the  
> > > New Kingdom Egyptians claimed the Keftiu (Cretans) as

> > > tributaries when considering the evidence?  
> > (EL)....we're getting periods mixed up again. The founding of  
> > Hellenic Greece (Europa legend, Cadmus legend) is in a much  
> > later time-space than the Keftiu. Europa was probably a  
> > Phoenician moon deity of Egyptian origin.

> >

> > Crete ruled the sea until the volcanic destruction by the Thera  
> > catastrophe (+-1400 BCE) and was not a tributary to Egypt  
> > in the imperialistic sense.

>

> Well, that's your opinion. It is difficult to make a  
> firm judgement one way or another. But the evidence of  
> Egyptian colonies in Crete during the New Kingdom is  
> extensive.

(EL)....there may have been Egyptian traders, but I have not  
heard about colonies. Where were they?

>

> I don't know how you can say that Hellenic Greeks were  
> unfamiliar with Crete. The story of Atlantis supposedly  
> came from Egyptian priests and involved periods around  
> 9,000 years before the time of Plato. What about the  
> connections between Linear A and Linear B?

(EL).....the ONLY sources for the name "Atlantis" are  
Plato's Timaeus and Critias. There's a lot of "loony" stuff out  
there, but don't get it on you. Prof. Angelos Galanopoulos  
(Seismology, Athens) demonstrated convincingly that there  
is a decimal error in the numbers given there. The story which  
the priests of Sais told Solon the Archon during his exile in Egypt  
referred to records which they still had in their archives. These  
seem to have been reports by survivors who reached Egypt.  
Prof. Spyridon Marinatos, late President of the Academy of  
Athens, Professor of Archaeology in the University of Athens  
and onetime Ephor of Crete (a fascist pig, my personal enemy  
and the enemy of all humanists) was (none the less) the world  
expert and agreed with this. I knew Marinatos very well and  
his knowledge was really awesome. He was proud of being hated.  
In November 1966 I was with him and Doc Edgerton doing  
seismic profiling for the lost city Eliko in the Gulf of Corinth.  
One day the three of us were sitting in a deserted cafe and ordered  
coffee. When it came, Marinatos turned to Edgerton and said,  
"Dear colleague, look, I turn my coffee cup around before drinking.  
Can you imagine why?". Doc Edgerton, a very great and modest man,  
said that he couldn't guess. Marinatos said, "I turn the cup  
because they will have poisoned this side". I don't think that  
(at least in the pre-Bush era) I ever heard such paranoid  
arrogance.

Linear A/B do not play any part in this purely Egyptian documentation.

Regards

Ed Loring  
\*\*\*\*\*

| 3718|2002-09-14 14:34:48|a.manansala@attbi.com|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |

>  
> ----- Original Message -----  
> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Saturday, September 14, 2002 8:42 PM  
> Subject: Re: [Ta\_Seti] Re: sesotris lost desendants in macedonia ??  
> reference to sesotris in hindu texts  
>  
>  
>>  
>>>  
>>> ----- Original Message -----  
>>> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>  
>>> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>>> Sent: Saturday, September 14, 2002 2:16 PM  
>>> Subject: Re: [Ta\_Seti] Re: sesotris lost desendants in macedonia ??  
>>> reference to sesotris in hindu texts  
>>>  
>>>  
>>>> .....Eric Cline has shown that there was some form of Egyptian  
>>>> colonization, whether in the form of merchant communities  
>>>> or possibly remnants of military conquests by Sesotris  
>>>> (Senwosrt I?).  
>>> (EL).....let's not forget the strong historical division between  
>>> the Helladic and Hellenic worlds. There were no conquests  
>>> of Greece during the Middle Kingdom.  
>>  
>> How can you say there were no conquests? Maybe the evidence  
>> is lacking to some extent, but there is not a vacuum of  
>> evidence either.  
> (EL).....where is any evidence?  
>>

Let me post a Usenet message from Richard Poe. The dates for pyramid-like structures are a bit old for Middle Kingdom but not if you consider the possible error range.

---

From: [richardpoe@aol.com](mailto:richardpoe@aol.com) ([richardpoe@aol.com](mailto:richardpoe@aol.com))

Subject: Re: THE PRINCE OF EGYPT: Whoa...

Newsgroups: rec.arts.movies.current-films, soc.culture.african.american, sci.archaeology, sci.anthropology

View: Complete Thread (74 articles) | Original Format

Date: 1999/01/02

In article <[19981231170136.13974.00002832@ng110.aol.com](mailto:19981231170136.13974.00002832@ng110.aol.com)>, [elurio@aol.com](mailto:elurio@aol.com) (ELurio) wrote:

>

> <>

>

> There was? none of my many books on mythology mention that. Sure, there are  
> tales of borrowings from Egypt, but there are far more tales of borrowings  
> from the middle east and Asia Minor.

>

Your response perfectly illustrates the problem. Despite your obvious interest in ancient mythologies, and the wide range of your reading, you evidently have never come in contact with the legends pertaining to Greece's colonization by Egyptian kings.

Considering the importance of these legends to the Greeks themselves, this omission is hard to explain -- unless we accept Martin Bernal's argument that the legends of Egyptian colonization were deliberately downplayed by scholars, in order to preserve the illusion of Greece's "Aryan" racial purity.

Your textbooks have betrayed you, Eric.

Herodotos wrote: "How it happened that Egyptians came to the Peloponnese and what they did to make themselves kings in that part of Greece, has been chronicled by other writers; I will add nothing therefore, but proceed to mention some points which no one else has yet touched upon."

Herodotos, The Histories, VI, 55 (Aubrey de S?lincourt, trans.), Penguin Books, New York, 1954.

Herodotos was here referring to the legend of Danaos, an Egyptian king who

allegedly sailed to Greece with a great fleet, landed at Apobathmi, in the Peloponnese, founded the city of Argos and conquered most of Greece, whereupon he compelled the native Greeks to call themselves "Danaans", in his honor.

This is why the Greeks never call themselves "Greeks" or "Hellenes" in the earliest Greek epics, the Iliad and the Odyssey. Instead, they call themselves Danaans.

According to the legends, which are widely attested from many sources, Danaos founded a dynasty in Greece, whose progeny included such heroes as Perseus and Herakles. Pausanias, who wrote around AD 174, described Danaos' traditional landing place at Apobathmi, which was a famous tourist attraction throughout Greco-Roman times, much as Plymouth Rock is for Americans today.

Pausanias also visited a "pyramid-like" structure near Argos, which local legends attributed to Proetos and Akrisios, Danaos' great-grandsons (Pausanias 9.25.7). Remains of stone pyramids have indeed been found near Argos. Archaeologists have dated them to sometime before 2400 BC. They are among the oldest buildings in Greece, and are regarded as mysterious in origin. Greek archaeologist Theodore Spyropoulos, however, believes they were built by Egyptian colonists, exactly as the legends claim.

So you see, Eric, there are more things in heaven and earth than are dreamt of in your conventional textbooks.

Best wishes,  
Richard Poe

---

> > Well, that's your opinion. It is difficult to make a  
> > firm judgement one way or another. But the evidence of  
> > Egyptian colonies in Crete during the New Kingdom is  
> > extensive.  
> (EL)...there may have been Egyptian traders, but I have not  
> heard about colonies. Where were they?  
> >

What I mean by colonies is ethnic Egyptian communities.  
These may have been traders, but they may have also  
been something else.

> Linear A/B do not play any part in this purely Egyptian  
> documentation.

I mentioned Linear A and B in relation to your assertion that Hellenic Greece had no knowledge of Crete. Spyridon Marinatos believed that early Mycenaean artifacts were derived from Crete.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3719|2002-09-14 14:48:10|mansu\_musa|Re: sesotris lost desendants in macedonia ?? reference to sesotris |

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> > ----- Original Message -----

> > From: "mansu\_musa"

> > To:

> > Sent: Friday, September 13, 2002 9:27 PM

> > Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??

> > reference to sesotris in hindu texts

> > > The writers state .....

> > > (EL rejected theory)

> > \*\*\*\*\*

> (Alberto wrote)...." It was not my thoery just something I got from  
> another group and decided to post here".

> (EL)....it's good that you post these things so that we can

investigate

> them.

> (Alberto wrote)....I think there might be concrete evidence that

> sesotris could have invaded other parts of east europe especially

> around russia area,where a mysterious dark skinned people still

live."

>

> (EL).....interesting! In the language of the streets in Moscow,

> people from the Caucasus (Kavkaz which you mention in a quote

> below) are sometimes refered to as 'Blacks'. I had always thought

> that this was a kind of racial slur. Personally, I only know the

> north-western part of the Black Sea (Ukraina), but the CESRAS

> underwater team has been active in other areas for researching

> trade relations with the Med, including Egypt. Egyptian artifacts,

> mostly fayence amulets of the Late Period onwards, have been

- > found in several places in the former Soviet Union.
- >
- > (Alberto wrote).... "Many people believe these people to be
- > descendants of slaves, but this is impossible considering the fact
- > they were isolated from the general public. I realize a lot of what
- > Herodotus said was hearsay, but I believe the Sesostris invasion
- > could have happened."
- > (EL)....well, I'm not so sure that Sesostris was involved, but
- > they must have come from somewhere and it would be
- > interesting to know where.
- >
- > (Alberto lists this site and continues.....
- > [http://www.kcn.ru/tat\\_en/university/ahern/493/mod1.htm](http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm)
- > "interesting these people still exist in the area and nobody knows
- > about them. I wonder why ???
- > Russian naturalist by the name of V.P. Vradii found a small colony
- > of Black people in the area of Batumi, which is on the southwestern
- > coast of Georgia in Southern Russia. Vradii noticed that they were
- > quite black in skin color and had very African features, while

#### others

- > were mixed with black and Russian. Vradii published a book about the
- > Black tribe called, Kavkaz. After the publishing of his book,

#### reports

- > of other Black populations around the Black Sea began to flood local
- > media. As other scholars began to travel the land, here in modern
- > times, they too began reporting tribes of Black populations.
- > "dark skinned". Then around 350 to 400 AD, there are more
- > accounts of Black Colchians. In 522-443, a Greek poet named Pindar
- > described the Colchians, whom Jason and the Argonauts fought, as
- > being "dark skinned". Then around 350 to 400 AD, Church father St.
- > Jerome and Sophronius referred to Colchis as the "second Ethiopia"
- > because of its black population.
- > [ This information taken from: Patrick T. English, Cushites,
- > Colchians, and Khazars, Journal of Near Eastern Studies, vol 18,
- > January - October 1959, p. 53. ]
- > Region located along the eastern coast of the Black Sea south of
- > Caucasus (area 8) .
- > Colchis is the place where Jason and the Argonauts went
- > to conquer the Golden Fleece. It is the birthplace of queen Medea
- > , the sorceress daughter of Phryxos, the king of the
- > place, who became Jason's wife.
- > In his Histories, II, 103-105 <[http://www.perseus.tufts.edu/cgi-](http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1)
- > [bin/text?lookup=hdt.+2.103.1](http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1)>, Herodotus
- > suggests that Colchis was conquered by an Egyptian Pharaoh named



> Sesostris (either Sesostris I or Sesostris III, of the XIIth

dynasty,

> who lived in the XIXth century B. C.) and that the people of Colchis

> were the descendants of Egyptians who stayed there at the time, but

> modern history has no knowledge of such an expedition by any

Egyptian

> pharao, though black communities are known to have existed in the

> area.

> <http://plato-dialogues.org/tools/loc/colchis.htm>

>

> You be the judge. I only wish more media would cover this.

> I do not believe these people are slaves, and I don't think the world

> knows very much about these people and their origin.

> I happen to stumble upon them researching, but I could not find any

> more information about these people."

>

> (EL)....I can't judge something that I know so little about, but I

am

> passing this on to CESRAS in Moscow to see if someone on our

> team knows about these people. Keep on researching and asking

> questions. That's the scientific way!

>

> Ed Loring

Please do this because I can't find too many references on these people, and I have looked and I have tried. I happened to research it one day and I came up lucky. I don't know if you ever read the book black spark white fire by Richard Poe, but he documents these people as well. The first time I learned about these people it was in Africa, which is a publication that Henry Louis Gates worked on and it was not that good. Are these people neglected because you never hear about them on television.

There is a documentary called Journey to the Ends of the Earth that comes on the Travel Channel and even he did not show these people. Some poster in here posted a article called black russians white russians in the Jerusalem post that talked about these people, but the article is no longer available.

Did you read the link I posted, it is a legitimate link not

something I made up.  
I think Herodotus might be right about Sesotris.

> \*\*\*\*\*

| 3720|2002-09-15 02:32:06|Edward Loring|Egypt and Helladic Greece|  
Paul; this is getting a bit long, so I will edit Poe's text.  
In any case it is what I call an interesting and constructive  
discussion.  
E.

>>>> ----- Original Message -----

>>>> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

>>>> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>>>> Sent: Saturday, September 14, 2002 2:16 PM

>>>> Subject: Re: [Ta\_Seti] Re: sesotris lost descendants in macedonia ??

>>>> reference to sesotris in hindu texts

>>>>

>>>>

>>>>> .....Eric Cline has shown that there was some form of Egyptian

>>>>> colonization, whether in the form of merchant communities

>>>>> or possibly remnants of military conquests by Sesotris

>>>>> (Senwosert I?).

>>>>> (EL).....let's not forget the strong historical division between

>>>>> the Helladic and Hellenic worlds. There were no conquests

>>>>> of Greece during the Middle Kingdom.

>>>>

>>>> How can you say there were no conquests? Maybe the evidence

>>>> is lacking to some extent, but there is not a vacuum of

>>>> evidence either.

>> (EL).....where is any evidence?

>>>>

>

> Let me post a Usenet message from Richard Poe. The dates

> for pyramid-like structures are a bit old for Middle

> Kingdom but not if you consider the possible error range.

>

> ---

> From: [richardpoe@aol.com](mailto:richardpoe@aol.com) ([richardpoe@aol.com](mailto:richardpoe@aol.com))

> Subject: Re: THE PRINCE OF EGYPT: Whoa...

> Newsgroups: rec.arts.movies.current-films, soc.culture.african.american,

sci.archaeology, sci.anthropology

> View: Complete Thread (74 articles) | Original Format

> Date: 1999/01/02

>

>

> In article <[19981231170136.13974.00002832@ng110.aol.com](mailto:19981231170136.13974.00002832@ng110.aol.com)>,

> [elurio@aol.com](mailto:elurio@aol.com) (ELurio) wrote:

> >

> > <

Greece.>>

> >

> > There was? none of my many books on mythology mention that. Sure, there

are

> > tales of borrowings from Egypt, but there are far more tales of

borrowings

> > from the middle east and Asia Minor.

> >

>

> Your textbooks have betrayed you, Eric.

>

> Herodotos wrote: "How it happened that Egyptians came to the Peloponnese

and

> what they did to make themselves kings in that part of Greece, has been

> chronicled by other writers; I will add nothing therefore, but proceed to

> mention some points which no one else has yet touched upon."

>

> Herodotos, The Histories, VI, 55 (Aubrey de S<sub>1</sub>ncourt, trans.), Penguin

> Books, New York, 1954.

>

> Herodotos was here referring to the legend of Danaos, an Egyptian king who

> allegedly sailed to Greece with a great fleet, landed at Apobathmi, in the

> Peloponnese, founded the city of Argos and conquered most of Greece,

> whereupon he compelled the native Greeks to call themselves "Danaans", in

his

> honor.

>

> This is why the Greeks never call themselves "Greeks" or "Hellenes" in the

> earliest Greek epics, the Iliad and the Odyssey. Instead, they call

> themselves Danaans.

(EL).....we tend to call them Achaians (Helladic; an modern term).

As there were no "Hellenes" until after their period, they obviously  
did not speak of themselves as such.

>

> According to the legends, which are widely attested from many sources,

Danaos

> founded a dynasty in Greece, whose progeny included such heroes as Perseus  
> and Herakles.

(EL).....for a concise discussion of this historical period see  
Lorimer H.L., Homer and the Monuments, London, Macmillan 1950,  
pp. 85-100 (Danaan/Danaua = Danai ? p.88, footnote 3). Much of the  
material in this book is out of date, but the outline gives a certain  
orientation.

> Pausanias also visited a "pyramid-like" structure near Argos, which local  
> legends attributed to Proetos and Akrisios, Danaos' great-grandsons  
> (Pausanias 9.25.7). Remains of stone pyramids have indeed been found near  
> Argos. Archaeologists have dated them to sometime before 2400 BC. They are  
> among the oldest buildings in Greece, and are regarded as mysterious in  
> origin. Greek archaeologist Theodore Spyropoulos, however, believes they

were

> built by Egyptian colonists, exactly as the legends claim.

(EL)....as far as I remember, Spyropoulos gave no convincing evidence

>

> .....

>>> Well, that's your opinion. It is difficult to make a  
>>> firm judgement one way or another. But the evidence of  
>>> Egyptian colonies in Crete during the New Kingdom is  
>>> extensive.

>> (EL)....there may have been Egyptian traders, but I have not  
>> heard about colonies. Where were they?

>>>

> What I mean by colonies is ethnic Egyptian communities.  
> These may have been traders, but they may have also  
> been something else.

(EL)...if you are implying a type of economic imperial dependency  
with an Egyptian "Resident" stationed in Crete in the sense of  
British India, the question is interesting. We know that there was  
trade between Crete and Egypt as well as Crete and Africa via  
Libya (only 90 nautical miles away; if you stand on the south coast  
of Crete, you will likely get African sand on you).

>

>> Linear A/B do not play any part in this purely Egyptian  
>> documentation.

>

> I mentioned Linear A and B in relation to your assertion that  
> Hellenic Greece had no knowledge of Crete. Spyridon Marinatos  
> believed that early Mycenaean artifacts were derived from

> Crete.

(EL).....we have a terminology problem. Hellenic Greece exists at different time coordinates than these scripts. Mycenae is Late Helladic.

Yes, Marinatos showed clearly that Minoan artists escaped to the mainland and established the style which we call Mycenaen (III, ca. 1425-1070 BCE). He explained that to me several times in great detail. Obviously such artists and others, whose work left no monuments, also escaped to Egypt. I must admit that new finds made since my Greek days, especially the frescos at Tell Da'ba, have raised many questions.

Until our present discussion, I had taken no time to study these matters with any precision. Probably the fact that Marinatos' daughter is working on the material turned me off. That is of course very unscientific of me, but Ta\_Seti surely understands that people who have experienced state injustice and persecution are never quite rational with respect to their persecutors afterwards.

My present assignments, Monuments of the Late Period with Erhart Graefe and Early History of Alexandria with CESRAS and the new library in Alexandria will bring me back into at least the Hellenic Period. I will also read the literature on Tell Dab'a in the publications of the Austrian Academy of Sciences which are largely in German and perhaps not accessible to you

In the mean time and if you can find it, I would suggest taking a look at Warren P./Hankey V. Aegean Bronze Age Chronology, Bristol Classical Press 1989 ISBN 0-906515-67-X.

Revisiting this material I notice with interest that (p.169 Table 3.1) they give the date for final LH III C as 1065 BCE (= Mycenae III) which corresponds to the end of the XX Dyn (1070 BCE). This gives a synchron link between the rise of the Libyan XXII Dyn and the so-called Dorian invasion of Greece. Actually I believe firmly that both groups were established in the respective countries at the time and there is no question of "invasions". This view is generally accepted today. During the Third Intermediate Period in Egypt we have the so-called Greek Dark Ages (Protogeometric/Geometric) and there will have been little contact until the Archaic Period (Egyptian influences = Kouroi etc as we have mentioned before). That is a rough outline of my time-space considerations for pre-Hellenic Greece in connection with Egypt. I think we have to get our chronologies straight (time axis) before we can make further progress. I would warn you of a "loony" chronology by the followers of a certain Wilikovsky (sp?). It is not worthy of discussion.

I have never worked on this question before and would be delighted to hear what others in Ta\_Seti have to say or question on the

subject.

Regards,  
Ed Loring

| 3721|2002-09-15 02:32:09|Edward Loring|Re: sesotris lost desendants -> Black Russians|

> > ----- Original Message -----

> > From: "mansu\_musa"

> > To:

> > Sent: Friday, September 13, 2002 9:27 PM

> > Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??

> > reference to sesotris in hindu texts

> > > The writers state .....

> > > (EL rejected theory)

> \*\*\*\*\*

> (Alberto wrote)...." It was not my thoery just something I got from  
> another group and decided to post here".

> (EL)....it's good that you post these things so that we can

investigate

> them.

>

> You be the judge. I only wish more media would cover this.

> I do not believe these people are slaves,and I don't think the world  
> knows very much about these people and their origin.

> I happen to stumble upon them reserching,but I could not find any  
> more information about these people."

>

> (EL)....I can't judge something that I know so little about, but I

am

> passing this on to CESRAS in Moscow to see is someone on our  
> team knows about these people. Keep on researching and asking  
> questions. That's the scientific way!

>

Please do this because I can't find to many references on these  
people,and I have looked and I have tried.I happened to reserch it one  
day and I came up lucky. I don't know if you ever read the book black  
spark white fire by richard poe,but he documents these people as well.  
The first time I learned about these people it was in africana,which is  
a publication that henry louis gates worked on and it was not that good.  
Are these people neglected because you never hear about them on  
television.

There is a documentary called journey to the ends of the earth that  
comes on the travel channel and even he did not show these people.  
Some poster in here posted a article called black russians white

russians in the juersalem post that talked about these people,but the article is nolonger avaiable.

Did you read the link I posted,it is a legitmate link not something Imade up.

I think herodotus might be right about sesotris.

> \*\*\*\*\*

(EL).....I'm sorry that I have not read the book you mention. I very seldom have time to read anything except material specific to my own work and it will probably always be that way. The only thing that I can do is to ask colleagues who might know more. Often it takes time to get answers, as they are very busy people, too. We are underfunded and understaffed Now Ta\_Seti is taking quite a lot of my time and I am doing what I can. You may remember that I was once fairly POd by some of the noise in the group, but now I see a real interest in real knowledge and real discussion/dialogue. I will read the link that you posted, I believe a Russian site, and will tell you what I think.

Everything good,

Ed Loring

| 3722|2002-09-15 02:43:08|Edward Loring|Re: sesotris lost desendants -> Black Russians|

> > ----- Original Message -----

> > From: "mansu\_musa"

> > To:

> > Sent: Friday, September 13, 2002 9:27 PM

> > Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??

> > reference to sesotris in hindu texts

> > > The writers state .....

> > > (EL rejected theory)

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> (EL)....I can't judge something that I know so little about, but I

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> passing this on to CESRAS in Moscow to see if someone on our  
> team knows about these people. Keep on researching and asking  
> questions. That's the scientific way!  
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Please do this because I can't find too many references on these people, and I have looked and I have tried. I happened to research it one day and I came up lucky. I don't know if you ever read the book *Black Spark White Fire* by Richard Poe, but he documents these people as well. The first time I learned about these people it was in *Africana*, which is a publication that Henry Louis Gates worked on and it was not that good. Are these people neglected because you never hear about them on television.

There is a documentary called *Journey to the Ends of the Earth* that comes on the travel channel and even he did not show these people. Some poster in here posted an article called *Black Russians White Russians* in the Jerusalem post that talked about these people, but the article is no longer available.

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I did look at the Russian site you mentioned and see that the Blacks are said to be in Abkhazia. That is a very wild and dangerous place. The ethnic Abkhazians are at war with Georgia, but I don't know much about them except what I heard from my good friend, Pawel Wolf the Sudan archaeologist. Pawel spent his summers as a child on the coast there (Soschi). The president of the Abkhazians is a friend of a friend of mine in Moscow. I will ask them for more info and let you know. By the way, I noticed that the site gave info on Pushkin. Most people do not know that he was part Black. There is a life-sized statue of him in Odessa, more or less standing on the sidewalk like a living person (the Ukrainians like to place bronze statues like that where people can touch them). The statue shows him with very tightly curled hair, but I



do not remember the features so well. Racism is largely foreign to the Russian mentality except perhaps for the historic hatred of the Turks.

Everything good,

Ed Loring

| 3723|2002-09-15 02:47:00|Edward Loring|Re: sesotris lost desendants -> Black Russians|

> > ----- Original Message -----

> > From: "mansu\_musa"

> > To:

> > Sent: Friday, September 13, 2002 9:27 PM

> > Subject: [Ta\_Seti] sesotris lost desendants in macedonia ??

> > reference to sesotris in hindu texts

> > > The writers state .....

> > > (EL rejected theory)

> > \*\*\*\*\*

> > (Alberto wrote)...." It was not my thoery just something I got from

> > another group and decided to post here".

> > (EL)....it's good that you post these things so that we can

investigate

> them.

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> You be the judge. I only wish more media would cover this.

> I do not believe these people are slaves,and I don't think the world

> knows very much about these people and their origin.

> I happen to stumble upon them reserching,but I could not find any

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Everything good,

Ed Loring

| 3724|2002-09-15 03:08:43|terance pete|Re: sesotris lost desendants -> Black Russians|

**Edward Loring** wrote:

```
> > ----- Original Message -----
> > From: "mansu_musa"
> > To:
> > Sent: Friday, September 13, 2002 9:27 PM
> > Subject: [Ta_Seti] sesotris lost desendants in
> macedonia ??
> > reference to sesotris in hindu texts
> > > The writers state .....
> >> (EL rejected theory)
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people,and I havelopoked and Ihavetried.I happened  
toreserch it one  
day and I came uplucky. I don't know if youever read the  
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spark white fire by richard poe,but he documents these  
people as well.  
The first time Ilearned about these people itwasin  
africana,which is  
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Everything good,  
Ed Loring

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahooogroups.com

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That was not me who mentioned this. I checked my sources and did thorough research on the available material, and I have pointed out three references all legitimate. I just want the facts, which I know could be true.

I was skeptical at first of the claim and of some people who have not studied history as I have doubt some claims people make, which is to be expected.

---

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| 3725|2002-09-15 03:08:50|terance pete|Re: sesotris lost descendants -> Black Russians|

**Edward Loring** wrote:

```
> > ----- Original Message -----
> > From: "mansu_musa"
> > To:
> > Sent: Friday, September 13, 2002 9:27 PM
> > Subject: [Ta_Seti] sesotris lost descendants in
macedonia ??
> > reference to sesotris in hindu texts
> > > The writers state .....
> >> (EL rejected theory)
> *****
> (Alberto wrote)...." It was not my theory just something
I got from
> another group and decided to post here".
> (EL)....it's good that you post these things so that we
can
investigate
> them.
>
> You be the judge. I only wish more media would cover
this.
> I do not believe these people are slaves, and I don't
think the world
> knows very much about these people and their origin.
> I happen to stumble upon them researching, but I could not
find any
> more information about these people."
>
> (EL)....I can't judge something that I know so little
about, but I
am
> passing this on to CESRAS in Moscow to see if someone on
```

our  
> team knows about these people. Keep on researching and asking  
> questions. That's the scientific way!  
>  
Please do this because I can't find too many references on these people, and I have looked and I have tried. I happened to research it one day and I came up lucky. I don't know if you ever read the book black spark white fire by Richard Poe, but he documents these people as well.  
The first time I learned about these people it was in africanana, which is a publication that Henry Louis Gates worked on and it was not that good.  
Are these people neglected because you never hear about them on television.  
There is a documentary called Journey to the Ends of the Earth that comes on the Travel Channel and even he did not show these people.  
Some poster in here posted an article called Black Russians White Russians in the Jerusalem Post that talked about these people, but the article is no longer available.  
Did you read the link I posted, it is a legitimate link not something I made up.  
I think Herodotus might be right about Scythians.  
> \*\*\*\*\*  
(EL) ..... I'm sorry that I have not read the book you mention. I very seldom have time to read anything except material specific to my own work and it will probably always be that way. The only thing that I can do is to ask colleagues who might know more. Often it takes time to get answers, as they are very busy people, too. We are underfunded and understaffed.  
Now Ta Seti is taking quite a lot of my time and I am doing what I can.  
You may remember that I was once fairly p.o.d. by some of the noise in the group, but now I see a real interest in real knowledge and real discussion/dialogue.  
  
I did look at the Russian site you mentioned and see that the Blacks are said to be in Abkhazia. That is a very wild and dangerous place. The ethnic Abkhazians are at war with Georgia, but I don't know much about

them except what I heard from my good friend, Pawel Wolf the Sudan archaeologist. Pawel spent his summers as a child on the coast there (Soschi). The president of the Abkhazians is a friend of a friend of mine in Moscow. I will ask them for more info and let you know. By the way, I noticed that the site gave info on Pushkin. Most people do not know that he was part Black. There is a life-sized statue of him in Odessa, more or less standing on the sidewalk like a living person (the Ukrainians like to place bronze statues like that where people can touch them). The statue shows him with very tightly curled hair, but I do not remember the features so well. Racism is largely foreign to the Russian mentality except perhaps for the historic hatred of the Turks.

Everything good,  
Ed Loring

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Ta\_Seti-unsubscribe@yahoogroups.com

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That was not me who mentioned this. I checked my sources and did thorough research on the available material, and I have pointed out three references all legitimate. I just want the facts, which I know could be true.

I was skeptical at first of the claim and of some people who have not studied history as I have doubt some claims people make, which is to be expected.

---

Do you Yahoo!?

[Yahoo! News](#) - Today's headlines

| 3726|2002-09-15 03:47:47|Edward Loring|Re: sesotris lost descendants -> Black Russians|

----- Original Message -----

**From:** [terance pete](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, September 15, 2002 12:08 PM

**Subject:** Re: [Ta\_Seti] Re: sesotris lost desendants -> Black Russians

**Edward Loring** wrote:

```
> > ----- Original Message -----
> > From: "mansu_musa" <alberto34482@y...>
> > To: <Ta\_Seti@y...>
> > Sent: Friday, September 13, 2002 9:27 PM
> > Subject: [Ta_Seti] sesotris lost desendants in
> macedonia ??
> > reference to sesotris in hindu texts
> > > The writers state .....
> >> (EL rejected theory)
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> (Alberto wrote)...." It was not my thoery just something
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> another group and decided to post here".
> (EL)....it's good that you post these things so that we
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> them.
>
> > You be the judge. I only wish more media would cover
> this.
> > I do not believe these people are slaves,and I don't
> think the world
> knows very much about these people and their origin.
> > I happen t o stumble upon them rese rching,but I could
> not find any
> more information about these people."
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> (EL)....I can't judge something that I know so little
> about, but I
> ampassing this on to CESRAS in Moscow to see is someone
> on our team knows about these people.
>
> Please do this because Ican't find to many references on
> these
> people,and I havelopoked and Ihavetried.I happened
> toreserch it one
> day and I came uplucky. I don't know if youever read the
> book black
> spark white fire by richard poe,but he documents these
> people as well.
> The first time Ilearned abou these people itwasin
> africana,which is
> apublication that henery louis gates worked onand itwas
> not that good.
> *****
```



(EL)...I did look at the Russian site you mentioned and see that the Blacks are said to be in Abkhazia.  
\*\*\*\*

That was not me who mentioned this. I checked my sources and do through research on the available material, and I have pointed out three references all legitimate. I just want the facts, which I know could be true.

I was skeptical at first of the claim and of some people who have not studied history as I have doubt some claims people make, which is to be expected.

(EL).....sorry, I don't quite understand what is going on here. Are you the same Alberto with whom I have been corresponding? I checked out the Russian site and found it informative. Now I know where to look for the group in question and will ask people who know the area for more info. We are all looking for facts. You have every right to be skeptical of people who have not studied history, but I can assure you that I have done so.

| 3727|2002-09-15 04:43:34|mansu\_musa|Re: sesotris lost descendants -> Black Russians|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
> ----- Original Message -----  
> From: terance pete  
> To: Ta\_Seti@y...  
> Sent: Sunday, September 15, 2002 12:08 PM  
> Subject: Re: [Ta\_Seti] Re: sesotris lost descendants -> Black

Russians

>  
>  
>  
>  
> Edward Loring wrote:  
>  
>>> ----- Original Message -----  
>>> From: "mansu\_musa"  
>>> To:  
>>> Sent: Friday, September 13, 2002 9:27 PM  
>>> Subject: [Ta\_Seti] sesotris lost descendants in macedonia ??  
>>> reference to sesotris in hindu texts  
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>>>> (EL rejected theory)  
>> \*\*\*\*\*  
>> (Alberto wrote)...." It was not my theory just something I

got from

> > another group and decided to post here".  
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> Please do this because I can't find to many references on these  
> people,and I have looked and I have tried.I happened to research it

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> day and I came up lucky. I don't know if you ever read the book

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> spark white fire by richard poe,but he documents these people

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> The first time I learned about these people it was in

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> a publication that Henry Louis Gates worked on and it was not

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This is the same person

| 3728|2002-09-15 06:49:00|a.manansala@attbi.com|Re: Egypt and Helladic Greece|  
During the Third

> Intermediate Period in Egypt we have the so-called Greek Dark Ages  
> (Protogeometric/Geometric) and there will have been little contact until  
> the Archaic Period (Egyptian influences = Kouroi etc as we have mentioned  
> before). That is a rough outline of my time-space considerations for pre-  
> Hellenic Greece in connection with Egypt.

I still don't know why you think that the Hellenic Greeks were unfamiliar with Crete.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3729|2002-09-15 07:54:03|chingdude56|afroasiatic europe?|  
i wonder if afroasiatic may have become established in europe with the neolithic expansions from the middle east and subsequently replaced by indoeuropean. contact between afroasiatic and proto-indoeuropean may account for many of the similarities observed between them.

From: [librik@panix.com](mailto:librik@panix.com) (David Librik)

Newsgroups: sci.lang

Subject: Re: Non-IE characteristics of Celtic languages?

Date: 14 Jun 2001 05:57:15 -0400  
Organization: Icy Waters Underground, Inc.  
Lines: 193  
Message-ID: <9ga1pr\$fg7\$1@panix3.panix.com>  
References: <20010527190519.19435.00001440@ng-fj1.aol.com>  
<MPG.158aa1e742502bec98ac41@news2.cableinet.net>  
NNTP-Posting-Host: panix3.panix.com  
X-Trace: news.panix.com 992512635 16827 166.84.0.228 (14 Jun 2001  
09:57:15 GMT)  
X-Complaints-To: [abuse@panix.com](mailto:abuse@panix.com)  
NNTP-Posting-Date: 14 Jun 2001 09:57:15 GMT  
X-Newsreader: NN version 6.5.6 (NOV)

Doug Weller <[dweller@ramtops.co.uk](mailto:dweller@ramtops.co.uk)> writes:  
> [jasoaelios@aol.com.yo.mama](mailto:jasoaelios@aol.com.yo.mama) says...  
>> Found at:  
>> "Celtic Languages" Columbia 6th ed. online 2001.  
>> <http://www.bartleby.com/65/ce/Celticla.html>  
>>  
>> "...An interesting feature of Celtic languages is that in several  
>> characteristics they resemble some non-Indo-European languages.

These  
>> characteristics include the absence of a present participle and  
  
the use instead  
>> of a verbal noun (found also in Egyptian and Berber), the frequent  
  
expression  
>> of agency by means of an impersonal passive construction instead  
  
of by a verbal  
>> subject in the nominative case (as in Egyptian, Berber, Basque,  
  
and some  
>> Caucasian and Eskimo languages), and the positioning of the verb  
  
at the  
>> beginning of a sentence (typical of Egyptian and Berber)..."

The definitive source on this is the dissertation by Orin Gensler  
of the University of California at Berkeley, "A typological evaluation  
of Celtic/Hamito-Semitic syntactic parallels." This is a study of  
\*typology\*, or general patterns in syntax, and is not connected to

the "genetic" history of languages. (Typological patterns can and do vary independently of language relatedness.)

There are 17 features identified by Gensler that appear in the insular (British isles) Celtic languages, and that are rare or nonexistent in the rest of Indo-European; these 17 features are shared by Celtic and the "Hamito-Semitic" (Semitic, Ancient Egyptian, and Berber) branch of the Afro-Asiatic language family. From section 1.2:

1. Conjugated prepositions: [Prep + Pronominal Obj] is a single word.
2. Word order: VSO (verb-subject-object), N-Modifier, Prepositions
3. Relative clause linker: invariant particle, not relative pronoun
4. Relative clause technique (oblique): copying, not gapping, e.g. "the bed that [ I slept in \*it\* ]"
5. Special form of the verb peculiar to relative clauses
6. Polypersonal verb (subject and object both marked)
7. Infixing/suffixing alternation: Object marker is infixes to the verb if there is a preverb, suffixed otherwise.
8. Definite article in genitive embeddings may occur only on the embedded noun: "house [the-man]" = the man's house
9. Nonconcord of verb with full-NP subject: verb can fail to agree with the subject, depending on verb order
10. Verbal Noun (VN: object in genitive), not Infinitive (object in same case as with finite verb)
11. Predicative particle: in copular or nominal sentences, the predicate is marked with a particle homophonous to a "local" preposition: "He (is) \*in\* a farmer" = He is a farmer
12. Prepositional periphrastic: BE + Prep + VN, e.g. "He is at singing"
13. DO periphrastic: DO + VN, e.g. "He does singing."
14. Notional adverbial clause expressed as "and" + finite clause
15. Nonfinite forms usable instead of finite main-clause verb
16. Word-initial change, expressing a variety of syntactic functions
17. Idiomatic use of kin terms in genitive constructions, e.g. "son of sending" = messenger; "son of (the) land" = wolf

"All these features occur in at least one older language (or Berber) in both Celtic and Hamito-Semitic; some occur in all the older languages; all are rare or nonexistent elsewhere in older Indo-European. The emphasis on "older" is important: the phenomena at hand, in almost every case, go back as far as we can trace the development of the languages. ...

(Begin section 2.2, \_An unpopular question\_)

"The list just given is, impressionistically, rather amazing.

It is much longer, for example, than the list of ten or so trans-Balkan resemblant features commonly adduced in support of the Balkan Sprachbund..., the group which sets the standard for the kind and quantity of evidence needed to argue successfully for interlanguage contact on the basis of structural resemblance."

Now it's worth pointing out what Gensler is doing in this thesis. He looks not only at the Celtic and H-S languages, but at 80 languages, each (mostly) representing a different language family, from all around the world. In order to show that the typological similarities between C and H-S are \*meaningful\*, he has to demonstrate that

- (1) They do not overwhelmingly recur to any extent elsewhere in human languages.
- (2) They do not form any kind of \*pattern\* whereby the presence of some of these features typically implies the presence of others.

Case (2) is important. One of the main discoveries of linguistic typology is that certain general features in syntax tend to clump together in human languages. For instance, we see that languages with a Verb-Subject-Object word order are far, far more likely to have a Noun-Adjective word order, a Noun-Genitive one, and prepositions (rather than post-positions). While this discovery is pretty exciting, it also raises the bar for anyone trying to demonstrate a meaningful set of typological similarities between unrelated languages. If any of the 17 features above can be shown to correlate with one or more of the others, then it has to be thrown out.

The detailed grammatical analysis of 80 languages, plus the heavy statistics required to prove the absence of correlation between the 17 features, is why this diss. is so incredibly long and took so much time to write. (Orin is kind of famous for his extended graduate tenure at Berkeley.) But as a result his conclusions are watertight: there is an undeniable and statistically significant sharing of these 17 features between Celtic languages and Hamito-Semitic languages. Language scholars have noticed this for the last hundred years at least, but nobody sat down and did the proof until recently.

I also have to point out what Orin Gensler didn't prove or disprove: the cause of this similarity. It's easy to say a few things we know for sure. Celtic is definitely part of the Indo-European language family, and everything "weird" about it can be shown to emerge naturally from Proto-Indo-European. (The word order is a marked but acceptable one for sentences in PIE; the conjugated

prepositions are just phonologically fused combinations of prep + pronoun object, which is the same way that verb conjugations develop.) Hamito-Semitic is an undeniable part of Afro-Asiatic. Indo-European and Afro-Asiatic are very different language families with no demonstrable genetic connection. But also: the evidence is quite in favor of some kind of contact between Celtic and some language(s) very like H-S. If it weren't for the distance currently separating them, C and H-S would be a glowing example of either substratal influence (a conquerors' language being changed by influence from the conquered people, who learn it imperfectly), or areal influence (several dissimilar languages picking up features from each other as they exist side-by-side).

The farthest Gensler goes in this direction is a "minimal presupposition about the genesis of the Insular Celtic linguistic type which surely \*is\* right.... That is the assumption that there was a pre-Celtic substratal language of some sort in Britain, and that the divergences between Insular Celtic and Indo-European are indeed due in considerable measure to this substratum, which was similar in type to what we know as old Insular Celtic. That some such language existed can be taken for granted; we know (or assume) on archaeological grounds that the Celts were not the earliest inhabitants of the British Isles, and indeed Pictish (or what little we know of it) gives indications of not having been Indo-European (Jackson 1955:155ff). Given this assumption, the comparison in principle becomes not one between Hamito-Semitic and Insular Celtic, but between Hamito-Semitic and the posited pre-Celtic substratum as glimpsed through Celtic. And the question now becomes whether it is plausible to posit some historical connection between this substratal language and Hamito-Semitic on the basis of the observed structural similarities. The simplest form of such a connection would be one of identity (Pokorny's scenario); the more complex form would involve some kind of areal linkage (Wagner's view)." [section 1.5.1]

(In case the last bit isn't clear, what he is saying is essentially this: it seems indisputable that before the Celts arrived in Britain and Ireland, there were people already there speaking some language; call it Wooga Wooga. The "weird" features of Insular Celtic come directly from the different syntax of Wooga Wooga, by means of substratal influence. So why did Wooga Wooga share these features of Hamito-Semitic?

(1) Pokorny: because it was historically related to H-S

(2) Wagner: because the Wooga Wooga language family and the Hamito-Semitic language family were in

contact for an extended period of time.  
Real historical linguists don't go "Wooga Wooga.")

In case you are wondering how the data finally came out when the 17 features in all those world languages were tabulated, here's the top 15 of Orin's languages, based on the number of CHS features they have:

1. Welsh (Europe)
2. Old Irish (Europe)
3. Modern Irish (Europe)
4. Egyptian (Africa)
5. Berber (Africa)
6. Classical Arabic (Near East)
7. Hebrew (Near East)
8. Chumash (North America)
9. Modern Arabic (Near East)
10. Geez (Africa)
11. Amharic (Africa)
12. Hausa (Africa)
13. Yimas (New Guinea)
14. Squamish (North America)
15. Lango (Africa)

If you're asking "What's Chumash (etc.) doing in there?" the answer is "proving that the statistics works right." While all these 17 features are exotic and "strongly skewed," most of them do occur occasionally around the world.

What is significant is that Basque scores poorly in terms of these CHS features; it's about #40 on the list. Anyone arguing that Western Europe was Hamito-Semitic speaking before the Indo-Europeans (a possible explanation of the Celtic/Hamito-Semitic pattern) is going to have to explain why the main remnant language standing in the middle doesn't follow the pattern.

Hope this helps. If you want to know more, read Orin's tome.

- David Librik

| 3730|2002-09-15 08:24:22|a.manansala@attbi.com|Re: Egypt and Helladic Greece|

I should note that the Mit Rahina inscription shows that Senwosrt I did in fact claim to make northern conquests in the Asian lands of Sst.



The archaeological findings at Tod dedicated by Senwosrt I to Mont, the god of northern conquest, possess extensive examples of Anatolian and Mesopotamian artifacts. Egyptian jewelry discovered in Aleppo, Ugarit and other northern sites are believed by some to be gifts made by the Pharaoh to vassal kings.

While the evidence that Senwosrt made it all the way to the Balkans is sketchy, the pyramid structures near Argos (the legendary capital of Danaos) are in fact attributed by Pausanias to Akrisios and Proetos, the great-grandsons of Danaos.

Regards,  
Paul Kekai Manansala  
<http://home.attbi.com/~a.manansala/afro.htm>

>  
>  
> During the Third  
>> Intermediate Period in Egypt we have the so-called Greek Dark Ages  
>> (Protogeometric/Geometric) and there will have been little contact until  
>> the Archaic Period (Egyptian influences = Kouroi etc as we have mentioned  
>> before). That is a rough outline of my time-space considerations for pre-  
>> Hellenic Greece in connection with Egypt.  
>  
> I still don't know why you think that the Hellenic Greeks  
> were unfamiliar with Crete.  
>  
> Regards,  
> Paul Kekai Manansala  
> <http://home.attbi.com/~a.manansala/afro.htm>  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
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> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
| 3731|2002-09-15 10:47:44|Edward Loring|Re: afroasiatic europe?|

----- Original Message -----

From: "chingdude56" <[chingdude56@yahoo.com](mailto:chingdude56@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 15, 2002 4:53 PM

Subject: [Ta\_Seti] afroasiatic europe?

> i wonder if afroasiatic may have become established in europe with  
> the neolithic expansions from the middle east and subsequently  
> replaced by indoeuropean. contact between afroasiatic and proto-  
> indoeuropean may account for many of the similarities observed  
> between them.

>

(EL).....Thanks! That is very meaty stuff indeed. I am sending it  
on to my philologist friends and will take a closer look when I have time.  
We have a Celtic settlement (ca. 150-70 BCE) here in Basel of the  
Helvetii mentioned by Caesar which makes it all the more interesting.

Ed Loring

| 3732|2002-09-15 10:47:45|Edward Loring|Re: Egypt and Helladic Greece|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 15, 2002 3:48 PM

Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

>

>

> During the Third

> > Intermediate Period in Egypt we have the so-called Greek Dark Ages  
> > (Protogeometric/Geometric) and there will have been little contact until  
> > the Archaic Period (Egyptian influences = Kouroi etc as we have  
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> > before). That is a rough outline of my time-space considerations for  
pre-

> > Hellenic Greece in connection with Egypt.

>

> I still don't know why you think that the Hellenic Greeks  
> were unfamiliar with Crete.

>

(EL).....OK, I'll try again.

What I mean to say is that the Hellenic Greeks had no real knowledge of  
the Bronze Age Aegean cultures (ca. 3500-1050 BCE). They knew of it  
only from myths and legends. Of course they knew Crete, but the Minoan  
culture had been erased, as had the Achaen-Mycenean on the Mainland.

Something happened all around the eastern Med shortly after 1100 BCE. The Helladic cultures vanished, Troja was leveled, the New Kingdom in Egypt fell. Greece fell back into a prehistoric paradigm. In Mesopotamia the 2nd Dyn of Isin fell (ca. 1030 BCE) and the Middle Assyrian Period ended (ca. 1050 BCE). I do not know the cause, probably ethnic movement, perhaps continued activity of the "Sea Peoples".

I believe it is probable that certain NK Egyptian archives survived in the Delta during the TIP and that the priests of Sais had the historical data which they related to Solon from these. Galanopoulos established that because of the decimal error, which also applied to the land-mass of "Atlantis", it was necessary to place the over-large island in the Western Ocean (which was later named after Solon's name for what is obviously Minoan Crete). Solon relates with pride that he translated the whole story into Greek, so that not one Egyptian word remains. Obviously he was not thinking of us when he did that.

Unfortunately Galanopoulos' work was stopped (he was Director of the National Observatory of Athens) by Marinatos who hated him with a passion. I knew both quite well and heard both sides of the story. Marinatos was famous for destroying his colleagues. He was one of the most educated and most terrible people I ever knew (and I have known some real baddies). Under the fascists he became a Minister and President of the Academy of Athens. It is said officially that he died of a heart attack in the excavation at Akrotiri.

Local people I know say that he was pushed and fell....

The famous mile long stairway of Santorini is now named for him and dozens of donkeys and mules daily enrich his memory with their excrement.

Regards  
Ed Loring

| 3733|2002-09-15 10:47:48|Edward Loring|Re: Egypt and Helladic Greece|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 15, 2002 5:24 PM

Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

> I should note that the Mit Rahina inscription shows  
> that Senwosrt I  
> did in fact claim to make northern conquests in the  
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>  
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> Senwosrt I to Mont, the god of  
> northern conquest, possess  
> extensive examples of Anatolian and Mesopotamian  
> artifacts. Egyptian jewelry discovered in Aleppo,  
> Ugarit and other northern sites are believed by some to  
> be gifts made by the Pharaoh to vassal kings.  
(EL).....That's all OK, but as you can imagine, I have  
reservations about the word "vassal"

> While the evidence that Senwosrt made it all the way to  
> the Balkans is sketchy, the pyramid structures near  
> Argos (the legendary capital of Danaos) are in fact  
> attributed by Pausanias to Akrisios and Proetos, the  
> great-grandsons of Danaos.  
(EL).....Pausanias truly had no way of knowing anything about  
the Helladic Period in the Argolid. Nobody knew anything real  
about it from the 10th cent. BCE until the 19th cent. CE.  
I think we have something on those pyramids in either  
Archaeology or Antike Welt and will try to find it.

Regards,  
Ed Loring

| 3734|2002-09-15 14:58:24|mansu\_musa|Re: afroasiatic europe?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
> ----- Original Message -----  
> From: "chingdude56"  
> To:  
> Sent: Sunday, September 15, 2002 4:53 PM  
> Subject: [Ta\_Seti] afroasiatic europe?  
>  
>  
> > i wonder if afroasiatic may have become established in europe

with

> > the neolithic expansions from the middle east and subsequently  
> > replaced by indoeuropean. contact between afroasiatic and proto-  
> > indoeuropean may account for many of the similarities observed  
> > between them.  
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> (EL).....Thanks! That is very meaty stuff indeed. I am sending it  
> on to my philologist friends and will take a closer look when I

have time.

> We have a Celtic settlement (ca. 150-70 BCE) here in Basel of the  
> Helvetii mentioned by Caesar which makes it all the more

interesting.

>

> Ed Loring

linguist no longer use the term hamito semeto just to let you know,so  
I don't know why they use it on the user group. Maybe you have heard  
of the iberians which lived on the costal regions of northern africa  
and there is also a group of people known as the guanche.  
| 3735|2002-09-15 16:07:17|a.manansala@attbi.com|Re: Egypt and Helladic Greece|

> (EL).....Pausanias truly had no way of knowing anything about  
> the Helladic Period in the Argolid.

What about traditional or written historical sources?  
Apparently that's how Solon knew about Atlantis.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.ht>

| 3736|2002-09-16 01:54:15|Edward Loring|Hellenic-Hellenistic Crete|

"A visit to the Descendents of Minos and Europa"

Studies of Cretan sanctuaries in classical and Hellenistic times.

(Zu Besuch bei den Nachfahren des Minos und der Europa;

Untersuchungen zu kretischen Heiligtümern in klassischer  
und hellenistischer Zeit)

Katja Sporn in Antike Welt 2001 Nr. 4, pp.345-51; pl.1-9

(Zabern Press: [www.zabern.de](http://www.zabern.de) )

| 3737|2002-09-16 03:21:41|Edward Loring|Re: Egypt and Helladic Greece|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 16, 2002 1:07 AM

Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

>

>

> > (EL).....Pausanias truly had no way of knowing anything about  
> > the Helladic Period in the Argolid.

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> What about traditional or written historical sources?

> Apparently that's how Solon knew about Atlantis.

(EL).....you're right, Paul. Actually I expected that, as I saw later that my above statement was contradicting my own point about the Egyptian archives and Solon. Let me try to clear this up.

The Egyptians of the 26th Dyn must have had records of the destruction of the Minoan culture. I believe that you agree that there were Minoans in Egypt during the Helladic period and we have agreed that there were Egyptians in some function in Crete. The long term relationship is firmly established by the monuments. We know from the rise of the Mycenaen culture that Minoan craftsmen survived the catastrophe of the mid-2nd millenium and practiced their arts on the mainland. It is certain that such people also made it to Egypt and continued there. The Tell Da'ba frescos indicate that they were still practicing their traditional art in the 19th Dyn.

Marinatos had a kind of "cultural survival" theory in which he considered that the "most noble" of a culture do not survive its destruction, but go down with it. Thus, he deduces that the survivors of Crete were of the essentially proletarian artisan class, illiterate and uninformed of the actual state of things outside of their towns. In most parallel social systems, such individuals do not have freedom of movement (even in Basel they didn't have the necessary papers to move around until 1798). My experience with equivalent societies in Tamil Nadu indicates that such peoples' cultural horizons end at the next big town. The refugees from Crete didn't know much about their own island and when asked about it by the Egyptian "immigration police" told the standard myths of the golden age with respect to size, wealth etc. This could also have been narrated many years later. Probably you have heard immigrants from some poor area tell in their nostalgic later years about how good it was there. The Egytians wrote down what they heard and the documents survived until at least the Saitic Period. There is no reason why they should not have done so.

Thus, the Egyptians knew about Minoan Crete in their own language and could tell the story to Solon who they saw as the great man that he was (after giving his famous law codex he exiled himself for 10 years so that he could not be accused of dictatorial designs). That was secret knowledge that they didn't make available to everyone. Solon later took the "translated" info back to Greece and it passed through his family to Plato. Plato was sceptical, but said if the story came from Solon it must have something to it. Plato used Solon's framework upon which to project

his own idealistic concept of "arete" and "agathia" and created the Atlantis myth on that factual historical data. Because of the decimal error, no one thought to equate it with the Bronze Age Aegean.

"Homer" gives a semi-mythological account of history, but the physical evidence was not uncovered until the 19th century of our period. The Homeric myths were probably written in the form known to us around 700 BCE after having carried forward by word of mouth. Iron and iron objects are mentioned 48 times, clearly showing that the epics were not written in the Bronze Age. Military terms unknown in the Mycenaean Period also occur (Iliad 13,131) "phalanx". There are many other illustrations. "Homer" had no real knowledge of Helladic Greece, although the writings do contain terms for weapons which were no longer used in the Archaic Period

Now I have to go. If this is still unclear, I shall try again.

Regards,

Ed Loring

| 3738|2002-09-16 03:21:44|Edward Loring|Re: afroasiatic europe?|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 15, 2002 11:58 PM

Subject: [Ta\_Seti] Re: afroasiatic europe?

> --- In Ta\_Seti@y..., "Edward Loring" wrote:

> >

> > ----- Original Message -----

> > From: "chingdude56"

> > To:

> > Sent: Sunday, September 15, 2002 4:53 PM

> > Subject: [Ta\_Seti] afroasiatic europe?

> >

> >

> > > i wonder if afroasiatic may have become established in europe

> > with

> > > the neolithic expansions from the middle east and subsequently

> > > replaced by indoeuropean. contact between afroasiatic and proto-

> > > indoeuropean may account for many of the similarities observed

> > > between them.

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 > and there is also a group of people knownas the guanche.  
 >  
 (EL).....I was corrected on this some time ago and no longer use the term  
 What others do is beyond my control.

Iberia means the penninsula formed by Spain and Portugal. In the Paleolithic Period, Africa and Europe were joined by land where we now find the Straits of Gibraltar. This explains why we find the same art in Europe as in South Africa. To say anything more exact, I would have to have a time-frame.

In the time of Punic power, ending with Hannibal, Spain belonged largely to Semitic Carthaginians, followers of the Phoenicians who mined tin, necessary for making bronze, there. In imperial Roman times, the Atlantic coast of Iberia and France was populated by Indogermanic Celts whose territory included the British Isles. However, those Celts had something against writing, so we don't have much information. I see no reason why Celts could not have also settled on the Atlantic coast of Africa, but have never investigated that.

I do not know about the Guanche

Ed Loring

| 3739|2002-09-16 05:55:53|mansu\_musa|Re: afroasiatic europe?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
 > ----- Original Message -----  
 > From: "mansu\_musa"  
 > To:  
 > Sent: Sunday, September 15, 2002 11:58 PM  
 > Subject: [Ta\_Seti] Re: afroasiatic europe?  
 >  
 >



> > --- In Ta\_Seti@y..., "Edward Loring" wrote:

> > >

> > > ----- Original Message -----

> > > From: "chingdude56"

> > > To:

> > > Sent: Sunday, September 15, 2002 4:53 PM

> > > Subject: [Ta\_Seti] afroasiatic europe?

> > >

> > >

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> had something against writing, so we don't have much information.

> I see no reason why Celts could not have also settled on the

Atlantic

> coast of Africa, but have never investigated that.

>

> I do not know about the Guanche

Didn't the Celts have Ogam script??? I know they did not record much written information, but didn't they have bards much like Western Africans had griots to tell the tales and save information through oral transmission.

Let me correct you there were people in Carthage before the Carthagians showed up known as the Afers or at least Virgil describes the Afers living around Carthage. I believe that there was heavy mixing with the Afers and other Northern African people around this area. Phoenicians aka Carthagians settled what is today Barcelona, Cadiz, and possibly other places.

The Guanche are the indigenous people of Morocco and some of them

could be related to moroccan berber groups. They were a stone age people, and yes they were caucasians.

>

> Ed Loring

| 3740|2002-09-16 06:00:29|mansu\_musa|White supremacist spreading lies about black people | Frank Borzellieri. The Unspoken Truth. ? "Africans have never built a modern economy... Before European colonization, no African society had devised a written language or discovered the wheel. None had a calendar or built multi-story buildings. They could not domesticate animals and had never produced a mechanical device. Africans had no concept of the biological origins of disease and attributed personal misfortunes to the work of evil spirits."

Fact#2-In over 6,000 years of history(recorded) the Negro race before whites taught them had invented nothing. No written language, no number system, weaved a cloth, a calendar, a plow, a road, a railway, a ship, or even a wheel. When the white man discovered them they had no farms, no tame animals(even though more animals live per mile in Africa than any other piece of land), and lived in mud huts that a beaver or muskrat could build. The Negro race only means of transporting goods were by carrying them on top of their small brain heads.

The white race has crossed seas, harnessed rivers, carved mountains, tamed deserts, and colonized the most barren icefields. It has been responsible for the invention of the printing press, cement, the harnessing of electricity, flight, rocketry, astronomy, the telescope, space travel, radio, and television.(plus much much more)

Such great white leaders, poets and writers are Aristotle, Plato, Homer, Julius Caesar, Washington, Jefferson, and Ford to name a few

| 3741|2002-09-16 07:22:35|Mr. Pfunk to you|Re: White supremacist spreading lies about black people|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> Frank Borzellieri. The Unspoken Truth. ? "Africans have never built

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> modern economy... Before European colonization, no African society  
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> Aristotle,Plato,Homer,Julius Caesar,Washington,Jefferson, and Ford

to

> name a few

Hey, what site is this?

| 3742|2002-09-16 07:43:04|a.manansala@attbi.com|Re: Egypt and Helladic Greece|

>

> ----- Original Message -----

> From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

> Sent: Monday, September 16, 2002 1:07 AM

> Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

>

>

>>

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- > we have agreed that there were Egyptians in some function
- > in Crete. The long term relationship is firmly established by the
- > monuments. We know from the rise of the Mycenaen culture
- > that Minoan craftsmen survived the catastrophe of the mid-2nd
- > millenium and practiced their arts on the mainland.

Around 2,000 BCE or about the time of Senwosrt I, Chamla, Keita and others note that Egypt and much of North Africa experienced an influx of 'international' types including those from Europe.

The influx did not include any cultural displacements, and some have explained it as result of Middle Kingdom conquests. Migration was made possible through an expanded Egyptian empire creating a more international and cosmopolitan Egypt. Something similar happened after the Mongol conquests of Genghis Khan which ushered in the age of Marco Polo, Friar Odoric, etc.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3743|2002-09-16 10:02:15|Mr. Pfunk to you|Challenge to Out of Africa, but the skull isn't worth examining|

<http://magma.nationalgeographic.com/ngm/0208/feature1/index.html>

By Rick GorePhotographs by Gouram Tsibakhashvili

This 1.75-million-year-old skull from the republic of Georgia might have belonged to one of the first humans to leave Africa. And it doesn't look anything like what scientists thought it would.

Get a taste of what awaits you in print from this compelling excerpt.

This is the face that's changing a thousand minds. It could be the face of the first human to leave Africa. And it's not what anyone expected. This 1.75-million-year-old pioneer, found last year beneath the ruins of a medieval town called Dmanisi in the republic of Georgia, had a tiny brain?not nearly the size scientists thought our ancestors needed to migrate into a new land. And its huge canine teeth and thin brow look too apelike for an advanced hominid, the group that includes modern humans and their ancestors. Along with other fossils and tools found at the site, this skull reopens so many questions about our ancestry that one scientist muttered: "They ought to put it back in the ground."

The Dmanisi team has found parts of as many as six individuals in the same layers of rock. Among them is an enormous jawbone; it belonged to an individual who must have been significantly bigger than the others. It's possible that there were several species of hominids here, but Dato thinks that's unlikely?the fossils were found close to each other and different hominid species don't tend to be found together. If they're the same species, then the size differences need to be explained some other way. Perhaps the big mandible belonged to an old male, and like gorillas today Dmanisi males were much larger than females. Or perhaps our ancestors were as variable in size as humans are today. Why not? After all, Shaquille O'Neal and Danny DeVito are members of the same species. Is it possible that the scientists who have given new species names to every early Homo find with significant differences have made our family tree more complicated than it really is?

| 3744|2002-09-16 10:13:49|Djehuti Sundaka|Queen's 'replica' bronze is real|  
<http://news.bbc.co.uk/1/low/entertainment/arts/2260924.stm>  
Monday, 16 September, 2002, 10:54 GMT 11:54 UK

Queen's 'replica' bronze is real

A statue presented to the Queen by the president of Nigeria in 1973 has been revealed  
as a genuine Benin bronze dating back to 1600.

It was generally regarded that the bronze, which is part of the Royal Collection, was a  
replica that had been commissioned by General Yakubu Gowon to present to the Queen  
on his visit.

But an eagle-eyed journalist from specialist monthly The Art Newspaper saw that the

Benin head of a king looked like an original when it went on public display for the first time during the Golden Jubilee, and brought in experts to examine it.

Martin Bailey found General Gowon had gone to the Lagos National Museum before his trip and took an authentic piece he thought the Queen would like.

The discovery could now weaken the Nigerian Government's claims for the return of more than 700 Benin plaques, many of which are housed in the British Museum, because of the way it was presented to Britain.

Experts from the British Museum say it is an antiquity that would have probably stood on an altar in the palace of the Oba of Benin.

#### Plunder

But, in a further twist, it was also revealed it had already been in the UK following the colonial rule of the kingdom of Benin, now south-west Nigeria.

Many bronze pieces were officially seized from the ruler's palace but others were looted by officers who brought them back to Britain.

But sometime after 1947 it was bought in London and returned to the Lagos Museum in time for its opening in 1957.

The Art Newspaper spoke to Professor John Picton, a former curator of the National Museum in Lagos, who had been told of the plundering of its treasures shortly after it happened by museum director Dr Ekpo Eyo.

General Gowon had telephoned Dr Eyo to say he was coming over to the museum to choose a gift to take to Britain.

"Dr Eyo hurried to the museum and managed to remove a few of the finest and unique items and put them in store," Professor Picton told The Art Newspaper.

Amazed

"General Gowon soon arrived, he looked around and took one of the bronzes from the display. Dr Eyo was horrified, because it was quite improper for the state to be raiding the museum.

"But he also realised that it would weaken Nigeria's position in the debate over repatriation of the Benin bronzes," he added.

The head was displayed on a shelf in the Royal Library for many years before being put into storage until the Golden Jubilee exhibition.

The Art Newspaper's editor, Anna Somers Cocks, said Buckingham Palace had been amazed to discover the bronze was an original because it had been sitting on a library shelf and had only come out because of the jubilee exhibition.

There are no plans to return it to Nigeria.

The Benin head is on display in the State Rooms at Buckingham Palace until 29 September.

| 3745|2002-09-16 10:30:36|mansu\_musa|Re: White supremacist spreading lies about black people|  
--- In Ta\_Seti@y..., "Mr. Pfunk to you" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > Frank Borzellieri. The Unspoken Truth. ? "Africans have never

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> > animals and had never produced a mechanical device. Africans had

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> > Such great white leaders, poets and writers are  
> > Aristotle, Plato, Homer, Julius Caesar, Washington, Jefferson, and

Ford

> to  
> > name a few  
>  
> Hey, what site is this?

The site is from a white supremacist site headed by William Pierce. I believe it is [naatal.com](http://naatal.com) or something like that national alliance | 3746|2002-09-16 11:04:22|Jerome Washington|Re: White supremacist spreading lies about black people| OBVIOUSLY a downright lie. I'll tear each one apart EASILY!!!

- > Frank Borzellieri. The Unspoken Truth. ? "Africans
- > have never built a
- > modern economy...

What do they call Botswana? When Botswana gained its independence it was a barren primitive land. The British never even bothered to build it up like they did their other colonies. Most of the "modern" infrastructure in post-colonial Botswana was built AFTER independence, not before. Even the capital city of Botswana, was built up by the black government. And Botswana today is one of the wealthiest and most developed country on the African continent, and has the world's fastest growing economy. It is also one of the world's top producers of diamonds.

- >Before European colonization, no
- > African society
- > had devised a written language or discovered the
- > wheel.

What a crock of shit. Egyptian Hieroglyphics were produced during the predynastic period in Upper Egypt \*BY\* the Predynastic peoples who were Negroid-Caucasoids, and thus essentially black. There was Meroitic Script, which although based on Hieroglyphics, was an alphabet with 23 letters and the work of the black peoples of Sudan. The Ge'ez script is ANOTHER writing system native to Africa. As for the wheel, it was invented by Indo-Europeans, BUT none of the civilizations of the Mediterranean, the Near East, the Far East, NOR Mesoamerica had invented it either. As for use of the wheel, why it was in use in West Africa and Nubia before Europeans even knew the world was round!

- > None had a
- > calendar

What do they call the 365-day calendar they \*USE\* today, which came from the Badarian peoples? Who were Negroid!

> or built multi-story buildings.

What do they call the Mosque of Askia Mohamed in Timbuctoo?

>They could  
> not domestic  
> animals and had never produced a mechanical device.

Even the "primitive" Khosianid peoples had domesticated sheep! Who is this IDIOT trying to fool? MOST African peoples had domesticated animals before Europeans found out the earth revolves around the sun and was NOT the centre of the universe.

> Africans had no  
> concept of the biological origins of disease and  
> attributed personal  
> misfortunes to the work of evil spirits."

He obviously knows nothing of the high level of medicine existing in the western Sudan during the Middle Ages when doctors in Timbuctoo and Jenne were performing eye cataract surgeries!

>

> Fact#2-In over 6,000 years of history(recorded) the  
> Negro race before  
> whites taught them had invented nothing.

No comment!

> No written  
> language,

No comment!

>no  
> number system, weaved a cloth,

What about the silks worn by blacks in ancient Ghana?  
And as for domesticating animals, early Arab traders  
in western Sudan reported that the Ghanians fought on  
horses and carried lances and swords!

a calendar, a plow, a  
> road, a railway,  
> a ship,

This guy is being silly! Not even whites in EASTERN  
Europe or even NORTHERN Europe, had a railway prior to  
the middle of the 19th century! As for roads, they had  
roads in Nubia and Axum, and Nubians, Abyssinians, and  
western Sudanese peoples had ships!

>or even a wheel. When the white man  
> discovered them they had  
> no farms, no tame animals(even though more animals  
> live per mile in  
> Africa than any other piece of land), and lived in  
> mud huts that a  
> beaver or muskrat could build.

This guy OBVIOUSLY knows nothing about Axum, Nubia, or  
the civilizations of western Sudan and Hausaland!

>The Negro race only  
> means of  
> transporting goods were by carrying them on top of  
> their small brain  
> heads.

Hahahaha, VERY funny! This guy is OBVIOUSLY an idiot  
and does not believe even a TENTH of the crap he  
writes! He is DELIBERATELY telling lies. Even Arthur  
Kemp in his "March of the Titans" who said the  
Egyptians were Nordic whites mongrelized by blacks and  
Semites, has been caught doctoring up images of  
ancient  
peoples to make them look like Nordics! These guys  
know what they say is all lies, what they hope is  
making ignorant brainwashed whites have these lies  
fall into their hands! But the TRUTH is coming out of  
the bag!

---

Do you Yahoo!?

Yahoo! News - Today's headlines

<http://news.yahoo.com>

| 3747|2002-09-16 12:05:45|mansu\_musa|Re: White supremacist spearding lies about black people|

--- In Ta\_Seti@y..., Jerome Washington wrote:

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> of Botswana, was built up by the black government. And

> Botswana today is one of the wealthiest and most

> developed country on the African continent, and has

> the world's fastest growing economy. It is also one of

> the world's top producers of diamonds.

>

> > Before European colonization, no

> > African society

> > had devised a written language or discovered the

> > wheel.

>

> What a crock of shit. Egyptian Hieroglyphics were

> produced during the predynastic period in Upper Egypt

> \*BY\* the Predynastic peoples who were

> Negroid-Caucasoids, and thus essentially black. There

> was Meroitic Script, which although based on

> Hieroglyphics, was an alphabet with 23 letters and the

> work of the black peoples of Sudan. The Ge'ez script

> is ANOTHER writting system native to Africa. As for

> the wheel, it was invented by Indo-Europeans, BUT none

> of the civilizations of the Mediterranean, the Near

> East, the Far East, NOR Mesoamerica had invented it  
 > either. As for use of the wheel, why it was in use in  
 > West Africa and Nubia before Europeans even knew the  
 > world was round!  
 >  
 >> None had a  
 >> calendar  
 >  
 > What do they call the 365-day calendar they \*USE\*  
 > today, which came from the Badarian peoples? Who were  
 > Negroid!  
 >  
 >> or built multi-story buildings.  
 >  
 > What do they call the Mosque of Askia Mohamed in  
 > Timbuctoo?  
 >  
 >> They could  
 >> not domestic  
 >> animals and had never produced a mechanical device.  
 >  
 > Even the "primitive" Khosianid peoples had  
 > domesticated  
 > sheep! Who is this IDIOT trying to fool? MOST African  
 > peoples had domesticated animals before Europeans  
 > found out the earth revolves around the sun and was  
 > NOT the centre of the universe.  
 >  
 >> Africans had no  
 >> concept of the biological origins of disease and  
 >> attributed personal  
 >> misfortunes to the work of evil spirits."  
 >  
 > He obviously knows nothing of the high level of  
 > medicine existing in the western Sudan during the  
 > Middle Ages when doctors in Timbuctoo and Jenne were  
 > performing eye cataract surgeries!  
 >>  
 >> Fact#2-In over 6,000 years of history(recorded) the  
 >> Negro race before  
 >> whites taught them had invented nothing.  
 >  
 > No comment!  
 >  
 >> No written  
 >> language,

>  
> No comment!  
>  
> >no  
> > number system, weaved a cloth,  
>  
> What about the silks worn by blacks in ancient Ghana?  
> And as for domesticating animals, early Arab traders  
> in western Sudan reported that the Ghanians fought on  
> horses and carried lances and swords!  
>  
> a calendar, a plow, a  
> > road, a railway,  
> > a ship,  
>  
> This guy is being silly! Not even whites in EASTERN  
> Europe or even NORTHERN Europe, had a railway prior to  
> the middle of the 19th century! As for roads, they had  
> roads in Nubia and Axum, and Nubians, Abyssinians, and  
> western Sudanese peoples had ships!  
>  
> >or even a wheel. When the white mand  
> > discovered them they had  
> > no farms, no tame animals(even though more animals  
> > live per mile in  
> > Africa than any other piece of land), and lived in  
> > mud huts that a  
> > beaver or muskrat could build.  
>  
> This guy OBVIOUSLY knows nothing about Axum, Nubia, or  
> the civilizations of western Sudan and Hausaland!  
>  
> >The Negro race only  
> > means of  
> > transporting goods were by carrying them on top of  
> > their small brain  
> > heads.  
>  
> Hahahaha, VERY funny! This guy is OBVIOUSLY an idiot  
> and does not believe even a TENTH of the crap he  
> writes! He is DELIBERATELY telling lies. Even Arthur  
> Kemp in his "March of the Titans" who said the  
> Egyptians were Nordic whites mongrelized by blacks and  
> Semites, has been caught doctoring up images of  
> ancient  
> peoples to make them look like Nordics! These guys

> know what they say is all lies, what they hope is  
> making ignorant brainwashed whites have these lies  
> fall into their hands! But the TRUTH is coming out of  
> the bag!

>  
> Akhenaton101

>

>

>

>

>

---

> Do you Yahoo!?

> Yahoo! News - Today's headlines

I think what you should add to this is that there was a man from  
ethiopia named styared who developed his own musical scales for  
music. What also should be noted that the songhi,dogon,kerma culture  
in nubia all had calendars. Nubians even built papyrus boats.  
also zera yacob was an ethiopian philosopher, which white supremist on  
their web site claims africans never had one.  
by the way akenaten when are you going to produce a web site  
refuting this racial myth person. Arthur kemp has another site called  
white egypt, which is spreading propaganda like wild fire.

> <http://news.yahoo.com>

| 3748|2002-09-16 12:16:58|a.manansala@attbi.com|Re: White supremist spreading lies about  
black people|

As for

> the wheel, it was invented by Indo-Europeans,

That's a theory (regarding the spoked wheel) that really  
hasn't been established either through archaeology or  
linguistics. The Sumerians and Harappans had solid  
wheels.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3749|2002-09-16 14:22:26|Edward Loring|Re: afroasiatic europe?|

> Didn't the celts have ogam script??? I know they did not record much  
> written information, but didn't they have bards much like western



- > africans had griots to tell the tales and save information through
- > oral transmission.
- > Let me correct you there were people in carthage before the
- > carthgeans showed up known as the afers or at least virgil describes
- > the afers living around carthage. I believe that there was heavy
- > mixing with the afers and other northern african people around this
- > area. Phonecians aka carthgeans settled what is today
- > barcelona,cadiz,and possibly other places.
- > The guanche are the indigenous people of morocco and some of them
- > could be related to moroccan berber groups. They were a stone age
- > people,and yes they were caucasians.
- >

(EL).....just very quickly. I didnt know about Afers in Tunesia.

Interesting,

Djibouti was officially known by the French as the Territory of the Afars and Issis.

more later...

E.

| 3750|2002-09-16 14:22:27|Edward Loring|Re: Queen's 'replica' bronze is real|

(EL).....I'll pass this on to our African curator in the Museum of Cultures.

The discussion with the Director of the museum in Mali is tomorrow.

E.

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

Sent: Monday, September 16, 2002 7:28 PM

Subject: [Ta\_Seti] Queen's 'replica' bronze is real

> <http://news.bbc.co.uk/1/low/entertainment/arts/2260924.stm>

> Monday, 16 September, 2002, 10:54 GMT 11:54 UK

>

> Queen's 'replica' bronze is real

>

> A statue presented to the Queen by the president of Nigeria in 1973 has

> been revealed

> as a genuine Benin bronze dating back to 1600.

.....

| 3751|2002-09-16 16:15:00|Clyde Winters|Re: afroasiatic europe?|

Hi Ed

The Ogam writing, like the Rune writing was introduced to Europe by the Magyar or Hungarian people. Many Hungarian scholars believe that the Hungarian speaking people originated in the Sudan. This is supported by the close relationship between Hungarian and African-Dravidian languages. Some time ago, Vamos Toth Bator, an eminent Hungarian scholar and

myself deciphered one of the ancient documents written by the Hungarian people. You can find the decipherment at the following site:  
<http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>  
Enjoy.

Clyde

At 12:55 PM 9/16/02 -0000, mansu\_musa wrote:

>--- In Ta\_Seti@y..., "Edward Loring" wrote:

>>

>> ----- Original Message -----

>> From: "mansu\_musa"

>> To:

>> Sent: Sunday, September 15, 2002 11:58 PM

>> Subject: [Ta\_Seti] Re: afroasiatic europe?

>>

>>

>> > --- In Ta\_Seti@y..., "Edward Loring" wrote:

>> > >

>> > > ----- Original Message -----

>> > > From: "chingdude56"

>> > > To:

>> > > Sent: Sunday, September 15, 2002 4:53 PM

>> > > Subject: [Ta\_Seti] afroasiatic europe?

>> > >

>> > >

>> > > > i wonder if afroasiatic may have become established in europe

>> > with

>> > > the neolithic expansions from the middle east and subsequently

>> > > replaced by indoeuropean. contact between afroasiatic and

>proto-

>> > > indoeuropean may account for many of the similarities observed

>> > > between them.

>> > >

>> > > (EL).....Thanks! That is very meaty stuff indeed. I am

>sending it

>> > > on to my philologist friends and will take a closer look when I

>> > have time.

>> > > We have a Celtic settlement (ca. 150-70 BCE) here in Basel of

>the

>> > > Helvetii mentioned by Caesar which makes it all the more

>> > interesting.

>> > >

>> > > Ed Loring

>> >

>> >

>> > linguist no longer use the term hamito semeto just to let you  
>know,so

>> > I don't know why they use it on the user group. Maybe you have  
>heard

>> > of the iberians which lived on the costal regions of northern  
>africa

>> > and there is also a group of people knownas the guanche.

>> >

>> (EL).....I was corrected on this some time ago and no longer use  
>the term

>> What others do is beyond my control.

>>

>> Iberia means the penninsula formed by Spain and Portugal. In the  
>Paleolithic

>> Period, Africa and Europe were joined by land where we now find the  
>Straits

>> of Gibraltar. This explains why we find the same art in Europe as  
>in South

>> Africa. To say anything more exact, I would have to have a time-  
>frame.

>>

>> In the time of Punic power, ending with Hannibal, Spain belonged  
>> largely to Semitic Carthaginians, followers of the Phoenicians who  
>> mined tin, necessary for making bronze, there.In imperial Roman  
>times,

>> the Atlantic coast of Iberia and France was populated by  
>Indogermanic

>> Celts whose territory included the British Isles. However, those  
>Celts

>> had something against writing, so we don't have much information.

>> I see no reason why Celts could not have also settled on the  
>Atlantic

>> coast of Africa, but have never investigated that.

>>

>> I do not know about the Guanche

>

> Didn't the celts have ogam script??? I know they did not record much  
>written information,but didn't they have bards much like western  
>africans had griots to tell the tales and save information through  
>oral transmission.

> Let me correct you there were people in carthage before the  
>carthageans showed up known as the afers or at least virgil describes  
>the afers living around carthage. I believe that there was heavy  
>mixing with the afers and other northern african people around this

>area. Phonecians aka carthgeans settled what is today  
>barcelona,cadiz,and possibly other places.  
> The guanche are the indigenous people of morocco and some of them  
>could be related to moroccan berber groups. They were a stone age  
>people,and yes they were caucasians.  
>  
>>  
>> Ed Loring  
>  
>  
>  
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>  
>  
>

| 3752|2002-09-16 18:01:20|Mickel Hendrix|Re: sesotris lost desendants in macedonia ??  
reference to sesotris |  
Hotep,

For one who studies or does research on ancient black civilizations the world over, it can't help but be noticed the names Kav-kaz, Khaz-ia and Col-chis, which seem to contain the word Cush in corrupted form, which would certainly lead one to suspect that the name fit the ethnicity of the people. As a matter of fact, there are numerous names all over Asia, which suggest the same, such as Khuz-istan, Hindu Kush, Belu-chis-tan, ancient Sumerian city of Kish, and Cuth, just to name a few. But, the detractors will just brush them off as coincidences.

P.E.A.C.E. Progress Everytime Afruikans Cultivate Enlightenment!

--- [a.manansala@attbi.com](mailto:a.manansala@attbi.com) wrote:

>  
> While I don't know about the theory about India and  
> the Buddha,  
> there is a growing body of evidence supporting  
> Herodotus.  
>

- > Eric Cline has shown that there was some form of
- > Egyptian
- > colonization, whether in the form of merchant
- > communities
- > or possibly remnants of military conquests by
- > Sesotris
- > (Senwosrt I?).
- >
- > While it is true that the Muslim rule over Greece
- > and
- > Macedonia could have contributed to the present-day
- > African contribution, the evidence really doesn't
- > point in
- > that direction.
- >
- > If that were the case, we should expect more of
- > cline toward
- > Africa. Unless there was some reason why
- > Egyptian-Ethiopian
- > elements were more inclined to settle in the Balkans
- >
- > rather than in Damascus or Istanbul.
- >
- > Why should we ignore the fact that the Greeks
- > themselves
- > claimed Athens was founded by Egyptians, or that the
- >
- > New Kingdom Egyptians claimed the Keftiu (Cretans)
- > as
- > tributaries when considering the evidence?
- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>
- >
- >
- >> It was not my theory just something I got from
- > another group and
- >> decided to post her. I think there might be
- > concrete evidence that
- >> Sesotris could have invaded other parts of east
- > Europe especially
- >> around Russia area, where a mysterious dark skinned
- > people still live.
- >> Many people believe these people to be descendants
- > of slaves, but this

> > is impossible considering the fact they were  
> isolated from the general  
> > public.  
> > I realize a lot of what Herodotus said was  
> hersay, but I believe the  
> > Scythian invasion could have happened.  
> >  
>

[http://www.kcn.ru/tat\\_en/university/ahern/493/mod1.htm](http://www.kcn.ru/tat_en/university/ahern/493/mod1.htm)

> > interesting these people still exist in the  
> area and nobody knows  
> > about them. I wonder why ???  
> > Russian naturalist by the name of V.P. Vradii  
> found a small colony  
> > of Black people in the area of Batumi, which is on  
> the southwestern  
> > coast of Georgia in Southern Russia. Vradii  
> noticed that they were  
> > quite black in skin color and had very African  
> features, while others  
> > were mixed with black and Russian. Vradii  
> published a book about the  
> > Black tribe called, Kavkaz. After the publishing  
> of his book, reports  
> > of other Black populations around the Black Sea  
> began to flood local  
> > media. As other scholars began to travel the land,  
> here in modern  
> > times, they too began reporting tribes of Black  
> populations.  
> > "dark skinned". Then around 350 to 400 AD,  
> Church There are more  
> > account of Black Colchians. In 522-443, a Greek  
> poet named Pindar  
> > described the Colchians, whom Jason and the  
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> > being "dark skinned". Then around 350 to 400 AD,  
> Church father St.  
> > Jerome and Sophronius referred to Colchis as the  
> "second Ethiopia"  
> > because of its black population.  
> > [ This information taken from: Patrick T. English,  
> Cushites,  
> > Colchians, and Khazars, Journal of Near Eastern  
> Studies, vol 18,

> > January - October 1959, p. 53. ]  
 > > Region located along the eastern coast of the  
 > Black Sea south of  
 > > Caucasus (area 8) .  
 > > Colchis is the place where Jason and  
 > the Argonauts went  
 > > to conquer the Golden Fleece. It is the birthplace  
 > of queen Medea  
 > > , the sorceress daughter of ?etes,  
 > the king of the  
 > > place, who became Jason's wife.  
 > > In his Histories, II, 103-105  
 > <[http://www.perseus.tufts.edu/cgi-](http://www.perseus.tufts.edu/cgi-bin/text?lookup=hdt.+2.103.1)  
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 > > suggests that Colchis was conquered by an Egyptian  
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 > existed in the  
 > > area.  
 > > <http://plato-dialogues.org/tools/loc/colchis.htm>  
 > > You be the judge. I only wish more media would  
 > cover this.  
 > > I donot believe these people are slaves,and I  
 > don;t think the world  
 > > knows very much about these people and their  
 > origin.  
 > > I happento stumble upon them reserching,but  
 > Icould not find any  
 > > more information about these people.  
 > >  
 > >  
 > >  
 > >  
 > >  
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| 3753|2002-09-16 20:04:57|mansu\_musa|Re: afroasiatic europe?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> > Didn't the celts have ogam script??? I know they did not record

much

> > written information, but didn't they have bards much like western

> > africans had griots to tell the tales and save information through

> > oral transmission.

> > Let me correct you there were people in carthage before the

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> > could be related to moroccan berber groups. They were a stone age  
 > > people, and yes they were caucasians.  
 > >  
 > (EL).....just very quickly. I didnt know about Afers in Tunesia.  
 > Interesting,  
 > Djibouti was officially known by the French as the Territory of the

Afars

> and Issis.  
 > more later...  
 > E.

Afer was a roman word basically meant some of the same thing as  
 aethiopians. Romans and greeks also called some northern africans  
 maure, which was another word that was descriptive.

You also had the garmantes trading with carthage and rome and  
 alexandria at the same time. The romans wrote about garmantes as if  
 they were barbarians, but there is evidence that the garmantes were  
 quite sophisticated and had complex irrigation that made the desert  
 bloom.

| 3754|2002-09-16 20:08:46|mansu\_musa|Re: sesotris lost descendants in macedonia ?? reference  
 to sesotris |

--- In Ta\_Seti@y..., Mickel Hendrix wrote:

> Hotep,  
 >  
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 > > don't think the world  
 > > > knows very much about these people and their  
 > > origin.  
 > > > I happened to stumble upon them researching, but  
 > > I could not find any  
 > > > more information about these people.  
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I posted a link about mysterious russians living in around the black sea for quite awhile. Many people don't really understand these people's past and many grecoroman not just herodotus refer to these people as being lost descendant of the invasion of sesotris, which I am looking for more evidence of this historical event which the historian herodotus talked about.

YOU might to check the link ptah, and the references.

| 3755|2002-09-16 22:03:42|mansu\_musa|North Africans may have beaten Celts to Ireland|  
May 28 2000 IRELAND

North Africans may have beaten Celts to Ireland

WHEN the Celts landed in Ireland 2,500 years ago, they may have been met by a population of North Africans, scientists now believe, writes Jan Battles.

Linguists say a study of Irish and other Celtic languages has produced possible evidence that when the Celts invaded Ireland and Britain there were already Afro-Asiatic speakers here. Celtic languages - Irish, Scots Gaelic and Welsh - incorporate grammatical traits found in Afro-Asiatic tongues that are otherwise unrelated, according to research published last week in Science magazine.

Other Celtic languages that were spoken in continental Europe and have since died out did not have these grammatical quirks. Afro-Asiatic languages are currently spoken in countries across Northern Africa and the Near East. This points to the possibility that there was early contact between Celtic and North African populations in the British Isles.

Orin Gensler, of the Max Planck Institute for Evolutionary Anthropology in Germany, said the similarities would be explained if, when Afro-Asiatic people learnt Celtic from the new immigrants, they "perpetuated aspects of their own grammar into the new language".

Gensler has studied many grammatical features found in both Celtic and Afro-Asiatic languages. He found many of the shared features were rare in other languages.

Linguists have discovered surprising differences between Celtic languages and related languages such as French, while seeing striking resemblances between Celtic and Afro-Asiatic languages that are spoken in countries including Morocco, Tunisia and Algeria.

Gensler examined features of the languages such as the order of words in a sentence. In Gaelic and Welsh the standard sentence structure is verb-subject-object, which is a rare sequence. This is also the case in many Afro-Asiatic languages. Celtic languages that used to be spoken in continental Europe had the verb in the final or middle position.

Berniece Wuethrich, author of the Science article, said: "The only other non-linguistic evidence that could point towards this connection is in blood type, but it is not definitive. Irish and British people have different proportions of blood types to most

Europeans. Where there are comparable proportions is in the Atlas mountains in Northern Africa, home of the Berber people." Berber is a branch of the Afro-Asiatic language group.

Geneticists say there is no evidence of North African ancestors in Irish genes. "There is no particular correspondence between northwest Africa and this island but that is not to say we won't find something," said Dr Dan Bradley of the department of genetics at Trinity College. "There is no good genetic evidence to support what the linguists are saying. You have to keep an open mind though."

While in general clues about the identity of prehistoric inhabitants are gleaned from archeological remains and DNA, linguists say that certain elements of a language can preserve information about ancient times.

It is widely known that when the Celts invaded Ireland there were people already here. Man is first believed to have arrived on Irish shores about 9,000 years ago - the earliest-known archeological evidence for human habitation dates to 7,000BC.

Archeologists are not sure of the origins of prehistoric immigrants to Ireland. A team of scientists in Dublin and Belfast, including Bradley, is studying the genes of modern Irish people to find evidence of these origins, a project which is partly funded by the government's millennium fund.

| 3756|2002-09-16 22:39:07|Edward Loring|Answers|

Dear List Members,

There are a lot of questions in my box this morning (it's 0730 in Basel) and I shall not be able to answer until later, as I will be out of my office all day. My friend the Curator of the African collection in the MKB will get the notice about the Benin head today:

[bernhard.gardi@bs.ch](mailto:bernhard.gardi@bs.ch)

If someone gives me the address of the fascist who wrote all that racist trash, I will tell him something to stick in his very little brain (probably located near the lower end of his digestive tract).

Ed Loring

| 3757|2002-09-17 08:56:31|cristofori whitakara|Re: North Africans may have beaten Celts to Ireland|

i remember reading about the Tuatha de Denaan from Libya, but can't recall where i received this information from. Possibly vansertima, but i am sure someone in this group can help me to remember

***mansu\_musa*** wrote:

| May 28 2000 IRELAND

North Africans may have beaten Celts to Ireland

WHEN the Celts landed in Ireland 2,500 years ago, they may have been met by a population of North Africans, scientists now believe, writes Jan Battles. Linguists say a study of Irish and other Celtic languages has produced possible evidence that when the Celts invaded Ireland and Britain there were already Afro-Asiatic speakers here. Celtic languages - Irish, Scots Gaelic and Welsh - incorporate grammatical traits found in Afro-Asiatic tongues that are otherwise unrelated, according to research published last week in Science magazine.

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Linguists have discovered surprising differences between



Celtic languages and related languages such as French, while seeing striking resemblances between Celtic and Afro-Asiatic languages that are spoken in countries including Morocco, Tunisia and Algeria.

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Berniece Wuethrich, author of the Science article, said: "The only other non-linguistic evidence that could point towards this connection is in blood type, but it is not definitive. Irish and British people have different proportions of blood types to most Europeans. Where there are comparable proportions is in the Atlas mountains in Northern Africa, home of the Berber people." Berber is a branch of the Afro-Asiatic language group.

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| 3758|2002-09-17 10:00:01|Emeagwali, Gloria (History)|Re: Robotic Indiana Jones to penetrate pyramid|

Did anyone follow this up?

GE

-----Original Message-----

From: Mr. Pfunk to you [mailto:[pfunk\\_dd@yahoo.com](mailto:pfunk_dd@yahoo.com)]

Sent: Saturday, September 14, 2002 10:02 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Robotic Indiana Jones to penetrate pyramid

Rover goes where no man can to unravel Egyptian mystery  
September 13, 2002 Posted: 5:48 PM EDT (2148 GMT)

From Ben Wedeman  
CNN

(CNN) -- The wonders of the ancient world don't give up their secrets easily. But the most advanced modern technology is being put to use in Egypt to answer questions about the most advanced ancient engineering -- Egypt's Great Pyramid.

The National Geographic Society, using the same kind of robot used to search for survivors in the ruins of the World Trade Center, is trying to solve a mystery that lies deep in the bowels of the 4,500-year-old Great Pyramid of Giza.

Up a tiny square tunnel is a stone hatch with copper handles that was discovered in 1872. No one knows the purpose of the shaft, and no one knows what lies behind the hatch.

A mini-robot, dubbed the pyramid rover, has been called in. This modern marvel is about 5.5 inches wide and 1 foot long. Its four sets of treads, two above and two below, engage the bottom and the top of the tunnel to give it traction.

Rick Allen, with the National Geographic Society, said the pyramid rover fits all the necessary requirements for scaling the tiny crevices.

"It has to be an extraordinary engineering feat to go up a 40-degree, 200-foot shaft," he said. "It also has to carry an extraordinary amount of scientific equipment in the lightest possible vehicle in a design that allows it to fit in the shaft and to keep it from slipping down."

Crawling up the shaft at about five feet per minute, the rover is maneuvered remotely from a makeshift control room in the pyramid's queen's chamber.

Hoping to see many wondrous things  
Ground-penetrating radar and ultra-sound can, at best, get just below the surface of the pyramid.

The pyramids of Giza: The Great Pyramid is on the right.  
On Monday night, the team hopes to dig deeper into the mystery. The rover will insert a fiber optic camera through cracks in the hatch to see what is on the other side.

Speculation about what the rover will find is intense. Some believe there could be a secret chamber or long lost ancient documents. Others venture there may be nothing at all.

Whatever is there, archaeologists are thrilled they're finally going to get a peek.

"To find out what is behind the door -- if there is something, it will be great," said Zahi Hawass, with the Higher Council of Antiquities. "If there is nothing? It will be great."

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| 3759|2002-09-17 11:06:01|Derrick, Alexander|Two new Neanderthals turn up|  
Two new Neanderthals turn up  
Palaeontologists strike gold in nineteenth-century rubbish.

10 September 2002  
John Whitfield

You wait the best part of a century for a lost Neanderthal skeleton to be rediscovered, and then two come along in a week.

Palaeontologists working in the German valley that gave Neanderthals their name have found the remains of human skeletons, their tools and the animals that lived alongside them<sup>1</sup>. The bones were dug up for the first time, and subsequently discarded, nearly 150 years ago. The finding follows the Neanderthal baby recently found in a French museum 90 years after its excavation<sup>2</sup>.

In 1856, quarry workers unearthed the first ever Neanderthal bones in a cave on the side of the Neander valley, near Dsseldorf. The larger bones were kept, but the rest of the cave's contents were thrown into the valley floor 20 metres below.

By the time the bones were recognized as early human, several weeks later, the cave had been quarried away and the other fragments buried.

Palaeontologist Fred Smith of the Loyola University of Chicago and his colleagues used historical records to work out where the cave's contents

might have fallen.

After picking their spot, and digging down for four metres, they struck bone. One of the first fragments unearthed fitted onto the thigh bone of the original Neanderthal. "It's little short of miraculous," says Smith.

The team now has about 75 fragments. They have found pieces of the first skeleton's skull, plus remains from at least two previously unknown individuals.

Carbon dating reveals that the newly found Neanderthals lived during the Ice Age, about 40,000 years ago - around the same time as the first skeleton. Neanderthals are thought to have arrived in Europe about 120,000 years ago, and died out 90,000 years later.

But DNA from the new specimens hints that they might be more closely related to Neanderthals from eastern Europe than to their German neighbour. Too few skeletons have been analysed to be sure, says Smith, but it is possible that Neanderthals travelled long distances.

In context

Smith's team also found stone tools, and bones of other animals from the same period. These are the most exciting aspect of the discovery, says archaeologist Clive Gamble of the University of Southampton, UK.

The first Neanderthal "had always been a floating fossil - it lacked a context", says Gamble. The new evidence grounds him in the bigger picture of what we now know about Neanderthals.

If the tools had been found in 1856, Neanderthal man might have got a friendlier reception. Many people refused to believe that the bones were old - this was before Darwin's Origin of Species was published, after all. Some thought that the skeleton belonged to a Russian soldier killed in the Napoleonic wars.

"Those arguments would have been invalid before they'd been made," says Smith. "The early history of human palaeontology might have been very different."

References

Schmitz, R.W. et al. The Neanderthal-type site revisited: interdisciplinary investigations of skeletal remains from the Neander Valley, Germany.

Proceedings of the National Academy of Sciences, doi:  
10.1073/pnas.192464099, (2002).

Maureille, B. et al. Lost Neanderthal neonate found. Nature, 33 - 34,  
(2002).

Nature News Service / Macmillan Magazines Ltd 2002

| 3760|2002-09-17 11:39:05|Derrick, Alexander|race questions for akenaten.  
Greetings brother. Perhaps I missed this in the thread. But your response  
is interesting to me.

Akanaten said

... Egyptian Hieroglyphics were produced during the predynastic period in  
Upper Egypt \*BY\* the Predynastic peoples who were Negroid-Caucasoid..

Could you please define or post photos of what you think is modern  
"negroid-caucasoid."

I am curious as why you classify the pre-dynastic peoples to be  
"negroid-caucasoid."

1) What classification would you use to describe later dynastic periods when  
there was a foreign influence from the south and also from the east.

2) Would you classify the ancient and modern lower Kmtjw  
negroid-caucasoid-caucasoid?

3) Would you classify the ancient and modern upper Kmtjw  
negroid-caucasoid-negroid?

4) What racial classification would you use to describe the modern  
"mulatto"/negroid-caucasoid population of Haiti?

5) Do you think the predynastic(and I am assuming the subsequent dynastic)  
Kmtjw are derived from an intermixing of "negro" and "caucasoid"  
populations?

5a) If yes, what cultural elements has a caucasoid populations given to the  
kmtjw? (writing, masonry, cosmology, ontology?)

later you said..

..ancient peoples to make them look like Nordics! These guys know what they  
say is all lies, what they hope is making ignorant brainwashed whites have  
these lies fall into their hands! But the TRUTH is coming out of the bag!

<> If the ancient kmtjw were as you describe them "negroid-caucasoid" perhaps the Nordic(caucasoid) representations are awkwardly appropriate.

If you saw the Pyramid Chamber experiment last night on FOX they were using Europeans last night to depict the old kingdom dynastic populations. Why is that incorrect.

| 3761|2002-09-17 14:43:10|mansu\_musa|Re: race questions for akenaten.|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

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response

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>

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>

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>

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>

>

> later you said..

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> <> If the ancient kmtjw were as you describe them "negroid-

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>

> If you saw the Pyramid Chamber experiment last night on FOX they

were using

> Europeans last night to depict the old kingdom dynastic

populations. Why is

> that incorrect.

If you saw the Pyramid Chamber experiment last night on FOX they were  
using

Europeans last night to depict the old kingdom dynastic populations.

Why is

that incorrect.

Are you serious???? They actually used europeans to represent old  
kingdom officials, what a joke and why did zahi hawass not get mad at  
this. Hawass should have said something, otherwise he is working  
for the establishment and does not really care about ancient kmt. To



hawass it is just a tourist attraction, no Egyptians played the part of old kingdom officials.

I am pissed.

| 3762|2002-09-17 15:34:46|mansu\_musa|New Obstacle Blocks Robot Probe in Egypt Pyramid|  
New Obstacle Blocks Robot Probe in Egypt Pyramid

Sept. 17

? By Tom Perry

CAIRO (Reuters) - Hopes of unlocking the mysteries of Egypt's biggest pyramid hit a new snag Tuesday when a robot crawling up a narrow shaft to peek through an ancient limestone door found a second stone slab blocking the way.

"Pyramid Rover" climbed about 213 feet up one of two passages stretching from a chamber inside the pyramid of Cheops to peer through a hole in the door which some thought might conceal secret chambers, statues of the pharaoh or ancient scrolls dating back 4,500 years. "We found a space. We found another sealed chamber," the head of Egypt's Supreme Antiquities Council, Zahi Hawass, said during a live television broadcast of the expedition sponsored by National Geographic Channels.

During the broadcast, Hawass also lifted the lid of a 4,500-year-old sarcophagus near the site of the Great Pyramids on the Giza plateau near Cairo to reveal the skeleton of a man who he said was the mayor of a village of pyramid builders.

A tourist on the plateau discovered the tomb containing the ancient coffin in June.

"Every piece of this ... will be taken to the lab for X-ray. We will find out ... everything about him," Hawass said.

The fresh obstacle blocking the probe inside the pyramid of the pharaoh Cheops, also known as Khufu, is sure to vex archaeologists, who have been puzzled by the two shafts in the giant structure since they were first discovered in 1872.

Some Egyptologists think the shafts, which rise from an unfinished chamber, were built as vents. Others say they were passages for the dead king's soul to ascend to the afterlife.

Hawass said it was impossible to tell what might lie behind the newly discovered door in the 480-foot pyramid.

"Maybe something belonging to Khufu is hidden behind the second one. Maybe there is nothing," he told reporters after Pyramid Rover had finished shooting footage of the space between the two slabs using a fiber-optic camera.

"That door looks very fragile because it has cracks all over," Hawass said.

More investigation and scientific work were required before drawing up any plan for a further probe to look beyond the second door in the narrow shaft, which measures 20 by 20 cm (eight by eight inches), he added.

"We cannot make a plan right now. The plan will be done in a few months maybe," Hawass said.

The first door, fitted with two copper handles, was discovered by German scholar Rudolph Gantenbrink in a 1993 expedition using another robot probe.

"Pyramid Rover," which uses the same technology that helped search for survivors of the September 11 attacks, had drilled a small hole through the first door Friday, allowing it to peek through during the live broadcast Tuesday, an expedition spokesman said.

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| 3763|2002-09-17 15:45:10|IMJs@webtv.net|New Member|

Greetings Ta\_Seti,

I just recently joined the group. It's just what I was looking for, wish I'd found it sooner, but better late than never. It's only been a few days and it's already "paying dividends".... I'm especially glad to find another group that gives me some good ammunition or "ammo" to do battle with the Aryan-White-supremacist-trash I run into online. It's not what I'd rather spend any of my valuable time doing, but NOT fighting back against them is NOT an option when you know better!... Like the elders say, "when you know better, you do better." So when I can hit them back w/ knowledge I do.

The main 'battleground' for me right now is in the news:alt.flame.niggers ng.... It's a cesspool of hate, ignorance, and denial; so of course I love to destroy their arguments every chance I get. They just HATE to run into a truly RE-educated Black man who seeks and knows the TRUTH. I'm "hip" to their M.O. - (obfuscate, deny, marginalize, distort, steal, and "straight-out-LIE" at every turn).... and I make sure they know it!

So anyway, it's good to be in the group and I'll try to contribute when it's on point.

Peace,

IMJ

| 3764|2002-09-17 17:43:46|mansu\_musa|Re: New Member|

--- In Ta\_Seti@y..., IMJs@w... wrote:

>

>

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>

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when

> it's on point.

>

>

> Peace,

> IMJ

What is so hysterical you have people going around with web sites like white egypt, and arthur kemp's march of the titans history of the white race which claims the ancient egyptians were nordics, and their favorite of course is red haired rames II mummy. They select erroneous writings from people like cloring brace and others who have went out of their way to classify the ancient egyptians as being closer to europeans than the so called true negroid, which is often stereotyped to western africans.

I have seen the group flame niggers and I have even read a couple posts from it and a lot of what they say is quite laughable and their main reference is a book called race by john r baker, which claims many false things about african people.

Another favorite of the white supremacist is a publishing company that publishes out date aryan theories called noontime press. scroll up to the earlier post I posted racist propaganda about black people.

Where they claim that blacks have not even cultivated a plant.

| 3765|2002-09-17 18:12:48|mansu\_musa|To Ed Loring |  
[http://members3.boardhost.com/racial\\_myths/msg/179149.html](http://members3.boardhost.com/racial_myths/msg/179149.html)

They are post propaganda about you Mr loring on this web site.

I thought I might let you know about it.

| 3766|2002-09-17 18:18:11|mansu\_musa|Re: To Ed Loring|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> [http://members3.boardhost.com/racial\\_myths/msg/179149.html](http://members3.boardhost.com/racial_myths/msg/179149.html)

> They are post propaganda about you Mr loring on this web site.

> I thought I might let you know about it.

Posted by Ed Loring <mailto:[enny@hotmail.com](mailto:enny@hotmail.com)> on 9/16/2002, 3:06 pm  
24.158.109.244

If the Afreakans are so superior to the europeans why do they have to teach all that afrocentric bull that says the black man is responsible for every major milestone and everything good known to man. Any credit for anything taken by the europeans is said to have been stolen from the blackman. The afreakans can't even feed their own starving people yet they were once the rulers of civilization. How did these masters of science, philosophy, and warfare let the europeans jump ahead of them and advance to places that the afreakans could only dream of.

[http://members3.boardhost.com/racial\\_myths/msg/179149.html](http://members3.boardhost.com/racial_myths/msg/179149.html)

| 3767|2002-09-17 22:29:50|mansu\_musa|more on the robot that went up the pyramid shaft |

Nancy Gupton  
for National Geographic News  
September 17, 2002

One of the mysteries of Egypt's Great Pyramid deepened early Tuesday when archaeologists penetrated a 4,500-year-old blocked shaft only to find another stone blocking their way.

During Pyramids Live: Secret Chambers Revealed, presented by the National Geographic Channel, Egyptologist Zahi Hawass used a robot to peer into a narrow shaft that opens into the queen's chamber of the Great Pyramid. Within the shaft Hawass found another stone block, possibly a door.

"What we have seen tonight is totally unique within the world of Egyptology," Hawass said. "There is nothing to compare it to, as these passages are not in any other pyramids, with or without doors. The presence of a second door only deepens the intrigue surrounding the Great Pyramid."

During the live television broadcast, Hawass also opened a sealed sarcophagus in a tomb nearby. Inside he found the undisturbed skeleton of a top pyramid builders village official.

"Something Important Is Hidden There"

The Great Pyramid shaft has been blocked for centuries by a chunk of limestone that has copper handles and may have been wedged into the shaft by pyramid builders after they used it as a polishing tool.

Around 5 a.m. Tuesday Egypt time, with Hawass and television viewers watching, the robot sent a camera through a small hole drilled in the block only to encounter another stone blocking the way.

Hawass, head of the Egyptian Supreme Council of Antiquities and a National Geographic explorer-in-residence, was excited nonetheless.

"We can see another sealed door," he said over the shrieks of his team members and television crew crowded into the chamber. "It looks to me like it is sealing something. It seems that something important is hidden there.

"This is one of the first major discoveries in the Great Pyramid in some 130 years, and now what we need is time for further analysis,"

he said.

Archaeologists had speculated that the shaft might contain valuable artifacts such as papyrus, builders' tools, or perhaps even a statue of Pharaoh Khufu, the pyramid's builder. Or, they knew, it might have contained nothing at all.

For Hawass, solving the mystery was important no matter what the investigation uncovers. "I would just like to reveal what's behind it," he said. "If nothing, it's fine with me."

### Skeleton in Sarcophagus

During the live broadcast, which premiered in the United States on Monday, September 16, on Fox Television, Hawass also visited the recently discovered village of the pyramid builders, less than a mile (1.6 kilometers) away from the Great Pyramid.

There, he opened the sealed sarcophagus of a man identified by hieroglyphics as Ny Swt Wsrt, believed to be the overseer of the pyramid builders' village. Inside they found a skeleton, lying on its side and facing east—the direction of the rising sun.

"The skull is completely preserved," Hawass said in a preliminary examination. "This man is resting beautifully."

During the time of the pyramid builders, mummification was rare and still in experimental stages.

No artifacts were immediately visible in the sarcophagus. The bones will be carefully photographed, removed, and x-rayed, providing answers about when and how the man died.

The discovery is important because the skeleton is that of a common man, not a king or nobleman. At more than 4,000 years old, Ny Swt Wsrt's coffin is also the oldest intact sarcophagus ever found by modern archaeologists.

"I've been excavating in this cemetery for ten years and I have not found anything intact like this," Hawass said. "This man looks to be very important because of the construction of the tomb, because of the way that they wrote his title—the overseer of the administrative district or the mayor of the city of the pyramid builders."

The tomb of the overseer is one of many exciting recent finds in the pyramid builders' village, south of the Sphinx.

Archaeologist Mark Lehner, director of the Giza Plateau Mapping Project, believes that as many as 20,000 people moved in and out of the village while building the pyramids. Dormitory-style buildings appear to have held sleeping quarters for as many as 2,000 people. Diggers also have found evidence of copper-making and cooking facilities.

"All the evidence points to a very large lost city of the Pyramids that hadn't been known before we started working," said Lehner.

### Mysterious Shaft

In Khufu's Great Pyramid, Hawass' team set up camp in the erroneously named queen's chamber. (The room may never have been used, and its function remains unknown.)

Inside the chamber are two shafts. Scholars aren't sure about the purpose of these shafts, which were unique to pyramids built during the Old Kingdom period (2575 to 2150 B.C.), but one theory is that they were built as passageways for the pharaohs' journey to the afterlife.

"It's thought that the so-called air shafts are really conduits for the king's soul," said Lehner.

The first modern investigation of the shaft in the queen's chamber occurred in the 1990s, when archaeologist Rudolf Gantenbrink sent a robot into the passageway. The machine was blocked by the stone after traveling 213 feet (65 meters) into the shaft.

Further hampering the exploration, the interior of the shaft is only 8 inches by 8 inches (20 centimeters by 20 centimeters) and the shaft bends in several places.

Before the television broadcast, measuring apparatus on the robot, similar to those used to search for World Trade Center survivors, found the block was only 3 inches (7.6 centimeters) thick, encouraging the suggestion that it might in fact have been a door leading to another chamber or hidden treasures.

Did Hawass, Lehner, and the television crew know in advance what they would find?

Before the broadcast, executive producer John Bredar said even the research and production teams were in the dark. "It's do-or-die that

night," he said. "We don't know exactly what's going to happen."

The National Geographic Channel special Pyramids Live: Secret Chambers Revealed will air worldwide later in the week under a different title, Egypt: Secret Chambers Revealed, on the National Geographic Channel. Check local listings for more information.

<[http://news.nationalgeographic.com/news/2002/09/0910\\_020913\\_egypt\\_1.h](http://news.nationalgeographic.com/news/2002/09/0910_020913_egypt_1.h)

t>

ml

| 3768|2002-09-18 01:24:42|Edward Loring|Re: To Ed Loring|  
I just visited the "Racial Myths" site and posted an answer to their false information.

E.

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 18, 2002 3:12 AM

Subject: [Ta\_Seti] To Ed Loring

> [http://members3.boardhost.com/racial\\_myths/msg/179149.html](http://members3.boardhost.com/racial_myths/msg/179149.html)

> They are post propaganda about you Mr loring on this web site.

> I thought I might let you know about it.

>

>

>

>

> To unsubscribe from this group, send an email to:

> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>

>

>

> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

>

>

| 3769|2002-09-18 01:31:12|Edward Loring|Re: To Ed Loring|

Alberto, Thanks for the info. I assume from the below that someone wrote the absurd statement below in my name from [enny@hotmail.com](mailto:enny@hotmail.com) (I am sending a copy of this mail to that address). By the way, I do not have a hotmail address. I just sent a statement to "Racial Myths". I wonder if they will post it (?)

You know, propaganda wars, slurs and misrepresentations are nothing new to me. I have recounted a few actual, documented personal experiences of such on this site. I have actually stood in front of a fascist



"revolutionary tribunal" on false charges with a machine pistol in my back (Syros, Greece 1967). That was good training.

In Moscow, our humanistic group is confronted daily with such lies, mostly by losers who are jealous of our progress and success. A favorite phrase of this reactionary group is to call me and my colleagues, "pirates, adventurers and criminals". From time to time they have denounced me to the FSB (state security) as a spy and our dedicated leader, Dr. Galina A. Belova, as a traitor to Russia, while at the same time denouncing her in Germany as a spy for Russia. This is an everyday matter and the FSB has told these people that they have better things to do than listen to this nonsense.

My feeling about the incident which we have here and now is that whoever wrote it (in a language which is not exactly my style) is disturbed by the quality of rational discussion which they see on Ta\_Seti and are trying to shoot me down with the Black members of the group. I assume that you do not have many declared friends in the White world that I came from and these racists would like to see that you do not have any. Therefore, they wish to discredit me in your eyes. For them, of course, I am a (n-word)-lover and that is their worst classification. That is one possibility. My Black Mammy, Irene, told me all about "po white trash" when I was a baby and what such misfits say doesn't get on me.

A second possibility is that the text was written by a Black person who does not like to see a White in the group. The use of the word "Afreakans" tends to indicate a Black author. We also see two occurrences of "the black man", a term which I have never used. I am not sure that a White racist would have used this more or less neutral term. If this is the case, I can only suggest to the (Black?) writer that he/she is working against his/her own cause and doing it badly.

In any case, if anyone wants to play this silly game, they should at least write in the style of the person who they want to hit. Whoever is doing this should read some of my writings, use my words and imitate my style. If that person is reading this, as I assume he/she will be, it can be taken as a challenge.

Whoever it is, gets an "F" in propaganda 1.01 for the effort found below. If this person tries it again, let's see if the product is more convincing.

I think I have made it clear enough that I am racially neutral. I see

Ta\_Seti as a group of people looking for historical truths and debunking racist lies. I consider that an honorable, valuable, humanistic quest and actively support it as a liberal intellectual who truly doesn't care what color, shape, size etc anybody might be.

Assuring Ta\_Seti of my continuing solidarity,

Ed Loring

\*\*\*\*\*

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From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 18, 2002 3:18 AM

Subject: [Ta\_Seti] Re: To Ed Loring

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> > They are post propaganda about you Mr loring on this web site.

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> Posted by Ed Loring <<mailto:enny@hotmail.com>> on 9/16/2002, 3:06 pm

> 24.158.109.244

> If the Afreakans are so superior to the Europeans why do they have to

> teach all that Afrocentric bull that says the black man is responsible

> for every major milestone and everything good known to man. Any

> credit for anything taken by the Europeans is said to have been

> stolen from the blackman. The Afreakans can't even feed their own

> starving people yet they were once the rulers of civilization. How

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> Europeans jump ahead of them and advance to places that the Afreakans

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>

| 3770|2002-09-18 02:04:15|Edward Loring|Cowardice|

Enna,

Hey buster, whoever you might be; you seem to have a problem.

Signing my name to the trash you wrote in "Racial Myths" indicates what we call "Cowardice". Where I grew up in the Arizona desert,

we referred to people with this syndrome as being "chicken shit"

What are you afraid of? Probably you don't know, but you might

crawl back into your dungheap, wrap your yellow stripe around your little head for a better image of yourself and think about it.

Ed Loring

| 3771|2002-09-18 02:38:59|Edward Loring|Fw: Pyramidenschiffung|

(EL).....this just came through from Germany.  
Please note that I am quite willing to show  
both sides of the ZH or any other story.

----- Original Message -----

From: <[grafe@uni-muenster.de](mailto:grafe@uni-muenster.de)>

To: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Sent: Wednesday, September 18, 2002 8:38 AM

Subject: Pyramidenschändung (rape of the pyramid)

Lieber Edward,

Wildung hat heute in der FAZ über den gestrigen Skandal mit der von  
Hawass getrkten pseudo Live Sendung geschrieben und daraufhin  
gewiesen, daß alles eine Montage war, weil nämlich das Aufbrechen des  
Sarkophages schon früher im Fernsehen gezeigt worden sei und das  
Aufbohren der Platte sei wohl auch schon vor einem Monat gemacht  
worden. Er schlägt vor, die Vorschriften der DFG über wissenschaftliche  
Ehrlichkeit nach Kairo zu schicken.

(Translation/notes EL) "[Prof. Dr. Dietrich] Wildung (Director of Berlin's  
famous Egyptian collection) wrote in today's edition of the Frankfurter  
Allgemeine Zeitung (Germany's most serious newspaper) about the scandal  
with the prepared pseudo-live program. He drew attention to the fact that  
everything was faked. The opening of the sarcophagus had been shown on  
TV before and the (limestone) plate had probably been bored a month ago.  
He suggests sending the regulations of the German Research Society  
concerning scientific honesty to Cairo."

Das mit der früheren Aufzeichnung war mir nicht bekannt, aber mir war  
auch aufgefallen, dass es nicht wirklich Live sein konnte, weil die  
Roboteraktion ja nur in Stücken gezeigt wurde, in die andere Filme  
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ein rotes Hemd an. Ich habe in meinen 10 Interviews, die ich gestern zu  
absolvieren hatte, von "Hollywood-Inszenierung" gesprochen.

"I (Prof. Graefe) knew that the program had been recorded earlier, but  
also noticed that it couldn't really have been live, because the robot's  
action was only shown in fragments which had been inserted in other films.  
Besides that, Hawass sometimes wore a blue shirt and sometimes a red one.  
In the 10 interviews (to the media) that I (Prof. Graefe) gave yesterday  
I spoke of a "Hollywood production". "

Herzliche Grsse,

Erhart

(Prof. Dr. Erhart Graefe, Director of the Institute for Egyptology and Coptology, Senator of the University of Muenster)

(EL....I didn't change all the German chars, so some might not show up right on English systems)

| 3772|2002-09-18 04:14:33|kcamm23063@aol.com|Re: To Ed Loring|

Actually "Ed Loring" just happens to be somewhat of a common name, similar to John Smith (but not nearly as popular), so I just figured it was someone else with the same name.

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)

In a message dated 9/18/02 1:31:50 AM Pacific Daylight Time, gnosarch@bluewin.ch writes:

Alberto, Thanks for the info. I assume from the below that someone wrote the absurd statement below in my name from enny@hotmail.com (I am sending a copy of this mail to that address). By the way, I do not have a hotmail address. I just sent a statement to "Racial Myths". I wonder if they will post it (?)

You know, propaganda wars, slurs and misrepresentations are nothing new to me. I have recounted a few actual, documented personal experiences of such on this site. I have actually stood in front of a fascist "revolutionary tribunal" on false charges with a machine pistol in my back (Syros, Greece 1967). That was good training.

In Moscow, our humanistic group is confronted daily with such lies, mostly by losers who are jealous of our progress and success. A favorite phrase of this reactionary group is to call me and my colleagues, "pirates, adventurers and criminals". From time to time they have denounced me to the FSB (state security) as a spy and our dedicated leader, Dr. Galina A. Belova, as a traitor to Russia, while at the same time denouncing her in Germany as a spy for Russia. This is an everyday matter and the FSB has told these people that they have better things to do than listen to this nonsense.

My feeling about the incident which we have here and now is that whoever wrote it (in a language which is not exactly my style) is disturbed by the quality of rational discussion which they see on Ta\_Seti and are trying to shoot

me down with the Black members of the group. I assume that you do not have many declared friends in the White world that I came from and these racists would like to see that you do not have any. Therefore, they wish to discredit me in your eyes. For them, of course, I am a (n-word)-lover and that is their worst classification. That is one possibility. My Black Mammy, Irene, told me all about "po white trash" when I was a baby and what such misfits say doesn't get on me.

A second possibility is that the text was written by a Black person who does not like to see a White in the group. The use of the word "Afreakans" tends to indicate a Black author. We also see two occurrences of "the black man",

a term which I have never used. I am not sure that a White racist would have used this more or less neutral term. If this is the case, I can only suggest to the (Black?) writer that he/she is working against his/her own cause and doing it badly.

In any case, if anyone wants to play this silly game, they should at least write in the style of the person who they want to hit. Whoever is doing this should read some of my writings, use my words and imitate my style. If that person is reading this, as I assume he/she will be, it can be taken as a challenge.

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Assuring Ta\_Seti of my continuing solidarity,

Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "mansu\_musa"

To:

Sent: Wednesday, September 18, 2002 3:18 AM

Subject: [Ta\_Seti] Re: To Ed Loring

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > [http://members3.boardhost.com/racial\\_myths/msg/179149.html](http://members3.boardhost.com/racial_myths/msg/179149.html)

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> Posted by Ed Loring on 9/16/2002, 3:06 pm

> 24.158.109.244

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| 3773|2002-09-18 04:49:48|kcammm23063@aol.com|Re: [Ta\_Seti] Fw: Pyramidensch騷ung|

I find staging in many of those types of shows - i.e., instances where Hawass is supposed to be opening a door that hadn't been opened in 3,000 years, yet the lighting is already set up from the inside the "mystery" room, and it reflects on Hawass' face as he opens the door.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 9/18/02 2:39:06 AM Pacific Daylight Time, gnosarch@bluewin.ch writes:

(EL).....this just came through from Germany.

Please note that I am quite willing to show both sides of the ZH or any other story.

----- Original Message -----

From:

To: "Edward Loring"

Sent: Wednesday, September 18, 2002 8:38 AM

Subject: Pyramidensch騷ung (rape of the pyramid)

Lieber Edward,

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Herzliche Grsse,

Erhart

(Prof. Dr. Erhart Graefe, Director of the Institute for Egyptology and Coptology, Senator of the University of Muenster)

(EL....I didn't change all the German chars, so some might not show up right on English systems)

| 3774|2002-09-18 07:30:59|mansu\_musa|Re: To Ed Loring|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

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> Ed Loring

> \*\*\*\*\*

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> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Wednesday, September 18, 2002 3:18 AM

> Subject: [Ta\_Seti] Re: To Ed Loring

>

>

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>> 24.158.109.244

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>>

Actually I don't think it is a black person Mr Loring, but it might just be the same person who did this to me. They like to clone people on that message board and make the message to their name say things that they did not originally say. I would call the web site a propaganda site anyway and most of the people on the board are either white supremacists, or trying to prove how superior they are. I wanted to let you know somebody was running your name through the mud.

| 3775|2002-09-18 07:34:52|mansu\_musa|Re: Fw: Pyramidenschändung|

--- In Ta\_Seti@y..., kcam23063@a... wrote:

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> is supposed to be opening a door that hadn't been opened in 3,000

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> Karen-Yaa (YGA)

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>> To: "Edward Loring"

>> Sent: Wednesday, September 18, 2002 8:38 AM

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>> Lieber Edward,

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- > > (Translation/notes EL) "[Prof. Dr. Dietrich] Wildung (Director of

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> > Erhart

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> > and Coptology, Senator of the University of Muenster)

> >

> > (EL....I didn't change all the German chars, so some might not

> > show up right on English systems)

> >

What was real distrubing to me was that no egyptains played egyptains in the old kingdom reenactment,Iwonder why hawass didnot speak up against this. I thought hawass was about historical accuracy and Iturn ofthe televidion prgram and see europeans with a sun tan playing what egyptains from ewgypt should be playing.

Why does hawass allow this,esepcially when natinal geographic,who on a regular basis shows ancient egyptains as the same skincomplexion as northern europeans in some issues.

Natinalgeographic was the organization I think that organized this event. I wonder if next time they will use actual egyptains,andnot europeans with a sun tan.

| 3776|2002-09-18 08:44:28|Edward Loring|Re: Egypt and Helladic Greece|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahogroups.com](mailto:Ta_Seti@yahogroups.com)>

Sent: Monday, September 16, 2002 4:43 PM

Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

> Around 2,000 BCE or about the time of Senwosrt I, Chamla,  
> Keita and others note that Egypt and much of North Africa experienced  
> an influx of 'international' types including those from Europe.  
(EL)... Sesostri I ca. 1956-1910 BCE (v. Beckerath)  
>  
> The influx did not include any cultural displacements, and  
> some have explained it as result of Middle Kingdom  
> conquests. Migration was made possible through an  
> expanded Egyptian empire creating a more international  
> and cosmopolitan Egypt.  
(EL).....that is certainly possible. I will take a look at what  
Wildung says about it.

> Something similar happened after  
> the Mongol conquests of Genghis Khan which ushered in  
> the age of Marco Polo, Friar Odoric, etc.  
(EL).....Genghis Khan was a Tatar and had a most interesting  
administrative system (not a "barbarian"). I have attended  
congresses on the "Djuchis Ulu" (Golden Horde) in Kazan,  
one of his three capitols and that of the present Republic  
of Tatarstan in the Russian Federation. There is an Egyptian  
collection there with the inner coffin of Nesj-ta-udjat-achet  
from Bab el-Gasus (21st Dyn, presented to the Tsar by the  
Khedive, outer coffin in Odessa).  
The Tatars are very widespread today and their names  
pop up all over. The Curator of the Egyptian collection  
in the Pushkin Museum, Svetlana Ismailova Hodjash is a  
Tatar and I also know a psychiatrist from Sarajevo with  
the same name (Hodjac) here in Basel (also not "barbarians").

Regards,  
Ed Loring

| 3777|2002-09-18 08:44:33|Edward Loring|Re: afroasiatic europe?|

Ciao Clyde,

Thanks; I'll take a look. What about the Magyar-Turkic-Finnish  
relationship?

Cheers,  
Ed Loring

\*\*\*\*\*

----- Original Message -----

From: "Clyde Winters" <[cwinters@enc.k12.il.us](mailto:cwinters@enc.k12.il.us)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>; <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, September 17, 2002 1:31 AM

Subject: Re: [Ta\_Seti] Re: afroasiatic europe?

> Hi Ed

> The Ogam writing, like the Rune writing was introduced to Europe by the  
> Magyar or Hungarian people. Many Hungarian scholars believe that the  
> Hungarian speaking people originated in the Sudan. This is supported by  
the

> close relationship between Hungarian and African-Dravidian languages.

> Some time ago, Vamos Toth Bator, an eminent Hungarian scholar and

> myself deciphered one of the ancient documents written by the Hungarian

> people. You can find the decipherment at the following site:

> <http://www.geocities.com/Tokyo/Bay/7051/MAGYAR.htm>

> Enjoy.

>

> Clyde

| 3778|2002-09-18 08:44:35|Edward Loring|Re: afroasiatic europe?|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 16, 2002 2:55 PM

Subject: [Ta\_Seti] Re: afroasiatic europe?

> Didn't the celts have ogam script???

(EL).....Clyde Winters answered that one.

> I know they did not record much

> written information, but didn't they have bards much like western

> africans had griots to tell the tales and save information through

> oral transmission.

(EL).....probably all cultures had their Griots. I recently commented  
on "Homer". These semi-myths were carried through the Greek Dark

Age by such people and first written down in the Archaic Period.

The Vedas in India were carried forward like that for a very long time

(we do not know the real chronology). In Tamil Nadu I have

encountered such people who can recite the legends of their people.

Sometimes one would come into the street in Pondicherry where

I lived, collect a small crowd and recite. By the way, the street was

named Rue Capitaine Marius Xavier after a famous Creole sea hero

who terrorized the English in the 18th century. (Pondicherry was a

French colony with a wealthy Creole population, essentially a mixture

of Tamil, French, South-East Asian (Indochine) and a dash of

Senegalise from troops passing through)

Very important to the preservation of cultural material in this form

is the metric of the poetry used. My teachers always stressed that, but

as I am bad at poetry, I am not the one to explain it. It is claimed that the first mistakes in the Veda appear when it was written down (scribes' errors are famous everywhere).

Ed Loring

| 3779|2002-09-18 08:44:38|Edward Loring|Re: afroasiatic europe?|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, September 17, 2002 5:04 AM

Subject: [Ta\_Seti] Re: afroasiatic europe?

> --- In Ta\_Seti@y..., "Edward Loring" wrote:  
>>> Didn't the celts have ogam script??? I know they did not record  
> much  
>>> written information, but didn't they have bards much like western  
>>> africans had griots to tell the tales and save information through  
>>> oral transmission.  
>>> Let me correct you there were people in carthage before the  
>>> carthageans showed up known as the afers or at least virgil  
> describes  
>>> the afers living around carthage. I believe that there was heavy  
>>> mixing with the afers and other northern african people around  
> this  
>>> area. Phonecians aka carthageans settled what is today  
>>> barcelona, cadiz, and possibly other places.  
>>> The guanche are the indigenous people of morocco and some of  
> them  
>>> could be related to moroccan berber groups. They were a stone age  
>>> people, and yes they were caucasians.  
>>>  
>> (EL).....just very quickly. I didn't know about Afers in Tunisia.  
>> Interesting,  
>> Djibouti was officially known by the French as the Territory of the  
> Afars  
>> and Issis.  
>> more later...  
>> E.  
>  
>  
> Afer was a roman word basically meant some of the same thing as  
> aethiopians. Romans and greeks also called some northern africans  
> maure, which was another word that was descriptive.  
(EL).....Thanks; "maure"-->Moor is Greek "mavros" meaning black.



> You also had the Garmantes trading with Carthage and Rome and  
 > Alexandria at the same time. The Romans wrote about Garmantes as if  
 > they were barbarians, but there is evidence that the Garmantes were  
 > quite sophisticated and had complex irrigation that made the desert  
 > bloom.

(EL).....I asked Maya about them. She says that they had an extensive culture, but as they left no written records there is not much material on them. Early studies (19th cent etc) were mostly purely philological and must be redone with the physical evidence using methods available today.

Ed Loring

| 3780|2002-09-18 09:22:51|Edward Loring|Re: To Ed Loring|

----- Original Message -----

**From:** [kcam23063@aol.com](mailto:kcam23063@aol.com)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Wednesday, September 18, 2002 1:14 PM

**Subject:** Re: [Ta\_Seti] Re: To Ed Loring

Actually "Ed Loring" just happens to be somewhat of a common name, similar to John Smith (but not nearly as popular), so I just figured it was someone else with the same name.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

(EL).....well, I haven't lived in the States for so long that I don't know what's common.

There

are a lot of Lorings in New England. None the less, I get very PO'd about things like that and hope that everyone else sees it the same way you do.

Cheers,

Ed Loring (the real one who tries to be a sS-mAat)

| 3781|2002-09-18 09:22:53|Edward Loring|Re: To Ed Loring|

> Actually I don't think it is a black person Mr Loring, but it might  
 > just be the same person who did this to me. They like to clone  
 > people on that message board and make the message to their name say  
 > things that they did not originally say. I would call the web site a  
 > propaganda site anyway and most of the people on the board are either  
 > white supremist, or trying to prove how superior they are.  
 > I wanted to let you know somebody was running your name through  
 > the mud.  
 >

It was very kind of you to let me know. It shows that they are afraid of something, probably the truth, and are not able to deal with it in a rational way. On their part it is an admission of weakness and shows that they have been hit.

I'll hit them wherever & whenever I can.

Thanks again!

EL

| 3782|2002-09-18 09:22:59|Edward Loring|Fw: Cowardice|

I sent this message to the address below, but it came back with a "bad address" tag. Anyway, it's what I wanted to say.

EL

----- Original Message -----

**From:** [Edward Loring](#)

**To:** [enny@hotmail.com](mailto:enny@hotmail.com)

**Sent:** Wednesday, September 18, 2002 11:13 AM

**Subject:** Cowardice

Enny,

Hey buster, whoever you might be; you seem to have a problem. Signing my name to the trash you wrote in "Racial Myths" indicates what we call "cowardice". Where I grew up in the Arizona desert, we referred to people with this syndrome as being "chicken shit". What are you afraid of? Probably you don't know, but you might crawl back into your dungheap, wrap your yellow stripe around your little head for a better image of yourself and think about it.  
Ed Loring

| 3783|2002-09-18 11:00:51|mansu\_musa|Re: afroasiatic europe?|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From: "mansu\_musa"

> To:

> Sent: Tuesday, September 17, 2002 5:04 AM

> Subject: [Ta\_Seti] Re: afroasiatic europe?

>

>

>> --- In Ta\_Seti@y..., "Edward Loring" wrote:

>>> Didn't the celts have ogam script??? I know they did not

record

>> much

>>> written information, but didn't they have bards much like

western

>>> africans had griots to tell the tales and save information

through

>>> oral transmission.

>>> Let me correct you there were people in carthage before the

>>> carthageans showed up known as the afers or at least virgil

>> describes

>>> the afers living around carthage. I believe that there was

heavy

> > > > mixing with the afers and other northern african people

around

> > this

> > > > area. Phoenicians aka carthagians settled what is today

> > > > barcelona, cadiz, and possibly other places.

> > > > The guanche are the indigenous people of morocco and some

of

> > them

> > > > could be related to moroccan berber groups. They were a stone

age

> > > > people, and yes they were caucasians.

> > > >

> > > (EL).....just very quickly. I didn't know about Afers in Tunisia.

> > > Interesting,

> > > Djibouti was officially known by the French as the Territory of

the

> > Afars

> > > and Issis.

> > > more later...

> > > E.

> >

> >

> > Afer was a roman word basically meant some of the same thing as

> > aethiopians. Romans and greeks also called some northern africans

> > maure, which was another word that was descriptive.

> (EL).....Thanks; "maure"--> Moor is Greek "mavros" meaning black.

>

> > You also had the garmantes trading with carthage and rome and

> > alexandria at the same time. The romans wrote about garmantes as if

> > they were barbarians, but there is evidence that the garmantes were

> > quite sophisticated and had complex irrigation that made the

desert

> > bloom.

> (EL).....I asked Maya about them. She says that they had an

extensive

> culture, but as they left no written records there is not much

material

> on them. Early studies (19th cent etc) were mostly purely

philological

> and must be redone with the physical evidence using methods

available

> today.

>

> Ed Loring

[http://news.bbc.co.uk/1/hi/english/world/middle\\_east/newsid\\_845000/845160.stm](http://news.bbc.co.uk/1/hi/english/world/middle_east/newsid_845000/845160.stm)

here is a little information on the garmantes. There is a research group that is researching the remains and cities across the Sahara. The descendants of the garmantes in modern day times many believe to be the Tibbu, which are a nomadic Berber group that live around Libya and parts of Chad. Many people believe the garmantes traded West African gold with the Romans, and also salt trade that would later be picked up by the Tuareg.

| 3784|2002-09-18 11:03:32|mansu\_musa|Dufuna Canoe|

Sep 16, 2002 (Daily Trust/All Africa Global Media via COMTEX) --

Background On May 28 1987, Malam Ya'u, a Fulani herdsman, gazed with concern at his cattle, which looked rather fatigued, and felt that they could do with some water and pasture. He was in the dry valley of an affluent of the Komadugu Gana river. This is a location close to Dufuna, in Fune Local Government Area of Yobe State. The rains had barely set in, and thus he felt that he should dig a well in order to satisfy the thirsty cattle. This was the most sensible thing to do, he reasoned. He wanted cows with large humps, massive horns and a radiant white skin. Cows are highly valued among the Fulani and they have countless tales, songs, and poems expressing their joys over their cattle. Indeed they can go to great lengths to protect these mobile possessions, and Malam Ya'u was not an exception to this noble rule. While digging the well, he came across a wooden form and he thought that this was very odd. He then alerted the village head, and this was the immediate circumstance, which led to the discovery of the Dufuna Canoe, which is dated to be 8,000 years old, and this makes it the oldest canoe in Africa. There is a sweet paradox here, in the sense that a man seeking water found a canoe, which quite naturally requires a body of water in order to function well. Thus Malam Ya'u entered the records, and Dufuna gained international recognition. Most major finds occurred in the fashion of Dufuna. A cursory look at the records shows that Nok, Zamfara, and the Igbo-Ukwu finds, followed this simple, almost magical fashion of someone working on a farm, or a common place, and digging up wonderful

terracotta's or artifacts in the effort.

Dufuna Canoe: a Bridge Across 8,000 Years

Story Filed: Tuesday, September 17, 2002 2:12 PM EST

Sep 16, 2002 (Daily Trust/All Africa Global Media via COMTEX) --

Background

On May 28 1987, Malam Ya'u, a Fulani herdsman, gazed with concern at his cattle, which looked rather fatigued, and felt that they could do with some water and pasture. He was in the dry valley of an effluent of the Komadugu Gana river. This is a location close to Dufuna, in Fune Local Government Area of Yobe State. The rains had barely set in, and thus he felt that he should dig a well in order to satisfy the thirsty cattle. This was the most sensible thing to do, he reasoned. He wanted cows with large humps, massive horns and a radiant white skin. Cows are highly valued among the Fulani and they have countless tales, songs, and poems expressing their joys over their cattle. Indeed they can go to great lengths to protect these mobile possessions, and Malam Ya'u was not an exception to this noble rule. While digging the well, he came across a wooden form and he thought that this was very odd. He then alerted the village head, and this was the immediate circumstance, which led to the discovery of the Dufuna Canoe, which is dated to be 8,000 years old, and this makes it the oldest canoe in Africa. There is a sweet paradox here, in the sense that a man seeking water found a canoe, which quite naturally requires a body of water in order to function well. Thus Malam Ya'u entered the records, and Dufuna gained international recognition. Most major finds occurred in the fashion of Dufuna. A cursory look at the records shows that Nok, Zamfara, and the Igbo-Ukwu finds, followed this simple, almost magical fashion of someone working on a farm, or a common place, and digging up wonderful terracotta's or artifacts in the effort.

Excavation

Abubakar Garba, the well-built, soft-spoken associate Professor of Archaeology at the Centre for Trans-Saharan Studies, University of Maiduguri, is the principal investigator in the recovery effort. He was assisted by Professor Peter Breunig of the University of Frankfurt, while Mr. M. O. Hambolu, Chief Archaeologist and Head of the National Museum, Maiduguri, has been the official monitor for the project on behalf of the National Commission for Museums and Monuments.

Tracing his involvement with the Dufuna Canoe project, Abubakar Garba opined "I was a staff of the Borno State Council for Arts and Culture when they contacted me. I went and made an investigation. After doing that I wrote a report, and that report came out in one of the national dailies. Professor Mohammed Nur Alkali, then Vice Chancellor, University of Maiduguri was in Lagos when he came across that newspaper. Being a historian he was fascinated by the discovery

and he looked for me and became interested in what I was doing." He added that Professor Alkali arranged for a field trip to the site, which was done, and staff of the departments of history, and also of Geography (University of Maiduguri) were on that trip. Shortly thereafter, Professor Nur Alkali mentioned that the university wished to employ Abubakar Garba at the Centre for Trans-Saharan Studies as a Research fellow. In his words "The Vice-Chancellor then asked me to write a comprehensive proposal in respect of the Dufuna Canoe. I wrote the proposal tagged Dufuna Project 1988, and that project was funded by the then Vice-Chancellor, and the first excavation I conducted was in 1990. That excavation enabled me to determine the length and width of the canoe. I realised that the canoe was lying at a depth of 5.6 metres. Secondly, the length of the canoe is about 5.8 metres, and the width is about 60 centimeters. I made all these measurements, and then took some soil samples. Coincidentally, I was a bit handicapped as to how to date the canoe, because there is no laboratory that carries out radio carbon dating in the country."

#### Dating the Canoe

In 1989, the University of Maiduguri and the University of Frankfurt, Germany, made an academic linkage, and that linkage is tagged Frankfurt - Maiduguri joint research project. Professor Peter Breunig, a Professor of African Archaeology works there, and he collaborated with Abubakar Garba on the excavation work at Dufuna. Professor Breunig therefore requested for chips from the boat and soil samples from its location, and Abubakar Garba sent these to him at the University of Frankfurt. Professor Breunig upon receiving these items sent same to the University of Cologne for radio carbon dating. In his words "surprisingly, when I was in Germany for a conference in 1991, the result of the datation was out. He showed me the date and it clearly indicated that the canoe was some 8,000 years old and he became fascinated, and said that he would be part and parcel of the project. I welcomed the idea because I know that the German Universities and the German research foundations could help much, in terms of the discovery of the canoe and the preservation of same."

In 1995, Professor Breunig came to Nigeria, and together with Abubakar Garba, another excavation was carried out, and more chips were taken for another dating test, this time at the University of Kiel. The result produced indicated that the canoe was more than 8,000 years old. In Abubakar Garba's words "after this we were able to inform the world that we have discovered a canoe which is easily the oldest in Africa. In 1998, we conducted the final excavation with Professor Peter Breunig of the University of Frankfurt. It took a period of ten days to remove the canoe."

#### Institutional Support

The Yobe State government supported the recovery effort with security

personnel, and the government had meanwhile constructed a mini museum where the canoe was to be kept. On the day of the final excavation, chemicals were applied to the canoe. According to Abubakar Garba "initially, we intended to apply about 50 tonnes of sugar solution for the preservation, but Nigeria being a tropical country, we decided sugar was not the best type of preservative for such an exercise, so we applied two barrels of formalene." Abubakar Garba informed Daily Trust that two months ago, another preservation exercise was carried out. He also said that some chemicals were also secured from Germany. The University of Maiduguri donated two barrels of formalene for the exercise. The Abuja office of the National Commission for Museum and Monuments also contributed a barrel too. There are indications that the preservation exercise would be concluded in a years time when the chemicals would be removed from the canoe, and it would then be exposed to sunlight. It is hoped that shortly thereafter the canoe would be presented for public viewing. According to Abubakar Garba, "the canoe is a world heritage and I think it should be exhibited at Abuja which is a central place, which has both a national and international character."

#### Relationship with other ancient canoes

The Dufuna Canoe is considered the third oldest canoe ever discovered in the whole world, and certainly it is the oldest in Africa. The oldest canoe in the world dates to 8265 + 275 BP at Pesse in the Netherlands, and the second was found at Moyon sur seine in France, and dates to 7960 + 100 BP.

#### Concept of the Mega-Chad

According to Abdullahi Mahadi in his article The Cities of Borno published in Cities of the Savannah "The greater part of the Chad Basin about 20,000 years ago was entirely covered by a large lake, the Mega-Chad. This great sheet of water stretches as far South-West as modern Bama and Gashuwa in Nigeria and in the North-East to the foothills of Tibesti. It is said that the Mega-Chad may have remained full until about 5,000 years ago In the 1920's Baga Ngelwa was a large lake-shore market, but by the 1930's the market had ceased to exist since the water had become too shallow to allow the approach of canoes " This clearly shows that aeons ago the Lake Chad was a massive body of water extending from the present Lake Chad area, and certainly extending beyond Dufuna in Yobe State. This could explain the discovery at Dufuna. According to Abubakar Garba "65,000 years ago the whole of this environment was under the Mega-Chad. That is stretching from Baga down to even Geidam. In fact the Bama ridge was formed about 10,000 years ago We once conducted an excavation around the Konduga area, and we came across one of the oldest settlements in West Africa and that settlement is about 6,000 years old."

He added that "at that time the area now known as the University of Maiduguri, was under water, and you know Geidam is not far from

Dufuna. When you see that discovery and the date of the canoe, you would know that there was an activity going on, on the waters of the Mega-Chad eight thousand years ago. He stated that the Dufuna discovery does not indicate that there were settlements in the vicinity, but there are clear signs that human activities had taken place there, maybe between islands within the Mega-Chad and places like Geidam in the Dufuna area.

Abubakar Garba indicated to Daily Trust that he has written for funds to enable him invite Professor Peter Breunig once more to the country, and Professor Hoffman, the best ship specialist in the entire world. Though, he is still expecting a reply to his letter in this context, he is hopeful that he would receive the funds to invite these eminent specialists who would, naturally, shed more light on Africa's oldest canoe. Further research into the Dufuna Canoe may indicate much more about the people of the ancient time. This is in the context of their life, their hopes and goals, levels of technology and social organisation. The list is endless. Dufuna represents just that sort of possibility which gladdens the heart and uplifts the soul of any historian or archaeologist, because, among other things, gaps in the historical record could be filled, and this is important for the reconstruction of African history which is an endless exercise, and which in modern times received a phenomenal boost under the late Abdullahi Smith.

by Tadaferua O. Ujorha, Who Was in Damaturu And Maiduguri.

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KEYWORD: Nigeria

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Monday, 16 September, 2002

| 3785|2002-09-18 11:27:08|a.manansala@attbi.com|Re: Egypt and Helladic Greece|

>

>

> (EL).....Genghis Khan was a Tatar and had a most interesting  
> administrative system (not a "barbarian").

It's been a long time but isn't Tatar derived from Tartar?

The latter was a corruption of the name of a tribe, which if I remember right was Manchu-speaking, that founded the Cathayan (Khitai) empire, based in the region known in Europe as Tartary.

Genghis formed an alliance with the Karakhitai (Black Khitai)



and thus the confusion, although he definitely was of Mongol extraction.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3786|2002-09-18 11:30:36|a.manansala@attbi.com|Re: Dufuna Canoe|

Here's a pic of the Dufuna canoe.

<http://www.dsm.de/DSM/pr9807.gif>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3787|2002-09-18 12:36:28|Derrick, Alexander|Fox special >was ? for Akenaten|

Attachments :  
.....

I gotta be brief...

---

Are you serious???? They actually used europeans to represent oled kingdom officals,what a joke and why did zahi hawass not get mad at this. Hawass should have said something,otherwise he is working forthe establioshment and doesnot realy care about ancient kmt. To hawass it is just a tourist attraction,no egyptains playedthe part ofold kingdom officals.  
I am pissed.

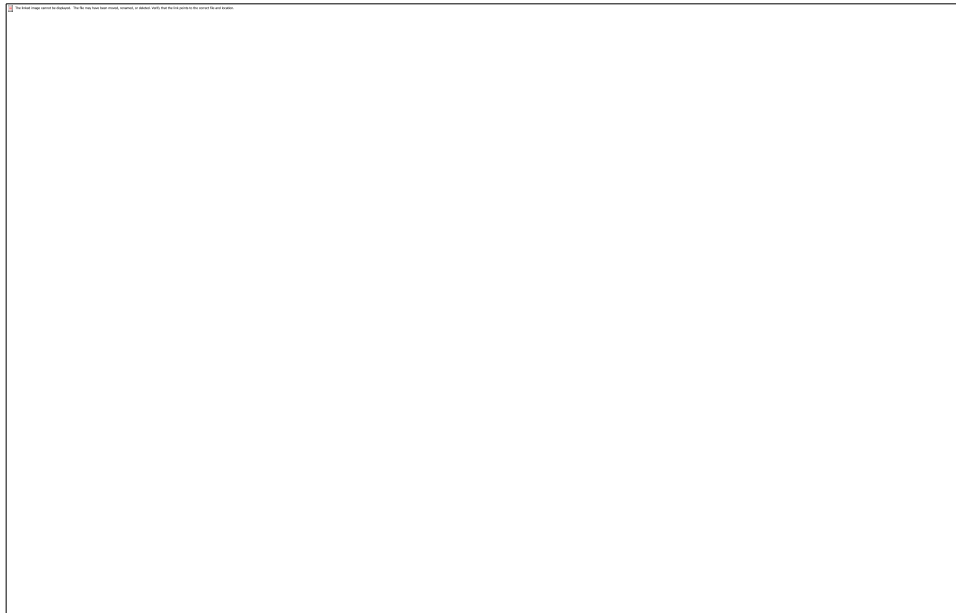
---

Rightfully so. I could not believe that they didn't cast any modern Copts or even some darker skinned Arabs. I did see one black man walking through a village scene but he was carrying a heavy load which in the minds of Americans means "slave." Obscurant behavior on the part of FOX.

The pharaoh who I am guessing was Chufu was extra European, pink nipples and all. To top if off the modern European Egyptologists were darker than the cast of the ancient population. I had to cover my daughters eyes.

Hawass said one thing interesting. "Now you see that the anceint Egyptians built the pyramids not some aliens or lost civilization."

I just putsome photosin the "What the Egyptians looked like" folder at Ta\_Seti home.



This is from PBS animated documentary called "Pyramid." Very good, more truthful.

The following is a short series of photos from modern day KMT. There is not one face in the whole of the FOX special that resembles these authentic egyptians.



[Htp.](#)

| 3788|2002-09-18 12:40:58|Djehuti Sundaka|Dufuna Canoe: a Bridge Across 8,000 Years|  
<http://library.northernlight.com/FD20020917980000152.html?cb=0&dx=1006&sc=0#doc>

Dufuna Canoe: a Bridge Across 8,000 Years

Story Filed: Tuesday, September 17, 2002 2:12 PM EST

Sep 16, 2002 (Daily Trust/All Africa Global Media via COMTEX) --  
 Background

On May 28 1987, Malam Ya'u, a Fulani herdsman, gazed with concern at his cattle, which looked rather fatigued, and felt that they could do with some water and

pasture. He was in the dry valley of an affluent of the Komadugu Gana river. This is a location close to Dufuna, in Fune Local Government Area of Yobe State. The rains had barely set in, and thus he felt that he should dig a well in order to satisfy the thirsty cattle. This was the most sensible thing to do, he reasoned. He wanted cows with large humps, massive horns and a radiant white skin. Cows are highly valued among the Fulani and they have countless tales, songs, and poems expressing their joys over their cattle. Indeed they can go to great lengths to protect these mobile possessions, and Malam Ya'u was not an exception to this noble rule. While digging the well, he came across a wooden form and he thought that this was very odd. He then alerted the village head, and this was the immediate circumstance, which led to the discovery of the Dufuna Canoe, which is dated to be 8,000 years old, and this makes it the oldest canoe in Africa. There is a sweet paradox here, in the sense that a man seeking water found a canoe, which quite naturally requires a body of water in order to function well. Thus Malam Ya'u entered the records, and Dufuna gained international recognition. Most major finds occurred in the fashion of Dufuna. A cursory look at the records shows that Nok, Zamfara, and the Igbo-Ukwu finds, followed this simple, almost magical fashion of someone working on a farm, or a common place, and digging up wonderful terracotta's or artifacts in the effort.

## Excavation

Abubakar Garba, the well-built, soft-spoken associate Professor of Archaeology at the Centre for Trans-Saharan Studies, University of Maiduguri, is the principal investigator in the recovery effort. He was assisted by Professor Peter Breunig of the University of Frankfurt, while Mr. M. O. Hambolu, Chief Archaeologist and Head of the National Museum, Maiduguri, has been the official monitor for the project on behalf of the National Commission for Museums and Monuments.

Tracing his involvement with the Dufuna Canoe project, Abubakar Garba

opined "I was a staff of the Borno State Council for Arts and Culture when they contacted me. I went and made an investigation. After doing that I wrote a report, and that report came out in one of the national dailies. Professor Mohammed Nur Alkali, then Vice Chancellor, University of Maiduguri was in Lagos when he came across that newspaper. Being a historian he was fascinated by the discovery and he looked for me and became interested in what I was doing." He added that Professor Alkali arranged for a field trip to the site, which was done, and staff of the departments of history, and also of Geography (University of Maiduguri) were on that trip. Shortly thereafter, Professor Nur Alkali mentioned that the university wished to employ Abubakar Garba at the Centre for Trans-Saharan Studies as a Research fellow. In his words "The Vice-Chancellor then asked me to write a comprehensive proposal in respect of the Dufuna Canoe. I wrote the proposal tagged Dufuna Project 1988, and that project was funded by the then Vice-Chancellor, and the first excavation I conducted was in 1990. That excavation enabled me to determine the length and width of the canoe. I realised that the canoe was lying at a depth of 5.6 metres. Secondly, the length of the canoe is about 5.8 metres, and the width is about 60 centimeters. I made all these measurements, and then took some soil samples. Coincidentally, I was a bit handicapped as to how to date the canoe, because there is no laboratory that carries out radio carbon dating in the country."

### Dating the Canoe

In 1989, the University of Maiduguri and the University of Frankfurt, Germany, made an academic linkage, and that linkage is tagged Frankfurt - Maiduguri joint research project. Professor Peter Breunig, a Professor of African Archaeology works there, and he collaborated with Abubakar Garba on the excavation work at Dufuna. Professor Breunig therefore requested for chips from the boat and soil samples from its location, and Abubakar Garba sent these to him at the University of Frankfurt. Professor Breunig upon receiving these items sent same to the

University of Cologne for radio carbon dating. In his words "surprisingly, when I was in Germany for a conference in 1991, the result of the datation was out. He showed me the date and it clearly indicated that the canoe was some 8,000 years old and he became fascinated, and said that he would be part and parcel of the project. I welcomed the idea because I know that the German Universities and the German research foundations could help much, in terms of the discovery of the canoe and the preservation of same."

In 1995, Professor Breunig came to Nigeria, and together with Abubakar Garba, another excavation was carried out, and more chips were taken for another dating test, this time at the University of Kiel. The result produced indicated that the canoe was more than 8,000 years old. In Abubakar Garba's words "after this we were able to inform the world that we have discovered a canoe which is easily the oldest in Africa. In 1998, we conducted the final excavation with Professor Peter Breunig of the University of Frankfurt. It took a period of ten days to remove the canoe."

### Institutional Support

The Yobe State government supported the recovery effort with security personnel, and the government had meanwhile constructed a mini museum where the canoe was to be kept. On the day of the final excavation, chemicals were applied to the canoe. According to Abubakar Garba "initially, we intended to apply about 50 tonnes of sugar solution for the preservation, but Nigeria being a tropical country, we decided sugar was not the best type of preservative for such an exercise, so we applied two barrels of formalene." Abubakar Garba informed Daily Trust that two months ago, another preservation exercise was carried out. He also said that some chemicals were also secured from Germany. The University of Maiduguri donated two barrels of formalene for the exercise. The Abuja office of the National Commission for Museum and Monuments also contributed a barrel too.

There are indications that the preservation exercise would be concluded in a years time when the chemicals would be removed from the canoe, and it would then be exposed to sunlight. It is hoped that shortly thereafter the canoe would be presented for public viewing. According to Abubakar Garba, "the canoe is a world heritage and I think it should be exhibited at Abuja which is a central place, which has both a national and international character."

#### Relationship with other ancient canoes

The Dufuna Canoe is considered the third oldest canoe ever discovered in the whole world, and certainly it is the oldest in Africa. The oldest canoe in the world dates to 8265 ± 275 BP at Pesse in the Netherlands, and the second was found at Moyén-sur-Seine in France, and dates to 7960 ± 100 BP.

#### Concept of the Mega-Chad

According to Abdullahi Mahadi in his article The Cities of Borno published in Cities of the Savannah "The greater part of the Chad Basin about 20,000 years ago was entirely covered by a large lake, the Mega-Chad. This great sheet of water stretches as far South-West as modern Bama and Gashuwa in Nigeria and in the North-East to the foothills of Tibesti. It is said that the Mega-Chad may have remained full until about 5,000 years ago. In the 1920's Baga Ngelwa was a large lake-shore market, but by the 1930's the market had ceased to exist since the water had become too shallow to allow the approach of canoes." This clearly shows that aeons ago the Lake Chad was a massive body of water extending from the present Lake Chad area, and certainly extending beyond Dufuna in Yobe State. This could explain the discovery at Dufuna. According to Abubakar Garba "65,000 years ago the whole of this environment was under the Mega-Chad. That is stretching from Baga down to even Geidam. In fact the Bama ridge was formed about 10,000 years ago. We once conducted an excavation around the Konduga area, and we came across one of the

oldest settlements in West Africa and that settlement is about 6,000 years old."

He added that "at that time the area now known as the University of Maiduguri, was under water, and you know Geidam is not far from Dufuna. When you see that discovery and the date of the canoe, you would know that there was an activity going on, on the waters of the Mega-Chad eight thousand years ago. He stated that the Dufuna discovery does not indicate that there were settlements in the vicinity, but there are clear signs that human activities had taken place there, maybe between islands within the Mega-Chad and places like Geidam in the Dufuna area.

Abubakar Garba indicated to Daily Trust that he has written for funds to enable him invite Professor Peter Breunig once more to the country, and Professor Hoffman, the best ship specialist in the entire world. Though, he is still expecting a reply to his letter in this context, he is hopeful that he would receive the funds to invite these eminent specialists who would, naturally, shed more light on Africa's oldest canoe. Further research into the Dufuna Canoe may indicate much more about the people of the ancient time. This is in the context of their life, their hopes and goals, levels of technology and social organisation. The list is endless. Dufuna represents just that sort of possibility which gladdens the heart and uplifts the soul of any historian or archaeologist, because, among other things, gaps in the historical record could be filled, and this is important for the reconstruction of African history which is an endless exercise, and which in modern times received a phenomenal boost under the late Abdullahi Smith.

by Tadaferua O. Ujorha, Who Was in Damaturu And Maiduguri.

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KEYWORD: Nigeria

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| 3789|2002-09-18 14:05:35|mansu\_musa|Stone heads recall Africa's forgotten past|

By: Matthew Bunce

Broadcasted on BICNews 10 February 1998

#### FEATURE

GOHITAFLA, Ivory Coast (Reuters) - When Bernadette Vouinan tripped over a rock with eyes and a nose in 1982, she unearthed one of the first of more than 1,000 ancient stone head sculptures to emerge from Ivory Coast's pre-historic soil.

The origin of the heavy granite and laterite stones of up to three feet high and 2,000 years old remains a mystery. But some villagers have no doubts, even challenging theories on East Africa's Rift Valley as the cradle of mankind.

"We believe they were created and placed in the earth here by God," said one farmer in the remote Marahoue valley in central Ivory Coast where many of the heads have been found. Such lore attributes flattened rocks found there to the creator's footprints as he stepped back to heaven.

Farmers are often less star-struck, selling any heads they find to tourists for a pittance.

Ivorian anthropologists staging an exhibition in the commercial capital Abidjan this month hope to dispel myths and spur a wider interest in promoting Africa's forgotten past.

"It means we have had art for a long time," said leading anthropologist Georges Niangoran-Bouah, chief researcher on Marahoue. "And where there is art there is civilization."

The problem is that West Africa's tropical climate means clues to history often rot, leaving only rich oral tradition.

#### GOD'S TEST-BED FOR HUMANS

"We Africans say man was not made in a day. And the most important part of man is the head," Niangoran-Bouah told Reuters.

Folklore says the myriad facial designs -- many Marahoue heads have no mouth, nose or eyes -- are but one sign of God's use of Marahoue as a human test-bed. Later carvings with busts and full figures show man's head at one third rather than one seventh of his height.

"African artists think God must have made a mistake," said Niangoran-Bouah, holding a giant-nosed head nicknamed Charles de Gaulle, one of his garden collection of 200 stones.

The faces, once used in mask rituals, are said to have been buried by God to protect women and children from seeing them.

But some village wives have more pressing domestic concerns.

"They are very good. They withstand the heat," said one cook who was using three around a fire to support her pots at Diacohou.

#### BEFORE OUR ANCESTORS

The heads have yet to be accurately dated but similar stones in Senegal date back as far as 2,000 years.

"No one knows what role the heads played in ancient times,"



Niangoran-Bouah said.

“They are not the work of men known to us or our ancestors,” said Ta-bi-Tra, a hunter at Gohitafla, now inhabited by Ivorian President Henri Konan Bedie's ruling Baoule tribe. Baoule warriors arrived there under Queen Abla Pokou in the 17th century, displacing Gouro tribes who in turn had pushed out the Wan culture in the 15th century.

“The Wan consider them to be ancestral objects,” said Niangoran-Bouah, citing the stories of nearby Wan descendants, including a theory that the heads betrayed them to the enemy.

The heads are also seen as grave charms for Wan warriors, homes for dead men's souls or guardian spirits and talismans.

“We make offerings for a safe voyage, to find a good partner or fight off evil sorcerers, eaters of souls, jealous people and poisoners,” said one soothsayer. “We trust them.”

Animal sacrifices in cult rituals ensured successful childbirth and stone heads still play a part in ritual exorcisms and purification of adulterers. One man described being inhabited by a spirit from stones surrounding his house. “I have 13 children, they all come from the stones.”

Prehistoric stone heads have been found around the world, from Africa to Europe and America. Marahoue's are thought to be among the largest and oldest along Africa's Atlantic coast.

Ivorian standing stones are larger than average and found deeper in the ground than similar African examples, suggesting a greater age of up to 7,000 years, Niangoran-Bouah said.

Such African megaliths weighing between half a ton and 15 tons are found in a northwestern strip on the Mediterranean and pockets in a wide west-east sub-Saharan band between Senegal and Kenya. Villagers showed Reuters a 19-foot rock said to be one of the largest African megaliths.

In Mali, to the north, anthropologists have been baffled by the Dogon culture's ability to predict cycles of an invisible satellite of the star Sirius, which appears every 60 years. The Dogon, whose God Amma is said to have thrown a ball of clay into space to create Earth, is just one example of deep civilization in Africa often brushed over by colonists.

“This civilization before the pre-colonial period honours our country,” Niangoran-Bouah said. “During colonial times the stones were probably kept hidden in the forest. The whites did not see them.”

That, for better or worse, is no longer the case.

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<http://www.iol.ie/~afifi/BICNews/History/history1.htm>

[ 3790]2002-09-18 16:28:59[Derrick, Alexander|The notion of time in Ancient Egypt|Greetings.

**what time is it**

I had a free moment today and I was wondering about the notion and perception of time in ancient Egypt. Of course this is something that is difficult to understand because 'time' itself is illusory. Different people do categorize and operate under different notions of time and perhaps even space. So I think the question has some merit especially in the understand of the *kmtjw*(sp?) fascination with eternity and natural cycles.

## "KT"

I was raised in-between a rural and semi-urban environment so I know the difference between American city and country time. In general rural people understood time in a circular flow controlled by change of the seasons. Urban folk are dominated by the ticking of the clock. *Kmt* was/is an agricultural (perhaps flavored by Nubian pastoralism) society so I would image that '*kmtjw* time' (KT) is the brother of rural time (RT). But I can not help but consider the precision of the *kmtjw* calendar, and the notion of an obelisk as giant sun dial. Which leads me to believe that at least in urban centers there might have been "urban time (UT)."

## seeing through the illusion

In modern American UT our view of 'time' is linear. The character of the occident has even tried to westernize/colonized time. We've divided time into attoseconds, femtoseconds, nanoseconds, seconds, minutes, hours, months, years. But by dividing time we have to admit that time is our master and that one day it will indeed conquer us at 'death.' The 'arrow of time' manifest in the western idea that things get better over time. And idea that does not manifest in traditional societies. Perhaps we owe some of this preoccupation with time to *kmt*. Perhaps not.

One *kmtjw* cultural habit that fascinates me is the systematic removal of the mummy's brain. Why remove the brain? I do not buy into the idea that the ancients had no idea or a blunt idea of the neurological and psychological aspects of the brain. Perhaps the *kmtjw* like the sages of the orient understood that the brain creates its own subconscious and conscious illusions and 'time' is one of them. The idea of the brain as an organ that 'secretes illusions' is interesting. Was 'brain knowledge' perceived as a limitation in ancient *kmt*? How does this idea work in culture that could build with modern precision and aligned its colossal temples with celestial bodies. Was there another time unit in *Kmt*, celestial time (CT)?

I hope that Alberto and Amneh could give me some idea of the differences of 'time' they have noticed in America and at home.

just some ideas on my mind.

## time will teach

Alex Derrick

**Knowledge Adventure**

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

| 3791|2002-09-18 17:12:12|Derrick, Alexander|Re: The notion of time in Ancient Egypt|  
Based upon a previous post from naseret (Katherine g) CT and universe might have been understood as an organic 'dialating' entity ( expanding and shrinking). If that is the case this idea resembles a modern physics theory.

-----Original Message-----

. Was there another time unit in *Kmt*, celestial time (CT)?

| 3792|2002-09-18 18:01:11|mansu\_musa|Re: The notion of time in Ancient Egypt|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Based upon a previous post from naseret (Katherine g) CT and

universe might

> have been understood as an organic 'dialating' entity ( expanding

and

> shrinking). If that is the case this idea resembles a modern

physics

> theory.

>

> -----Original Message-----

>

> . Was there another time unit in Kmt, celestial time (CT)?

Let me remind you also that the kemetians were among the first to divide the day into 12 hours and also developed the calender that we use today with little variation. They also used shadow clocks and water clocks which the greeks called clepsydra, which was named after a prostitute.

In other parts of africa like kenya a people of the borna developed a rather complex calendar around 300 Bc. The megalithic site in kenya is called namortunga, and you might also want to include that.

<http://www.sis.gov.eg/harv21/html/ap02.htm>

<http://www.uk.sis.gov.eg/online/html4/o080421.htm>

<http://africanhistory.about.com/library/weekly/aa033101a.htm>

<http://www.newton.mec.edu/Angier/DimSum/horology.htm>

<http://web.haystack.mit.edu/pcr/whereami/documents/the%20passage%20of%20time.htm>

<http://www.astronomy.pomona.edu/archo/africa/africa2.html>

<http://www.arabicnews.com/ansub/Daily/Day/010409/2001040902.html>

<http://www.wam.umd.edu/~tlaloc/archastro/ae28.html>

<http://www.tusker.com/eclipse/Photos.htm>

Here are some links if you are interested

| 3793|2002-09-18 19:30:06|Spty@aol.com|Regarding white supremacists Web sites.

Those sure are some deranged son-of-a-b\*%#@\*s.

| 3794|2002-09-18 22:25:20|IMJs@webtv.net|Return To Glory: The Powerful Stirring of the Black Man|

Attachments :

If you don't already have this site go and check out the extensive photo gallery they've got.

<http://www.returntoglory.org/>

| 3795|2002-09-19 00:48:04|Edward Loring|Re: Egypt and Helladic Greece|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 18, 2002 8:27 PM

Subject: Re: [Ta\_Seti] Egypt and Helladic Greece

> > (EL).....Genghis Khan was a Tatar and had a most interesting

> > administrative system (not a "barbarian").

>

> It's been a long time but isn't Tatar derived from Tartar?

>

> The latter was a corruption of the name of a tribe, which if

> I remember right was Manchu-speaking, that founded the

> Cathayan (Khitai) empire, based in the region

> known in Europe as Tartary.

(EL).....yes; by the way, China is called Kitaj in Russian and one old section in the center of Moscow is called "Kitaj Gorad" or Chinese City (get off metro at station of same name!).

> Genghis formed an alliance with the Karakhitai (Black Khitai)

> and thus the confusion, although he definitely was of

> Mongol extraction.

(EL).....yes; Tatars are very mixed today. 50% of the population of Tatarstan is Tatar and 50% Russian. It is potentially an explosive situation due to the new Tatar nationalism. The Tatars speak a Turkic language. The Islamisation of the area is a factor to be considered. There is a very large new ferro-concrete mosque on the kremlin (fort) of Kazan. Unfortunately, a great deal of historical/archaeological evidence was destroyed during excavations for its foundations.

I have observed the remains of underground passages, shored up and lined with wood. These undoubtedly are from the period of Tatar rule (Khanate of Kazan) which ended with the taking of the kremlin of Kazan on 1. October, 1552 by Ivan IV "the Terrible". This event is commemorated by the Cathedral of St. Basil, perhaps Russia's best known monument, on Red Square.

A young archaeological team in the National Museum of Tatarstan is researching the area. Although they have almost no money, they are doing a fine job. The museum contains evidence going back to the last ice-age (mammoths, skull of an armored rhinoceros).

Unfortunately, the Egyptian collection has been very neglected.

I mentioned the important inner coffin of Nesj-ta-udjat-achet (21 Dyn.) which is in danger of falling apart completely. I would like very much to have this object restored and conserved, if funds can be found. I have a digital photo documentation and so does Alex Derrick. In this context I am happy to say that Alex

is now a member of the Informatique et Egyptologie team on the basis of his fine digital reconstructions. His work will be shown on our new website being made by Hans van den Berg (author of GLYPH) and will be presented at I&E2004 in Moscow and the IAE Congress 2004 in Grenoble.

Cheers,  
Ed Loring

| 3796|2002-09-19 00:48:05|Edward Loring|Afro-American art in Germany|  
This is not exactly egyptological, but I am sure it will interest some of you. My daughter, Claudia, writes:

----- Original Message -----

From: "Claudia Loring" <[blauclyde@t-online.de](mailto:blauclyde@t-online.de)>  
To: "Edward Loring" <[Gnosarch@bluewin.ch](mailto:Gnosarch@bluewin.ch)>  
Sent: Wednesday, September 18, 2002 9:03 PM

Lieber Eddie,

Am Wochenende war ich in Heidelberg bei meiner langj hrigen Freundin Andrea(sie ist promovierte Kunsthistorikerin und PR-Fachfrau. Sie hat brigens auch Arch nologie studiert). Sie studiert den Bereich Hip-Hop seit vielen Jahren und ist mit dessen politischen Aussagen sehr vertraut. Sie machte mich auf einen Ausstellungskatalog aufmerksam: Kara Walker, Afroamerikanerin. es sind sehr kritische Scherenschnitte, die sich mit der Vergangenheit Schwarzer Sklaven auseinandersetzt. Die Ausstellung fand diesen Februar in der kunsthalle Mannheim statt und wurde von der Deutschen Bank gef rt

"Over the weekend I was in Heidelberg (Claudia studied theology there) with my old friend, Andrea (Ph.D. in art history, PR specialist and also studied archaeology). She has studied Hip-Hop for many years and understands the political message. She drew an exhibition catalogue to my attention: Kara Walker, an Afro-American. She makes very critical scissor-cuttings (I forgot the right word in English/el) concerning the history of Black slaves.

The expo took place in February in the Mannheim Hall of Art and was sponsored by the Deutsche Bank."

| 3797|2002-09-19 01:56:25|Edward Loring|Re: The notion of time in Ancient Egypt|

----- Original Message -----

**From:** [Derrick, Alexander](#)  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Sent:** Thursday, September 19, 2002 2:12 AM  
**Subject:** RE: [Ta\_Seti] The notion of time in Ancient Egypt

Based upon a previous post from naseret (Katherine g) CT and universe might have been understood as an organic 'dilating' entity (expanding and shrinking). If that is the case this idea resembles a modern physics theory.

(EL).....very interesting; my teacher in India showed me something like this once.

At the risk of being called a mysto-loonie I will mention it in this context:

Imagine an apple in space with a field of force circulating over its surface from top to bottom and coming back up through the core (evolute-involute).

Its color is gold and you can see the force vectors moving. Opening itself at the core, it slowly 'dilates' into a torus and then closes again to form a sphere....

-----Original Message-----

. Was there another time unit in *Kmt*, celestial time (CT)?

(EL).....yes; (very briefly) the helical ascension of Sothis (spdt->Sirius, the "dog star").

The first and most important such astronomical date in the Egyptian chronology is the 17. July 1866 (Julian) BCE in the 7th year of Sesostri III. The Egyptians connected the helical ascension of Sothis with the lunar new year. This led to the determination of the sidereal year (CT). See v.Beckerath Chronology and Lexikon der Aegyptologie 1110-1124 (Bibliography).

| 3798|2002-09-19 02:21:42|Edward Loring|Slander in Cyberspace|

----- Original Message -----

From: "Hans van den Berg" <[wepwawet@wepwawet.nl](mailto:wepwawet@wepwawet.nl)>

To: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

Sent: Thursday, September 19, 2002 12:21 AM

(EL)....Hans is an absolute Internet profi, which got him his present job as an Interpol officer tracking down things like child-porno. I asked him about the "Racial Myths" misrepresentation.

> About the "Racial Myths": cyberspace does not have any laws but those of  
> individual countries, and to my experience these laws are way behind the  
> facts of the digital age where people act and react across national  
> boundaries in virtual space. The most important questions are (1) where  
was  
> the 'crime' committed, and (2) who committed it. With cyberspace (1) and (2)  
> might well be in different countries, and so 'crime' is subject to the  
> different laws in both countries, each with its different interpretations  
> and different ways of persecution. It is a recipe for a long and fruitless  
> matter. It works best when (1) and (2) are from within the same national  
> boundaries, in which case the "Racial Myths" matter would be a case of  
> slander or abuse (of one's good name), and which could be charged and  
> prosecuted as such. However, it would be in the way of a classical  
> prosecution case where the evidence or means of abuse happens to be in  
> digital form. Yes, we need new (international) laws.  
>  
> Greetings,  
>  
> Hans

>  
>

| 3799|2002-09-19 10:17:07|Djehuti Sundaka|Re: The notion of time in Ancient Egypt|

Of course, the experience of time is relative for any given subject. Take for instance the "weekend". Different activities and television programming takes place that alters one's experience of time as opposed to during the work week. Time for adults is experienced much differently than time for the youth as what is considered to be a long time for the youth may only be a few short years for adults. Leisurely time afforded by wealthy individuals creates an experience of time different from working class people. Location also affects one's experience of time as cycles of light and darkness at the poles govern a different engagement of activities than those at the equator. Time is merely a record of consistent activity so its experience will differ throughout "time and space" for every individual cycle of activity.

Something I always question is the perspective that the ancients had a "cyclical" concept of time that is to be distinguished from our modern "lineal" concept of time. Although we utilize a kalendar that records time from a beginning date unlike many ancient cultures, such cultures nevertheless acknowledged a "First-Time" from which all other events proceeded as well as major historical events and long lines of ancestors. Although our sense of history may be different due to a much greater general access to historical information, I question as to whether our sense of time is fundamentally different. After all, all of our general divisions of time have been inherited from Kamat and Sumer from over 5000 years ago.

Djehuti Sundaka

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Greetings.

>

> what time is it

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orient

> understood that the brain creates its own subconscious and conscious

> illusions and 'time' is one of them. The idea of the brain as an

organ that

> 'secretes illusions' is interesting. Was 'brain knowledge'

perceived as a

> limitation in ancient kmt? How does this idea work in culture that

could

> build with modern precision and aligned its colossal temples with

celestial

> bodies. Was there another time unit in Kmt, celestial time (CT)?

>

> I hope that Alberto and Amneh could give me some idea of the

differences of

> 'time' they have noticed in America and at home.

> just some ideas on my mind.

>

> time will teach

> Alex Derrick

> Knowledge Adventure

> (310) 649-8360

> aderrick@v...

| 3800|2002-09-19 10:31:35|Derrick, Alexander|Re: The notion of time in Ancient Egypt|

I'm going to try and illustrate this as a 3D animation. I'll post something later on today if I get a break at work. Pretty interesting conception.

-----Original Message-----

**From:** Edward Loring [mailto:gnosarch@bluewin.ch]

**Sent:** Thursday, September 19, 2002 1:59 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] The notion of time in Ancient Egypt

-

Imagine an apple in space with a field of force circulating over its surface from top to bottom and coming back up through the core (evolute-involute). Its color is gold and you can see the force vectors moving. Opening itself at the core, It slowly 'dilates' into a torus and then closes again to form a sphere....

| 3801|2002-09-19 10:36:35|Derrick, Alexander|Re: Return To Glory: The Powerful Stirring of the Black Man|

has anyone checked out the video cassettes from this site?

I looked over this site a few months back and it seemed like it was a well crafted christian "tract." One of Christianities main sources is kmt. So its time to accept the lord. if it was only that simple.

-----Original Message-----

**From:** IMJs@webtv.net [mailto:IMJs@webtv.net]

**Sent:** Wednesday, September 18, 2002 10:25 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Return To Glory: The Powerful Stirring of the Black Man

If you don't already have this site go and check out the extensive photo gallery they've got.

<http://www.returntoglory.org/>

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 3802|2002-09-19 10:54:36|Jerome Washington|Re: race questions for akenaten.|

- >
- > Could you please define or post photos of what you
- > think is modern
- > "negroid-caucasoid."

Examples of Negroid-Caucasoid peoples are the Beja peoples of the Eastern Desert, Abyssinians, Etrireans, Tuaregs, and coastal Somalis. I define Negroid-Caucasoids as predominantly Black African peoples with very significant Caucasoid admixture. And the Predynastic peoples were of this mixed Northeast African Negroid type.

- >
- > I am curious as why you classify the pre-dynastic
- > peoples to be
- > "negroid-caucasoid."

For the simple reason they were racially predominantly Negroid, but had a very significant Caucasoid component to them. The fact the Predynastic peoples are of Abyssinian-type shows they were Negroid-Caucasoids! I consider Negroid-Caucasoids black, for the simple reason their genes predominantly come from Black Africans. However, the significant Caucasoid component cannot be ignored. I'd say the average Predynastic Egyptian was about 60% Negroid and 40% Caucasoid. And by "Caucasoid" I do not mean white. I also include the NON-WHITE brown-skinned Asiatic peoples of North Africa and the Near-East as well!

- >
- > 1) What classification would you use to describe
- > later dynastic periods when
- > there was a foreign influence from the south and
- > also from the east.

I'd refer to Dynastic civilization as mixed in Upper Egypt (Caucasoid-Negroid) and essentially Caucasoid in Lower Egypt, with a large mixed (Caucasoid-Negroid and Negroid-Caucasoid) minority in Memphis.

- >
- > 2) Would you classify the ancient and modern lower
- > Kmtjw
- > negroid-caucasoid-caucasoid?

I classify ancient Lower Egypt as essentially Caucasoid with some small Negroid admixture, and modern Lower Egypt as the same more or less, but with a lightly mixed and strongly mixed significant minority, especially in Cairo!

- > 3) Would you classify the ancient and modern upper
- > Kmtjw
- > negroid-caucasoid-negroid?

The Predynastic peoples were Negroid-Caucasoids, however I'd classify the Dynastic peoples of Upper Egypt as essentially Caucasoid-Negroid. This is due to the large influx of Lower Egyptians into Upper Egypt after 3100 B.C. The racial pattern in modern Upper Egypt is the same. You have a predominant Caucasoid-Negroid peoples, however there is variation.

- >
- > 4) What racial classification would you use to
- > describe the modern
- > "mulatto"/negroid-caucasoid population of Haiti?

I'd call the Creoles of Haiti, what they are....Mulattoes!

- >
- > 5) Do you think the predynastic(and I am assuming
- > the subsequent dynastic)
- > Kmtjw are derived from an intermixing of "negro" and
- > "caucasoid"
- > populations?

The Predynastic peoples were a mixture of the Proto-Badarians and the native Caucasoid Tasians. During the Naqada period there was some north to south movement, resulting in a greater hybridization of the people. But the Naqada peoples looked like Bejas. The Badarians were far more Negroid and less mixed. Proto-Badarians were the unmixed migrants from Sudan

that settled in Upper Egypt by 5500 B.C. and brought the Badarian culture with them!

>

> 5a) If yes, what cultural elements has a caucasoid

> populations given to the

> kmtjw? (writing, masonry, cosmology, ontology?)

I can't say which elements the Caucasoid population has brought. I'd say the Badarians brought circumcision, the Proto-Egyptian language, matriarchy, totemism, Thebanism, astrology, and astronomy. The Caucasoids made contributions under Caucasoid dynasties such as the 19th Dynasty. I believe the 4th Dynasty was probably Caucasoid, but intermarriage with Upper Egyptians did occur, as evidence of the Negroid princess married to one of Cheop's sons!

> <> If the ancient kmtjw were as you describe

> them "negroid-caucasoid"

> perhaps the Nordic(caucasoid) representations are

> awkwardly appropriate.

I meant one picture of Arthur Kemp's "Nordic Minoan" fisherman. It was found to be a doctored picture. I saw the ORIGINAL picture of the "fisherman." Kemp has deliberately LIED about much stuff in his book "March of the Titans." That's what I had in mind. But there was a so-called Nordic element in Egypt. These were European Cro-Magnoids, and they made up (according to the Frederick and Raymond studies) 10-11% of the population, and were prevalent in Lower Egypt. This is where the red and light hairs of certain Pharaohs came from. But by no means were they a significant enough element.

>

> If you saw the Pyramid Chamber experiment last night

> on FOX they were using

> Europeans last night to depict the old kingdom

> dynastic populations. Why is

> that incorrect.

Incorrect for the simple reason that MOST European types were 11% of the total population. Most Old Kingdom

people were of Middle Eastern or African-Middle Eastern type. The typical ancient Egyptian (north and south alike) WAS NOT European! Plain and simple!

Akekhenaton101

>

---

Do you Yahoo!?

New DSL Internet Access from SBC & Yahoo!

<http://sbc.yahoo.com>

| 3803|2002-09-19 11:24:23|Derrick, Alexander|Re: The notion of time in Ancient Egypt|

As human beings are senses of time are very different. The only thing that might cut across cultures, ethnic, groups, races, etc is that people of power make people of "less" power wait. Think about the difference between black urban and white urban American time. Black folk operate on "CP time." But CP and "WP time" time still moves ahead linearly. Another example of different time is the notion of "Dreamtime" in Australia. Dreamtime fuses time and space together into one dimension. Somehow those who understand dreamtime can use this notion to locate themselves in the Australian wilderness.

Time is very different to different people. That is why I raised the question. I think it is erroneous to investigate the kmtjw culture with our modern ideas of time. Our western calendar which was inherited from kmt and summer has made some drastic conceptual modifications very early on. Measuring time in relation to celestial bodies might have been the 'material' manifestation of a more elastic, organic, and 'mystical' kmtjw/Sumerian time system that Greek & roman culture, Christianity, and modernity erode/evolve time into our modern western systems.

Western time has recently evolved again. I am sure you are familiar with swatch watches ".beats" which is basically the internet time. I don't know if this will catch on.

<http://www.swatch.com/>>> enter swatch collections and the look for internet time.

work calls,

alx

-----Original Message-----

**From:** Djehuti Sundaka [mailto:ahuguley@ix.netcom.com]

**Sent:** Thursday, September 19, 2002 10:16 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The notion of time in Ancient Egypt

I question as to whether our sense of time is fundamentally different. After all, all of our general divisions of time have been inherited from Kamat and Sumer from over 5000 years ago.

Djehuti Sundaka

| 3804|2002-09-19 11:44:10|Derrick, Alexander|Re: race questions for akenaten.|

One quick question before I respond in depth.

How do you classify african Americans in your racial system?

-----Original Message-----

**From:** Jerome Washington [mailto:akhenaton101@yahoo.com]

**Sent:** Thursday, September 19, 2002 10:55 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] race questions for akenaten.

| 3805|2002-09-19 11:44:58|a.manansala@attbi.com|Re: race questions for akenaten.|

- > Examples of Negroid-Caucasoid peoples are the Beja
- > peoples of the Eastern Desert, Abyssinians, Etrireans,
- > Tuaregs, and coastal Somalis.

Do you consider the Arabs, West Asians and southern Europeans to be Caucasoid-Negroid peoples?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3806|2002-09-19 11:51:31|Djehuti Sundaka|Re: The notion of time in Ancient Egypt|

Now that I think of it, even our present notion of "linear" history is nothing more than an extended version of dating by reigns. "In the Year of our Lord" is merely a religious acknowledgement of an immortal king's continuing reign and even that had been determined 532 years after the supposed birth of the "new born king".

Djehuti Sundaka

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> As human beings are senses of time are very different. The only

thing that

> might cut across cultures, ethnic, groups, races, etc is that people

of

> power make people of "less" power wait. Think about the difference

between

> black urban and white urban American time. Black folk operate on

"CP time."

> But CP and "WP time" time still moves ahead linearly. Another

example of

> different time is the notion of "Dreamtime" in Australia. Dreamtime

fuses

> time and space together into one dimension. Somehow those who

understand

> dreamtime can use this notion to locate themselves in the Australian

> wilderness.

>

> Time is very different to different people. That is why I raised

the

> question. I think it is erroneous to investigate the kmtjw culture

with our

> modern ideas of time. Our western calendar which was inherited from

kmt and

> summer has made some drastic conceptual modifications very early on.

> Measuring time in relation to celestial bodies might have been the

> 'material' manifestation of a more elastic, organic, and 'mystical'

> kmtjw/Sumerian time system that Greek&roman culture, Christianity,

and

> modernity erode/evolve time into our modern western systems.

>

> Western time has recently evolved again. I am sure you are familiar

with

> swatch watches ".beats" which is basically the internet time. I

don't know

> if this will catch on.

>

> <<http://www.swatch.com/>> <http://www.swatch.com/>>> enter swatch

collections

> and the look for internet time.

>

> work calls,

> alx

>

>



> -----Original Message-----

> From: Djehuti Sundaka [mailto:ahuguley@i...]

> Sent: Thursday, September 19, 2002 10:16 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt

>

>

>

> I question as to whether our sense of time is fundamentally

different.

> After all,

> all of our general divisions of time have been inherited from Kamat

> and Sumer from over 5000 years ago.

>

> Djehuti Sundaka

| 3807|2002-09-19 11:55:41|a.manansala@attbi.com|Fwd: Early Man Might Have Lived in  
Nigeria - Prof. Brunet|

Early Man Might Have Lived in Nigeria - Prof. Brunet

Daily Trust (Abuja)

September 18, 2002

Posted to the web September 18, 2002

World renowned geoscientist and eminent paleo-anthropologist, Professor Michel Brunet surprised his Port Harcourt audience when he disclosed that "the Fossils of possibly the earliest ancestor of modern man, dated about 7 million years ago was discovered around the lake Chad area, and there was every possibility that the very early man lived in Nigeria."

Professor Brunet was speaking during the 17th edition of the Nigerian Mining and Geosciences Society (NMGS) Jacques Halfon distinguished lectureship programme titled "origin of man from the theory of Evolution," which was sponsored by ELF Petroleum Nigeria Ltd in Port Harcourt.

The Palaeontologist dismissed other discoveries that stated that the origin of man was East Africa, adding that with his discovery which was much older than the human fossils sighted in South Africa and Kenya, the origin of man can be traced to the Sahel region, of

which Nigeria is a part.

He expressed serious doubts on an earlier theory that said man is a direct descendant of the ape, arguing that the difference in the DNA of man and that of the chimp is 1.6 per cent which he said shows that man is a new and important creature.

Earlier in his address, Mr. Georges Buresi, Managing Director and Chief Executive of EIF Petroleum Nigeria Limited stressed that the main objectives of the lecture programmes is to afford members of NMGS and the general public the unique opportunity to exchange ideas and benefits from the experiences of experts in the various facets of the Earth Sciences, which he noted was manifested in the past when world renowned earth scientists like Prof. Allegre and Prof. Xavier Le Pichon were invited.

The Managing Director, who was represented by his deputy, Mr. Alain Roux disclosed that Brunet's discovery which is locally named Toumai (hope of life) has further challenged current thinking, not only about the location but also the habitat of the earliest ancestors of man.

While reeling out the achievements of ELF Petroleum Nigeria Limited, the Managing Director also stated that the company has just embarked on an innovative project that pairs the IFP school France and the University of Port Harcourt Nigeria for a Joint Master and Post Graduate diploma degree programme in Petroleum Engineering.

According to him, the initiative will mature into the Institute of Petroleum Studies (IPS) which he added will be aimed at making the school the benchmark for excellence in Petroleum Engineering education in Nigeria.

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| 3808|2002-09-19 19:07:53|Derrick, Alexander|Re: race questions for akenaten. part 1|

Attachments :

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I would like to praise the users on this forum, because they have raised my level of understanding.

The terms caucasoid & negroid now frighten me, because they are so ambiguous and eventually lead to a repeating loop of obscurantism. When using the term race one can never speak with certainty because 'race' is just as ambiguous as 'time.'

The problem that I already see developing in this discussion is the belief in ethnic divisions based upon numerical distinction of cephalometric differences. And ethnic divisions of Africans based up different phenotypes.

I have learned from this group that ethnic divisions in Africans are mainly the result of many thousands of years of evolutionary activity. The idea of the African man and woman is very diverse. Pale skin to dark skin. Thick to thin features. Straight to curly hair. The diversity is to be explained by Africa and not always foreign gene flow. Because Africa has many different conditions should we not expect that the people be varied? Keep in mind people do not simply adapt to weather conditions, but there are also electromagnetic and other immeasurable conditions that should not be under estimated.

Evolution is not a numeric concepts and categorizing populations as XX% negroid and YY% caucasoid has serious limitation and draw backs. Europeans have cause lots of ethnic confusion in Africa by trying to claim some of the "handsome" east Africans as being tropical adapted caucasoid.

The conditions that effect some "caucasoid" groups also effect some african populations. But this does not mean that these people are any less Africa. East Africans are a different form of "negro" compared to the stereotypical west africoid. Genetic studies will back this us.

-----Original Message-----

From: Jerome Washington [<mailto:akhenaton101@yahoo.com>]

Sent: Thursday, September 19, 2002 10:55 AM

To: Ta\_Seti@yahoogroups.com

Subject: Re: [Ta\_Seti] race questions for akenaten.

Examples of Negroid-Caucasoid peoples are the Beja peoples of the Eastern Desert, Abyssinians, Etrireans, Tuaregs, and coastal Somalis. I define Negroid-Caucasoids as predominantly Black African peoples with very significant Caucasoid admixture. And the Predynastic peoples were of this mixed Northeast African Negroid type.

I define all of the above groups as authentic african phenotypes. Black Americans have ~20% caucasoid gene flow, but still resemble west Africans. The Abyssinians and Eritrea's have ~25% caucasoid gene flow and still represent an authentic african phenotype.

In your system these people could be called negroid-negroid-negroid-caucasoid.

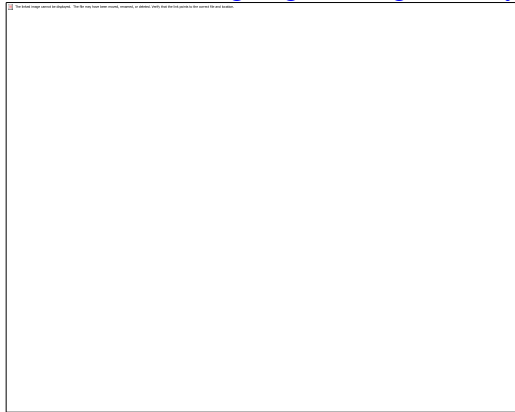
For the simple reason they were racially predominantly Negroid, but had a very significant Caucasoid component to

them. The fact the Predynastic peoples are of Abyssinian-type shows they were Negroid-Caucasoids!

The fact the pre-dynastic people can be compared to the Abyssinian type shows that they are an african type that is adapted to a different climate than west Africans, who I assume are your Negroes *par excellence*.

I'd refer to Dynastic civilization as mixed in Upper Egypt (Caucasoid-Negroid) and essentially Caucasoid in Lower Egypt, with a large mixed (Caucasoid-Negroid and Negroid-Caucasoid) minority in Memphis.

The royal mummies which come from lower Egypt (essential caucasoid in your system) are now described as having negroid-negroid(in your system) bone structures.(See Message 3519)



The sphinx which is situated in lower Egypt has a prominent dental projection (classical negroid characteristic). Perhaps the southern "Negroes" were imposing their political dominance on the "essentially caucasoid" & caucasoid negroid populations of the north. More than likely the sphinx is a spiritual monument that was used only for political agendas in later times (tutmoses III rise to thrown).

The sphinx dates to at least the early dynastic period and the royal mummies come from the new kingdom. So I would say that there was a significant group of africoid people in lower Egypt during these periods. The Hyksos invasion might have brought a caucasoid gene flow which seems to not have affected these populations drastically. Perhaps ~20% caucasoid introduction.

I classify ancient Lower Egypt as essentially Caucasoid with some small Negroid admixture, and modern Lower Egypt as the same more or less, but with a lightly mixed and strongly mixed significant minority, especially in Cairo!

The Predynastic peoples were Negroid-Caucasoid, however I'd classify the Dynastic peoples of Upper Egypt as essentially Caucasoid-Negroid. This is due to the large influx of Lower Egyptians into Upper Egypt after 3100 B.C. The racial pattern in modern Upper Egypt is the same. You have a predominant Caucasoid-Negroid peoples, however there is variation.

> 4) What racial classification would you use to describe the modern "mulatto"/negroid-caucasoid population of Haiti? I'd call the Creoles of Haiti, what they are....Mulattoes!

Ok, this is really ambiguous, because you have switched from one system to a next. I'd be interested to hear what you call African Americans. Sambos, or quattoons?

> 5) Do you think the predynastic (and I am assuming the subsequent dynastic) Kmtjw are derived from an intermixing of "negro" and "caucasoid" populations?

The Predynastic peoples were a mixture of the Proto-Badarians and the native Caucasoid Tasians. During the Naqada period there was some north to south movement, resulting in a greater hybridization of the people. But the Naqada peoples looked like Bejas. The Badarians were far more Negroid and less mixed. Proto-Badarians were the unmixed migrants from Sudan that settled in Upper Egypt by 5500 B.C. and brought the Badarian culture with them!

[see part 2.](#)

| 3809|2002-09-19 19:08:10|Derrick, Alexander|Re: race questions for akenaten pt 2.|

Attachments :

>

> 5a) If yes, what cultural elements has a

caucasoidpopulations given to the kmtjw? (writing, masonry, cosmology, ontology?)

I can't say which elements the Caucasoid population has brought. I'd say the Badarians brought circumcision, the Proto-Egyptian language, matriarchy, totemism, Thebanism, astrology, and astronomy. The Caucasoids made contributions under Caucasoid dynasties such as the 19th Dynasty. I believe the 4th Dynasty was probably Caucasoid, but intermarriage with Upper Egyptians did occur, as evidence of the Negroid princess married to one of Cheop's sons!

[\[Alex Derrick\]](#)

[This isa mistranslation.kmtjwhave no word for negroid, they make no distinction. Probably it is hisNubianprincess.](#)

[If Snefru was a caucasoid, then perhaps the images of a white pharoah wereappropriate. But that is not the case. I don't have access to my collection of old kingdom photos. Here is some stuff I scrounged off the net.](#)

[Dyn 3](#)



[Dyn 4](#)



[Dyn 5](#)



[Dyn 6](#)



> <> If the ancient kmtjw were  
 as you describe  
 > them "negroid-caucasoid"  
 > perhaps the  
 Nordic(caucasoid) representations are  
 > awkwardly  
 appropriate.

Incorrect for the simple reason at MOST European types  
 were 11% of the total population. Most Old Kingdom  
 people were of Middle Eastern or African-Middle  
 Eastern type. The typical ancient Egyptian (north and  
 south alike) WAS NOT European! Plain and simple!

Here are some photos of East Africans.



[Alex Derrick]Amhara



[Alex Derrick]Ethiopian



[Alex Derrick]Kenya



[Alex Derrick]Tanzania



Beja of sudan



Borana of Kenya



Digo Tanzania and Kenya



Gabbra of Kenya



Japadhola of Uganda



Kagura of Tanzania



Kuria of Tanzania



Massai of Kenya



Nubian



Pogoro of Tanzania



Sukuma of Tanzania



Sakuya of Kenya



Kenya



Wazigua of Tanzania



Zaramo of Tanzania.

There is a variety of faces for every place in Africa. There are also a variety of hair textures. Perhaps this discussion could go to a higher plane if you defined "negro."

| 3810|2002-09-19 19:08:55|Derrick, Alexander|Re: race questions for akenaten. part 3|

Forgot to attach this

Reference

Different genetic components in the Ethiopian population, identified by mtDNA and Y-chromosome polymorphisms.

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list\\_uids=9463310&dopt=Abstract](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&list_uids=9463310&dopt=Abstract)

The Physical Proportions and Living Stature of New Kingdom Pharaohs. Journal of Human Evolution (1983) 12, 455-465.

| 3811|2002-09-19 20:22:20|a.manansala@attbi.com|Re: race questions for akenaten. part 1|

Jerome wrote:

>The Predynastic peoples were a mixture of the Proto-

>Badarians and the native

>Caucasoid Tasians.

I don't know how the Tasians can be considered "Caucasoid" as they were distinctly broad-nosed and prognathous.

Some early Egyptian samples had non-metric traits more similar to Neolithic Asians than anyone else, although they were more similar to West Africans than either contemporary Europeans or West Asians. It was a complicated picture that is hard to fit into our modern ideas of "race."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3812|2002-09-20 02:04:37|Edward Loring|Re: race questions for akenaten pt 2.|

(EL).....here a couple of general, neutral remarks on passages taken out of context:

Terminology ..words ending in -oid (Gr. oidos 'type' ; as final element of an Idg. compositum --> '-like' == 'of the type (genitive case of the first element of the compositum)' seem to be taking over.

Everything can be expressed as an '-oid'.and, thus stated, loses focus/sharpness.

My point here is that everything is what it is (well, actually a derivative at dSystem/dt) and we should try to find increasingly precise labels to describe phenomena in terms of themselves ("Eigenwert").

> 5a) If yes, what cultural elements has a caucasoid populations given to the kmtjw? (writing, masonry, cosmology, ontology?)

(EL).....masonry: the first stone "architecture" in Egypt is found in the Djoser Complex at Saqqara. The heb-sed chapels and houses of the North and of the South are stone models of a type of rush house or hall (they can be quite large) found even today in the Schatt el-Arab in Iraq. Although the III. Dyn models are solid and thus, not really houses ("house-oid" ?), they show something that a foreign culture or ethnies may have given to Kemet (although I would prefer here to use the term "tA-wj" (the Two Lands) because of the Houses of Upper and Lower Kemet. I say 'may have given', because this type of dwelling could very well have existed in the marsh area of Lower Egypt. Although I do not believe there is any more real native papyrus in Egypt, let us not forget that it still exists in the Sudd, reaching a height of 7 metres and of considerable strength when bundled (the triangular section allows closest packing and thus the static qualities of an isometric tetrahedral structure (compare B. Fuller 'Octet-truss' first used in Ford Motor Co. building in Detroit). The small temple 'T' in the Djoser complex is probably the first example of the cavetto cornice in stone and I suspect that it copies an original structural type made of organic material. (excuse the digression)

I can't say which elements the Caucasoid population has brought. I'd say the Badarians brought circumcision, the Proto-Egyptian language, matriarchy, totemism, Thebanism, astrology, and astronomy.

(EL).....'Thebanism' (?) is a completely new term. What does it mean?

[Alex Derrick]

(The) kmtjw have no word for negroid, they make no distinction. Probably it is his Nubian princess.

(EL).....I guess the mdw-nTr wasn't infected with the '-oid' syndrome.



If Snefru was a caucasoid, then perhaps the images of a white pharaoh were appropriate.  
But that is not the case. >

> If the ancient kmtjw were as you describe  
> them

"negroid-caucasoid" perhaps the Nordic(caucasoid) representations are  
> awkwardly appropriate.

(EL)....."negroid-caucasoid" wins the awkward play-of-the-day prize.

The typical ancient Egyptian (north and south alike) WAS NOT European! Plain and simple!

(EL).....I hope that everyone will agree on that (also not europoid or kemetoid). Let's call him/her an Ancient Egyptian mD-kmt and consider that he consisted of various ethnic compositions relative to his/her position in the Nile Valley. It's a very long set of rivers existing in a very long timespan.

There is a variety of faces for every place in Africa. There are also a variety of hair textures. Perhaps this discussion could go to a higher plane if you defined "negro".

(EL)....that's getting to the bottom of a major terminological-typological question which seems to have taken on a very emotional ideological nature in the group.

While understanding the origin and validity of the emotional-ideological aspect, I think that it only clouds the scientific discussion. I could write a polit-historical essay on the subject which I am quite sure you would accept, but it is not the subject in our ethno-cultural discussion.

We have touched on these points before. In my fairly long life in several worlds I have heard a lot of not exactly scientific racial designations. These tend to change meaning through time and place (time-spaces where they occur). As a non-African and perhaps more neutral example, let us take the Kannaks. In their language this word means 'human being' and was designed to differentiate them without prejudice from other life-forms with which they shared their world. This was a basic truth. Many ethnien all over the world have called themselves such in their own languages. When the word Kannak came to Europe, it became a racist slur-word on all kinds of ethnien, including for example, Italians in German speaking areas. The Germans who used this term did not have any idea of what it meant or where it came from.

I remember childhood discussions (early 40s) about what to call Afro-Americans. White-trash used the n-word and other derisive terms which you all know. I remember asking Irene about this, wondering if it was better to say 'darkie' or 'negro'. 'Darkie' was not considered offensive by many Blacks at the time. Irene told me to say 'Negro'. For her that meant her race and what she called herself. A certain de-racialization movement started in 1946 with Paul Robson's version of 'Old Black Joe' ('poor folk all work while the rich folk play'). This may have been the beginning of 'political correctness' and I still consider Robson a politically brave man and I liked his powerful voice, but I wonder if he was not somehow denying his own ethnicity. What do you think? Since that time, the term Black has largely replaced Negro, but has come to represent a much larger group than those descended from African slaves in the USA. Personally, I think of Afro-Americans as American Negros and Africans as members of a general national or specific ethnic group in the event that I know its name: Nigerians, East Africans, Watussi, Hutu, Senegalise, Amharas, Nilotic etc. There are no emotional or political connotations or implications involved. It is not an exact terminology, but I am not an ethnologist. I also find it hard to find the right ethnic term for myself. My mother was half Anglo-American and half German. My father was half English and half Irish. I was brought up in America, but lived in many cultures, speak German at home and have become a European. When I am in the States, nobody believes that I came from there. The last time I was there, I got a ride into town from Kennedy with the driver of one of those wierd, extra-long cars with corrupt CEOs

in the back. He was a New York Negro in his 50s. He asked me where I was from and I said, "Well, from here". He said, "You don't have to tell me that. We don't have anything against foreigners." So whatdo we call ourselves? Terminology is really a difficult science....

Ed Loring

| 3813|2002-09-20 02:04:39|Edward Loring|Re: The notion of time in Ancient Egypt|

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, September 19, 2002 7:16 PM

Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt

Of course, the experience of time is relative for any given subject. Time for adults is experienced much differently than time for the youth as what is considered to be a long time for the youth may only be a few short years for adults.

(EL).....good observation! That is both true, interesting and entirely logical; Einstein spoke of "time dilation" (sorry, I can't give you a source).

The personal perception/consciousness of time is a relation between the time segment one is experiencing and the sum of time segments lived. When we are 10 years old, a year is 10% of our total experience and the time from the beginning of school until Christmas holiday is terribly long.. At my age (65) a year is only 1.54% and the time until the congress I am planning for Moscow 2004 is getting very short (to figure out your own time dilation it's 1/age).

| 3814|2002-09-20 02:04:42|Edward Loring|Re: The notion of time in Ancient Egypt|

----- Original Message -----

From: [Derrick, Alexander](mailto:Derrick,Alexander)

To: '[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)'

Sent: Thursday, September 19, 2002 8:23 PM

Subject: RE: [Ta\_Seti] Re: The notion of time in Ancient Egypt

As human beings are senses of time are very different. The only thing that might cut across cultures, ethnic, groups, races, etc is that people of power make people of "less" power wait.

(EL).....and in Egyptian offices there is a kind of formula for this, so everyone knows where they stand.

| 3815|2002-09-20 02:04:44|Edward Loring|Re: The notion of time in Ancient Egypt|

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Thursday, September 19, 2002 8:51 PM

Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt

> Now that I think of it, even our present notion of "linear" history is  
> nothing more than an extended version of dating by reigns. "In the  
> Year of our Lord" is merely a religious acknowledgement of an immortal  
> king's continuing reign and even that had been determined 532 years  
> after the supposed birth of the "new born king".

(EL).....right again! This is the problem that I am working on: relative time (King, year) and absolute time (CT (?) time-axis. From the 26th Dyn we have fairly exact dating. I am tacking the King,year data onto a numerical progression. Admittedly it is not 100% correct, but one does see the actual chronological relationships between events and can explore the system both syn- and diachron. When trying to get a picture of the TIP and LP this gives a whole new feeling that is impossible to get by reading Kitchen etc.

| 3816|2002-09-20 02:04:47|Edward Loring|Re: Return To Glory: The Powerful Stirring of the Black Man|

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, September 19, 2002 7:36 PM

**Subject:** RE: [Ta\_Seti] Return To Glory: The Powerful Stirring of the Black Man

One of Christianities main sources is kmt.

(EL).....THE main source

| 3817|2002-09-20 02:04:54|Edward Loring|Re: The notion of time in Ancient Egypt|

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Thursday, September 19, 2002 7:29 PM

**Subject:** RE: [Ta\_Seti] The notion of time in Ancient Egypt

I'm going to try and illustrate this as a 3D animation. I'll post something later on today if I get a break at work. Pretty interesting conception.

Alex, what I forgot to mention explicitly is that the motion through the center implies (at least) that the construct is moving on a "time-like" axis, so we have a depiction of the time-space progression and the electromagnetic field.

It would have been too much for my mental capacity to have shown "matter" in the same construct. She showed me that, too, but it is hard to explain (n-dimensional spider-web with any intersection a potential center of the transitive system). That's how our system *GALEXYS* works.

EL

-----Original Message-----

**From:** Edward Loring [<mailto:gnosarch@bluewin.ch>]

**Sent:** Thursday, September 19, 2002 1:59 AM

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** Re: [Ta\_Seti] The notion of time in Ancient Egypt

-  
Imagine an apple in space with a field of force circulating over its surface from top to bottom and coming back up through the core (evolute-involute). Its color is gold and you can see the force vectors moving. Opening itself at the core, It slowly 'dilates' into a torus and then closes again to form a sphere....

| 3818|2002-09-20 04:11:21|mansu\_musa|Re: race questions for akenaten pt 2.|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> (EL).....here a couple of general, neutral remarks on passages

taken out of context:

> Terminology .. words ending in -oid (Gr. oidos 'type' ; as final

element of an

> Idg. compositum --> '-like' == 'of the type (genitive case of the

first element of

> the compositum)' seem to be taking over.

>

> Everything can be expressed as an '-oid'. and, thus stated, loses

focus/sharpness.

> My point here is that everything is what it is (well, actually a

derivative at  $dSystem/dt$ )

> and we should try to find increasingly precise labels to describe

phenomena in

> terms of themselves ("Eigenwert").

>

> > 5a) If yes, what cultural elements has a caucasoid populations

given to the kmtjw? (writing, masonry, cosmology, ontology?)

>

> (EL)....masonry: the first stone "architecture" in Egypt is found

in the Djoser Complex

> at Saqqara. The heb-sed chapels and houses of the North and of the

South are stone

> models of a type of rush house or hall (they can be quite large)

found even today in

> the Schatt el-Arab in Iraq. Although the III. Dyn models are solid  
 and thus, not really  
 > houses ("house-oid" ?), they show something that a foreign culture  
 or ethnics may have  
 > given to Kemet (although I would prefer here to use the term "tA-  
 wj" (the Two Lands)  
 > because of the Houses of Upper and Lower Kemet. I say 'A may have  
 given', because  
 > this type of dwelling could very well have existed in the marsh  
 area of Lower Egypt.  
 > Although I do not believe there is any more real native papyrus in  
 Egypt, let us  
 > not forget that it still exists in the Sudd, reaching a height of 7  
 metres and of  
 > considerable strength when bundled (the triangular section allows  
 closest packing  
 > and thus the static qualities of an isometric tetrahedral structure  
 (compare B. Fuller  
 > 'Octet-truss' first used in Ford Motor Co. building in Detroit).  
 The small temple 'T'  
 > in the Djoser complex is probably the first example of the cavetto  
 cornice in stone and  
 > I suspect that it copies an original structural type made of  
 organic material.  
 > (excuse the digression)  
 >  
 > I can't say which elements the Caucasoid population has brought.  
 I'd say the Badarians brought circumcision, the Proto-Egyptian  
 language, matriarchy, totemism, Thebanism, astrology, and astronomy.  
 >  
 > (EL).....'Thebanism' (?) is a completely new term. What does it  
 mean?

>  
> [Alex Derrick]  
> (The) kmtjw have no word for negroid, they make no distinction.

Probably it is his Nubian princess.

> (EL).....I guess the mdw-nTr wasn't infected with the '-oid'

syndrome.

>  
> If Snefru was a caucasoid, then perhaps the images of a white

pharoah were appropriate.

> But that is not the case. >

>

> > If the ancient kmtjw were as you describe

> > them "negroid-caucasoid" perhaps the Nordic(caucasoid)

representations are

> > awkwardly appropriate.

> (EL)....."negroid-caucasoid" wins the awkward play-of-the-day prize.

>

> The typical ancient Egyptian (north and

> south alike) WAS NOT European! Plain and simple!

> (EL).....I hope that everyone will agree on that (also not europoid

> or kemetoid). Let's call him/her an Ancient Egyptian rmD-kmt and

> consider that he consisted of various ethnic compositions relative

> to his/her position in the Nile Valley. It's a very long set of

rivers

> existing in a very long timespan.

>

> There is a variety of faces for every place in Africa. There are

also a variety of hair textures. Perhaps this discussion could go to  
a higher plane if you defined "negro".

>

> (EL)....that's getting to the bottom of a major terminological-

typological question

> which seems to have taken on a very emotional ideological nature in

the group.

> While understanding the origin and validity of the emotional-

ideological aspect,

> I think that it only clouds the scientific discussion. I could

write a polit-historical

> essay on the subject which I am quite sure you would accept, but it

is not the

> subject in our ethno-cultural discussion.

>

> We have touched on these points before. In my fairly long life in

several worlds I have

> heard a lot of not exactly scientific racial designations. These

tend to change meaning

> through time and place (time-spaces where they occur). As a non-

African and perhaps

> more neutral example, let us take the Kannaks. In their language

this word means

> 'human being' and was designed to differentiate them without

prejudice from other life-forms with which they shared their world.

This was a basic truth. Many ethnien all over the world have called

themselves such in their own languages. When the word Kannak came to

Europe, it became

> a racist slur-word on all kinds of ethnien, including for example,

Italians in German speaking

> areas. The Germans who used this term did not have any idea of what

it meant or where

> it came from.

>

> I remember childhood discussions (early 40s) about what to call

Afro-Americans. White-trash

> used the n-word and other derisive terms which you all know. I

remember asking Irene about

> this, wondering if it was better to say 'darkie'

or 'negro'. 'Darkie' was not considered offensive

> by many Blacks at the time. Irene told me to say 'Negro'. For her

that meant her race and what

> she called herself. A certain de-racialization movement started in

1946 with Paul Robson's

> version of 'Old Black Joe' ('poor folk all work while the rich folk

play"). This may have been the

> beginning of 'political correctness' and I still consider Robson a

politically brave man and I liked his powerful voice, but I wonder if he was not somehow denying his own ethnicity. What do you think?

>

> Since that time, the term Black has largely replaced Negro, but has

come to represent

> a much larger group than those descended from African slaves in the

USA. Personally,

> I think of Afro-Americans as American Negroes and Africans as

members of a general national or specific ethnic group in the event that I know its name: Nigerians, East Africans, Watussi, Hutu, Senegalise, Amharas, Nilotics etc. There are no emotional or political connotations or implications involved. It is not an exact terminology, but I am not an ethnologist. I also find it hard to find the right ethnic term for myself. My mother was half Anglo-American and half German. My father was half English and half Irish. I was brought up in America, but lived in many cultures, speak German at home and have become a European. When I am in the States, nobody believes that I came from there. The last time I was there, I got a ride into town from Kennedy with the driver of one of those wierd, extra-long cars with corrupt CEOs in the back. He was a New York Negro in his 50s. He asked me where I was from and I said, "Well, from here". He said, "You don't have to tell me that. We don't have anything against foreigners."

>

> So what do we call ourselves? Terminology is really a difficult

science....

>

> Ed Loring

The typical ancient Egyptian (north and

south alike) WAS NOT European! Plain and simple!

(EL).....I hope that everyone will agree on that (also not europoid



or kemetoid). Let's call him/her an Ancient Egyptian mD-kmt and consider that he consisted of various ethnic compositions relative to his/her position in the Nile Valley. It's a very long set of rivers existing in a very long timespan.

Most egyptologist even in the 1960's agreed that upper egyptians were of african stock, and in many cases called the badarian negroid. Bardians, gerzen, amarten, and naqada were the main upper egyptian cultures.

You also had the maadi in middle egypt the tasins in lower egypt then the fayyum and last the merimada. the dynastic period in Kmt came from the uniting of both upper and lower Kmt and therefore creating a mixture of both people. These... were long-headed-dolicocephalic is the learned term- and below even medium stature, but Negroid features are often to be observed. Whatever may be said of the northerners, it is safe to describe the dwellers in Upper Egypt as of essentially African stock, a character always retained despite alien influences brought to bear on them from time to time." (pg. 392; Egypt of the Pharaohs 1966) Those houses you are talking about are still built by the marsh arabs in iraq, who had their marsh areas drained. Many people believe there might be slight sumerian influences in naqada II I believe but this is not certain.

<http://members.xoom.virgilio.it/francescoraf/hesyra/Egyptgallery.html>  
archic sculpture gallery

From my understanding the step and the pyramid came from mud brick mastabas. Mastabas were used to bury people before they moved up to pyramids. Thus the stacking of mastabas on top of each other began the step pyramid which many people say was designed by imhotep.  
| 3819|2002-09-20 05:24:41|a.manansala@attbi.com|Re: race questions for akenaten pt 2.|

- >
- > From my understanding the step and the pyramid came from mud brick
- > mastabas. Mastabas were used to bury people before they moved up to
- > pyramids. Thus the stacking of mastabas on top of each other began
- > the step pyramid which many people say was designed by imhotep.
- >
- >

Note also that quite a few archaeologists these days link the megalithic culture of Nabta Playa with the monoliths and other stone architecture of the ancient Egyptians.

The once popular idea that Egyptian writing was somehow linked with Sumerian influence also no longer seems tenable. Proto-Egyptian writing looks older than that of Mesopotamia. One could, of course, even make the opposite argument although I don't think it has any more weight than the former.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3820|2002-09-20 09:03:13|Edward Loring|Re: race questions for akenaten pt 2.|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, September 20, 2002 1:11 PM

Subject: [Ta\_Seti] Re: race questions for akenaten pt 2.

- > Most egyptologist even in the 1960's agreed that upper egyptains were
- > of african stock,and in many cases called the badarian negriod.
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- > and lower Kmt and therefore creating a mixture of both people.
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- > observed. Whatever may be said of the northerners, it is safe to
- > describe the dwellers in Upper Egypt as of essentially African stock,
- > a character always retained despite alien influences brought to bear
- > on them from time to time." (pg. 392; Egypt of the Pharaohs 1966)
- > Those houses you are talking about are still built by the marsh
- > arabs in iraq,who had their marsh areas drained.

(EL).....let's hope that the whole thing doesn't get smothered by a kind of evil bush that's spreading and threatening all life in the area.

>

> <http://members.xoom.virgilio.it/francescoraf/hesyra/Egyptgallery.html>

> archaic sculpture gallery

>

> From my understanding the step and the pyramid came from mud brick

> mastabas. Mastabas were used to bury people before they moved up to

> pyramids. Thus the stacking of mastabas on top of each other began

> the steppypyramid which many people say was designed by imhotep.

(EL).....right on! Interestingly, there are actually burials in the mastaba (-oid (?)) layers of Djoser's cake. A coffin found in one of these is considered the first known example of plywood. A model which I made of this complex in the late 70s is now displayed in the entrance hall of the German Sport University in Cologne ("sport" because of the Heb-sed running of the king).

| 3821|2002-09-20 10:11:22|Jerome Washington|Re: how I classify African-Americans|  
To Derreck:

In my system I classify African-Americans as an American ETHNO-CULTURAL grouping united by a common West African slave ancestry in the American plantation system, that share in the common experience. As a group, African-Americans commonly have significant white admixture, and also have lesser Amerindian ancestry.

I would not call African-Americans a race, since some African-Americans (like Walter White) have negligible black ancestry and are in all intents and purposes really white, while others can pass as unmixed Black Africans. The bulk of African-Americans are lightly mixed with European admixture, and a significant minority are really bi-racial or multiracial, and aren't REALLY black. I don't believe in the one drop rule, although I accept the ethno-cultural reality of the African-American community. You must remember the one drop rule SPECIFICALLY refers to those of African-American heritage. Latinos and North Africans even when OBVIOUSLY mixed, are not classified as "black" according to the US government. The one drop rule only refers to African-Americans and those with African-American blood. That's why applying the one drop rule to the ancient Egyptians is useless, since even the most Negroid of ancient Egyptians would STILL have not been classified as "black", even in the deep South during the Jim Crow era. Look at Hefny, the Nubian-Egyptian immigrant who is STILL fighting to reclassify himself as black. In spite of his appearance, according to the US government he's white.

---

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| 3822|2002-09-20 10:33:06|Edward Loring|Outer coffin of Nesj-ta-udjat-achet (Odessa OAM-52976)|

Alex, you selected my favorite lady, "Nesj-tA". A description and translation of the texts in Berlev/Hodjash, Catalogue of the Monuments of Ancient Egypt from the Museums of the Russian Federation, Ukraine, Bielorrussia, Caucasus, Middle Asia and the Baltic States, OBO 17 SA, Fribourg 1998 (hereafter on this site Berlev/Hodjash), pp.10-12, pl. 26-27

The photos were made by Sergej V. Ivanov M.A. of CESRAS under difficult lighting conditions when westudied the Odessa Archaeological Museum collection in September, 2000.

EL

| 3823|2002-09-20 10:34:53|Jerome Washington|My response on the race of the Egyptians|

- > I have learned from this group that ethnic divisions
- > in Africans are mainly
- > the result of many thousands of years of
- > evolutionary activity. The idea of
- > the African man and woman is very diverse. Pale
- > skin to dark skin.

WRONG!!! Africans range from brown-black to blue-black. There are no pale-skinned Africans, save for those mixed with Caucasoids or Khosianids. All true \*UNMIXED\* blacks are brown-black to blue-black in color.

- > Thick
- > to thin features.

That I can agree to, to some degree. I accept the fact unmixed blacks can have straight noses and long faces, but there are still limits!

- > Straight to curly hair.

BULLSHIT!!!! Black hair ranges from frizzy to very tightly-curled woolly! Only mixed blacks have straight hair.

- >The
- > diversity is to be explained
- > by Africa and not always foreign gene flow.

When a black man has straight or wavy hair, you bet your bottom dollar it's from admixture!

- > Because
- > Africa has many
- > different conditions should we not expect that the
- > people be varied?

Coastal Somalis and Abyssinians are mixed, and genetics PROVES it!

- > Europeans
- > have cause lots of ethnic confusion in Africa by
- > trying to claim some of the
- > "handsome" east Africans as being tropical adapted
- > caucasoid.

Agreed! But when an East African has orthognathisms, a leptorrhnic nose, couples with semi-frizzy to wavy hair, and a brown complexion, you \*KNOW\* they are mixed!

- > The conditions that effect some "caucasoid" groups
- > also effect some african
- > populations.

To a LIMITED degree!

- > But this does not mean that these
- > people are any less Africa.

It DOES mean they are less African!

- > East Africans are a different form of "negro"
- > compared to the stereotypical
- > west africoid. Genetic studies will back this us.

With some East African groups like the Silluks, Massai, Teitas, Inland Somalis, and Tutsis, I agree. When it

comes to Bejas, Abyssinians, Coastal Somalis, and Tuaregs, I **\*STRONGLY\*** disagree!

>

- > I define all of the above groups as authentic
- > african phenotypes.

**WRONG!!!!** They are predominantly African, with very significant Caucasoid admixture! History and genetics **BACKS ME UP** on this!

> Black

- > Americans have ~20% caucasoid gene flow, but still
- > resemble west Africans.

Many **DON'T** resemble West Africans! The Halle Berry, Vanessa Williams, and Mario Van Peebles types, stand out like sore thumbs in Africa. In fact the bulk of African-Americans look different from pure Africans. Only Whoopi Goldberg and Wesley Snipes types can pass for authentic West Africans.

- > The Abyssinians and Eritrea's have ~25% caucasoid
- > gene flow and still
- > represent an authentic african phenotype.

**WRONG!!!!** According to Sforza-Cavalli, they have 40% Caucasoid admixture. This is also consistent with **HISTORY** too!

- > In your system these people could be called
- > negroid-negroid-negroid-caucasoid.

In my system, African-Americans are Negroid-Caucasoids, essentially. Basically black, but significant mixed. However unlike African-Americans, Bejas and other mixed Northeast Africans are **STABALIZED** Negroid-Caucasoid variaties.

- > The fact the pre-dynastic people can be compared to
- > the Abyssinian type
- > shows that they are an african type that is adapted
- > to a different climate

- > than west Africans, who I assume are your Negroes
- > par excellence.

WRONG!!! They are compared to Abyssinians, whom are genetically 40% Caucasoid!

- > The royal mummies which come from lower Egypt
- > (essential caucasoid in your
- > system) are now described as having
- > negroid-negroid(in your system) bone
- > structures.(See Message 3519)
- >

WRONG! All Lower Egyptians were Caucasoid, where as Upper Egyptians were of Negroid-Caucasoid stock.

- > Great Pyramid and Sphinx
- > The sphinx which is situated in lower Egypt has a
- > prominent dental
- > projection (classical negroid characteristic).
- > Perhaps the southern
- > "Negroes" were imposing their political dominance on
- > the "essentially
- > caucasoid" & caucasoid negroid populations of the
- > north.

It's still debatable whether the Sphinx is really Pharoah Khepren. I believe it's older, and represents Horus, who was an Upper Egyptian god. That the Sphinx has Negroid features, makes sense if it represents Horus. And yes, Dynastic Egypt \*WAS\* Southern peoples imposing their dominance on the north. However, it was not a pigmentocracy, that's why the Upper Egyptian and Lower Egyptian elites mixed with each other, and FUSED to become one single aristocracy.

- > The sphinx dates to at least the early dynastic
- > period and the royal mummies
- > come from the new kingdom. So I would say that
- > there was a significant
- > group of africoïd people in lower Egypt during these
- > periods.

In Memphis (which was essentially an Upper Egyptian enclave) there was a significant Theban population, but Lower Egypt as a whole was still vastly predominantly Caucasoid.

- >The Hyksos
- > invasion might have brought a caucasoid gene flow
- > which seems to not have
- > affected these populations drastically. Perhaps
- > ~20% caucasoid
- > introduction.

WRONG!!! The Hyksos were NEVER numerous enough to even put so much as a DENT in the genepool of the Egyptian people(north and south alike).

- > Ok, this is really ambiguous, because you have
- > switched from one system to a
- > next. I'd be interested to hear what you call
- > African Americans. Sambos,
- > or quattoons?

African-Americans are an ethno-cultural community sharing a common bond in West African slavery in the continental United States. African-Americans include blacks with negligible white and Amerindian ancestry, near-blacks, dark Mulattoes, Mulattoes, light Mulattoes, Quadroons, near-whites, and whites with negligible black ancestry. I see African-Americans as an ethnoc-cultural group NOT a race!

- > > 5) Do you think the predynastic(and I am assuming
- > the subsequent dynastic)
- > Kmtjw are derived from an intermixing of "negro" and
- > "caucasoid"
- > populations?

The Predynastic population came from the migration of Negroid Proto-Badarians from the south to Upper Egypt, mixing with the native Caucasoid Tasians. This intermixture produced the Badarian population, and later gene flow from Lower Egypt created the late Naqada type, which was a more finer Abyssinian type.



---

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| 3824|2002-09-20 10:38:13|Jerome Washington|Re: Thebanism|

Refers to the ancient Egyptian mystery religion. As  
revolved around the cults of Amun and Osiris. These  
were all of Predynastic origin.

---

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| 3825|2002-09-20 11:06:51|a.manansala@attbi.com|Re: My response on the race of the  
Egyptians|

Jerome wrote:

>

> WRONG! All Lower Egyptians were Caucasoid, where as

> Upper Egyptians were of Negroid-Caucasoid stock.

>

I won't address all your unfounded claims at this time,  
but let's take the one above.

What evidence to you propose to back up your assertion?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3826|2002-09-20 11:47:21|Derrick, Alexander|Re: Outer coffin of Nesj-ta-udjat-achet (Odessa  
OAM-529 76)|

[What happened to the mummy?](#)

-----Original Message-----

**From:** Edward Loring [mailto:gnosarch@bluewin.ch]

**Sent:** Friday, September 20, 2002 10:25 AM

**To:** Informatique\_Egyptologie\_Roundtable\_2004@yahoogroups.com

**Cc:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Outer coffin of Nesj-ta-udjat-achet (Odessa OAM-52976)

Alex, you selected my favorite lady, "Nesj-tA". A description and translation of the texts in Berlev/Hodjash, Catalogue of the Monuments of Ancient Egypt from the Museums of the Russian Federation, Ukraine, Bielorrussia, Caucasus, Middle Asia and the Baltic States, OBO 17 SA, Fribourg 1998 (hereafter on this site Berlev/Hodjash), pp.10-12, pl. 26-27  
The photos were made by Sergej V. Ivanov M.A. of CESRAS under difficult lighting conditions when westudied the Odessa Archaeological Museum collection in September, 2000.

Ihave ways of fixing those photos:) I've airbrushed head shots of models who wereworse of than Nesj-tA. ;)  
EL

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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| 3827|2002-09-20 12:03:49|Edward Loring|Re: My response on the race of the Egyptians|

----- Original Message -----

From: <[a.manansala@attbi.com](mailto:a.manansala@attbi.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, September 20, 2002 8:06 PM

Subject: Re: [Ta\_Seti] My response on the race of the Egyptians

> Jerome wrote:

> >

> > WRONG! All Lower Egyptians were Caucasoid, where as

> > Upper Egyptians were of Negroid-Caucasoid stock.

> >

> I won't address all your unfounded claims at this time,

> but let's take the one above.

>

> What evidence to you propose to back up your assertion?

>

> Regards,

> Paul Kekai Manansala

(EL).....I'm with Paul.

| 3828|2002-09-20 12:04:02|Edward Loring|Re: Thebanism|

----- Original Message -----

From: "Jerome Washington" <[akhenaton101@yahoo.com](mailto:akhenaton101@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, September 20, 2002 7:38 PM

Subject: [Ta\_Seti] Re: Thebanism

> Refers to the ancient Egyptian mystery religion. As  
> revolved around the cults of Amun and Osiris. These  
> were all of Predynastic origin.

(EL).....although the word 'amun' does occur once in an obscure sense in the Pyramid Texts of the 5th Dyn., the god Amun is undoubtedly a political creation of Montuhotep Nebhepetre (Theban royal house) , the re-unifier of Egypt in the 11th Dyn. and real founder of the Middle Kingdom. Thus, Amun is Theban but in no case Predynastic.

Osiris appears first and extensively in the Pyramid Texts of the 5th Dyn., but there are no representations of him until the 11th Dyn. His principle city is Abydos, not Thebes. There is no Predynastic evidence.

"Mystery Religions" are essentially a phenomenon of later periods. It can be demonstrated that the Greek "mystery" Cult of Dionysos had its roots in the Osiris myths as does a part of the Christian mythology. (grapes/wine/blood, resurrected murdered god). I have touched upon this point on this site before.

I have never seen the word "Thebanism" before. Where did you find it?

Cheers,

Ed Loring

| 3829|2002-09-20 13:07:42|Edward Loring|Re: Outer coffin of Nesj-ta-udjat-achet (Odessa OAM-52976)|

----- Original Message -----

**From:** [Derrick, Alexander](mailto:Derrick.Alexander)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Friday, September 20, 2002 8:47 PM

**Subject:** RE: [Ta\_Seti] Outer coffin of Nesj-ta-udjat-achet (Odessa OAM-52976)

[What happened to the mummy?](#)

(EL).....good question; the coffin was in the Cairo Museum (InvNr 29712) until 1893 when it was assigned to "Lot 6", the gift of Khedive Abbas Helmi to Tsar Alexander III. Sergej and I have been trying to track down the artifacts in Lot 6. We found a list made at the time of import into Russia in the Odessa museum. Berlev had been there and made some notes which we also found. Nesj-tA's mummy remained in Egypt. It is said that it was examined and placed in a depot. I don't know more than that.

Berlev writes: "The coffin is dated by the leather mummy-braces (now in Cairo) ....to Psusennes I." There is controversy about that (see Kitchen TIPpp. ?). In any case it is from Bab el-Gasus and thus XXI Dyn. See Niwinski, Coffins no. 317. Her inner coffin is in Kazan (InvNr. 11605). You have photos of it in its present terrible condition. As opposed to the outer coffin, it was made expressly for her. Other artifacts belonging to her are an Osirian statuette with a book of the dead scroll in Cairo, uschebtis (Marilina Betro' says she has one in Pisa) and an uschebti box (cf. PM I, 64). The mummy-board in Voronezh (you have photos) might belong to her also. During Stalinist times, objects were shifted from museum to museum. Inventory numbers were changed or lost. Experts were sent to gulag and lost etc. Some of the objects in Odessa are spoiled beyond repair, much worse than the Kazan coffin. We could only photograph one side of that one, because it couldn't be moved. The whole thing is enough to make one cry. We have seen a lot of stuff like that: worst case, worster, worstest... You have photos of some of it. I will work up something on this in GALEXYS for I&E2004. Sergej copied the texts in Odessa (Berlev/Hodjash gives only a translation). We couldn't open the coffin because of its fragile condition. The gesso is flaking off due to atmospheric variations.

-----Original Message-----

**From:** Edward Loring [mailto:gnosarch@bluewin.ch]

**Sent:** Friday, September 20, 2002 10:25 AM

**To:** [Informatique Egyptologie Roundtable 2004@yahoogroups.com](mailto:Informatique_Egyptologie_Roundtable_2004@yahoogroups.com)

**Cc:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Subject:** [Ta\_Seti] Outer coffin of Nesj-ta-udjat-achet (Odessa OAM-52976)

Alex, you selected my favorite lady, "Nesj-tA". A description and translation of the texts in Berlev/Hodjash, Catalogue of the Monuments of Ancient Egypt from the Museums of the Russian Federation, Ukraine, Bielorrussia, Caucasus, Middle Asia and the Baltic States, OBO 17 SA, Fribourg 1998 (hereafter on this site Berlev/Hodjash), pp.10-12, pl. 26-27

The photos were made by Sergej V. Ivanov M.A. of CESRAS under difficult lighting conditions when we studied the Odessa Archaeological Museum collection in September, 2000.

I have ways of fixing those photos:) I've airbrushed head shots of models who were worse than Nesj-tA. ;)

That sounds encouraging and your gridmapping is very interesting.

I posted the photo to stimulate interest in our site.

more later...

E.

| 3830|2002-09-20 13:26:44|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "Edward Loring" wrote:

>

> ----- Original Message -----

> From:

> To:

> Sent: Friday, September 20, 2002 8:06 PM

> Subject: Re: [Ta\_Seti] My response on the race of the Egyptians

>> Jerome wrote:

>>>

>>> WRONG! All Lower Egyptians were Caucasoid, where as

>>> Upper Egyptians were of Negroid-Caucasoid stock.

> > >

> > I won't address all your unfounded claims at this time,  
> > but let's take the one above.

> >

> > What evidence to you propose to back up your assertion?

> >

> > Regards,

> > Paul Kekai Manansala

>

(S.O.Y Keita and Rick A. Kittles, "The Persistence of Racial Thiking and the Myth of Racial Divergence," *\_American Anthropologist\_* 99 (3): 523-544, 1997) [...] An example of ambiguity is to be foud in the work of Luigi Cavalli-Sforza and his colleagues (1988), who studied select world populations, using cluster analysis in an effort to explore the issue of possible congruence between dendograms based on genetics and those based on language. (p.548) [...] After explaining inconsistency in the clustering of Berber and Dravidian populations, the authors write: [...] The Berber and Dravidian examples show shifts between the major \*racial\* groups as traditionally and currently defined by some scholars...Cavalli- Sfroza and his colleagues(1988) do not accurately represent the Afro-Asiatic family because they exclude Chadic, Omotic, and Cushitic speakers, thereby giving the illusion that Ethiopians are an anomaly, being genetically Africans (but mixed) who also speak the languages of Caucasians (Afro-Asiatic!?) (Armstrong 1990). An evolutionary model explains the geographical range of Afro-Asiatic speakers as one of overlaying gradients of genetic differentiation, which a racial model breaks into discrete units that cannot be shown to have ever existed. (pp. 548-9) [...] Keita and Kittles criticize the use, by Cavalli-Sfroza et al., and Horai et al., of "core" populations (supposedly less-admixed) to reconstruct "racial" history: [...] Their study consisted of mtDNA derived from an African individual from Uganda (who was used to represent all Africans), ten Japanese individuals whose sequences where amalgamated into one consensus sequence (to represent Asians), and the Cambridge sequence (used to represent Europeans). Here a single mtDNA sequence in two of three cases were deemed by the investigators to be representative of entire geographical regions conceptualized as being authentic. (p.542) [...] The authors comment on the differences in dates of racial divergence given by a number of modern studies: [...] The inconsistencies are difficult to reconcile, although blood substances are stated to be nonneutral and therefore not as reliable for this kind of enterprise; this means that results

based on certain kinds of data could be theoretically eliminated...The use of genetic systems not responsible for morphology in order to study groups that are defined by morphophenotype is theoretically unsound, especially when divergence times are subject. (p.537) [...] Here is a list of divergence times given on p. 537. --- Published estimates of "racial" divergence times.

according to keita and his criticism of sfoza

> (EL).....I'm with Paul.

| 3831|2002-09-20 13:30:21|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Edward Loring" wrote:

>>

>> ----- Original Message -----

>> From:

>> To:

>> Sent: Friday, September 20, 2002 8:06 PM

>> Subject: Re: [Ta\_Seti] My response on the race of the Egyptians

>>> Jerome wrote:

>>>>

>>>> WRONG! All Lower Egyptians were Caucasoid, where as

>>>> Upper Egyptians were of Negroid-Caucasoid stock.

>>>>

>>> I won't address all your unfounded claims at this time,

>>> but let's take the one above.

>>>

>>> What evidence to you propose to back up your assertion?

>>>

>>> Regards,

>>> Paul Kekai Manansala

>>

>

>

>

> (S.O.Y Keita and Rick A. Kittles, "The Persistence of Racial

Thinking

> and the Myth of Racial Divergence," \_American Anthropologist\_ 99

(3):

> 523-544, 1997) [...] An example of ambiguity is to be found in the

> work of Luigi Cavalli-Sforza and his colleagues (1988), who studied

> select world populations, using cluster analysis in an effort to

> explore the issue of possible congruence between dendograms based

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> genetics and those based on language. (p.548) [...] After

explaining

> inconsistency in the clustering of Berber and Dravidian

populations,

> the authors write: [...] The Berber and Dravidian examples show

> shifts between the major \*racial\* groups as traditionally and

> currently defined by some scholars...Cavalli- Sfroza and his

> colleagues(1988) do not accurately represent the Afro-Asiatic

family

> because they exclude Chadic, Omotic, and Cushitic speakers, thereby

> giving the illusion that Ethiopians are an anomaly, being

genetically

> Africans (but mixed) who also speak the languages of Caucasians

(Afro-

> Asiatic!?) (Armstrong 1990). An evolutionary model explains the

> geographical range of Afro-Asiatic speakers as one of overlaying

> gradients of genetic differentiation, which a racial model breaks

> into discrete units that cannot be shown to have ever existed. (pp.

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> et al., and Horai et al., of "core" populations (supposedly less-

> admixed) to reconstruct "racial" history: [...] Their study

consisted

> of mtDNA derived from an African individual from Uganda (who was

used

> to represent all Africans), ten Japanese individuals whose

sequences

> were amalgamated into one consensus sequence (to represent

Asians),

> and the Cambridge sequence (used to represent Europeans). Here a

> single mtDNA sequence in two of three cases were deemed by the

> investigators to be representative of entire geographical regions

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of

> modern studies: [...] The inconsistencies are difficult to

reconcile,

> although blood substances are stated to be nonneutral and therefore

> not as reliable for this kind of enterprise; this means that

results

> based on certain kinds of data could be theoretically

> eliminated...The use of genetic systems not responsible for

> morphology in order to study groups that are defined by

> morphophenotype is theoretically unsound, especially when

divergence

> times are subject. (p.537) [...] Here is a list of divergence times

> given on p. 537. --- Published estimates of "racial" divergence

> times.

>

> according to keita and his criticism of sfoza

>

> > (EL).....I'm with Paul.

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps us understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed



in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

Keita, S.O.Y. 1996. "The Diversity of Indigenous Africans." In Theodore Celenko, (ed.), *Egypt in Africa*, (Indianapolis Museum of Art: Indianapolis):103-104.

| 3832|2002-09-20 14:23:44|Jerome Washington|Re: My response on the race of the Egyptians|

> > > > WRONG! All Lower Egyptians were Caucasoid,  
> where as  
> > > > Upper Egyptians were of Negroid-Caucasoid  
> stock.  
> > > >  
> > > > I won't address all your unfounded claims at  
> this time,  
> > > > but let's take the one above.

My proof, go visit Lower Egypt and SEE for YOURSELF!!!  
These people are CLEARLY Caucasoid. As well, countless studies on Lower Egyptian crania (Predynastic and Dynastic alike) show unanimously that these people were mostly Caucasoid. My claims are based on pure science. Only UPPER Egypt was Negroid! My claims are based on pure science! I dare ANYONE here to refute me. Nobody (Eurocentric or extreme Afrocentric alike) has been able to refute my position on the race of the ancient Egyptians. For the simple reason I am right, and have the support of all mainstream PEER-REVIEWED scholars!

>

---

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| 3833|2002-09-20 14:25:48|Jerome Washington|Re: My response on the race of the Egyptians|

- > What evidence to you propose to back up your
- > assertion?

Read any PEER-REVIEWED study on the race of the ancient Egyptians. Even S.O.Y. Keita recognizes that Lower Egypt was Caucasoid, while Upper Egypt was Negroid. My position is FULLY supported by all mainstream scholars. I dare you to find anyone outside of extreme Afrocentric circles that will disagree with me on this!

Akhenaton101

- >
- > Regards,
- > Paul Kekai Manansala
- > <http://home.attbi.com/~a.manansala/afro.htm>
- >

---

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| 3834|2002-09-20 14:32:01|Jerome Washington|Re: Thebanism|

- > (EL).....although the word 'amun' does occur once
- > in an
- > obscure sense in the Pyramid Texts of the 5th Dyn.,
- > the god
- > Amun is undoubtedly a political creation of
- > Montuhotep
- > Nebhepetre (Theban royal house) , the re-unifier of
- > Egypt
- > in the 11th Dyn. and real founder of the Middle
- > Kingdom.
- > Thus, Amun is Theban but in no case Predynastic.

Interesting! I always thought the 10th Dynasty founded the Middle Kingdom period. Interesting that every epoch in Egyptian history was founded by dynasties that UNDOUBTEDLY had significant black blood in them. The First Dynasty (Black/Mulatto) founded the Old Kingdom and Dynastic Egypt; the Eleventh Dynasty (Mulatto) founded the Middle Kingdom; and the 18th

Dynasty (Mulatto and Quadroon) founded the New Kingdom.

- >
- > Osiris appears first and extensively in the Pyramid
- > Texts
- > of the 5th Dyn., but there are no representations of
- > him
- > until the 11th Dyn. His principle city is Abydos,
- > not Thebes.
- > There is no Predynastic evidence.

By Theban, I mean ALL of Upper Egypt. "Theban" is for me a euphanism for Upper Egypt. Just like Deltanism is a euphanism for Lower Egypt.

- >
- >
- > I have never seen the word "Thebanism" before. Where
- > did
- > you find it?

I've always seen the term "Theban" used as a euphanism for Upper Egypt, and I've seen the term "Theban" used a lot in connection with the Egyptian religion as centred in Thebes. Thebanism in a sense is a word I coined to describe the early Egyptian religion.

Regards,  
Akhenaton101

- >
- > Cheers,
- >
- > Ed Loring
- >
- >

| 3835|2002-09-20 14:51:10|Derrick, Alexander|Re: My response on the race of the Egyptians|

Attachments :

-----Original Message-----

**From:** Jerome Washington [mailto:akhenaton101@yahoo.com]

**Sent:** Friday, September 20, 2002 10:35 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] My response on the race of the Egyptians

> I have learned from this group that ethnic  
divisions  
> in Africans are mainly  
> the result of many thousands of years of  
> evolutionary activity. The idea of  
> the African man and woman is very diverse. Pale  
> skin to dark skin.

WRONG!!! Africans range from brown-black to  
blue-black. There are no pale-skinned Africans, save  
for those mixed with Caucasoids or Khosianids. All  
true \*UNMIXED\* blacks are brown-black to blue-black  
in

color. [Alex Derrick] So Khosian are not true blacks because they are  
light brown? Are they more true than west Africans? Khosian and  
San, Twa and Baka (pygmies) are some of the oldest ethnic groups and  
they are medium brown in complexion. Humans didn't evolve as black  
beings and then fade to light. They adapt to their habitat which is more  
than just heat and humidity.

There is no such thing as an "unmixed" person. You are completely  
wrong here. Do you honestly believe that ethnic groups in Africa have not  
mixed with each other? Take a look at Fela Kuti he is an "unmixed" west  
african (from the negro land *par excellence*) and his color is medium  
brown. Nigeria alone has such diversity that your whole concept of a  
"black race" falls apart if you travel from the Atlantic coast into the  
hinterland.

The following is a repost of some of the indigenous ethnic groups found  
in Nigeria. Very diverse!

(alberto could you post the link again?).



(caucasoid-negroid? or mulatto?)



negroid-caucasoid perhaps?



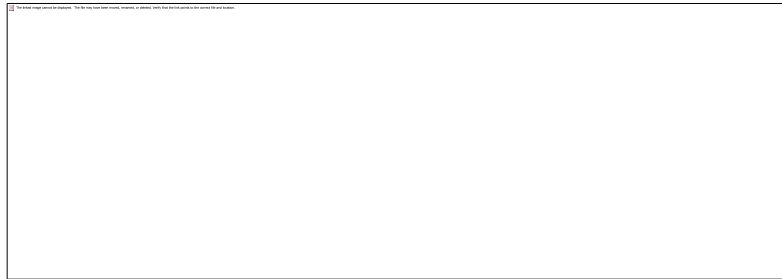
negro



black?

> Thick  
> to thin features.

That I can agree to, to some degree. I accept the fact unmixed blacks can have straight noses and long faces, but there are still limits!



> Straight to curly hair.

BULLSHIT!!!!(ok chill, were trying to have a intelligent discussion)  
Black hair ranges from frizzy to very tightly-curled woolly! Only mixed blacks have straight hair.

How do you explain the "Olukun children" in Nigeria. There are "pure" Nigerians who are born with soft curly hair which is allowed to grow into long soft curly locks like "sea shells". This soft hair is so common there is a whole culture associated with it (olokun/yemanja). On the other end of the spectrum you have *dada*, which are babies born with dread locks. That is an incredible amount of variety in Nigeria (w. Africa = negro land).

> The  
> diversity is to be explained  
> by Africa and not always foreign gene flow.

When a black man has straight or wavy hair, you bet your bottom dollar it's from admixture!

> Because  
> Africa has many  
> different conditions should we not expect that the  
> people be varied?

Coastal Somalis and Abyssinians are mixed, and genetics PROVES it!

[Alex Derrick]

I never said they weren't. I posted a recent genetic study, perhaps you can refute that?

Until then the most recent study claims ~25% percent caucasoid DNA admixture in the Ethiopian ethnic group.

> Europeans  
> have caused lots of ethnic confusion in Africa by  
> trying to claim some of the  
> "handsome" East Africans as being tropical adapted

> caucasoid.

Agreed! But when an East African has orthognathisms,  
a  
leptorrhnic nose, couples with semi-frizzy to wavy  
hair, and a brown complexion, you \*KNOW\* they are  
mixed!

[Alex Derrick]

There are west africans ("negro" standard *par excellence*) that have one or  
more of the above features.

I don't \*know\* someone is mixed unless I ask them or sample their dna.  
Africans are a very diverse group.

> The conditions that effect some "caucasoid" groups  
> also effect some african  
> populations.

To a LIMITED degree!

> But this does not mean that these  
> people are any less African.

It DOES mean they are less African!

[Alex Derrick]

Perhaps less in your ill founded negro standard of mulattos, sambos,  
quadroons and octroons. There is no African type. By creating an africa  
type you ignore all other authentic types that don't correspond. That is a  
flaw in racial thinking. The idea of an african type reached its peak when  
Slave owners went around cataloging the slave populations for "negro  
parts."

If you ruled the world would you go around cataloging europeans for their  
african features???

All I ask is that we need to build a next context to understand people  
groups. And not hang to the same classical and imperialist ideas that  
other areas of the scientific community have put aside.

> East Africans are a different form of "negro"  
> compared to the stereotypical  
> west african. Genetic studies will back this up.

With some East African groups like the Silluks,  
Massai,  
Teitas, Inland Somalis, and Tutsis, I agree. When it  
comes to Bejas, Abyssinians, Coastal Somalis, and  
Tuaregs, I \*STRONGLY\* disagree!

>

> I define all of the above groups as authentic  
> african phenotypes.

WRONG!!!! They are predominantly African, with very  
significant Caucasoid admixture! History and genetics  
BACKS ME UP on this!

> Black

> Americans have ~20% caucasoid gene flow, but still  
> resemble west Africans.

Many DON'T resemble West Africans! The Halle Berry, Vanessa Williams, and Mario Van Peebles types, stand out like sore thumbs in Africa. In fact the bulk of African-Americans look different from pure Africans. Only Whoopi Goldberg and Wesley Snipes types can pass for authentic West Africans.

[Alex Derrick]

Halle Berry(white mother), Vanessa Williams (mix parents), Mario Van Peebles (white mother). Whoopi Goldberg and Wesley Snipes are the types of individuals that have 20% caucasoid DNA that I am referring to. The ~20% comes from inter-breeding during slavery days.

The samples that you have referenced probably have at least 50% European genes because they have European parents.

> The Abyssinians and Eritrea's have ~25% caucasoid  
> gene flow and still  
> represent an authentic african phenotype.

WRONG!!!! According to Sforza-Cavalli, they have 40% Caucasoid admixture. This is also consistent with HISTORY too!

[Read the abstract that I posted.](#)

> In your system these people could be called  
> negroid-negroid-negroid-caucasoid.

> The fact the pre-dynastic people can be compared to  
> the Abyssinian type  
> shows that they are an african type that is adapted  
> to a different climate  
> than west Africans, who I assume are your Negroes  
> par excellence.

WRONG!!! They are compared to Abyssinians, whom are genetically 40% Caucasoid!

[Alex Derrick]

[~25% caucasoid admixture..](#)

> The royal mummies which come from lower Egypt  
> (essential caucasoid in your  
> system) are now described as having  
> negroid-negroid(in your system) bone  
> structures.(See Message 3519)  
>

WRONG! All Lower Egyptians were Caucasoid, where as Upper Egyptians were of Negroid-Caucasoid stock.

[You can never say words like "all" with absolute certainty regarding organic systems.](#)

Read the study in the journal of human evolution.  
Perhaps I. kmtwas african with a caucasoid phenotype, but that does not make sense in light of themetrology of the new kingdomroyal mummies.Which successfully described the living stature of these mummies by measuring the distal segments of the legs and computing stature with a "negro" equation. I am sorry but the caucasoid equation which the Egyptologist(and you)hoped would work does not. So there must have been some "negro" component to lower Egypt. Unless G. Robins, E. Smith, J. Went. J. Harris, and the Trotter and Glesser equation for determining the stature is flawed.

If these pharaohs arelimited representation of a lower kmt then lower Egypt is not all caucasoid.  
work calls,  
alex derrick

| 3836|2002-09-20 14:56:10|Derrick, Alexander|Re: My response on the race of the Egyptians|

-----Original Message-----

**From:** Jerome Washington [mailto:akhenaton101@yahoo.com]

**Sent:** Friday, September 20, 2002 2:26 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** Re: [Ta\_Seti] My response on the race of the Egyptians

> What evidence to you propose to back up your  
> assertion?

Read any PEER-REVIEWED study on the race of the ancient Egyptians. Even S.O.Y. Keita recognizes that Lower Egypt was Caucasoid, while Upper Egypt was Negroid. My position is FULLY supported by all mainstream scholars. I dare you to find anyone outside of extreme Afrocentric circles that will disagree with me on this!

[Alex Derrick]If the sphinx is a representation of a negroid-horus then you are resorting to "fringe" egyptology.

There were africoids in lower kmt. The thutmose and ramessid line of pharaohs were africoid.

| 3837|2002-09-20 15:09:33|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

>

>

> -----Original Message-----

> From: Jerome Washington [mailto:akhenaton101@y...]

> Sent: Friday, September 20, 2002 2:26 PM

> To: Ta\_Seti@y...

> Subject: Re: [Ta\_Seti] My response on the race of the Egyptians

>

>



> > What evidence to you propose to back up your  
> > assertion?  
>  
> Read any PEER-REVIEWED study on the race of the  
> ancient Egyptians. Even S.O.Y. Keita recognizes that  
> Lower Egypt was Caucasoid, while Upper Egypt was  
> Negroid. My position is FULLY supported by all  
> mainstream scholars. I dare you to find anyone outside  
> of extreme Afrocentric circles that will disagree with  
> me on this!  
>  
> [Alex Derrick] If the sphinx is a representation of a negroid-horus

then you

> are resorting to "fringe" egyptology.  
>  
> There were africoids in lower kmt. The thutmose and ramessid line

of

> pharaohs were africoid.

<http://www.nigeriaembassyusa.org/history.shtml>

by the way I want you to notice that the hausa which is classified as  
hamite are darker than the fulani, which at one time were classified  
as hamite but know they have agreed they speak a niger congo dialect.  
Fela kuti is also lighter than hausa also.

Al;ex I think you should post some pictures of the tukolor people  
in senegal they ranges from light complexion to dark complexion.

They are western african by the way

| 3838|2002-09-20 15:24:17|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "Derrick, Alexander"

> wrote:

> >

> >

> > -----Original Message-----

> > From: Jerome Washington [mailto:akhenaton101@y...]

> > Sent: Friday, September 20, 2002 2:26 PM

> > To: Ta\_Seti@y...

> > Subject: Re: [Ta\_Seti] My response on the race of the Egyptians

> >

> >

> > > What evidence to you propose to back up your

> > > assertion?

> >  
> > Read any PEER-REVIEWED study on the race of the  
> > ancient Egyptians. Even S.O.Y. Keita recognizes that  
> > Lower Egypt was Caucasoid, while Upper Egypt was  
> > Negroid. My position is FULLY supported by all  
> > mainstream scholars. I dare you to find anyone outside  
> > of extreme Afrocentric circles that will disagree with  
> > me on this!  
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> > [Alex Derrick] If the sphinx is a representation of a negroid-

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> then you  
> > are resorting to "fringe" egyptology.  
> >  
> > There were africoids in lower kmt. The thutmose and ramessid

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> of  
> > pharaohs were africoid.  
>  
> <http://www.nigeriaembassyusa.org/history.shtml>  
>  
> by the way I want you to notice that the hausa which is classified

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> hamite are darker than the fulani, which at one time were classified  
> as hamite but know they have agreed they speak a niger congo

dialect.

> Fela kuti is also lighter than hausa also.  
> Al;ex I think you should post some pictures of the tukolor people  
> in senegal they ranges from light complexion to dark complexion.  
> They are western african by the way

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps us understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes

genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

Keita, S.O.Y. 1996. "The Diversity of Indigenous Africans." In Theodore Celenko, (ed.), *Egypt in Africa*, (Indianapolis Museum of Art: Indianapolis):103-104.

This is what Keita says in regards to your statements, Keita does not support that lower Egypt was completely caucasoid. I will repeat again lower Egyptian culture, which is the Fayyum, Merida, Tasins, which died out and did not leave significant intermixture to the ancient Kemetians.

You also have the Maadi which was in middle Egypt during the pre-dynastic times

You also have to consider the new data with Nabta Playa, which shows habitation for over 10,000 years, and many people believe this was significant to the rise of pharaonic culture

Prof. Frank Yurco wrote:

>To clear one point up, just because the IVth Dynasty individuals may

not

>be as dark as those of Dynasties I-III, does not make of them white

>people!!! As Shomarka Keita has noted, in northern Africa

environmental

>factors developed a different variety of Africans than those of

>sub-Saharan Africa, but nonetheless, those people were still

Africans.

>So the notion that some pharaohs were "white" is utter nonsense. They  
>were not Caucasians!!!

that is according to egyptologist frank yurco

<http://www.arabia.com/life/article/print/english/0,4973,40388,00.html>

pre historic skeletons found around nabta

[http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest\\_Astro](http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest_Astro)

nomical\_Megalith\_A.html

nabta

Let's review the earliest lower egyptian cultures

Meriada

fayyum

tasins

maadi

upper egypt which most people agree where the bulk of kemetian  
civilization came from

badarian

amarten

gerzen

naqada

American Journal of Physical Anthropology\_. The citation is: Tracy  
L. Prowse and Nancy C. Lovell (1996) "Concordance of Cranial and  
Dental Morphological Traits and Evidence for Endogamy in Ancient  
Egypt," \_Am. J. Phys. Anthropol.\_ 101:237-246. Here are some  
excerpts: [p. 237] A comparison with neighbouring Nile Valley  
skeletal samples suggests that the high status cemetery represents an  
endogamous ruling or elite segment of the local population at Naqada,  
which is more closely related to population in northern Nubia than to  
neighbouring populations in southern Egypt. [p. 237] "To investigate  
the biological associations of Egyptian state formation we have  
examined the population affinities of the earliest socially stratified  
groups, which appear unarguably during the predynastic period at the  
site of Naqada." [p. 243] "Overall, our results suggest that there was  
a significant degree of biological heterogeneity among Nile Valley  
populations during the early periods of Upper Egyptian and Lower  
Nubian cultural history, as has been demonstrated previously by  
craniometric analyses (Keita, 1992) and which fits with a variety of  
historical, cultural, and linguistic data (reviewed by Keita, 1993)"  
[p. 243] "It has been hypothesized that periods of severe aridity in  
the Sahara prior to the Egyptian predynastic forced to move in the

Nile valley and come into contact with indigenous Nilotic groups  
(Hassan, 1988)..."

| 3839|2002-09-20 15:26:32|a.manansala@attbi.com|Re: My response on the race of the  
Egyptians|

> > > > > WRONG! All Lower Egyptians were Caucasoid,  
> > where as  
> > > > > Upper Egyptians were of Negroid-Caucasoid  
> > stock.  
> > > > >  
> > > > I won't address all your unfounded claims at  
> > this time,  
> > > > but let's take the one above.  
>  
>  
> My proof, go visit Lower Egypt and SEE for YOURSELF!!!  
> These people are CLEARLY Caucasoid.

Well, I have visited Egypt and certainly not all or  
even most Lower Egyptians of today are "clearly  
Caucasoid."

I saw many Black Lower Egyptians although they were  
definitely more mulatto-looking than those to the south.

Still, it is fallacious to presume that today's northern  
Egyptians are the same as predynastic Lower Egyptians.

As well, countless

> studies on Lower Egyptian crania (Predynastic and  
> Dynastic alike) show unanimously that these people  
> were mostly Caucasoid. My claims are based on pure  
> science. Only UPPER Egypt was Negroid! My claims are  
> based on pure science! I dare ANYONE here to refute  
> me. Nobody (Eurocentric or extreme Afrocentric alike)  
> has been able to refute my position on the race of the  
> ancient Egyptians. For the simple reason I am right,  
> and have the support of all mainstream PEER-REVIEWED  
> scholars!  
>

Which studies show pre-dynastic Lower Egyptian crania are mostly "Caucasoid?"

You claimed that the Tasians were Caucasoid in an earlier post. Cite some "peer review" studies and include some of the data for discussion. Do you consider Khoisanoids as a Caucasoid type?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3840|2002-09-20 15:38:25|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

- > > What evidence to you propose to back up your
- > > assertion?
- >
- > Read any PEER-REVIEWED study on the race of the
- > ancient Egyptians. Even S.O.Y. Keita recognizes that
- > Lower Egypt was Caucasoid, while Upper Egypt was
- > Negroid.

No he does not. Give a direct quote with citation to support this statement. I have read all of Keita's works.

My position is FULLY supported by all  
> mainstream scholars. I dare you to find anyone outside  
> of extreme Afrocentric circles that will disagree with  
> me on this!  
>  
>

The physical anthropologist that studied the Tassa remains found that the Tasians were a prognathous people with pronounced alveolar prognathism (H.V. Vallois, \_Les Ossements Humains de Sialk\_, Paris, 1940).

They had many "Khoisanoid" features like flaring gonial angles, flaring malars, robust mandibles and upper facial flatness along with corresponding dental traits (pearl enamel, etc.).

The whole idea of the Tasians as "Cro-magnoid" is just more Eurocentric sophistry using a very elastic definition

of "caucasoid" as compared to a very rigid definition of "negroid."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3841|2002-09-20 16:03:34|Jerome Washington|Re: My response on the race of the Egyptians|

> >

> >

>

> The physical anthropologist that studied the Tassa  
> remains

> found that the Tasians were a prognathous people  
> with

> pronounced alveolar prognathism (H.V. Vallois,  
> \_Les Ossements Humains de Sialk\_, Paris, 1940).

I read that the Tasians were orthognathous and  
Caucasoid looking. I could be wrong. But the Ginger  
mummy found in Upper Egypt is proof there was some  
Caucasoid mixture.

> They had many "Khoisanoid" features like flaring  
> gonial  
> angles, flaring malars, robust mandibles and upper  
> facial flatness along with corresponding dental  
> traits  
> (pearl enamel, etc.).

You could be right!

>

> The whole idea of the Tasians as "Cro-magnoid" is  
> just more  
> Eurocentric sophistry using a very elastic  
> definition  
> of "caucasoid" as compared to a very rigid  
> definition of  
> "negroid."

This is just what I have read. Again, I could have  
been wrong on that. I know for certain, the late  
Naqada population was undoubtedly mixed and NOT pure

black.

---

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<http://sbc.yahoo.com>

| 3842|2002-09-20 16:03:39|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

I wrote:

- > They had many "Khoisanoid" features like flaring gonial
- > angles, flaring malars, robust mandibles and upper
- > facial flatness along with corresponding dental traits
- > (pearl enamel, etc.).
- >

Some of the "Khoisanoid" aspects can be seen in the following gallery of the archaic period (Dynasties 0 to 3):

[members.xoom.it/\\_XOOM/francescoraf/hesyra/Egyptgallery02.html](http://members.xoom.it/_XOOM/francescoraf/hesyra/Egyptgallery02.html)

Also for the Dynasty 4 Pharaohs of Lower Egypt, see the Image Gallery of this site's homepage starting at:

<http://www.geocities.com/pinatubo.geo/egypt4.htm>

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3843|2002-09-20 16:12:28|Jerome Washington|Re: My response on the race of the Egyptians|

- > Well, I have visited Egypt and certainly not all or
- > even most Lower Egyptians of today are "clearly
- > Caucasoid."

Depends on what you mean by "Caucasoid." If by "Caucasoid" you mean "European" you are correct. But my definition of Caucasoid INCLUDES Western Asiatics and South Asians. By this standard, most modern-day Lower Egyptians are most certainly Caucasoid. They look like Arabians.



- > I saw many Black Lower Egyptians although they were
- > definitely more mulatto-looking than those to the
- > south.

There are dark Lower Egyptians, I do not deny this.  
But they come from RECENT mixture with Upper Egyptians.

Anwar Sadat was a dark Lower Egyptian, however his mother was from Upper Egypt. That's where his dark color and Negroid features came from.

- >
- > Still, it is fallacious to presume that today's
- > northern
- > Egyptians are the same as predynastic Lower
- > Egyptians.

None of the modern populations look like the predynastic ones. However, what is \*CERTAIN\* is that the predynastic population of Lower Egypt was Caucasoid, and mostly of Middle Eastern origin. During the Upper Paleolithic (science and archeology PROVES this) there was large scale migrations from the Arabian Peninsula and other parts of Western Asia into North Africa. And to the west to a lesser degree European Cro-Magnoids with Nordic affinities migrated from the Iberian Peninsula into Morocco and made their way as far west as Egypt. There, they settled on the west banks of the Nile, and became the TAMAHUA peoples. The Kabyles are their descendants, as the Cro-Magnoid strain is still prevalent amongst them, and a few even look indistinguishable from Northern Europeans. But Lower Egypt has always been predominantly Caucasoid.

- > Which studies show pre-dynastic Lower Egyptian
- > crania
- > are mostly "Caucasoid?"

Try Mourant, for instance. Find me a study that shows otherwise. An Algerian friend of mine has more info on this, he can REFUTE anything you have to say on the matter. The brown Asiatics that predominated in Lower Egypt were PROTO-MEDITERRANEANS and were of Arabian type!

- >
- > You claimed that the Tasians were Caucasoid in an
- > earlier
- > post. Cite some "peer review" studies and include
- > some of the data for discussion. Do you consider
- > Khoisanoids as a Caucasoid type?

Khosianids are Khosianids, not Caucasoids. But I did read two studies which said they were Cro-Magnoid Caucasoids.

---

Do you Yahoo!?

Yahoo! News - Today's headlines

<http://news.yahoo.com>

| 3844|2002-09-20 16:19:43|Jerome Washington|You are just as bad as the Eurocentrics!!!

The Eurocentrics want to make ancient Egypt into a pure white society, and \*YOU\* now want to make Egypt into a pure black society. Sorry, but it does NOT work that way. Egypt was a largely Mulatto and Middle Eastern Caucasoid society, plain and simple!!! And some Pharoahs WERE Caucasoid, and even WHITE!!!! Unmixed blacks DO NOT have red hair and pale-white skin. Don't get rediculous. And most Pharoahs were EVIDENTLY not white or black! Don't be rediculous. And Keita DOES recognize a significant Caucasoid presence in North Africa from very early prehistoric times. My Algerian friend has read all of Keita's works, and he can REFUTE anything you have to say on this matter! Either way GENETICS proves that modern Egyptians are the same people as ancient Egyptians. I can cite studies PROVING this! The peoples of COASTAL North Africa are Caucasoids. How come they GENETICALLY cluster with Europeans and Western Asians, rather than with West Africans or even EAST AFRICANS???? And how genetic studies countlessly show North Africans are at least 75% Caucasoid????? Please answer this!

Akhenaton101

--- mansu\_musa <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa"  
> wrote:  
> > --- In Ta\_Seti@y..., "Derrick, Alexander"  
>  
> > wrote:  
> > >  
> > >  
> > > -----Original Message-----  
> > > From: Jerome Washington  
> [mailto:[akhenaton101@yahoo.com](mailto:akhenaton101@yahoo.com)]  
> > > Sent: Friday, September 20, 2002 2:26 PM  
> > > To: Ta\_Seti@y...  
> > > Subject: Re: [Ta\_Seti] My response on the race  
> of the Egyptians  
> > >  
> > >  
> > > > What evidence to you propose to back up your  
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> > > Read any PEER-REVIEWED study on the race of the  
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> > > Lower Egypt was Caucasoid, while Upper Egypt was  
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> > >  
> > > [Alex Derrick] If the sphinx is a representation  
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> > > There were africoids in lower kmt. The thutmose  
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> > <http://www.nigeriaembassyusa.org/history.shtml>

> >  
> > by the way I want you to notice that the hausa  
> which is classified  
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> time were classified  
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> > Fela kuti is also lighter than hausa also.  
> > Alex I think you should post some pictures of  
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> dark complexion.  
> > They are western african by the way  
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>  
> "The diversity of Africans, includes ancient  
> Egyptian and Berber  
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> helps use understand why Modern Homo sapiens have  
> lived in Africa  
> longer than anywhere else, according to most  
> scholars. The length of  
> time means that more random genetic mutations, the  
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> genetic variation, have accumulated in Africa.  
> Furthermore, Africa  
> is climatically and ecologically diverse. This  
> favors diversification  
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> which allows for  
> greater movements and fissioning of populations.  
> This promotes  
> genetic variation, since small portions of larger  
> populations rarely  
> accurately represent the range of genetic variations  
> in a larger  
> group, whether it is ancestral or exists at the same  
> time.  
>  
> Admixture with non-Africans probably does not  
> explain the bulk of  
> variation from Algeria to South Africa, although  
> Northern Africa was

- > more affected in this regard. At the DNA level great
- > African
- > continent-wide diversity preceded the minor European
- > and Near Eastern
- > migrations of later Holocene times...Even 'new'
- > 'non-African' genes
- > would be subject to the human and physical
- > environment of Africa and
- > hence would become reworked, thereby becoming part
- > of the African
- > biohistory, just as recent tropical African genes
- > have been processed
- > in Greece, Sicily and Portugal. In any case, it is
- > important to
- > reiterate that Africa equals diversity. Evolutionary
- > theory predicts
- > and extrapolations from molecular analyses and
- > skeletal remains all
- > indicate an early and ongoing diversity in the
- > indigenous populations
- > of Africa. The implication of this is the terms
- > like 'Negro,' 'Caucasian,' 'Hamite,' etc. are
- > misleading and
- > unscientific as applied to Africa."
- >
- > Keita, S.O.Y. 1996. "The Diversity of Indigenous
- > Africans." In
- > Theodore Celenko, (ed.), \_Egypt in Africa\_,
- > (Indianapolis Museum of
- > Art: Indianapolis):103-104.
- >
- > This is what Keita says in regards to your
- > statements, Keita does
- > not support that lower Egypt was completely caucasoid.
- > I will repeat again lower Egyptian culture, which
- > is the
- > Fayyum, Merimde, etc., which died out and did not
- > leave significant
- > intermixture to the ancient Egyptians.
- > You also have the Maadi which was in middle Egypt
- > during the pre
- > dynastic times
- > You also have to consider the new data with Nabta
- > Playa, which shows
- > habitation for over 10,000 years, and many people
- > believe this was

- > significant to the rise of pharonic culture
- >
- > Prof. Frank Yurco wrote:
- >
- >>To clear one point up, just because the IVth
- > Dynasty individuals may
- > not
- >>be as dark as those of Dynasties I-III, does not
- > make of them white
- >>people!!! As Shomarka Keita has noted, in northern
- > Africa
- > environmental
- >>factors developed a different variety of Africans
- > than those of
- >>sub-Saharan Africa, but nonetheless, those people
- > were still
- > Africans.
- >>So the notion that some pharaohs were "white" is
- > utter nonsense. They
- >>were not Caucasians!!!
- > that is according to egyptologist frank yurco
- >
- >
- >

<http://www.arabia.com/life/article/print/english/0,4973,40388,00.html>

- > pre historic skeletons found around nabta
- >
- >
- >

[http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest\\_Astro](http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest_Astro)

- > nomical\_Megalith\_A.html
- > nabta
- > Let's review the earliest lower egyptain cultures
- > Meriada
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- > tasins
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- >
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> excerpts: [p. 237] A comparison with neighbouring  
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>

=== message truncated ===

---

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| 3845|2002-09-20 16:29:19|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

> > Well, I have visited Egypt and certainly not all or  
> > even most Lower Egyptians of today are "clearly  
> > Caucasoid."  
>  
> Depends on what you mean by "Caucasoid." If by  
> "Caucasoid" you mean "European" you are correct. But  
> my definition of Caucasoid INCLUDES Western Asiatics  
> and South Asians. By this standard, most modern-day  
> Lower Egyptians are most certainly Caucasoid. They  
> look like Arabians.  
>

- > > I saw many Black Lower Egyptians although they were
- > > definitely more mulatto-looking than those to the
- > > south.
- >
- > There are dark Lower Egyptians, I do not deny this.
- > But they come from RECENT mixture with Upper
- > Egyptians.

If you're going to get pedantic, many Egyptian in northern Egypt are not ethnic Egyptian at all.

I've met many of them whose parents came in recent times from Lebanon, Turkey, Greece, etc.

In the poorer areas of Cairo, most of the people I saw where black.

- > Anwar Sadat was a dark Lower Egyptians, however his
- > mother was from Upper Egypt. That's where his dark
- > color and Negroid features came from.
- > >

Anwar Sadat was not even that black-looking as compared to most of the blacks I saw in northern Egypt. He is also part Turkish-Persian.

Many of the famous Egyptians of today like Omar Sharif have little or no ethnic Egyptian blood.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3846|2002-09-20 16:38:45|Jerome Washington|Re: My response on the race of the Egyptians|  
 [Alex Derrick] So Khosian are not true  
 > blacks because they are light  
 > brown?

They are separate but RELATED race. They are Proto-Africoid remnants. Just like Bedouines and Swedes constitute different but RELATED races, the same is true of Khosianids and Negroids. Negroids, Khosianids, and Pygmoids, are all members of the



Africoid Division of humanity, but are all separate racial groupings. Only Negroids are "black."

> Are they more true than west Africans?

That's like comparing Orientalid Bedouines of the Bin Laden persuasion to Swedes, and asking who is the "true white." Of COURSE a dark-brown colored Bedouine with Arabian features is NOT white, just like a light brown colored Khosianid isn't black!

> There is no such thing as an "unmixed" person.

Yes there is! The races had to have started SOMEWHERE, and purity is where it began. Then from purity, races began mixing!

>You  
> are completely wrong  
> here. Do you honestly believe that ethnic groups in  
> Africa have not mixed  
> with each other?

Of COURSE they've mixed. But I meant RACIAL purity!  
Two ethnic groups from the same race mixing does not constitute a mixture.

> Take a look at Fela Kuti he is an  
> "unmixed" west african  
> (from the negro land par excellence) and his color  
> is medium brown. Nigeria  
> alone has such diversity that your whole concept of  
> a "black race" falls  
> apart if you travel from the Atlantic coast into the  
> hinterland.

Nigerians also have mixed with Berbers and Arabs. That fellow you posted is either half-Arab or is like Jerry Rawlings of Ghana, a Mulatto. And YES (sorry to burst your bubble) Jerry Rawlings IS NOT a pure African. His father was Scottish!

- > How do you explain the "Olukun children" in Nigeria.
- > There are "pure"
- > Nigerians who are born with soft curly hair which is
- > allowed to grow into
- > long soft curly locks like "sea shells".

Probably half-Arab like \*MANY\* West Africans near the Sahara desert.

- > When a black man has straight or wavy hair, you bet
- > your bottom dollar it's from admixture!
- >
- >> Because
- >> Africa has many
- >> different conditions should we not expect that the
- >> people be varied?

That's bullshit!!! Just like unmixed whites WILL NOT have frizzly or kinky hair, unmixed blacks WILL NOT have straight or loose hair. Only frizzy and woolly hair, is found amongst unmixed blacks. KEEP DREAMING!!!!

- > I never said they weren't. I posted a recent
- > genetic study, perhaps you can
- > refute that?
- > Until then the most recent study claims ~25% percent
- > caucasoid DNA admixture
- > in the ethiopia ethnic group.

The Sforza-Cavalli study puts Caucasoid admixture at 40%.

- > [Alex Derrick]
- > There are west africans("negro" standard par
- > excellence) that have one or
- > more of the above features.

Unmixed blacks can have straight noses (never Grecian), but will NOT look indistinguishable from an Afram Mulatto!

- >
- > I don't \*know\* someone is mixed unless I ask them or
- > sample their dna.
- > Africans are a very diverse group.

Well it's OBVIOUS someone who is significant mixed is so, just by looking at them!

- > Perhaps \_less\_ in your ill founded negro standard of
- > mulattos, sambos,
- > quadroons and octroons. There is no African type.

There is no absolute African type, but there are still LIMITS!!! An unmixed black WILL NOT look like Halle Berry or Vanessa Williams!!!

- >
- > If you ruled the world would you go around
- > cataloging europeans for their
- > african features???

WHAT African features? There are no Europeans with African features!

- >
- > All I ask is that we need to build a next context to
- > understand people
- > groups. And not hang to the same classical and
- > imperialist ideas that other
- > areas of the scientific community have put aside.

I hang on to pure true science, not myths and lies, created by centrists to advance their agendas. I am truth-centric, that's why I do not take on the label Afrocentric. I am concerned with TRUTH, not silly agendas!

- >
- > > East Africans are a different form of "negro"
- > > compared to the stereotypical
- > > west africoid. Genetic studies will back this up.

True, but some East Africans are indeed genuinely mixed. Do not lump them in with genuinely unmixed East Africans. The very fact East African Mulattoes have finer features than West African and Afram Mulattoes shows that the East African is OBVIOUSLY different from West Africans. So no, I don't believe in the True Negro. I \*DO\* believe there are LIMITS as to how an unmixed black will look! I REFUSE to classify OBVIOUSLY mixed people as unmixed black, that's like calling bi-racial Europeans unmixed whites!

>  
> With some East African groups like the Silluks,  
> Massai,  
> Teitas, Inland Somalis, and Tutsis, I agree. When it  
> comes to Bejas, Abyssinians, Coastal Somalis, and  
> Tuaregs, I \*STRONGLY\* disagree!  
> >  
> > I define all of the above groups as authentic  
> > african phenotypes.

I define you as WRONG!!!! If you claim them as authentic African types, you must also define Vanessa Williams types as authentic Africans too!

---

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| 3847|2002-09-20 16:42:01|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

Jerome wrote:

>  
> This is just what I have read. Again, I could have  
> been wrong on that. I know for certain, the late  
> Naqada population was undoubtedly mixed and NOT pure  
> black.  
>

What is "pure black?" Are there any pure black populations.  
Or any pure white populations.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3848|2002-09-20 16:46:45|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

- >
- > That's like comparing Orientalid Bedouines of the Bin
- > Laden pursuation to Swedes, and asking who is the
- > "true white."

I think you're judging things only according to stereotype.  
As one who has been in the midst of many different  
Bedouin populations, they have a very major black  
element. Many of them are blacker looking than Michael  
Jordan.

Simply classifying Bedouin as "Caucasoid" is completely  
false. And before you start saying that the black  
Bedouin are descended from slaves, get your supporting  
evidence.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3849|2002-09-20 16:50:52|Jerome Washington|Re: My response on the race of the Egyptians|

- > If you're going to get pedantic, many Egyptian in
- > northern
- > Egypt are not ethnic Egyptian at all.

Only in Cairo and Alexandria do you get large  
non-Egyptian populations. But in the small towns and  
villages you get full-blooded Egyptians. And they for  
the most part look Middle Eastern. Genetics PROVES  
these peoples are of Pharoanic stock and are NOT  
Arabs.

I know a Copt from Alexandria, and he has light-brown  
skin, a large straight nose, full-lips, semi-frizzly  
hair, he's orthognathous, and looks essentially Middle  
Eastern.

- > I've met many of them whose parents came in recent
- > times
- > from Lebanon, Turkey, Greece, etc.

Not in the country. And I PERSONALLY know ethnic Egyptians. They look like Middle Easterners. I have met too many, to believe anything you say. And besides, I PERSONALLY have friends that have gone to Egypt, and only say southern Egyptians are mixed.

>

- > In the poorer areas of Cairo, most of the people I
- > saw
- > where black.

That's bs. They were probably dark, but not black!

>

>

- > Anwar Sadat was not even that black-looking as
- > compared
- > to most of the blacks I saw in northern Egypt.

MORE bs!!! I know better, I have seen travel books of Egypt, I have MET Egyptians, and I know people that have gone there. YOU are making this up!

>He is

> also

> part Turkish-Persian.

Know! Anwar Sadat's father was a Fellahin (meaning unmixed Egyptian) from Lower Egypt, and his mother was a Fellahin from the south. His parents were BOTH unmixed Egyptians. However, his father was a northerner and his mother a southerner, but both were unmixed Egyptians!

>

- > Many of the famous Egyptians of today like Omar
- > Sharif
- > have little or no ethnic Egyptian blood.

Omar Sharif is a Lebanese Christian. But it's only in the cities that you get significant non-Egyptian populations. For the most part modern Egyptians are unchanged and look just like the Pharaohs! Genetics PROVE this! Just look at the COPTIC peoples, who have not mixed with foreigners. In Lower Egypt they look Caucasoid (and sometimes have European features, from Cro-Magnoid admixture) while in Upper Egypt they are strongly mixed and look like Mulattoes. Either way, Egyptians are the same today, as they were in Pharoanic times.

---

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| 3850|2002-09-20 17:00:04|Jerome Washington|Re: My response on the race of the Egyptians|

> What is "pure black?"

Pure black means having no significant admixture. In the literal sense, it means being racially unchanged since the day they evolved from Proto-Negroids into Negroids. In the relative sense, it means retaining the original phenotype!

>Are there any pure black  
> populations.

In the absolute sense, probably not, save for in isolated parts of Central Africa maybe!? In the RELATIVE sense, YES there are pure black populations all over Africa.

> Or any pure white populations.

In the LITERAL sense of the term, few today. However in ancient times when there was less population movements one could find genuine pure whites, unchanged since the day they evolved from Cro-Magnons into Paleolithic Europeans. I'd say today there are

very few pure whites in the literal sence, save in maybe Ireland. In the relative sense I'd say most whites are pure. Relative, meaning non-white admixture is insignificant and less than 10% of their geneology! But when I speak of mixed and unmixed, by "unmixed" I mean the phenotype is not a result of admixture and is purely a result of natural adaptation. Unmixed persons have NEGLIGIBLE mixture. But the mixture in such Northeast African peoples as the Beja, Tuareg, coastal Somalis, and Abyssinians, is SIGNIFICANT therefore warranting referring to them as "mixed."

As for African-Americans, I doubt Whoopi Goldberg is 20% white. 20% white is more like Cuba Gooding Junior or Queen Latifah. I'd say Whoopie Goldberg would be probably less than 10% white!

>

---

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| 3851|2002-09-20 17:15:11|a.manansala@attbi.com|Re: My response on the race of the Egyptians|

- > > If you're going to get pedantic, many Egyptian in
- > > northern
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- > Only in Cairo and Alexandria do you get large
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- > villages you get full-blooded Egyptians. And they for
- > the most part look Middle Eastern. Genetics PROVES
- > these peoples are of Pharoanic stock and are NOT
- > Arabs.

I think what's been proven is that you make a lot of big claims that you're not even sure about and have no first-hand knowledge of.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>



| 3852|2002-09-20 17:41:14|mansu\_musa|Re: My response on the race of the Egyptians|

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> I know a Copt from Alexandria, and he has light-brown

> skin, a large straight nose, full-lips, semi-frizzly

> hair, he's orthognathous, and looks essentially Middle

> Eastern.

>

> > I've met many of them whose parents came in recent

> > times

> > from Lebanon, Turkey, Greece, etc.

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> Egyptians. They look like Middle Easterners. I have

> met too many, to believe anything you say. And

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> Egypt, and only say southern Egyptians are mixed.

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> > In the poorer areas of Cairo, most of the people I

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> > where black.

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> That's bs. They were probably dark, but not black!

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> Know! Anwar Sadat's father was a Fellahin (meaning  
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 > > Many of the famous Egyptians of today like Omar  
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Well swartboi aka akenaten I am an ethnic egyptain, and algerian at that. Most of what you are saying is correct, but you are right the fellahin actually are the most unmixed people in egypt, and I would say many fellahin are rather dark complexed and black. I happen to be dark skinned and even have nappy hair, not frizzy.

You might want to check around areas like zagzig and mansura in lower egypt and you will see a diverse population.

I quoted frank yurco who said that none of the pharaohs could be called caucasians. Yurco is a egyptologist at university of chicago and has spoke out on issues like this. What I don't like is the fact that people try to say copts are the only true desendants of the ancient egyptains, which is not true. Everybody in egypt until they

were later converted to islam were coptic. We all know egyptians from the delta region are mixed and look quite more middle eastern. I think you are trying to use the true negroid and water it down. Go back to my previous post and read what keita said please. He said variations with in northern africa cannot explain caucasoid admixture.

<http://www.egyptology.com/reeder/egyptart/photo5.html>

here is a picture of an ethnic egyptian, which typically upper egyptians look like this believe it is true.

Most tourists don't go past cairo. Fellahin are among the most purest egyptians and did not mix with other groups in egypt because of the fact they would not mix with peasantry. I can say my father is from aswan and from fellahin stock, mother is tuareg from algeria. Even egyptologist frank yurco said many egyptians could pass for african americans. richard poe also pointed out that yurco's wife who is grenadian and mixed with european fit in more than even an ethnic egyptian who was half european.

We can beat this dead horse all we want, but egypt was a mixed society, but its culture, religion, and writing system are a product of africans.

I will explain again the major cultures in lower egypt

Tasians, some people say they are related to cromagnon??

fayyum established agricultural settlements around the delta region, but disappeared by the time of dynastic period

meriada another important lower egyptian culture which established in the delta region around 5000 BC

upper egypt

badarians produced agriculture independently

gerzen

amarten

naqada

later produced city called nekhen

possible foreign elements though trade with naqada II through wadi haamat, or sumerian traders??

3800 BC there is evidence for writing developing for the per aa named scripion

writing older than sumer.

Nabta Playa evidence for millet farming nomadic cattle worshipping people with tradition like the massai

neolithic alignment 6,7000 years ago

similar to cattle culture in dynastic egypt

instructions of menkaure shows influence here

People are contemporary with the ishango around zaire central africa

Keita shows technology came through nabta playa

that is pretty much the chronology for Nile valley

There is also a possibility that divine kinship came from around there

seti aka nubia

according to professor bruce willams

Nubia could be older

| 3853|2002-09-20 17:48:23|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Jerome Washington wrote:

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>> skin, a large straight nose, full-lips, semi-frizzly

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>>> from Lebanon, Turkey, Greece, etc.

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- > that is pretty much the chronology for Nile valley
- > There is also a possibility that divine kinship came from around

ta

- > Seti aka Nubia
- > according to Professor Bruce Williams
- > Nubia could be older

Prof. Frank Yurco wrote:

- > To clear one point up, just because the IVth Dynasty individuals may

not

- > be as dark as those of Dynasties I-III, does not make of them white
- > people!!! As Shomarka Keita has noted, in northern Africa

environmental

- > factors developed a different variety of Africans than those of
- > sub-Saharan Africa, but nonetheless, those people were still

Africans.

- > So the notion that some pharaohs were "white" is utter nonsense. They
- > were not Caucasians!!!

An interesting article that may have some bearing on this issue appears in the October 1996 issue of American Journal of Physical Anthropology. The citation is: Tracy L. Prowse and Nancy C. Lovell (1996) "Concordance of Cranial and Dental Morphological Traits and

Evidence for Endogamy in Ancient Egypt," *Am. J. Phys. Anthropol.* 101:237-246. Here are some excerpts: [p. 237] A comparison with neighbouring Nile Valley skeletal samples suggests that the high status cemetery represents an endogamous ruling or elite segment of the local population at Naqada, which is more closely related to population in northern Nubia than to neighbouring populations in southern Egypt. [p. 237] "To investigate the biological associations of Egyptian state formation we have examined the population affinities of the earliest socially stratified groups, which appear unarguably during the predynastic period at the site of Naqada." [p. 243] "Overall, our results suggest that here was a significant degree of biological heterogeneity among Nile Valley populations during the early periods of Upper Egyptian and Lower Nubian cultural history, as has been demonstrated previously by craniometric analyses (Keita, 1992) and which fits with a variety of historical, cultural, and linguistic data (reviewed by Keita, 1993)" [p. 243] "It has been hypothesized that periods of severe aridity in the Sahara prior to the Egyptian predynastic forced to move into the Nile valley and come into contact with indigenous Nilotic groups (Hassan, 1988)..."

| 3854|2002-09-20 17:51:24|mansu\_musa|Re: My response on the race of the Egyptians|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > --- In Ta\_Seti@y..., Jerome Washington wrote:

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>> You might want to check around areas like zagzig and mansura in

>> lower egypt and you will see a diverse population.

>> I quoted frank yurco who said that none of the pharaohs could

be

>> called caucasians. Yurco is a egyptologist at university of

chicago

>> and has spoke out on issues like this. What I don't like is the

> fact

>> that people try to say copts are the only true desendants of the

>> ancient egyptains, which is not true. Everybody in egypt untill

they

>> were later converted to islam were coptic. We all know egyptains

>> from the delta region are mixed and look quote more middle eastern.

>> I think you are trying to use the true negriod and water it

down.

>> Go back to my previous post and read what keita said please. He

> said

>> variations with in northern africa cannot explain caucasoid

> admixture.

>> <http://www.egyptology.com/reeder/egyptart/photo5.html>

>> here is a picture of an ethnic egyptain, which typically upper

>> egyptains look like this believe it is true.

>> Most tourist don't go past cairo. Fellahin are among the most

> > purest egyptians and did not mix with other groups in egypt

because

> > of the fact they would not mix with peasantry. I can say my

father

> is

> > from aswan and from fellahin stock, mother is tuareg from algeria.

> > Even egyptologist Frank Yurco said many egyptians could

pass

> > for african americans. Richard Poe also pointed out that Yurco's

> > wife who is Grenadian and mixed with European fit in more than

even

> > an ethnic egyptian who was half European.

> > We can beat this dead horse all we want, but Egypt was a mixed

> > society, but its culture, religion, and writing system are a

product

> of

> > Africans.

> > I will explain again the major cultures in lower Egypt

> > Tasians, some people say they are related to Cro-Magnon??

> > Fayyum established agricultural settlements around the delta

> > region, but disappeared by the time of dynastic period

> >

> > Meriada another important lower egyptian culture which

> established

> > in the delta region around 5000 BC

> > Upper Egypt

> > Badarians produced agriculture independently

> > Gerzen

> > Amarna

> > Naqada

> > later produced city called Nekhen

> > possible foreign elements through trade with Naqada II through

wadi

> > Haamat, or Sumerian traders??

> > 3800 BC there is evidence for writing developing for the per

aa

> > named Scription

> > writing older than Sumer.

> > Nabta playa evidence formillet farming nomadic cattle

whorshiping

> > people with tradiion like the massai

> > neolithic alianment 6,7000 years ago

> > similar to cattle culture in dynastic egypt

> > instructions of menkaure shows influence here

> > People are contemporay with the ishango around zaire central  
> africa

> > Keita shows technology came through nabta playa

> > that is pretty much the chonology for nile valley

> > There is also a possibilty that divine kinship came form around  
> ta

> > seti aka nubia

> > according to professor bruce willams

> > Nubia could be older

>

>

> Prof. Frank Yurco wrote:

>

> > To clear one point up, just because the IVth Dynasty individuals

may

> not

> > be as dark as those of Dynasties I-III, does not make of them white

> > people!!! As Shomarka Keita has noted, in northern Africa

> environmental

> > factors developed a different variety of Africans than those of

> > sub-Saharan Africa, but nonetheless, those people were still

> Africans.

> > So the notion that some pharaohs were "white" is utter nonsense.

They

> > were not Caucasians!!!

>

>

> An interesting article that may have some bearing on this issue

> appears in the October 1996 issue of \_American Journal of Physical

> Anthropology\_. The citation is: Tracy L. Prowse and Nancy C. Lovell

> (1996) "Concordance of Cranial and Dental Morphological Traits and

> Evidence for Endogamy in Ancient Egypt," \_Am. J. Phys. Anthropol.\_

> 101:237-246. Here are some excerpts: [p. 237] A comparison with

> neighbouring Nile Valley skeletal samples suggests that the high

> status cemetery represents an endogamous ruling or elite segment of

> the local population at Naqada, which is more closely related to

> population in northern Nubia than to neighbouring populations in

> southern Egypt. [p. 237] "To investigate the biological

associations

> of Egyptian state formation we have examined the population

affinities

> of the earliest socially stratified groups, which appear unarguably

> during the predynastic period at the site of Naqada." [p.

> 243] "Overall, our results suggest that here was a significant

degree

> of biological heterogeneity among Nile Valley populations during

the

> early periods of Upper Egyptian and Lower Nubian cultural history,

as

> has been demonstrated previously by craniometric analyses (Keita,

> 1992) and which fits with a variety of historical, cultural, and

> linguistic data (reviewed by Keita, 1993)" [p. 243] "It has been

> hypothesized that periods of severe aridity in the Sahara prior to

> the Egyptian predynastic forced to move into the Nile valley and come

> into contact with indigenous Nilotic groups (Hassan, 1988)..."

"The diversity of Africans, includes ancient Egyptian and Berber speakers, is real and largely indigenous. An evolutionary perspective helps us understand why Modern Homo sapiens have lived in Africa longer than anywhere else, according to most scholars. The length of time means that more random genetic mutations, the ultimate source of genetic variation, have accumulated in Africa. Furthermore, Africa is climatically and ecologically diverse. This favors diversification by Darwinian selection. The continent is large, which allows for greater movements and fissioning of populations. This promotes genetic variation, since small portions of larger populations rarely accurately represent the range of genetic variations in a larger group, whether it is ancestral or exists at the same time.

Admixture with non-Africans probably does not explain the bulk of variation from Algeria to South Africa, although Northern Africa was more affected in this regard. At the DNA level great African continent-wide diversity preceded the minor European and Near Eastern migrations of later Holocene times...Even 'new' 'non-African' genes would be subject to the human and physical environment of Africa and

hence would become reworked, thereby becoming part of the African biohistory, just as recent tropical African genes have been processed in Greece, Sicily and Portugal. In any case, it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. The implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa."

Keita, S.O.Y. 1996. "The Diversity of Indigenous Africans." In Theodore Celenko, (ed.), *Egypt in Africa*, (Indianapolis Museum of Art: Indianapolis):103-104.

| 3855|2002-09-20 18:35:43|lo\_stress|a new internet imposter|  
I think its clear that "jerome washington" and akenaten101 is a pseudonym and imposter.

You don't read information that conflicts with your views.

You resort to terminology such as negro, mulatto, octraoon, quatroon that is ambiguous and obscurant. And very insulting to the africans on ta-seti!!!!

You contradict yourself many times.

Your reasoning and arguments are unsound, falicious, and ambiguous.

You have not even been to Egypt or maybe not even the middle east. but claim to be an authority, based upon your algerian friend who can "REFUTE" everything we are saying.

you like to curse disrupting the character of this forum.

Your library card is probably expired, if you have one at all.

This is the same style employed by Troglodyta. But atleast she could provide sources.. which she did not fully read or understand.

you probably are the same individual who tried to slander Ed Loring. Is he a "nigger lover" in your book?

This seems to be the style of the "Racial Myth's" website.

Why don't you just show your true colors and stop masquarading as a truth-centric person. Which you are not. People who are interested in the truth must have an open mind and be humble. Because the truth

comes in many forms. If you were honestly seeking the truth you would know that it is contained in more books.

What you are seeking is information that fits into your confort zone.

I think "Jerome" should be barred from the site, unless he apologizes.

alex

| 3856|2002-09-20 18:50:17|Djehuti Sundaka|Casket resurrects new vision of ancient Jerusalem|  
[http://www.eurekalert.org/pub\\_releases/2002-09/uoc-crn091902.php](http://www.eurekalert.org/pub_releases/2002-09/uoc-crn091902.php)

## **Casket resurrects new vision of ancient Jerusalem**

Cincinnati -- Despite massive excavations in recent years, few images exist to tell us what Jerusalem looked like in the first century -- a period important to Christians as their founding as well as to Jews because of the flourishing and ultimate destruction of the Temple. That's why University of Cincinnati professor Steven Fine was thrilled -- and surprised -- to find an overlooked view of this revered city and era in an ancient artifact displayed at the Cincinnati Art Museum.

Visiting the museum, Fine, the head of the Judaic Studies department in UC's McMicken College of Arts and Sciences, was excited to see some of the gifts of Nelson Glueck on display. He noticed a small stone burial casket of the type produced in Jerusalem between about 20 B.C. and 66 A.D. Fine had written extensively on these artifacts, known as ossuaries and was intrigued enough to look more closely. That's when Fine made a discovery of his own. He noticed a unique image carved into the surface of the ossuary: a building resting upon a broad pedestal and topped with three triangles representing ancient pyramids, or cones, atop a tomb.

"I immediately knew that I was looking at the stylized image of a massive Jerusalem tomb of the first century, the period of the early Rabbi known simply as Hillel, and of Jesus of Nazareth," he says.

In recent years a few other images on ossuaries showing mausoleums topped with pyramids have also come to the attention of scholars. The Cincinnati ossuary image is unique, however, because three pyramids are presented, Fine says.

The scholar reports on his discovery in the published version of his 2001 Rabbi Louis Feinberg Memorial Lecture, *Art and Identity in Latter Second Temple Period Judaea: The Hasmonean Royal Tombs at Modi'in*, which is scheduled for distribution Oct. 29 at the final lecture of Judaic Studies' Lichter Lecture Series at UC. Fine's full report on the ossuary will appear next year in the prestigious *Journal of Jewish Studies*, published in Oxford (England). Scholars have long known that pyramids once graced the Jerusalem skyline. One example is the Tomb of the Kings, the burial place of a royal family from Central Asia that converted to Judaism during the first

century. Literary sources suggest this tomb also had three pyramids above it, Fine says. But none of these structures with more than one pyramid is still standing in Jerusalem, he notes.

"The Tomb of the Kings is there in Jerusalem, but they have only found little pieces of the pyramids, not the pyramids," he says. Also in Jerusalem are the Tomb of Zechariah and the Tomb of Jason, which have single pyramids on top, and the Tomb of Absalom, which is crowned with a cone. A structure with five pyramids carved into the side of a hill still stands at Petra in Jordan, Fine notes.

In first-century Jerusalem, ossuaries were commonly used to store the skeletal remains of loved ones after they had decomposed for a year or so in a tomb or mausoleum. The ossuary in this case measures 18.2 inches long, 6.7 inches wide and 8 inches high.

Glenn Markoe, curator of classical and near Eastern art at Cincinnati Art Museum, welcomes Fine's interpretation of the ossuary carving. "We're always trying to learn things by excavating our own collections here. There's all kinds of wonderful information hidden in the museum's objects and works of art," he says.

Fine now marvels at the process and chance of discovery. He notes that you don't have to be an archaeologist who excavates to make a significant discovery about ancient life. "This whole process of discovery can take a number of different paths," he says. "You have to keep your eyes open."

| 3857|2002-09-20 19:14:43|Jerome Washington|Re: a new internet imposter|

- > I think its clear that "jerome washington" and
- > akenaten101 is a
- > pseudonym and imposter.

I am who I am. I am Swartbooi. I have not impersonated anyone!

- >
- > You don't read information that conflicts with your
- > views.

I read information that's true. My views are based on reality!

- >
- > You resort to terminology such as negro, mulatto,
- > octraoon, quatroom
- > that is ambiguous and obscurant. And very insulting
- > to the africans
- > on ta-seti!!!!



I never said "Negro" at all. I have always used BLACK to describe blacks as a race. I did use "Negroid" in the scientific sense. And Mulatto is appropriate to describe one who is half-white and half-black. And I'd say "near-white" are better replacements for Quadroon and Octroon.

>  
> You contradict yourself many times.

How? I am VERY consistent!

>  
> Your reasoning and arguments are unsound, fallacious,  
> and ambiguous.

Go visit the Egyptian Museum in Cairo and SEE FOR YOURSELF!!! Also, meet some Egyptians. I have done extensive research and know what I am talking about!

>  
> You have not even been to Egypt or maybe not even  
> the middle east.

But I've met Egyptians, talked with people who have been to Egypt (both blacks and whites), and have read numerous genetical and physical anthropological studies. I know I am right.

> but claim to be an authority, based upon your  
> algerian friend who  
> can "REFUTE" everything we are saying.

And based upon Egyptians I have met, pictures of Egyptians in travel magazines and videos, as well as scientific studies. I've yet to see anyone present a genetical study proving Egyptians are pure black or even predominantly black! All reliable studies show black blood is small in Lower Egypt and around 25% in Upper Egypt.

>  
> you like to curse disrupting the character of this  
> forum.

Where have I cursed?

>  
> Your library card is probably expired, if you have  
> one at all.

GRASPING at thin air, I see. Simply because you cannot  
HANDLE TRUTH!!!!

>  
> This is the same style employed by Troglodyta. But  
> atleast she could  
> provide sources.. which she did not fully read or  
> understand.

Trog's a Nazi slut, don't ever compare me to that  
racist backstabbing Scottish whore!

>  
> you probably are the same individual who tried to  
> slander Ed Loring.  
> Is he a "nigger lover" in your book?

I don't know what you are saying? I have never  
slandered anyone, and I don't even know the nature of  
this!

>  
> Why don't you just show your true colors and stop  
> masquarading as a  
> truth-centric person. Which you are not. People  
> who are interested  
> in the truth must have an open mind and be humble.

I have an open mind. I CANNOT accept Egypt being a  
pure black society when I see genetical studies saying  
otherwise. I cannot accept Egypt as a pure black  
society when I see mummies with Caucasoid  
characteristics! I cannot accept Egypt as a pure black  
society when all evidence points to it having been a

mixed-race society with a predominant Caucasoid element. And when I see Roman pictures of Egyptians, and compare them to modern Egyptians, I cannot accept what you say!

- > Because the truth
- > comes in many forms. If you were honestly seeking
- > the truth you would
- > know that it is contained in more books.

The truth is the truth!

- >
- > What you are seeking is information that fits into
- > your comfort zone.

To the contrary, the information I have discovered FORCED ME out of my comfort zone. I was once dilluded and thought Egypt was a pure black society, and only became mixed during the late Middle Kingdom period. Until I started seeing pictures of mummies, and actually re-evaluating everything I've always believed about Egypt, from the books of Diop and Van Sertima. It was a hard pill to swallow, however I discovered the richness of Egyptian culture and race. That the Egyptians were a unique blend of Sudanic Negroids from the south and Western Asiatic Caucasoids from the north. I hated the "Egyptians weren't black" website, but at the same time it forced me to confront the truth and reality, that Caucasoids WERE in Egypt from the beginning. However reading Keita's studies, as well as the testimony of my Algerian friend, I was able to put the pieces together and come to a realization of the TRUTH about ancient Egypt.

- > I think "Jerome" should be barred from the site,
- > unless he apologizes.

What for? For standing for the truth? Because I am a FREE THINKER and will not walk in a world of dillusion and lies, like some of you people do? Why are moderate Afrocentric views unacceptable, and only EXTREME "out of this world and LAUGHABLE" Afrocentric views the only ones acceptable? I have come as the voice of REASON and moderation, because it's views like YOURS

which gives legitimacy to Eurocentrics eager to STEAL Egypt for themselves, by discrediting Afrocentricism. By adding a moderate voice, I bring legitimacy and acceptability to Afrocentricism.

>  
> alex  
>  
>

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Do you Yahoo!?

Yahoo! News - Today's headlines

<http://news.yahoo.com>

| 3858|2002-09-20 19:52:17|mansu\_musa|Re: a new internet imposter|

--- In Ta\_Seti@y..., Jerome Washington wrote:

>  
>> I think its clear that "jerome washington" and  
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>  
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>> You resort to terminology such as negro, mulatto,  
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> even predominantly black! All reliable studies show  
> black blood is small in Lower Egypt and around 25% in  
> Upper Egypt.  
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> > forum.  
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> Where have I cursed?  
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> > Your library card is probably expired, if you have  
> > one at all.  
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> Trog's a Nazi slut, don't ever compare me to that  
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> > you probably are the same individual who tried to  
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> > Is he a "nigger lover" in your book?  
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> I don't know what you are saying? I have never  
> slandered anyone, and I don't even know the nature of  
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> mixed-race society with a predominant Caucasoid  
> element. And when I see Roman pictures of Egyptians,  
> and compare them to modern Egyptians, I cannot accept  
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> > comes in many forms. If you were honestly seeking  
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> and thought Egypt was a pure black society, and only  
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> actually re-evaluating everything I've always believed  
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> It was a hard pill to swallow, however I discovered  
> the richness of Egyptian culture and race. That the  
> Egyptians were a unique blend of Sudanic Negroids from  
> the south and Western Asiatic Caucasoids from the  
> north. I hated the "Egyptians weren't black" website,  
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> Afrocentric views unacceptable, and only EXTREME "out  
> of this world and LAUGHABLE" Afrocentric views the  
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> REASON and moderation, because it's views like YOURS  
> which gives legitimacy to Eurocentrics eager to STEAL  
> Egypt for themselves, by discrediting Afrocentricism.  
> By adding a moderate voice, I bring legitimacy and  
> acceptability to Afrocentricism.

>  
>>  
>> alex

>>  
>>

>

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>

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> Do you Yahoo!?  
> Yahoo! News - Today's headlines  
> <http://news.yahoo.com>

I am an ethnic egyptain swartboi and I post from time to time on the racial myths site. I was a little offened that in America there is acrusade to prove ancient egypt was white people and that they were racist and hated nubians and made them slaves. These racist like the people who post on racial myths are trying to define people's whitness and blackness from a couple of pictures based upon superiorty and egypt I guess is a nice example of how just people can twist faces and information to suit their needs.

I think again you might be minalzing the negriod element in egypt like most modern day scholars try to. The thing you have to realize egyptains were african people with african traditions. If you compare their relgion and other features of their soceity they fit right into other african one,like for instance the importance of the queen mother.

I will agree with you that egypt was not completly black,and that some people have ran it to far in the ground because early scholars in egyptology and other fields were racist and drove into people'sd minds the mythology of white egypt.

I think the negriod elemnt in upper egypt might be a little more than 25 percent because I am in fact upper egyptain,and it is unfotunate that americans try to classify me as white,which I am darker than many africna americans.

Are you ignoring my posts???

No he is not an imposter,but some of his views are aschewed.

Egypt might have not been pure black but msot of the pharoahs came formthe south excepot formaybe the 19th dynasty which many people say could have been a foerign line.

upper egypt moist egyptologist and anthropologist agree it was black and would be called negriod,and that was even admitted by sir alan gardnier.

By the way what is wrong with diop,maybe some of his views were extreme,but I think he was a good scholar. Ivan van sertima is okay,but many of his views are wrong,but his book blacks in sicenece is good.

| 3859|2002-09-20 20:40:19|Manu Ampim|Re: My response on the race of the Egyptians|

### **THE FALLACY OF UNSUPPORTED OPINION & HEARSAY...**

Paul, you are absolutely correct in what you state concerning Jerome Washington's bold claims about so-called "Negroid" and "Caucasoid" ancient Egyptians. Ed is also correct to point out the nonsense of classifying Africans (or anyone for that matter) as "Negroid-Caucasoid!" This is hardly "science."

Anyone can see that throughout these exchanges Washington's "evidence" is nothing more than personal opinion based on 2nd and 3rd hand hearsay. Whenever asked to produce credible evidence Washington constantly resorts back to his original opinion and then claims that "genetics proves this," or that he has an "Algerian friend" who supposedly has some sort of information, but he *\*never\** provides *\*any\** first-hand evidence. In his numerous recent post, Washington did not give a *\*SINGLE\** citation to support his claims. This approach has no value to serious students and scholars.

Only laypersons with strong opinions approach subjects in this matter. Anyone can make claims, but the question is "HOW" do you know and what is your methodology? I always make a point to train my



students that secondary and tertiary sources of information are shaky and unreliable, and these exchanges with Washington clearly prove this point.

Paul correctly summarized Washington's approach:

>"I think what's been proven is that you make a lot of big claims  
> that you're not even  
sure about and have no first-hand  
> knowledge of."

---

Here are 8 examples of Jerome Washington's consistent inability to produce any credible first hand evidence to support his assertions. It should be noted that in each case below, Washington says to have genetic and scientific "proof," yet he does not provide any primary evidence.

**1. Paul wrote:**

If you're going to get pedantic, many Egyptian in northern Egypt are not ethnic Egyptian at all.

**Jerome response:**

>Only in Cairo and Alexandria do you get large  
>non-Egyptian populations. But in the small towns  
and  
>villages you get full-blooded Egyptians. And they for  
>the most  
part look Middle Eastern. Genetics PROVES  
>these peoples are of Pharoanic  
stock and are NOT  
>Arabs.

---

**2. Jerome wrote:**

>WRONG! All Lower Egyptians were Caucasoid,  
> where as Upper Egyptians were of  
Negroid-Caucasoid  
> stock.

**Paul asked:**

"I won't address all your unfounded claims at  
this time, but let's take the one above.  
What evidence to you propose to back up your assertion?"

**Jerome response:**

>My proof, go visit  
Lower Egypt and SEE for YOURSELF!!!  
>These people are CLEARLY Caucasoid.  
As well, countless  
>studies on Lower Egyptian crania (Predynastic  
and  
>Dynastic alike) show unanimously that these people  
>were mostly  
Caucasoid. My claims are based on pure  
>science. Only UPPER Egypt was  
Negroid! My claims are  
>based on pure science! I dare ANYONE here to  
refute

>me. Nobody (Eurocentric or extreme Afrocentric alike)  
>has  
been able to refute my position on the race of the  
>ancient Egyptians. For  
the simple reason I am right,  
>and have the support of all mainstream  
PEER-REVIEWED  
>scholars!

**Paul response:**

Well, I have visited Egypt and certainly not all or  
even most Lower Egyptians of today are "clearly  
Caucasoid."

I saw many Black Lower Egyptians although they were  
definitely more mulatto-looking than those to the south.

Still, it is fallacious to presume that today's northern  
Egyptians are the same as predynastic Lower Egyptians.

-----  
**3. Jerome wrote:**

I know a Copt from Alexandria, and he has light-brown  
skin, a large straight nose, full-lips, semi-frizzly  
hair, he's orthognathous, and looks essentially Middle  
Eastern.

**Paul response:**

I've met many of them whose parents came in recent  
times from Lebanon, Turkey, Greece, etc.

**Jerome response:**

>Not in the country. And I PERSONALLY know ethnic  
>Egyptians. They  
look like Middle Easterners. I have  
>met too many, to believe anything you  
say. And  
>besides, I PERSONALLY have friends that have gone  
to  
>Egypt, and only say southern Egyptians are mixed.

> Many of the famous Egyptians of today like Omar  
>

Sharif have little or no ethnic Egyptian blood. But it's  
>only in the cities that you get significant  
non-Egyptian  
>populations. For the most part modern Egyptians  
are  
>unchanged and look just like the Pharaohs! Genetics  
>PROVE  
this!

-----  
**4. Paul asked:**

"What evidence to you propose to back up your assertion?"

**Jerome response:**

>Read any PEER-REVIEWED study on the race of the  
>ancient

Egyptians. Even S.O.Y. Keita recognizes that

>Lower Egypt was Caucasoid,

while Upper Egypt was

>Negroid.

**Paul response:**

No he does not. Give a direct quote with citation to support this statement. I have read all of Keita's works.

**Jerome response:**

My Algerian friend has read all of Keita's works, and he can REFUTE anything you have to say on this matter!

Either way GENETICS proves that modern Egyptians are the same people as ancient Egyptians. I can cite studies PROVING this!

-----  
**5. Jerome Wrote:**

>My position is FULLY supported by all  
>mainstream scholars. I

dare you to find anyone outside

>of extreme Afrocentric circles that will

disagree with

>me on this!

**Paul response:**

The physical anthropologist that studied the Tassa remains found that the Tasians were a prognathous people with pronounced alveolar prognathism (H.V. Vallois, \_Les Ossements Humains de Sialk\_, Paris, 1940).

**Jerome response:**

>I read that the Tasians were orthognathous and  
>Caucasoid

looking. I could be wrong.

-----  
**6. Paul wrote:**

Still, it is fallacious to presume that today's northern Egyptians are the same as predynastic Lower Egyptians.

**Jerome response:**

- >None of the modern populations look like the
- >predynastic ones.

However, what is \*CERTAIN\* is that

>the predynastic population of Lower  
Egypt was

>Caucasoid, and mostly of Middle Eastern origin.

During

>the Upper Paleolithic (science and archeology

PROVES

>this

---

### **7. Ed wrote:**

"I have never seen the word "Thebanism" before. Where  
did you find it?"

### **Jerome response:**

>I've always seen the term "Theban" used as a euphemism

>for Upper Egypt, and I've seen  
the term "Theban" used

>a lot in connection with the Egyptian religion  
as

>centred in Thebes. Thebanism in a sense is a word I

>coined to

describe the early Egyptian religion.

---

### **8. Jerome wrote:**

>With some East African groups like the Silluks,

>Massai, Teitas, Inland Somalis, and

Tutsis, I agree. When it

>comes to Bejas, Abyssinians, Coastal Somalis,  
and

>Tuaregs, I \*STRONGLY\* disagree!

>

### **Alex D. response:**

I define all of the above groups as authentic  
african phenotypes.

### **Jerome response:**

WRONG!!!! They are predominantly African, with very  
significant Caucasoid admixture! History and genetics  
BACKS ME UP on this!

---

### **Jerome wrote:**

I hang on to pure true science, not myths and lies,  
created by centrists to advance their agendas. I am  
truth-centric

### **My response:**

Where is the primary evidence for this so-called "true science?"

Prof. Manu Ampim

p.s. I am currently teaching a primary research methodology course, and there is still one more opening!!

[http://www.geocities.com/m\\_ampim/primaryresearch.html](http://www.geocities.com/m_ampim/primaryresearch.html)

| 3860|2002-09-20 20:41:58|Manu Ampim|a new internet imposter|

I agree with you Alex that this "Jerome Washington" (aka "akhenaten 101") presents an extremely low level conversation, which diminishes the quality of the Ta-Seti discussions. The lack of primary evidence, the street level insults, and the ridiculous racial myths are clearly beneath the quality members of this site.  
Manu Ampim

---

Alex D. wrote:

- > I think its clear that "jerome washington" and akenaten101 is a
- > pseudonym and imposter.
- >
- > You don't read information
- that conflicts with your views.
- >
- > You resort to terminology such
- as negro, mulatto, octraoon, quatroom
- > that is ambiguous and
- obscurant. And very insulting to the africans
- > on
- ta-seti!!!!
- >
- > You contradict yourself many times.
- >
- > Your reasoning and arguments are unsound, falicious, and
- ambiguous.
- >
- > You have not even been to Egypt or maybe not even
- the middle east.
- > but claim to be an authoritiy, based upon your
- algerian friend who
- > can "REFUTE" everything we are saying.
- >
- > you like to curse disrupting the character of this forum.
- >
- > Your library card is probably expired, if you have one at all.
- >
- > This is the same style employed by Trogldyta. But atleast she
- could
- > provide sources.. which she did not fully read or
- understand.
- >
- > you probably are the same individual who tried to
- slander Ed Loring.
- > Is he a "nigger lover" in your book?
- >
- > This seems to be the style of the "Racial Myth's" website.
- >
- > Why don't you just show your true colors and stop masquarding as a
- > truth-centric person. Which you are not. People who are
- interested
- > in the truth must have an open mind and be humble.

Because the truth

> comes in many forms. If you were honestly seeking the truth you would

> know that it is contained in more books.

>

> What you are seeking is information that fits into your comfort zone.

>

> I think "Jerome" should be barred from the site, unless he apologizes.

| 3861|2002-09-20 21:18:15|Clyde Winters|Re: Closet Eurocentrists|

Hi

In ancient times many great Black nations were destroyed because a few Indo-Europeans or Chinese would settle an area already occupied by a group of Blacks, once the Indo-European became a numerical majority they would destroy the Blacks who had welcomed them. Next they would mass produce their own art , and produce so many artifacts that it would appear that these Indo-Europeans had lived in an area over an extended period of time, when actuality they were new comers to the region.

The same thing appears to be happening on this forum. Several authors attempt to pretend--in my opinion-- on this form that they understand the history of Black and African people by presenting basic information about African civilizations , and then they slowly attempt to paint ancient Africans, white. In this vain, certain closet Eurocentrists send multiple e-mails to this forum in the hope of promoting the myth of the white African. It is my personal opinion that some of these closet Eurocentrists, have different e-mail addresses and argue among themselves (i.e., post one message as a lukewarm supporter of africalogical historical themes, and then send another post promoting their real Eurocentric ideas). I hope the actual supporters of Ta\_Seti will not be fooled by the lies they publish on the form. I applaud the Ta\_Setians who take the time to confront these closet Eurocentrists, as they spam the forum with their lies and unfounded propositions. A luta continua ( The struggle continues)....Now and forever.....

C.A. Winters

| 3862|2002-09-20 22:29:13|Manu Ampim|Re: My response on the race of the Egyptians|

I previously stated:

Paul correctly summarized Washington's approach:

>"I think what's been proven is that you make a lot of big claims

> that you're not even

sure about and have no first-hand

> knowledge of."

-----

Add this response to the previous list of eight. Again, more hearsay! Where is the primary information?

**Paul wrote:**

Anwar Sadat was not even that black-looking as

compared to most of the blacks I saw in northern Egypt.

**Jerome response:**

- > MORE bs!!! I know better, I have seen travel books of
  - > Egypt, I have MET Egyptians, and I know people that
  - > have gone there. YOU are making this up!
- Manu Ampim

| 3863|2002-09-21 00:49:41|Jerome Washington|Hello Mansa Musa|

- > I am an ethnic egyptain swartboi and I post form
- > time to time on the racial myths site.

Are you Tuarege? Tuarege was part-Egyptian and part-Algerian Tuareg.

- >I was a
  - > little offened that in America there is
  - >acrusade to prove ancient egypt was white people and
  - >that they were racist and hated nubians and made them
- slaves.

You mean Arthur Kemp!?

- > These racist like the people who post on racial
- > myths are trying to define people's
- >whitness and blackness from a couple of pictures
- >based upon superiorty and egypt I guess is a nice
- >exampleof how just people can
- >twist faces and information to suit their needs.

Yes, especially the Medocentrics like Dienekes and his bunch that CAREFULLY SELECT pictures of the whitest and most European looking Egyptians they can find (usually models) and then say all people in Egypt look like that! Dienekes even said Anwar Sadat was an unmixed white Mediterranean.

- > I think again you might be minalzing the negriod
- > element in egypt the most modern day scholars try

to.

25% isn't minimalizing it. While an Upper Egyptian may show strong Negroid strain, he is not necessarily predominantly Negroid. Look at Anwar Sadat. In spite of

his very Negroid phenotype and dark-skin, he was in fact racially more Caucasoid than Negroid. Negroid strain tends to show stronger when mixed with dark-skinned Caucasoids. Sadat was probably no more than 40% black, even though his appearance showed other wise. His father was very light-skinned and showed no Negroid traits, while his mother was very dark-skinned.

This is why although an Upper Egyptian may be very dark and Negroid looking, he may still be predominantly Caucasoid. So the 25% figure found in one study I've seen is not way off. There is of course variation. Some Upper Egyptians may be racially more Negroid than Caucasoid, while others may be quite light-skinned and close to Deltans. But over all the mean is anywhere between 25-30%. In Lower Egypt it's much lower!

- > The thing you have to realize egyptians were african
- > people with african traditions.

UPPER Egyptians you mean. Lower Egyptians weren't and AREN'T an African people. They are brown Asiatics. But the original Upper Egyptians were Africans. I agree the language and much of the culture is intrinsically African.

- > If you compare their religion and other features of
- >their society they fit right into other african
- >one,like for instance the importance of the queen

mother.

Yes, so true!

- > I will agree with you that egypt was not completely
- > black,

Not even CLOSE to completely black. Pure black Egyptians were virtually extinct by the end of the Old Kingdom period, and only Mulattoes and dark Mulattoes remained in Upper Egypt.

- > I think the negroid element in upper egypt might be
- > a little more than 25 percent



That's just one study I saw. You know how studies can vary!? But then again I've seen studies saying Western Saharans are 22% Negroid, yet they look very mixed and quite Negroid. Again, when dark-skinned Caucasoids mix with blacks, the Negroid strain is usually much stronger than cases of mixing between blacks and whites.

> because I am in fact upper egyptain, and it is  
> unfortunate that americans try to classify me as  
> white, which I am  
> darker than many african americans.

Being that even dark Egyptians are classified as white in the United States, doesn't that tell you something? It tells you that the one drop rule DOES NOT refer to \*ALL\* people with any degree of black blood. It only refers to those of African-American heritage. So it's foolish for extreme Afrocentrics to expect a lightly mixed Egyptian to identify themselves as "black."

> Egypt might have not been pure black but most of  
> The pharaohs came from the south except for maybe the

PROOF PLEASE!!! I still say the 4th Dynasty was from the north. But at least a third of the Pharaohs were of Upper Egyptian stock!

> 19th dynasty which many people say could have been a  
> foreign line. upper egyptologist and

anthropologist agree it was black and would be called negroid, and that was even admitted by sir alan gardner.

Predynastic Upper Egypt, essentially black. But I'd say Upper Egypt was and is mixed!

> By the way what is wrong with diop,

His views on the Phoenicians were whack! Especially when Phoenicians are some of the whitest people in the

Near East you'll ever meet. I've met many Lebanese people and they are very light, and some even look like Italians and Greeks. I also disagree with Diop's belief that there were no Caucasoids in early Egypt, when there CLEARLY were Caucasoids. But I admire his work with melanin dosage though!

> Ivan van Sertima is okay, but many of his views are  
> wrong, but his book blacks in Sennar

is good.

Actually I had in mind some of the nutts that wrote in his journals like Rashidi and that Diane girl. But I think Van Sertima HIMSELF was a moderate, and it was people like Rashidi that made contributions to his journals, are extreme.

---

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| 3864|2002-09-21 00:58:51|Jerome Washington|Re: Closet Eurocentrists|

- > Hi
- > In ancient times many great Black nations were
- > destroyed because a few
- > Indo-Europeans or Chinese would settle an area
- > already occupied by a group
- > of Blacks,

SOURCES PLEASE!!!!!! Where are you getting this rubbish from? There WERE no blacks in East Asia. You have Negritos in Indonesia, Thailand, and the Philippines, but these aren't blacks. Genetically they deviate STRONGLY from Africans. Indeed, it makes more sense to call Europeans "black" than them, as blacks cluster closer to Europeans, than Negritos.

- > once the Indo-European became a numerical
- > majority they would
- > destroy the Blacks who had welcomed them.

MORE fantasies! Where do you get this nonsense from?

- > Next they
- > would mass produce
- > their own art , and produce so many artifacts that
- > it would appear that
- > these Indo-Europeans had lived in an area over an
- > extended period of time,
- > when actuality they were new comers to the region.

More fantasies. Where do you get this nosensense from?  
It's NOT historical! You made this up!

- > The same thing appears to be happening on this
- > forum. Several authors
- > attempt to pretend--in my opinion-- on this form
- > that they understand the
- > history of Black and African people by presenting
- > basic information about
- > African civilizations , and then they slowly attempt
- > to paint ancient
- > Africans, white.

You are talking about me? I am against the idea of white Egypt, for the simple reason there was no white Egypt. However, let's not pretend brown-skinned Asiatics are Negroids! Lets not plant lost tribes of Africans in places they clearly weren't!

- > In this vain, certain closet
- > Eurocentrists send multiple
- > e-mails to this forum in the hope of promoting the
- > myth of the white African.

You aren't talking to me. I am simply stating the truth. The truth is Upper Egypt was Negroid-Caucasoid and Lower Egypt was Caucasoid.

- > It is my personal opinion that some of these
- > closet Eurocentrists,

I'm a moderate Afrocentric, who's only interested in truth. I have no time for fairy tales espoused by dilluted extremists!

>have  
> different e-mail addresses and argue among  
> themselves (i.e., post one  
> message as a lukewarm supporter of africalogical  
> historical themes, and  
> then send another post promoting their real  
> Eurocentric ideas).

Me and Trog aren't the same poster. We in fact  
mutually hate each other!

> I hope the  
> actual supporters of Ta\_Seti will not be fooled by  
> the lies they publish on  
> the form. I applaud the Ta\_Setians who take the time  
> to confront these  
> closet Eurocentrists, as they spam the forum with  
> their lies and unfounded  
> propositions. A luta continua ( The struggle  
> continues)....Now and  
> forever.....  
>  
> C.A. Winters

People like you give us Afrocentrists a bad name. I  
bet you believe in black Danes and black Celts, and  
black space aliens from Mars!

>

---

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| 3865|2002-09-21 01:39:37|mansu\_musa|Re: Closet Eurocentrists|

--- In Ta\_Seti@y..., Jerome Washington wrote:

> > Hi  
> > In ancient times many great Black nations were  
> > destroyed because a few  
> > Indo-Europeans or Chinese would settle an area  
> > already occupied by a group  
> > of Blacks,  
>

> SOURCES PLEASE!!!!!! Where are you getting this  
 > rubbish from? There WERE no blacks in East Asia. You  
 > have Negritos in Indonesia, Thailand, and the  
 > Philippines, but these aren't blacks. Genetically they  
 > deviate STRONGLY from Africans. Indeed, it makes more  
 > sense to call Europeans "black" than them, as blacks  
 > cluster closer to Europeans, than Negritos.  
 >  
 > > once the Indo-European became a numerical  
 > > majority they would  
 > > destroy the Blacks who had welcomed them.  
 >  
 > MORE fantasies! Where do you get this nonsense from?  
 >  
 > > Next they  
 > > would mass produce  
 > > their own art , and produce so many artifacts that  
 > > it would appear that  
 > > these Indo-Europeans had lived in an area over an  
 > > extended period of time,  
 > > when actuality they were new comers to the region.  
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 > More fantasies. Where do you get this nosensense from?  
 > It's NOT historical! You made this up!  
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 > > The same thing appears to be happening on this  
 > > forum. Several authors  
 > > attempt to pretend--in my opinion-- on this form  
 > > that they understand the  
 > > history of Black and African people by presenting  
 > > basic information about  
 > > African civilizations , and then they slowly attempt  
 > > to paint ancient  
 > > Africans, white.  
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 > You are talking about me? I am against the idea of  
 > white Egypt, for the simple reason there was no white  
 > Egypt. However, let's not pretend brown-skinned  
 > Asiatics are Negroids! Lets not plant lost tribes of  
 > Africans in places they clearly weren't!  
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> You aren't talking to me. I am simply stating the  
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> and Lower Egypt was Caucasoid.  
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>> It is my personal opinion that some of these  
>> closet Eurocentrists,  
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> I'm a moderate Afrocentric, who's only interested in  
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>> C.A. Winters  
>  
> People like you give us Afrocentrists a bad name. I  
> bet you believe in black Danes and black Celts, and  
> black space aliens from Mars!  
>  
>>  
>  
>  
>  
>  

---

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I think a lot of the theories came from people like J.A. Rodgers who wrote a bunch of books to combat racism, because academic racism was pretty big around the time he was alive. Rodgers wrote that the Dravidians in India were black, which I am not convinced of. Winters seems to believe that the Dravidians came from the C-group Nubia, another unfounded claim.

J.A. Rodgers also wrote about a black emperor around in China, which I am not sure about, which I highly doubt. You have people like Chancellor Williams and others who produced propaganda-type books with no footnotes and less than scholarly work.

People seem to believe that the Shang dynasty in China was black, but I don't know. Rashidi and James Brunson showed a couple of so-called Africanoid statues and magically the Shang dynasty becomes black.

| 3866|2002-09-21 01:58:02|mansu\_musa|Re: Hello Mansa Musa|

--- In Ta\_Seti@y..., Jerome Washington wrote:

>> I am an ethnic Egyptian swartboi and I post from

>> time to time on the racial myths site.

>

> Are you Tuareg? Tuareg was part-Egyptian and

> part-Algerian Tuareg.

>

>> I was a

>> little offended that in America there is

>> a crusade to prove ancient Egypt was white people and

>> that they were racist and hated Nubians and made them

> slaves.

>

> You mean Arthur Kemp!?

>

>> These racist like the people who post on racial

>> myths are trying to define people's

>> whiteness and blackness from a couple of pictures

>> based upon superiority and Egypt I guess is a nice

>> example of how just people can

>> twist faces and information to suit their needs.

>

>

> Yes, especially the Medocentrics like Dienekes and his

> bunch that CAREFULLY SELECT pictures of the whitest

> and most European-looking Egyptians they can find

> (usually models) and then say all people in Egypt look

> like that! Dienekes even said Anwar Sadat was an

> unmixed white Mediterranean.

>

> > I think again you might be minimalizing the negroid  
 > > element in Egypt the most modern day scholars try  
 > to.

>

> 25% isn't minimalizing it. While an Upper Egyptian may  
 > show strong Negroid strain, he is not necessarily  
 > predominantly Negroid. Look at Anwar Sadat. In spite of  
 > his very Negroid phenotype and dark-skin, he was in  
 > fact racially more Caucasoid than Negroid. Negroid  
 > strain tends to show stronger when mixed with  
 > dark-skinned Caucasoids. Sadat was probably no more  
 > than 40% black, even though his appearance showed  
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 > predominantly Caucasoid. So the 25% figure found in  
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 > variation. Some Upper Egyptians may be racially more  
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 > light-skinned and close to Deltans. But over all the  
 > mean is anywhere between 25-30%. In Lower Egypt it's  
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> > The thing you have to realize Egyptians were African  
 > > people with African traditions.

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 > AREN'T an African people. They are brown Asiatics. But  
 > the original Upper Egyptians were Africans. I agree  
 > the language and much of the culture is intrinsically  
 > African.

>

> > If you compare their religion and other features of  
 > > their society they fit right into other African  
 > > one, like for instance the importance of the queen  
 > mother.

>

> Yes, so true!

>

> > I will agree with you that Egypt was not completely  
 > > black,

>

> Not even CLOSE to completely black. Pure black



> Egyptians were virtually extinct by the end of the Old  
 > Kingdom period, and only Mulattoes and dark Mulattoes  
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 >> I think the negroid element in upper Egypt might be  
 >> a little more than 25 percent  
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 > Saharans are 22% Negroid, yet they look very mixed and  
 > quite Negroid. Again, when dark-skinned Caucasoids mix  
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 >> unfortunate that Americans try to classify me as  
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 >> darker than many African Americans.  
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 > Being that even dark Egyptians are classified as white  
 > in the United States, doesn't that tell you something?  
 > It tells you that the one drop rule DOES NOT refer to  
 > \*ALL\* people with any degree of black blood. It only  
 > refers to those of African-American heritage. So it's  
 > foolish for extreme Afrocentrics to expect a lightly  
 > mixed Egyptian to identify himself as "black."  
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 >> Egypt might have not been pure black but most of  
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 > PROOF PLEASE!!! I still say the 4th Dynasty was from  
 > the north. But at least a third of the Pharaohs were  
 > of Upper Egyptian stock!  
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 >> 19th dynasty which many people say could have been a  
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 > negroid, and that was even admitted by Sir  
 > Alan Gardiner.  
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 > Predynastic Upper Egypt, essentially black. But I'd  
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 >> By the way what is wrong with Diop,  
 >

> His views on the Phoenicians were whack! Especially  
> when Phoenicians are some of the whitest people in the  
> Near East you'll ever meet. I've met many Lebanese  
> people and they are very light, and some even look  
> like Italians and Greeks. I also disagree with Diop's  
> belief that there were no Caucasoids in early Egypt,  
> when there CLEARLY were Caucasoids. But I admire his  
> work with melanin dosage though!

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> > Ivan van Sertima is okay, but many of his views are  
> > wrong, but his book blacks in Senece  
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> Actually I had in mind some of the nutts that wrote in  
> his journals like Rashidi and that Diane girl. But I  
> think Van Sertima HIMSELF was a moderate, and it was  
> people like Rashidi that made contributions to his  
> journals, are extreme.

>

>

> Do you Yahoo!?

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Being that even dark Egyptians are classified as white  
in the United States, doesn't that tell you something?  
It tells you that the one drop rule DOES NOT refer to  
\*ALL\* people with any degree of black blood

Yes, this is true but I do actually consider myself to be black. I  
don't look even Arab or white. My nose is not straight and my hair is  
kinky and most people when they see me don't believe I am from  
Egypt, until I show them my passport, which has my place of birth.  
Yes, I am Tuareg, that posts from time to time on racial myths.  
No, when I said that people tried to make the ancient Egyptians look  
racist I was talking about early Egyptologists like James Henry  
Breasted who would try to translate papyrus into negro, when it did  
not mean this. Breasted and others tried to say the Nubian culture  
was nothing but a vassal to Egypt, but archeology and other facts are  
proving this to be wrong.

I don't even know why you worry about Arthur Kemp, he tried to say  
because Sesotris III built a fortification to stop Nubians  
from migrating to Egypt, which is foolish because Sesotris' distant  
ancestors were Nubians.

I have to agree with you about rashdi being kind of off base, and distorting many things like most eurocentrics do.

Diop believed that the caanites were black which would later become the phonecians which was what the greeks called the ccanites, and most of this comes from the biblical interperation. the natufian people could have been negriod, but I don't know.

Ivan van sertima also went kind of overboard and sunk his reperation saying the olemcs were nubians, and that the nubians and egyptains influenced the olemcs, which there is little proof.

Those heads do look negriod in mexico, but there is little archeological evidence to back up western africans going to mexico and starting the olmec civilization.

I will say though the voyages of abu bakari II who was mansa musa's brother did happen and there is no doubt abu bakari probably landed in brazil.

So there is some truth.

In blacks in science by ivan van sertima there is some good articles about african metalurgy and other things like namortunga in kenya.

I tell you who I don't like and that is frank snowden, whom I have no respect for at all. Snowden was working for people like leftowitz, and others in the book black athena exposed and made it appear the ancient egyptains were white people.

| 3867|2002-09-21 04:18:03|mansu\_musa|Re: Hello Mansa Musa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Jerome Washington wrote:

> > > I am an ethnic egyptain swartboi and I post form

> > > time to time on the racial myths site.

> >

> > Are you Tuarege? Tuarege was part-Egyptian and

> > part-Algerian Tuareg.

> >

> > > I was a

> > > little offened that in America there is

> > > a crusade to prove ancient egypt was white people and

> > > that they were racist and hated nubians and made them slaves.

> >

> > You mean Arthur Kemp!?

> >

> > > These racist like the people who post on racial

> > > myths are trying to define people's

> > > whiteness and blackness from a couple of pictures

> > > based upon superiority and egypt I guess is a nice

> > > example of how just people can

> > > twist faces and information to suit their needs.

>>  
>>  
>> Yes, especially the Medocentrics like Dienekes and his  
>> bunch that CAREFULLY SELECT pictures of the whitest  
>> and most European looking Egyptians they can find  
>> (usually models) and then say all people in Egypt look  
>> like that! Dienekes even said Anwar Sadat was an  
>> unmixed white Mediterranean.  
>>  
>>> I think again you might be minimalizing the negroid  
>>> element in Egypt the most modern day scholars try  
>> to.  
>>  
>> 25% isn't minimalizing it. While an Upper Egyptian may  
>> show strong Negroid strain, he is not necessarily  
>> predominantly Negroid. Look at Anwar Sadat. In spite of  
>> his very Negroid phenotype and dark-skin, he was in  
>> fact racially more Caucasoid than Negroid. Negroid  
>> strain tends to show stronger when mixed with  
>> dark-skinned Caucasoids. Sadat was probably no more  
>> than 40% black, even though his appearance showed  
>> other wise. His father was very light-skinned and  
>> showed no Negroid traits, while his mother was very  
>> dark-skinned.  
>> This is why although an Upper Egyptian may be very  
>> dark and Negroid looking, he may still be  
>> predominantly Caucasoid. So the 25% figure found in  
>> one study I've seen is not way off. There is of course  
>> variation. Some Upper Egyptians may be racially more  
>> Negroid than Caucasoid, while others may be quite  
>> light-skinned and close to Deltans. But over all the  
>> mean is anywhere between 25-30%. In Lower Egypt it's  
>> much lower!  
>>  
>>> The thing you have to realize Egyptians were African  
>>> people with African traditions.  
>>  
>> UPPER Egyptians you mean. Lower Egyptians weren't and  
>> AREN'T an African people. They are brown Asiatics. But  
>> the original Upper Egyptians were Africans. I agree  
>> the language and much of the culture is intrinsically  
>> African.  
>>  
>>> If you compare their religion and other features of  
>>> their society they fit right into other African  
>>> one, like for instance the importance of the queen

> > mother.  
> >  
> > Yes, so true!  
> >  
> > > I will agree with you that egypt was not completely  
> > > black,  
> >  
> > Not even CLOSE to completely black. Pure black  
> > Egyptians were virtually extinct by the end of the Old  
> > Kingdom period, and only Mulattoes and dark Mulattoes  
> > remained in Upper Egypt.  
> >  
> > > I think the negroid elemnt in upper egypt might be  
> > > a little more than 25 percent  
> >  
> > That's just one study I saw. You know how studies can  
> > vary!? But then again I've seen studies saying Western  
> > Saharans are 22% Negroid, yet they look very mixed and  
> > quite Negroid. Again, when dark-skinned Caucasoids mix  
> > with blacks, the Negroid strain is usually much  
> > stronger than cases of mixing between blacks and  
> > whites.  
> >  
> > > because I am in fact upper egyptain, and it is  
> > > unfotunate that americans try to classify me as  
> > > white, which I am  
> > > darker than many africna americans.  
> >  
> > Being that even dark Egyptians are classified as white  
> > in the United States, doesn't that tell you something?  
> > It tells you that the one drop rule DOES NOT refer to  
> > \*ALL\* people with any degree of black blood. It only  
> > refers to those of African-American heritage. So it's  
> > foolish for extreme Afrocentrics to expect a lightly  
> > mixed Egyptian to identify themself as "black."  
> >  
> > > Egypt might have not been pure black but msot of  
> > > The pharoahs came form the south exceptot formaybe the  
> >  
> > PROOF PLEASE!!! I still say the 4th Dynasty was from  
> > the north. But at least a third of the Pharoahs were  
> > of Upper Egyptian stock!  
> >  
> > > 19th dynasty which many people say could have been a  
> > > foerign line. upper egypt moist egyptologist and  
> > anthropologist agree it was black and would be called

> > negriod, and that was even admitted by sir  
> > alan gardnier.  
> >  
> > Predynastic Upper Egypt, essentially black. But I'd  
> > say Upper Egypt was and is mixed!  
> >  
> > > By the way what is wrong with diop,  
> >  
> > His views on the Phoenicians were whack! Especially  
> > when Phoenicians are some of the whitest people in the  
> > Near East you'll ever meet. I've met many Lebanese  
> > people and they are very light, and some even look  
> > like Italians and Greeks. I also disagree with Diop's  
> > belief that there were no Caucasoids in early Egypt,  
> > when there CLEARLY were Caucasoids. But I admire his  
> > work with melanin dosage though!  
> >  
> > > Ivan van Sertima is okay, but many of his views are  
> > > wrong, but his book blacks in Senechal  
> > is good.  
> >  
> > Actually I had in mind some of the nutts that wrote in  
> > his journals like Rashidi and that Diane girl. But I  
> > think Van Sertima HIMSELF was a moderate, and it was  
> > people like Rashidi that made contributions to his  
> > journals, are extreme.  
> >  
> > \_\_\_\_\_  
> > Do you Yahoo!?  
> > New DSL Internet Access from SBC & Yahoo!  
> > <http://sbc.yahoo.com>  
>  
>  
> > Being that even dark Egyptians are classified as white  
> > in the United States, doesn't that tell you something?  
> > It tells you that the one drop rule DOES NOT refer to  
> > \*ALL\* people with any degree of black blood  
>  
> > Yes, this is true but I do actually consider myself to be black. I  
> > don't look even arab or white. my nose is not straight and my hair  
is  
> > kinky and most people when they see me don't believe I am from  
> > Egypt, until I show them my passport, which has my place of birth.  
> > Yes, I am Tuareg, that posts from time to time on racial myths.

> No, when I said that people tried to make the ancient Egyptians

look

- > racist I was talking about early Egyptologist like James Henry
- > Breasted who would try to translate papyrus into negro, when it did
- > not mean this. Breasted and others tried to say the Nubian culture
- > was nothing but a vassal to Egypt, but archaeology and other facts are
- > proving this to be wrong.
- > I don't even know why you worry about Arthur Kemp, he tried to say
- > because Sesotris III built a fortification to stop Nubians
- > from migrating to Egypt, which is foolish because Sesotris' distant
- > ancestors were Nubians.
- > I have to agree with you about Rashdi being kind of off base, and
- > distorting many things like most Eurocentrics do.
- > Diop believed that the Canaanites were black which would later

become

- > the Phoenicians which was what the Greeks called the Canaanites, and

most

- > of this comes from the biblical interpretation. the Natufian
- > people could have been Negroid, but I don't know.
- > Ivan Van Sertima also went kind of overboard and sunk his
- > reputation saying the Olmecs were Nubians, and that the Nubians and
- > Egyptians influenced the Olmecs, which there is little proof.
- > Those heads do look Negroid in Mexico, but there is little
- > archaeological evidence to back up Western Africans going to Mexico
- > and starting the Olmec civilization.
- > I will say though the voyages of Abu Bakari II who was Mansa

Musa's

- > brother did happen and there is no doubt Abu Bakari probably

landed

- > in Brazil.
- > So there is some truth.
- > In blacks in science by Ivan Van Sertima there is some good
- > articles about African metallurgy and other things like Namortunga

in

- > Kenya.
- > I tell you who I don't like and that is Frank Snowden, whom I have
- > no respect for at all. Snowden was working for people like
- > Leftowitz, and others in the book Black Athena exposed and made it
- > appear the ancient Egyptians were white people.

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Dr. Barry applied Western surgical techniques, nineteenth-century travelers in Africa reported instances of indigenous people successfully carrying out the procedure with their own medical practices. In 1879, for example, one British traveller, R.W. Felkin, witnessed cesarean section performed by Ugandans. The healer used banana wine to semi-intoxicate the woman and to cleanse his hands and her abdomen prior to surgery. He used a midline incision and applied cautery to minimize hemorrhaging. He massaged the uterus to make it contract but did not suture it; the abdominal wound was pinned with iron needles and dressed with a paste prepared from roots. The patient recovered well, and Felkin concluded that this technique was well-developed and had clearly been employed for a long time. Similar reports come from Rwanda, where botanical preparations were also used to anesthetize the patient and promote wound healing.

[http://www.nlm.nih.gov/exhibition/cesarean/cesarean\\_3.html](http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html)

Black Rice



## The African Origins of Rice Cultivation in the Americas

Judith A. Carney

<http://www.hup.harvard.edu/catalog/CARBLA.html>

africans had been cultivating rice for eons brought it to america

What is Black Rice?

Not a new gourmet item, Black Rice is the title of UCLA Professor Judith Ann Carney's case for "The African Origins of Rice Cultivation in the Americas," according to the subtitle. The development of highly profitable rice-based economies in several areas of the New World, notably coastal and low country South Carolina, resulted from rice cultivation techniques enslaved Africans brought to the New World, Carney says. Their knowledge and skills created rice agriculture in South Carolina, Brazil and the Caribbean that spawned some of the most profitable financial enterprises in the world. During the rice boom of the 1730's Africans were the majority population in substantial areas of South Carolina.

Carney refutes the conventional wisdom that Europeans introduced rice to West Africa and then brought it to North and South America. She shows that rice was grown earlier than the European intervention in Africa and that the lucrative methods came to the Americas via the transAtlantic transfer of both material and non-material civilization. Introducing African rice expertise to South Carolina was "the relocation of an entire culture," says the University of Maryland's Distinguished University Professor Ira Berlin, who has written broadly on the history of slavery and emancipation in the United States and the larger Atlantic world.

The African/African American contribution to rice cultivation has important contemporary implications. Rice is one of the world's basic foods and a particularly large portion of the human diet in the Third World. Researchers have recently decoded the genetic make-up of rice and aim to increase its vitamin content, which obviously has the potential to improve world nutrition. "Rice is the world's calorie champion. More people depend on and consume rice calories than from any other crop," says Donald Kennedy, editor-in-chief of Science magazine. "I would guess that over the next twenty years the rice genome will make more of a difference to global health than the human genome." As we keep on finding out about the development of human culture, Africa and Africans had an originating hand in this vital agricultural aspect, too, hence Black Rice  
[http://www.africana.com/Facts/bl\\_fact\\_240.htm](http://www.africana.com/Facts/bl_fact_240.htm)

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Kemsit. Nubian Queen of Egyptian King Mentuhotep II 2061-2010 B. C.  
Painting in her tomb. (Nubia Ancient Kingdom of Africa by Joyce Haynes.

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Loropeni (30 mi/50 km west of Gaoua) has a two-story-high stone ruin of unknown origin. It's similar, though less impressive, than the famous ruins of the Great Zimbabwe National Monument. 130 mi/210 km southeast of Bobo-Dioulasso.

<[http://www.excite.com/travel/countries/burkina\\_faso/?page=what\\_to\\_do&content=m](http://www.excite.com/travel/countries/burkina_faso/?page=what_to_do&content=m)>

or e

about the ruins at burkino faso

the eastern side of Empakaki - the Engaruka ruins. Their origins are mysterious as there is no tradition of stone building in this part of Africa.

<<http://www.africaonline.com/site/Articles/1,10,1828.jsp>>

<<http://www.marekinc.com/ArchitectGAM082701.html>>

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<<http://tycho.as.utexas.edu/~wheel/africa/namoratunga.htm>> Ancient African Astronomy

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The vast region of central Africa is particularly neglected. Oral traditions indicate that there were some large and wealthy settlements in this region, with powerful rulers. The reports of early European travellers also describe cities such as that of Lovango suggesting a high level of civilisation. However, these settlements no longer exist and little else is known about them. Archaeologists have not been particularly active in the region and even if they were it is likely that few traces would be found to remain. Many of tropical Africa's cities were probably built from wood and grass and these materials decay quickly in the centre of the continent's debilitating climate. What is certain, however is that Africa has been the scene of political developments like those elsewhere with increases in wealth and social complexity eventually being reversed

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<http://website.lineone.net/~marc.widdowson/potted.html>

<http://www.marshall.edu/akanart/abrammoo.html> this debunks the myth that africans never had any form of weights or measurment and never shaped iron into anything mechanical object as eurocentrics try to say on their web site. Also exvegations in djeene have proven that africans made iron harpoons and other iron objects.

[http://news.bbc.co.uk/hi/english/world/middle\\_east/newsid\\_845000/845160.stm](http://news.bbc.co.uk/hi/english/world/middle_east/newsid_845000/845160.stm)

garmantes were negriod and it has been found they had a complex civilization around the sahara

related to the negriod berber group the tibbu, which are majority negriod

<http://18.1911encyclopedia.org/T/TI/TIARET.htm>

The Tibbu are usually identified with the Garamantes of Herodotus (iv. 183), whose capital was Garama (Idrisi's Germa) in Phazania (Fezzan), and of whom Ptolemy already spoke doubtfully as Ethiopians (Negroes?): "Ovrwv <> K

The origins of Garamante culture are not easily traced. Rock engravings and paintings done by early Saharans, who in all probability became the Garamantes, are difficult to date, but some believe the oldest were executed before 5000 B.C. These rock paintings show domesticated cattle, men riding in horse-drawn chariots, and javelin-armed men riding horses and camels. There are over 300 representations of men in horse-drawn chariots alone, a fact which supports Herodotus' description of the Garamantes.

according to ev bovill in golden trade of the moors

put out by oxford press

In the 1600s an artist created this engraving for the Dutch writer Olfert Dapper. The engraving was based upon descriptions from Europeans who had traveled to Benin. In his book, Dapper wrote that the Oba's palace was "as large as the City of Haarlem," including "beautiful and large square galleries about as large as the bourse [stock exchange] of Amsterdam."

<http://www.lam.mus.ca.us/africa/tour/benin/003.htm>

<http://members.aol.com/afsci/africana.htm>

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_1924000/1924318.s](http://news.bbc.co.uk/hi/english/world/africa/newsid_1924000/1924318.s)



tm

<http://www.uh.edu/engines/epi127.htm>

<http://www.colorq.org/Articles/1999/afrotech.htm>

The king resided in El-Ghaba and had a magnificent palace, which was built of stone and wood. There was a big mosque in the palace, in which, Muslims ministers, civil servants and the king's visitors worshipped. Strong and splendid walls decorated with pictures, sculptures, and glass windows surrounded the palace according to muslim writters ghana had glass windows and palaces was built of wood and stone

another thing is that ahmed baba a scholar at timbuktu wrote over 35 books

GERZE [phonetic?] is a \*very\* incompletely known script of Senegal. Only about 10 signs are recorded

there is evidence that the vai script among the mande moight be older,but Ineed more recordof this

## AFRICAN MANUSCRIPTS REWRITING HISTORY

African manuscripts rewriting history

By Ron Grossman

Tribune staff reporter

April 9, 2001

It was the kind of day of which every scholar dreams. Professor John Hunwick was in Timbuktu, and a young man who knew of his interest in African history invited him to see the family library.

Leading the professor into a small room in his modest house, the man lifted the lid on an old trunk filled with manuscripts.

"By the third one, my eyes were popping out of my head," recalled Hunwick, sitting in his office at Northwestern University. "I'd never seen anything quite like them before."

Nor had any other Westerner -- and, precisely for that reason, the contents of that trunk are expected to profoundly alter long-accepted views of African history and civilization, many shaped by racial prejudice rather than scientific inquiry.

Even among scholars, Africa often is dismissed as a continent lacking written records, one of the hallmarks of civilization. For decades, Hunwick has been patiently hunting down evidence to the contrary. Now, with the help of the Timbuktu manuscripts he first saw on Aug. 24, 1999, he is poised to give the death blow to the view that writing was absent in black societies.

The Ford Foundation is helping too: It recently gave Hunwick and

Northwestern \$1 million to establish an institute for the study of written traditions in sub-Saharan Africa.

Hunwick himself has too much scholarly reserve to boast of his find, especially publicly. But his academic peers have no such reticence in talking about the hoard: 3,000 manuscripts ranging from letters and fragments of works to complete books and covering a range of subjects that include theology, jurisprudence and history.

Sean O'Fahey, a colleague at Northwestern, even likens Hunwick's discovery to the recovery of the Dead Sea Scrolls.

"Or, you could think of it as like coming upon another Anglo-Saxon chronicle that gave us a new view of the early history of England," he said.

"It really is monumental," said David Robinson, professor of African history at Michigan State University.

Until recently, even distinguished scholars would have pooh-poohed the idea that such a cache of historical documents could exist in the heart of Africa.

To be sure, a tiny group of specialists recognized that Africans had a written tradition. But even such a celebrated historian as H.

Trevor-Roper wrote in 1963: "Perhaps in the future, there will be some African history to teach. But at present there is none: There is only the history of Europeans in Africa. The rest is darkness."

The centerpiece of Hunwick's find in modern-day Mali was a book by Mahmud al-Kati, an African historian who wrote in the 16th Century.

Timbuktu was then the center of a flourishing culture, and its strategic position on the Niger River made the city the commercial hub of West Africa.

The version of al-Kati's chronicle that Hunwick found contained previously unknown material from al-Kati's predecessors -- which now pushes our historical knowledge of that part of the continent back to the mid-15th Century.

Ismail Haidara, the young man who showed the work to Hunwick, is descended from al-Kati, whose family has handed the manuscript from one generation to the next ever since his death in 1592.

As his name might suggest, al-Kati was a Muslim, like many people in Timbuktu, and he wrote in Arabic, the holy language of Islam. But he wasn't an Arab.

He was a black African -- a fact many Westerners would find difficult to reconcile with their preconceptions. Black Africans were supposed to be illiterate, at least until 19th Century Christian missionaries taught them how to read and created written forms for native languages.

Oral traditions

In recent years, anthropologists have helped scholars in other fields to recognize the importance of oral traditions, both as markers of culture and as a way to establish the history of non-literate

peoples. Yet that very recognition also can contribute to the misconception that peoples with rich oral traditions couldn't, at the same time, have a written history.

"Europeans liked to think of Africa as a continent of song and dance," Hunwick said. "Black Africans weren't supposed to know about writing, which is how Trevor-Roper could think them as lacking a record of the past and thus without a history."

As Islam spread across Africa during the Middle Ages, Hunwick said, knowledge of writing passed from the Arabs of the continent's northern regions to black societies farther south. For the most part, those converts read and wrote Arabic, but in some cases they also used the Arabic alphabet to create written forms of local languages, such as Fulani.

The process, he noted, was remarkably similar to the transmission of writing among European peoples. The Romans adapted their alphabet from the Greeks, for example, and in turn the Latin alphabet was adopted by French, Spanish, English and German speakers and others to give written form to their languages.

But the role of Arabic in African literacy was largely overlooked until recently, even by Africans themselves.

Early in his scholarly career, the British-born Hunwick taught at the University of Ibadan in Nigeria. "There was a classics department where Latin was taught, because the university had been established by the British when the country was their colony," Hunwick recalled. "But there was no department of Arabic studies. I convinced the dean to establish one on the argument that Arabic was the Latin of Africa."

#### Slaves in America

One piece of evidence for that statement is that a number of black Africans brought to North America as slaves were literate in Arabic. One of the earliest autobiographies by an American slave was written in Arabic by Umar ibn Sayyid, who was held in bondage on a North Carolina plantation.

The thought that blacks could read and write was as troubling for American slaveholders as it was for European colonialists, Hunwick noted. So if a slave was literate, both ruling groups reasoned, that must mean that he or she wasn't really a black African but a "Moor" -- that is, a darker skinned Arab.

When a white American published an account of another literate slave, Abdul Rahaman, he went to great pains to establish the slave's identity as a Moor -- in face of contradictory evidence, such as Rahaman's extremely dark skin. "Constant exposure to a vertical sun for many years, together with the privations incident to the lower order of community, and an inattention to cleanliness, will produce a very material change in the complexion," the author assured his white readers.

It was the need to combat just that kind of racial prejudice that drew Hunwick into African studies. When he was a young man in the 1950s, Great Britain still had compulsory military service, which he served in Somalia, in eastern Africa.

"I was an officer but not a gentleman," Hunwick said, explaining that contrary to prevailing colonialist mores he socialized with the African troops under his command. He was impressed by the egalitarian quality of their society, which contrasted sharply with the rigid class lines he had seen in England.

He also discovered how wide the compass of writing was in Africa, despite what history books of the day said.

400 manuscripts

In 1964, he began traveling through northern Nigeria, searching out manuscripts in private hands and microfilming them. Eventually, Hunwick located and filmed some 400 such manuscripts, making them available for the first time to Western scholarship.

Hunwick's infectious enthusiasm has influenced two generations of younger Africanists, noted University of Illinois history professor Charles C. Stewart. Those scholars continue to battle the older image of Africa as a continent where civilization was unknown before the coming of the white man.

"Materials like those Hunwick has uncovered," Stewart said, "are the building blocks for redressing the racism still inherent in many Westerners' views of Africa."

You might also want to come up with a site refuting John R. Baker

[http://www.africana.com/Facts/bl\\_fact\\_7.htm](http://www.africana.com/Facts/bl_fact_7.htm)

Who Was "The African Calculator?"

"The African Calculator" was Thomas Fuller (1710-1790), a Virginia slave who could neither read nor write, but who could quickly solve complex math problems in his head. He was once asked how many seconds a man had lived if he was 70 years, 17 days, and 12 hours old. It took Fuller only a minute and a half of mental arithmetic to answer: 2,210,500,800 seconds. One of his questioners laboriously worked out the calculation with pencil and paper, told Fuller he was wrong, and triumphantly gave another answer. In response, Fuller simply said, "You forgot the leap years."

Little is known of Fuller's life. He was stolen from his family in Africa at the age of 14, and sold into slavery. His owner was Mrs. Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent his

life as a laborer on her plantation. His reputation as a mathematical genius spread, however, and visitors came to ask him difficult arithmetic questions, which he was always able to answer quickly and correctly.

On behalf of the Abolition Society of Pennsylvania, Benjamin Rush, the Philadelphia physician, sent Thomas Fuller's name to London in answer to a request for information on blacks of unusual intellectual ability. The scientific belief of the day was that Africans were mentally inferior to Europeans, and anti-slavery organizations were always seeking evidence to refute the claim. So even as an illiterate slave, Thomas Fuller was able to help in the struggle for freedom--- because he could solve math problems in his head.

[http://www.cs.appstate.edu/~sjg/ncctm/activities/muhammad/muhamfinal.h  
tm](http://www.cs.appstate.edu/~sjg/ncctm/activities/muhammad/muhamfinal.htm)

[http://www.math.buffalo.edu/mad/special/fuller\\_thomas\\_1710-1790.html](http://www.math.buffalo.edu/mad/special/fuller_thomas_1710-1790.html)  
[http://www.math.buffalo.edu/mad/special/muhammad\\_ibn\\_muhammad.html%5d](http://www.math.buffalo.edu/mad/special/muhammad_ibn_muhammad.html%5d)

<http://www.math.buffalo.edu/mad/special/amo-anton.html>

]

Amo was born on the Gold Coast (Axim(?) Ghana) about 1703. At the age of four he was seized by slavers, transported to the Dutch West Indies, and presented to the court of Herzog Anton Ulrich von Braunschweig-Wolfenbttel. He was then taken to Amsterdam, given to the Duke of Wolfenbttel, and baptised Anton Wilhelm. He was educated with support from the Princess of Braunschweig, graduated from Halle in 1727, and studied at the University of Wittenberg (with a Doctorate in Philosophy from Wittenberg in 1734), also learning Latin, Greek, Hebrew, French, German and Dutch. He became a lecturer at Halle and Wittenberg universities, but in the 1750s, after his patroness' death, he was forced by racists to return to Africa. In 1756, he died in a Dutch fort. The Martin Luther University of Halle-Wittenberg has an annual Anton Wilhelm Amo Prize of DM 2,000 in his honor

full black african professor and philosopher in germany  
most people have never heard of him and he refutes hegel, Hume and every other racist philosopher and what they said about black people including Immanuel Kant

The source of African philosophy : the Ethiopian philosophy of man  
by Claude Sumner

eurocentrics say name a african philosopher and so I have zera  
yacob who was ethiopian  
I have refuted allthe white power sites  
and the eurocentrics andjohn r baker  
| 3868|2002-09-21 04:45:47|mansu\_musa|Re: Hello Mansa Musa|  
--- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> --- In Ta\_Seti@y..., "mansu\_musa" wrote:  
> > --- In Ta\_Seti@y..., Jerome Washington wrote:  
> > > I am an ethnic egyptain swartboi and I post form  
> > > time to time on the racial myths site.  
> > >  
> > > Are you Tuarege? Tuarege was part-Egyptian and  
> > > part-Algerian Tuareg.  
> > >  
> > > I was a  
> > > little offened that in America there is  
> > > > acrusade to prove ancient egypt was white people and  
> > > > that they were racist and hated nubians and made them  
> > > > slaves.  
> > > >  
> > > > You mean Arthur Kemp!?  
> > > >  
> > > > These racist like the people who post on racial  
> > > > myths are trying to define people's  
> > > > whitness and blackness from a couple of pictures  
> > > > based upon superiorty and egypt I guess is a nice  
> > > > exampleof how just people can  
> > > > twist faces and information to suit their needs.  
> > > >  
> > > >  
> > > > Yes, especially the Medocentrics like Dienekes and his  
> > > > bunch that CAREFULLY SELECT pictures of the whitest  
> > > > and most European looking Egyptians they can find  
> > > > (usually models) and then say all people in Egypt look  
> > > > like that! Dienekes even said Anwar Sadat was an  
> > > > unmixed white Mediterranean.  
> > > >  
> > > > I think again you might be minalzing the negriod  
> > > > element in egypt the most modern day scholars try  
> > > > to.  
> > > >  
> > > > 25% isn't minimalizing it. While an Upper Egyptian may  
> > > > show strong Negroid strain, he is not necessarily  
> > > > predominantly Negroid. Look at Anwar Sadat. Inspite of  
> > > > his very Negroid phenotype and dark-skin, he was in  
> > > > fact racially more Caucasoid than Negroid. Negroid

>>> strain tends to show stronger when mixed with  
 >>> dark-skinned Caucasoids. Sadat was probably no more  
 >>> than 40% black, even though his appearance showed  
 >>> other wise. His father was very light-skinned and  
 >>> showed no Negroid traits, while his mother was very  
 >>> dark-skinned.  
 >>> This is why although an Upper Egyptian may be very  
 >>> dark and Negroid looking, he may still be  
 >>> predominantly Caucasoid. So the 25% figure found in  
 >>> one study I've seen is not way off. There is of course  
 >>> variation. Some Upper Egyptians may be racially more  
 >>> Negroid than Caucasoid, while others may be quite  
 >>> light-skinned and close to Deltans. But over all the  
 >>> mean is anywhere between 25-30%. In Lower Egypt it's  
 >>> much lower!  
 >>>  
 >>>> The thing you have to realize egyptians were african  
 >>>> people with african traditions.  
 >>>  
 >>> UPPER Egyptians you mean. Lower Egyptians weren't and  
 >>> AREN'T an African people. They are brown Asiatics. But  
 >>> the original Upper Egyptians were Africans. I agree  
 >>> the language and much of the culture is intrinsically  
 >>> African.  
 >>>  
 >>>> If you compare their religion and other features of  
 >>>> their society they fit right into other african  
 >>>> one, like for instance the importance of the queen  
 >>> mother.  
 >>>  
 >>>> Yes, so true!  
 >>>  
 >>>> I will agree with you that Egypt was not completely  
 >>>> black,  
 >>>  
 >>> Not even CLOSE to completely black. Pure black  
 >>> Egyptians were virtually extinct by the end of the Old  
 >>> Kingdom period, and only Mulattoes and dark Mulattoes  
 >>> remained in Upper Egypt.  
 >>>  
 >>>> I think the negroid element in upper Egypt might be  
 >>>> a little more than 25 percent  
 >>>  
 >>>> That's just one study I saw. You know how studies can  
 >>>> vary!? But then again I've seen studies saying Western  
 >>>> Saharans are 22% Negroid, yet they look very mixed and

>>> quite Negroid. Again, when dark-skinned Caucasoids mix  
>>> with blacks, the Negroid strain is usually much  
>>> stronger than cases of mixing between blacks and  
>>> whites.  
>>>  
>>>> because I am in fact upper egyptain, and it is  
>>>> unfortunate that americans try to classify me as  
>>>> white, which I am  
>>>> darker than many african americans.  
>>>  
>>> Being that even dark Egyptians are classified as white  
>>> in the United States, doesn't that tell you something?  
>>> It tells you that the one drop rule DOES NOT refer to  
>>> \*ALL\* people with any degree of black blood. It only  
>>> refers to those of African-American heritage. So it's  
>>> foolish for extreme Afrocentrics to expect a lightly  
>>> mixed Egyptian to identify themselves as "black."  
>>>  
>>>> Egypt might have not been pure black but most of  
>>>> The pharaohs came from the south except for maybe the  
>>>  
>>> PROOF PLEASE!!! I still say the 4th Dynasty was from  
>>> the north. But at least a third of the Pharaohs were  
>>> of Upper Egyptian stock!  
>>>  
>>>> 19th dynasty which many people say could have been a  
>>>> foreign line. Upper Egypt most egyptologist and  
>>> anthropologist agree it was black and would be called  
>>> negroid, and that was even admitted by Sir  
>>> Alan Gardiner.  
>>>  
>>> Predynastic Upper Egypt, essentially black. But I'd  
>>> say Upper Egypt was and is mixed!  
>>>  
>>>> By the way what is wrong with Diop,  
>>>  
>>> His views on the Phoenicians were whack! Especially  
>>> when Phoenicians are some of the whitest people in the  
>>> Near East you'll ever meet. I've met many Lebanese  
>>> people and they are very light, and some even look  
>>> like Italians and Greeks. I also disagree with Diop's  
>>> belief that there were no Caucasoids in early Egypt,  
>>> when there CLEARLY were Caucasoids. But I admire his  
>>> work with melanin dosage though!  
>>>  
>>>> Ivan van Sertima is okay, but many of his views are



>>> wrong, but his book blacks in sicenece  
>>> is good.  
>>>  
>>> Actually I had in mind some of the nutts that wrote in  
>>> hios journals like Rashidi and that Diane girl. But I  
>>> think Van Sertima HIMSELF was a moderate, and it was  
>>> people like Rashidi that made contributions to his  
>>> jouransl, are extreme.

>>>

>>>

>>> Do you Yahoo!?

>>> New DSL Internet Access from SBC & Yahoo!

>>> <http://sbc.yahoo.com>

>>

>>

>> Being that even dark Egyptians are classified as white

>> in the United States, doesn't that tell you something?

>> It tells you that the one drop rule DOES NOT refer to

>> \*ALL\* people with any degree of black blood

>>

>> Yes, this is true but I do actually consider myself to be black.

I

>> don't look even arab or white. my nose is not straight and my hair

> is

>> kinky and most people when they see me don't believe I am from

>> egypt, until I show them my passport, which has my place of birth.

>> Yes, I am tuarege, that posts from time to time on racial myths.

>> No, when I said that people tried to make the ancient egyptians

> look

>> racist I was talking about early egyptologist like James Henry

>> Breasted who would try to translate papyrus into negro, when it

did

>> not mean this. Breasted and others tried to say the nubian

culture

>> was nothing but a vassal to egypt, but archeology and other facts

are

>> proving this to be wrong.

>> I don't even know why you worry about Arthur Kemp, he tried to

say

>> because Sesotris III built a fortification to stop nubians

>> from migrating to egypt, which is foolish because Sesotris distant

> > ancestors were nubians.  
> > I have to agree with you about rashdi being kind of off

base,and

> > distorting many things like most eurocentrics do.  
> > Diop believed that the caanites were black which would later  
> become  
> > the phonecians which was what the greeks called the ccanites,and  
> most  
> > ofthis comes fromthe biblical interperation. the natufian  
> > peoplecould have been negriod,but I don;t know.  
> > Ivan van sertima also went kind of overboard and sunk his  
> > reperation saying the olemcs were nubians,and that the nubians

and

> > egyptains influenced the olemcs,which there is little proof.  
> > Those heads do look negriod in mexico,but there is little  
> > archeological evidence to back up western africans going to

mexico

> > and starting the olmec civilzation.  
> > I wil say though the voyages of abu bakari II who was mansa  
> musa's  
> > brother did happaen and there is no doubt abu bakari probally  
> landed  
> > in brazil.  
> > So there is some truth.  
> > In blacks in science by ivan van sertima there is some good  
> > articles about african metalurgy and other things like namortunga  
> in  
> > kenya.  
> > I tell you who I don't like and that is frank snowden,whom I

have

> > no respect for at all. Snowden was working for people like  
> > leftowitz,and others in the book black athena exposed and made it  
> > appear the ancient egyptains where white people.  
>  
>  
> When you produce a new web site I wish you would pay more attention  
> to things like mettalurgy in western africa,slave inventions.small  
> pox inoculation in africa before europe,blast furances that

produced

> carbon steelin tanzania by the haya tribe.  
> <http://www.uh.edu/engines/epi1076.htm>

>  
 > <http://www.invention-express.com/oa5.html>  
 >  
 > <http://www.uh.edu/engines/epi385.htm> africans had blast furnaces  
 > that reached high temperatures that were not reached in  
 > europe until the 19th century  
 >  
 > <http://www.uh.edu/engines/epi518.htm> slave taught cotton mather  
 > smallpox inoculation  
 > <http://www.news.harvard.edu/gazette/2001/06.07/09-innovation.html>  
 > <http://home3.inet.tele.dk/mcamara/stones.html> gambia has many stone  
 > ricles  
 > neglected archeology  
 > <http://www.iol.ie/~afifi/BICNews/History/history1.htm> megalithic  
 > culture around the ivory coast 2,000 years ago  
 >  
 > <http://www.tusker.com/eclipse/Photos.htm>  
 >  
 >  
 > <http://www.wam.umd.edu/~tlaloc/archastro/ae32.html>  
 >  
 > ile Barry applied Western surgical techniques, nineteenth-century  
 > travelers in Africa reported instances of indigenous people  
 > successfully carrying out the procedure with their own medical  
 > practices. In 1879, for example, one British traveller, R.W.

Felkin,

> witnessed cesarean section performed by Ugandans. The healer used  
 > banana wine to semi-intoxicate the woman and to cleanse his hands

and

> her abdomen prior to surgery. He used a midline incision and

applied

> cautery to minimize hemorrhaging. He massaged the uterus to make it  
 > contract but did not suture it; the abdominal wound was pinned with  
 > iron needles and dressed with a paste prepared from roots. The  
 > patient recovered well, and Felkin concluded that this technique

was

> well-developed and had clearly been employed for a long time.

Similar

> reports come from Rwanda, where botanical preparations were also

used

- > to anesthetize the patient and promote wound healing.
- >
- > [http://www.nlm.nih.gov/exhibition/cesarean/cesarean\\_3.html](http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html)
- >
- > Black Rice
- > The African Origins of Rice Cultivation in the Americas
- >
- > Judith A. Carney
- > <http://www.hup.harvard.edu/catalog/CARBLA.html>
- > africans had been cultivating rice for eons brought it to america
- > What is Black Rice?
- >
- > Not a new gourmet item, Black Rice is the title of UCLA Professor
- > Judith Ann Carney's case for "The African Origins of Rice

#### Cultivation

- > in the Americas," according to the subtitle. The development of
- > highly profitable rice-based economies in several areas of the New
- > World, notably coastal and low country South Carolina, resulted

#### from

- > rice cultivation techniques enslaved Africans brought to the New
- > World, Carney says. Their knowledge and skills created rice
- > agriculture in South Carolina, Brazil and the Caribbean that

#### spawned

- > some of the most profitable financial enterprises in the world.
- > During the rice boom of the 1730's Africans were the majority
- > population in substantial areas of South Carolina.
- >
- > Carney refutes the conventional wisdom that Europeans introduced

#### rice

- > to West Africa and then brought it to North and South America. She
- > shows that rice was grown earlier than the European intervention in
- > Africa and that the lucrative methods came to the Americas via the
- > transAtlantic transfer of both material and non-material
- > civilization. Introducing African rice expertise to South Carolina
- > was "the relocation of an entire culture," says the University of
- > Maryland's Distinguished University Professor Ira Berlin, who has
- > written broadly on the history of slavery and emancipation in the
- > United States and the larger Atlantic world.
- >
- > The African/African American contribution to rice cultivation has
- > important contemporary implications. Rice is one of the world's

basic

> foods and a particularly large portion of the human diet in the

Third

> World. Researchers have recently decoded the genetic make-up of

rice

> and aim to increase its vitamin content, which obviously has the  
> potential to improve world nutrition. "Rice is the world's calorie  
> champion. More people depend on and consume rice calories than from  
> any other crop," says Donald Kennedy, editor-in-chief of Science  
> magazine. "I would guess that over the next twenty years the rice  
> genome will make more of a difference to global health than the

human

> genome." As we keep on finding out about the development of human  
> culture, Africa and Africans had an originating hand in this vital  
> agricultural aspect, too, hence Black Rice  
> [http://www.africana.com/Facts/bl\\_fact\\_240.htm](http://www.africana.com/Facts/bl_fact_240.htm)  
>  
>  
>

[http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest\\_Astro](http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest_Astro_nomical_Megalith_A.html)  
> nomical\_Megalith\_A.html nabta playa in upper egypt around the

nubian

> desert is over 10,000 years old and show people slived there since  
> then many people believe it had a high influence upon pharonic

egypt

>  
> <http://www.arabia.com/life/article/english/0,11827,40388,00.html>  
> ancient skeletons at nabta  
>  
> <http://www.lankester.force9.co.uk/importan.htm>  
>  
> It is a little known fact that smallpox inoculation was used in  
> Africa long before the procedure was discovered in Europe.  
>  
> [http://www.mpm.edu/research/anthro/anthro\\_af01.html](http://www.mpm.edu/research/anthro/anthro_af01.html)  
>  
> Kemsit. Nubian Queen of Egyptian King Mentuhotep II 2061-2010 B. C.  
> Painting in her tomb. (Nubia Ancient Kingdom of Africa by Joyce  
> Haynes.  
>

> There seems to be some more ruins around Kenya that dot the  
> landscape around  
> the Nogoro crater. The archeologists that have looked at it are  
> puzzled, because  
> they don't actually believe Africans had the skills to build these  
> ruins. I  
> guess that is to be suspected from European archeologists. They loot  
> and rob  
> Africa's history all the time. Also there is an observatory dating  
> back to 30  
> BC in Kenya called Njirungu.  
>  
>  
>  
>  
> Loropeni (30 mi/50 km west of Gaoua) has a two-story-high stone

ruin

> of  
> unknown origin. It's similar, though less impressive, than the  
> famous ruins  
> of the Great Zimbabwe National Monument. 130 mi/210 km southeast  
> of  
> Bobo-Dioulasso.  
>  
> <[http://www.excite.com/travel/countries/burkina\\_faso/?](http://www.excite.com/travel/countries/burkina_faso/?page=what_to_do&content=m)  
> [page=what\\_to\\_do&content=m](http://www.excite.com/travel/countries/burkina_faso/?page=what_to_do&content=m)>  
>  
> or e  
>  
> about the ruins at Burkina Faso  
>  
>  
> the eastern side of Empakaki - the Engaruka ruins. Their origins

are

> mysterious as there is no tradition of stone building in this part  
> of Africa.  
> <<http://www.africaonline.com/site/Articles/1,10,1828.jsp>>  
>  
>  
>  
> <<http://www.marekinc.com/ArchitectGAM082701.html>>  
>  
> The interesting Gambian stone circles the circles are scattered  
> across Senegal

> and gambia  
>  
>  
> <<http://tycho.as.utexas.edu/~wheel/africa/namoratunga.htm>> Ancient  
> African  
> Astronomy  
>  
>  
> Lovango  
> The vast region of central Africa is particularly neglected. Oral  
> traditions  
> indicate that there were some large and wealthy settlements in this  
> region,  
> with powerful rulers. The reports of early European travellers also  
> describe  
> cities such as that of Lovango suggesting a high level of  
> civilisation.  
> However, these settlements no longer exist and little else is known  
> about  
> them. Archaeologists have not been particularly active in the

region

> and even  
> if they were it is likely that few traces would be found to remain.  
> Many of  
> tropical Africa's cities were probably built from wood and grass

and

> these  
> materials decay quickly in the centre of the continent's

debilitating

> climate. What is certain, however is that Africa has been the scene  
> of  
> political developments like those elsewhere with increases in

wealth

> and  
> social complexity eventually being reversed  
> the source of much of this information is marq deviller's into  
> africa which is a very good book i recommend  
> <http://website.lineone.net/~marc.widdowson/potted.html>  
>  
>  
> When you produce a new web site I wish you would pay more attention  
> to things like metallurgy in western africa,slave inventions.small

> pox inoculation in africa before europe,blast furances that

produced

> carbon steelin tanzania by the haya tribe.

> <http://www.uh.edu/engines/epi1076.htm>

>

> <http://www.invention-express.com/oa5.html>

>

> <http://www.uh.edu/engines/epi385.htm> africans had blast furanaces

> that reached high temperatures that were not reached in

> euroipeuntillthe 19th century

>

> <http://www.uh.edu/engines/epi518.htm> slave taught cotton mather

> smallpox inoculation

> <http://www.news.harvard.edu/gazette/2001/06.07/09-innovation.html>

> <http://home3.inet.tele.dk/mcamara/stones.html> gambia has many stone

> ricles

> neglected archeology

> <http://www.iol.ie/~afifi/BICNews/History/history1.htm> megalithic

> culture around the ivory coast 2,000 years ago

>

> <http://www.tusker.com/eclipse/Photos.htm>

>

>

> <http://www.wam.umd.edu/~tlaloc/archastro/ae32.html>

>

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applied

> cautery to minimize hemorrhaging. He massaged the uterus to make it

> contract but did not suture it; the abdominal wound was pinned with

> iron needles and dressed with a paste prepared from roots. The

> patient recovered well, and Felkin concluded that this technique

was



> well-developed and had clearly been employed for a long time.

Similar

> reports come from Rwanda, where botanical preparations were also

used

> to anesthetize the patient and promote wound healing.

>

> [http://www.nlm.nih.gov/exhibition/cesarean/cesarean\\_3.html](http://www.nlm.nih.gov/exhibition/cesarean/cesarean_3.html)

>

> Black Rice

> The African Origins of Rice Cultivation in the Americas

>

> Judith A. Carney

> <http://www.hup.harvard.edu/catalog/CARBLA.html>

> africans had been cultivating rice for eons brought it to america

> What is Black Rice?

>

> Not a new gourmet item, Black Rice is the title of UCLA Professor

> Judith Ann Carney's case for "The African Origins of Rice

Cultivation

> in the Americas," according to the subtitle. The development of

> highly profitable rice-based economies in several areas of the New

> World, notably coastal and low country South Carolina, resulted

from

> rice cultivation techniques enslaved Africans brought to the New

> World, Carney says. Their knowledge and skills created rice

> agriculture in South Carolina, Brazil and the Caribbean that

spawned

> some of the most profitable financial enterprises in the world.

> During the rice boom of the 1730's Africans were the majority

> population in substantial areas of South Carolina.

>

> Carney refutes the conventional wisdom that Europeans introduced

rice

> to West Africa and then brought it to North and South America. She

> shows that rice was grown earlier than the European intervention in

> Africa and that the lucrative methods came to the Americas via the

> transAtlantic transfer of both material and non-material

> civilization. Introducing African rice expertise to South Carolina

> was "the relocation of an entire culture," says the University of

> Maryland's Distinguished University Professor Ira Berlin, who has

- > written broadly on the history of slavery and emancipation in the
- > United States and the larger Atlantic world.
- >
- > The African/African American contribution to rice cultivation has
- > important contemporary implications. Rice is one of the world's

basic

- > foods and a particularly large portion of the human diet in the

Third

- > World. Researchers have recently decoded the genetic make-up of

rice

- > and aim to increase its vitamin content, which obviously has the
- > potential to improve world nutrition. "Rice is the world's calorie
- > champion. More people depend on and consume rice calories than from
- > any other crop," says Donald Kennedy, editor-in-chief of Science
- > magazine. "I would guess that over the next twenty years the rice
- > genome will make more of a difference to global health than the

human

- > genome." As we keep on finding out about the development of human
- > culture, Africa and Africans had an originating hand in this vital
- > agricultural aspect, too, hence Black Rice
- > [http://www.africana.com/Facts/bl\\_fact\\_240.htm](http://www.africana.com/Facts/bl_fact_240.htm)
- >
- >
- >

[http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest\\_Astro](http://www.colorado.edu/PublicRelations/NewsReleases/1998/Oldest_Astro)

- > nomical\_Megalith\_A.html nabta playa in upper egypt around the

nubian

- > desert is over 10,000 years old and show people slived there since
- > then many people believe it had a high influence upon pharonic

egypt

- >
- > <http://www.arabia.com/life/article/english/0,11827,40388,00.html>
- > ancient skeletons at nabta
- >
- > <http://www.lankester.force9.co.uk/importan.htm>
- >
- > It is a little known fact that smallpox inoculation was used in
- > Africa long before the procedure was discovered in Europe.
- >

> [http://www.mpm.edu/research/anthro/anthro\\_af01.html](http://www.mpm.edu/research/anthro/anthro_af01.html)  
>  
> Kemsit. Nubian Queen of Egyptian King Mentuhotep II 2061-2010 B. C.  
> Painting in her tomb. (Nubia Ancient Kingdom of Africa by Joyce  
> Haynes.  
>  
> There seems to be some more ruins around Kenya that dot the  
> landscape around  
> the Nogoro crater. The archeologist that have looked at it are  
> puzzled, because  
> they don't actually believe Africans had the skills to build these  
> ruins. I  
> guess that is to be suspected from European archeologist. They loot  
> and rob  
> Africa's history all the time. Also there is an observatory dating  
> back to 30  
> BC in Kenya called Njirungu.  
>  
>  
>  
>  
> Loropeni (30 mi/50 km west of Gaoua) has a two-story-high stone

ruin

> of  
> unknown origin. It's similar, though less impressive, than the  
> famous ruins  
> of the Great Zimbabwe National Monument. 130 mi/210 km southeast  
> of  
> Bobo-Dioulasso.  
>  
> <[http://www.excite.com/travel/countries/burkina\\_faso/?](http://www.excite.com/travel/countries/burkina_faso/?page=what_to_do&content=m)  
> page=what\_to\_do&content=m>  
>  
> or e  
>  
> about the ruins at Burkina Faso  
>  
>  
> the eastern side of Empakaki - the Engaruka ruins. Their origins

are

> mysterious as there is no tradition of stone building in this part  
> of Africa.  
> <<http://www.africaonline.com/site/Articles/1,10,1828.jsp>>  
>

>  
 >  
 > <<http://www.marekinc.com/ArchitectGAM082701.html>>  
 >  
 > The interesting Gambian stone circles the circles are scattered  
 > across sengl  
 > and gambia  
 >  
 >  
 > <<http://tycho.as.utexas.edu/~wheel/africa/namoratunga.htm>> Ancient  
 > African  
 > Astronomy  
 >  
 >  
 > Lovango  
 > The vast region of central Africa is particularly neglected. Oral  
 > traditions  
 > indicate that there were some large and wealthy settlements in this  
 > region,  
 > with powerful rulers. The reports of early European travellers also  
 > describe  
 > cities such as that of Lovango suggesting a high level of  
 > civilisation.  
 > However, these settlements no longer exist and little else is known  
 > about  
 > them. Archaeologists have not been particularly active in the  
  
 region  
 > and even  
 > if they were it is likely that few traces would be found to remain.  
 > Many of  
 > tropical Africa's cities were probably built from wood and grass  
  
 and  
 > these  
 > materials decay quickly in the centre of the continent's  
  
 debilitating  
 > climate. What is certain, however is that Africa has been the scene  
 > of  
 > political developments like those elsewhere with increases in  
  
 wealth  
 > and  
 > social complexity eventually being reversed  
 > the source of much of this information is marq deviller's into

- > africa which is a very good book i recommend
- > <http://website.lineone.net/~marc.widdowson/potted.html>
- >
- > <http://www.marshall.edu/akanart/abrammoo.html> this debunks the

myth

- > that africans never had any form of weights or measurment and never
- > shaped iron into anything mechanical object as eurocentrics try to

say

- > on their web site. Also exvegations in djeene have proven that
- > africans made iron harpoons and other iron objects.
- >
- >

[http://news.bbc.co.uk/hi/english/world/middle\\_east/newsid\\_845000/84516](http://news.bbc.co.uk/hi/english/world/middle_east/newsid_845000/84516)

- > 0.stm
- > garmantes were negriod and it has been found they had a complex
- > civilization around the sahara
- > related tothe negriod berber group the tibbu,which are majority
- > negriod
- >
- > <http://18.191encyclopedia.org/T/TI/TIARET.htm>
- > The Tibbu are usually identified with the Garamantes of Herodotus
- > (iv. 183), whose capital was Garama (Idrisi's Germa) in Phazania
- > (Fezzan), and of whom Ptolemy already spoke doubtfully as

Ethiopians

- > (Negroes?): "Ovrwv <> K
- > The origins of Garamante culture are not easily traced. Rock
- > engravings and paintings done by early Saharans, who in all
- > probability became the Garamantes, are difficult to date, but some
- > believe the oldest were executed before 5000 B.C. These rock
- > paintings show domesticated cattle, men riding in horse-drawn
- > chariots, and javelin-armed men riding horses and camels. There are
- > over 300 representations of men in horse-drawn chariots alone, a

fact

- > which supports Herodotus' description of the Garamantes.
- > according to ev bovill in golden trade of the moors
- > put out by oxford press
- >
- >
- > In the 1600s an artist created this engraving for the Dutch writer
- > Olfert Dapper. The engraving was based upon descriptions from
- > Europeans who had traveled to Benin. In his book, Dapper wrote that

- > the Oba's palace was "as large as the City of Haarlem,"
- > including "beautiful and large square galleries about as large as

the

- > bourse [stock exchange] of Amsterdam."
- > <http://www.lam.mus.ca.us/africa/tour/benin/003.htm>
- > <http://members.aol.com/afsci/africana.htm>
- >

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_1924000/1924318.s](http://news.bbc.co.uk/hi/english/world/africa/newsid_1924000/1924318.s)

- > tm
- > <http://www.uh.edu/engines/epi127.htm>
- >
- > <http://www.colorq.org/Articles/1999/afrotech.htm>
- >
- > The king resided in El-Ghaba and had a magnificent palace, which

was

- > built of stone and wood. There was a big mosque in the palace, in
- > which, Muslims ministers, civil servants and the king's visitors
- > worshipped. Strong and splendid walls decorated with pictures,
- > sculptures, and glass windows surrounded the palace
- > according to muslim writers ghana had glass windows
- > and palaces was built of wood and stone
- >
- > another thing is that ahmed baba a scholar at timbuktu wrote over

35

- > books
- >
- > GERZE [phonetic?] is a \*very\* incompletely known script of Senegal.
- > Only about 10 signs are recorded
- >
- > there is evidence that the vai script among the mande might be
- > older, but I need more record of this
- >
- > AFRICAN MANUSCRIPTS REWRITING HISTORY
- > African manuscripts rewriting history
- > By Ron Grossman
- > Tribune staff reporter
- > April 9, 2001
- > It was the kind of day of which every scholar dreams. Professor

John

- > Hunwick was in Timbuktu, and a young man who knew of his interest

in

- > African history invited him to see the family library.
- > Leading the professor into a small room in his modest house, the

man

- > lifted the lid on an old trunk filled with manuscripts.
- > "By the third one, my eyes were popping out of my head," recalled
- > Hunwick, sitting in his office at Northwestern University. "I'd

never

- > seen anything quite like them before."
- > Nor had any other Westerner -- and, precisely for that reason, the
- > contents of that trunk are expected to profoundly alter long-

accepted

- > views of African history and civilization, many shaped by racial
- > prejudice rather than scientific inquiry.
- > Even among scholars, Africa often is dismissed as a continent

lacking

- > written records, one of the hallmarks of civilization. For decades,
- > Hunwick has been patiently hunting down evidence to the contrary.
- > Now, with the help of the Timbuktu manuscripts he first saw on Aug.
- > 24, 1999, he is poised to give the death blow to the view that
- > writing was absent in black societies.
- > The Ford Foundation is helping too: It recently gave Hunwick and
- > Northwestern \$1 million to establish an institute for the study of
- > written traditions in sub-Saharan Africa.
- > Hunwick himself has too much scholarly reserve to boast of his

find,

- > especially publicly. But his academic peers have no such reticence

in

- > talking about the hoard: 3,000 manuscripts ranging from letters and
- > fragments of works to complete books and covering a range of

subjects

- > that include theology, jurisprudence and history.
- > Sean O'Fahey, a colleague at Northwestern, even likens Hunwick's
- > discovery to the recovery of the Dead Sea Scrolls.
- > "Or, you could think of it as like coming upon another Anglo-Saxon
- > chronicle that gave us a new view of the early history of England,"
- > he said.
- > "It really is monumental," said David Robinson, professor of

African

- > history at Michigan State University.
- > Until recently, even distinguished scholars would have pooh-poohed
- > the idea that such a cache of historical documents could exist in

the

- > heart of Africa.
- > To be sure, a tiny group of specialists recognized that Africans

had

- > a written tradition. But even such a celebrated historian as H.
- > Trevor-Roper wrote in 1963: "Perhaps in the future, there will be
- > some African history to teach. But at present there is none: There

is

- > only the history of Europeans in Africa. The rest is darkness."
- > The centerpiece of Hunwick's find in modern-day Mali was a book by
- > Mahmud al-Kati, an African historian who wrote in the 16th Century.
- > Timbuktu was then the center of a flourishing culture, and its
- > strategic position on the Niger River made the city the commercial
- > hub of West Africa.
- > The version of al-Kati's chronicle that Hunwick found contained
- > previously unknown material from al-Kati's predecessors -- which

now

- > pushes our historical knowledge of that part of the continent back

to

- > the mid-15th Century.
- > Ismail Haidara, the young man who showed the work to Hunwick, is
- > descended from al-Kati, whose family has handed the manuscript from
- > one generation to the next ever since his death in 1592.
- > As his name might suggest, al-Kati was a Muslim, like many people

in

- > Timbuktu, and he wrote in Arabic, the holy language of Islam. But

he

- > wasn't an Arab.
- > He was a black African -- a fact many Westerners would find

difficult

- > to reconcile with their preconceptions. Black Africans were

supposed



> to be illiterate, at least until 19th Century Christian

missionaries

> taught them how to read and created written forms for native

> languages.

> Oral traditions

> In recent years, anthropologists have helped scholars in other

fields

> to recognize the importance of oral traditions, both as markers of

> culture and as a way to establish the history of non-literate

> peoples. Yet that very recognition also can contribute to the

> misconception that peoples with rich oral traditions couldn't, at

the

> same time, have a written history.

> "Europeans liked to think of Africa as a continent of song and

> dance," Hunwick said. "Black Africans weren't supposed to know

about

> writing, which is how Trevor-Roper could think them as lacking a

> record of the past and thus without a history."

> As Islam spread across Africa during the Middle Ages, Hunwick said,

> knowledge of writing passed from the Arabs of the continent's

> northern regions to black societies farther south. For the most

part,

> those converts read and wrote Arabic, but in some cases they also

> used the Arabic alphabet to create written forms of local

languages,

> such as Fulani.

> The process, he noted, was remarkably similar to the transmission

of

> writing among European peoples. The Romans adapted their alphabet

> from the Greeks, for example, and in turn the Latin alphabet was

> adopted by French, Spanish, English and German speakers and others

to

> give written form to their languages.

> But the role of Arabic in African literacy was largely overlooked

> until recently, even by Africans themselves.

> Early in his scholarly career, the British-born Hunwick taught at

the

> University of Ibadan in Nigeria. "There was a classics department  
> where Latin was taught, because the university had been established  
> by the British when the country was their colony," Hunwick  
> recalled. "But there was no department of Arabic studies. I

convinced

> the dean to establish one on the argument that Arabic was the Latin  
> of Africa."  
> Slaves in America  
> One piece of evidence for that statement is that a number of black  
> Africans brought to North America as slaves were literate in

Arabic.

> One of the earliest autobiographies by an American slave was

written

> in Arabic by Umar ibn Sayyid, who was held in bondage on a North  
> Carolina plantation.  
> The thought that blacks could read and write was as troubling for  
> American slaveholders as it was for European colonialists, Hunwick  
> noted. So if a slave was literate, both ruling groups reasoned,

that

> must mean that he or she wasn't really a black African but

a "Moor" --

> that is, a darker skinned Arab.  
> When a white American published an account of another literate

slave,

> Abdul Rahaman, he went to great pains to establish the slave's  
> identity as a Moor -- in face of contradictory evidence, such as  
> Rahaman's extremely dark skin. "Constant exposure to a vertical sun  
> for many years, together with the privations incident to the lower  
> order of community, and an inattention to cleanliness, will produce

a

> very material change in the complexion," the author assured his

white

> readers.  
> It was the need to combat just that kind of racial prejudice that  
> drew Hunwick into African studies. When he was a young man in the  
> 1950s, Great Britain still had compulsory military service, which

he

- > served in Somalia, in eastern Africa.
- > "I was an officer but not a gentleman," Hunwick said, explaining

that

- > contrary to prevailing colonialist mores he socialized with the
- > African troops under his command. He was impressed by the

egalitarian

- > quality of their society, which contrasted sharply with the rigid
- > class lines he had seen in England.
- > He also discovered how wide the compass of writing was in Africa,
- > despite what history books of the day said.
- > 400 manuscripts
- > In 1964, he began traveling through northern Nigeria, searching out
- > manuscripts in private hands and microfilming them. Eventually,
- > Hunwick located and filmed some 400 such manuscripts, making them
- > available for the first time to Western scholarship.
- > Hunwick's infectious enthusiasm has influenced two generations of
- > younger Africanists, noted University of Illinois history professor
- > Charles C. Stewart. Those scholars continue to battle the older

image

- > of Africa as a continent where civilization was unknown before the
- > coming of the white man.
- > "Materials like those Hunwick has uncovered," Stewart said, "are

the

- > building blocks for redressing the racism still inherent in many
- > Westerners' views of Africa."
- >
- > You might also want to come up with a site refuting John R. Baker
- >
- >
- >
- > [http://www.africana.com/Facts/bl\\_fact\\_7.htm](http://www.africana.com/Facts/bl_fact_7.htm)
- >
- > Who Was "The African Calculator?"
- >
- > "The African Calculator" was Thomas Fuller (1710-1790), a Virginia
- > slave who could neither read nor write, but who could quickly solve
- > complex math problems in his head. He was once asked how many

seconds

- > a man had lived if he was 70 years, 17 days, and 12 hours old. It
- > took Fuller only a minute and a half of mental arithmetic to

answer:

> 2,210,500,800 seconds. One of his questioners laboriously worked

out

> the calculation with pencil and paper, told Fuller he was wrong,

and

> triumphantly gave another answer. In response, Fuller simply

> said, "You forgot the leap years."

>

> Little is known of Fuller's life. He was stolen from his family in

> Africa at the age of 14, and sold into slavery. His owner was Mrs.

> Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent

his

> life as a laborer on her plantation. His reputation as a

mathematical

> genius spread, however, and visitors came to ask him difficult

> arithmetic questions, which he was always able to answer quickly

and

> correctly.

>

> On behalf of the Abolition Society of Pennsylvania, Benjamin Rush,

> the Philadelphia physician, sent Thomas Fuller's name to London in

> answer to a request for information on blacks of unusual

intellectual

> ability. The scientific belief of the day was that Africans were

> mentally inferior to Europeans, and anti-slavery organizations were

> always seeking evidence to refute the claim. So even as an

illiterate

> slave, Thomas Fuller was able to help in the struggle for freedom---

> because he could solve math problems in his head.

>

>

<http://www.cs.appstate.edu/~sjg/ncctm/activities/muhammad/muhamfinal.h>

> tm

> [http://www.math.buffalo.edu/mad/special/fuller\\_thomas\\_1710-1790.html](http://www.math.buffalo.edu/mad/special/fuller_thomas_1710-1790.html)

> [http://www.math.buffalo.edu/mad/special/muhammad\\_ibn\\_muhammad.html%5d](http://www.math.buffalo.edu/mad/special/muhammad_ibn_muhammad.html%5d)

>

>

> <http://www.math.buffalo.edu/mad/special/amo-anton.html>

>  
> ]  
>  
> Amo was born on the Gold Coast (Axim(?) Ghana) about 1703. At the

age

> of four he was seized by slavers, transported to the Dutch West  
> Indies, and presented to the court of Herzog Anton Ulrich von  
> Braunschweig-Wolfenbttel. He was then taken to Amsterdam, given to  
> the Duke of Wolfenbttel, and baptised Anton Wilhelm. He was

educated

> with support from the Princess of Braunschweig, graduated from

Halle

> in 1727, and studied at the University of Wittenberg (with a  
> Doctorate in Philosophy from Wittenberg in 1734), also learning  
> Latin, Greek, Hebrew, French, German and Dutch. He became a

lecturer

> at Halle and Wittenberg universities, but in the 1750s, after his  
> patroness' death, he was forced by racists to return to Africa. In  
> 1756, he died in a Dutch fort. The Martin Luther University of

Halle-

> Wittenberg has an annual Anton Wilhelm Amo Prize of DM 2,000 in his  
> honor  
> full black african professor and philosopher in germany  
> most people have never heard of him and he refutes hegel, hume and  
> every other racist philosopher and what they said about black people  
> including Immanuel Kant  
>  
> The source of African philosophy : the Ethiopian philosophy of man  
> by Claude Sumner  
>  
> eurocentricists say name an african philosopher and so I have Zera  
> Yacob who was Ethiopian  
> I have refuted all the white power sites  
> and the eurocentricists and John R. Baker

The manuscript libraries of Timbuktoo and Araouane in Mali - featured,  
I recall, in the TV series of Henry Louis Gates' jaunt around Africa -  
are only halfway to the paradise of conservation.

According to this article [1], Timbuctoo alone has 60-80 private collections; of one collection of 5,000 manuscripts, 3,000 have been catalogued, the balance being kept in chemical limbo pending the funds to deal with them. Other manuscripts are not even that protected.

The thing that got Gates excited was that these manuscripts contain not only texts in Arabic, but also texts in songhai, bambara and other Saharan languages.

Quite how much cash is required to conserve the remaining manuscripts is not mentioned, unfortunately. Not much in relation to their historical value, I suspect.

[1]

[http://www.lexpress.fr/Express/Info/Monde/Dossier/mali/dossier?](http://www.lexpress.fr/Express/Info/Monde/Dossier/mali/dossier?nom=)  
nom=

#### Benin's 8th Wonder

The world's largest earthworks system, 10,000 miles long, covering over 2,500 square miles and consisting of more than 500 interconnected communal enclosures, is under investigation by archaeologist Dr. Patrick Darling, according to The Independent Newspaper (UK).

Second in length only to the Great Walls of China, these ramparts, 60ft high in parts, located in Southern Nigeria is thought to have been created over a 500 year period by the Edo people of West Africa before they were overrun by the Benin Empire in the 15th century. (More on this to come in future editions of GAP News)

From GAP News April 1994  
Volume 1 Number 4 page 11

<http://www.globalafrica.com/ShortNews.htm>

<http://news.bbc.co.uk/1/hi/world/africa/607382.stm> eredo in nigeria  
is africa's largest single mounment

-----  
<http://www.millersv.edu/~deidam/m301/yor1.htm>

A Number System for Mathematicians Only

"One must be a mathematician to learn this complex system" - Cladia Zaslavsky in Africa Counts

The Republic of Nigeria is the most populous country of Africa, with 1/3 the population of the USA in 1/10 of its area. It is the historical site of several highly advanced civilizations, including the Nok (500 BC - 200 AD) and Benin (15th-17th c.).

21% of the people are Yorubas, most living in western Nigeria and preserving their old traditions.

They were always a trading people, originally with the Islamic peoples from northern Africa who brought knowledge from the great Islamic University at Timbuktu in Mali (today 45% of Nigerians are Islamic). And they had a unit of currency... the cowrie shell (sometimes, "cowry" - a spiral-shelled snail).

The Yoruba number system is extraordinarily complex,...

The Yorubas could handle fractions and powers:

1/2

idaja [ divide into 2 ]

1/4

idamerin

4<sup>2</sup>

erin lona meji

4<sup>4</sup>

erin lona merin

As a consequence of the complexity of the Yorubas' number system, they became very efficient at mental calculation, a skill useful for going to the market and for bargaining.

| 3869|2002-09-21 05:12:46|mansu\_musa|Re: Hello Mansa Musa|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > --- In Ta\_Seti@y..., "mansu\_musa" wrote:

> > > --- In Ta\_Seti@y..., Jerome Washington

wrote:

> > > > I am an ethnic egyptain swartboi and I post form

> > > > time to time on the racial myths site.

> > > >

>>>> Are you Tuarege? Tuarege was part-Egyptian and  
>>>> part-Algerian Tuareg.  
>>>>  
>>>>> I was a  
>>>>> little offened that in America there is  
>>>>> acrusade to prove ancient egypt was white people and  
>>>>> that they were racist and hated nubians and made them  
>>>>> slaves.  
>>>>  
>>>>> You mean Arthur Kemp!?  
>>>>  
>>>>> These racist like the people who post on racial  
>>>>> myths are trying to define people's  
>>>>> whitness and blackness from a couple of pictures  
>>>>> based upon superiorty and egypt I guess is a nice  
>>>>> example of how just people can  
>>>>> twist faces and information to suit their needs.  
>>>>  
>>>>  
>>>>> Yes, especially the Medocentrics like Dienekes and his  
>>>>> bunch that CAREFULLY SELECT pictures of the whitest  
>>>>> and most European looking Egyptians they can find  
>>>>> (usually models) and then say all people in Egypt look  
>>>>> like that! Dienekes even said Anwar Sadat was an  
>>>>> unmixed white Mediterranean.  
>>>>  
>>>>> I think again you might be minalzing the negriod  
>>>>> element in egypt the most modern day scholars try  
>>>>> to.  
>>>>  
>>>>> 25% isn't minimalizing it. While an Upper Egyptian may  
>>>>> show strong Negroid strain, he is not necessarily  
>>>>> predominantly Negroid. Look at Anwar Sadat. Inspite of  
>>>>> his very Negroid phenotype and dark-skin, he was in  
>>>>> fact racially more Caucasoid than Negroid. Negroid  
>>>>> strain tends to show stronger when mixed with  
>>>>> dark-skinned Caucasoids. Sadat was probably no more  
>>>>> than 40% black, even though his appearance showed  
>>>>> other wise. His father was very light-skinned and  
>>>>> showed no Negroid traits, while his mother was very  
>>>>> dark-skinned.  
>>>>> This is why although an Upper Egyptian may be very  
>>>>> dark and Negroid looking, he may still be  
>>>>> predominantly Caucasoid. So the 25% figure found in  
>>>>> one study I've seen is not way off. There is of course  
>>>>> variation. Some Upper Egyptians may be racially more



>>>> Negroid than Caucasoid, while others may be quite  
>>>> light-skinned and close to Deltans. But over all the  
>>>> mean is anywhere between 25-30%. In Lower Egypt it's  
>>>> much lower!  
>>>>  
>>>>> The thing you have to realize egyptians were african  
>>>>> people with african traditions.  
>>>>  
>>>> UPPER Egyptians you mean. Lower Egyptians weren't and  
>>>> AREN'T an African people. They are brown Asiatics. But  
>>>> the original Upper Egyptians were Africans. I agree  
>>>> the language and much of the culture is intrinsically  
>>>> African.  
>>>>  
>>>>> If you compare their religion and other features of  
>>>>> their society they fit right into other african  
>>>>> one, like for instance the importance of the queen  
>>>>> mother.  
>>>>  
>>>>> Yes, so true!  
>>>>  
>>>>> I will agree with you that Egypt was not completely  
>>>>> black,  
>>>>  
>>>>> Not even CLOSE to completely black. Pure black  
>>>>> Egyptians were virtually extinct by the end of the Old  
>>>>> Kingdom period, and only Mulattoes and dark Mulattoes  
>>>>> remained in Upper Egypt.  
>>>>  
>>>>> I think the negroid element in upper Egypt might be  
>>>>> a little more than 25 percent  
>>>>  
>>>>> That's just one study I saw. You know how studies can  
>>>>> vary!? But then again I've seen studies saying Western  
>>>>> Saharans are 22% Negroid, yet they look very mixed and  
>>>>> quite Negroid. Again, when dark-skinned Caucasoids mix  
>>>>> with blacks, the Negroid strain is usually much  
>>>>> stronger than cases of mixing between blacks and  
>>>>> whites.  
>>>>  
>>>>> because I am in fact upper Egyptian, and it is  
>>>>> unfortunate that Americans try to classify me as  
>>>>> white, which I am  
>>>>> darker than many African Americans.  
>>>>  
>>>>> Being that even dark Egyptians are classified as white

>>>> in the United States, doesn't that tell you something?  
>>>> It tells you that the one drop rule DOES NOT refer to  
>>>> \*ALL\* people with any degree of black blood. It only  
>>>> refers to those of African-American heritage. So it's  
>>>> foolish for extreme Afrocentrics to expect a lightly  
>>>> mixed Egyptian to identify themselves as "black."  
>>>>  
>>>>> Egypt might have not been pure black but most of  
>>>>> The pharaohs came from the south except for maybe the  
>>>>  
>>>>> PROOF PLEASE!!! I still say the 4th Dynasty was from  
>>>>> the north. But at least a third of the Pharaohs were  
>>>>> of Upper Egyptian stock!  
>>>>  
>>>>> 19th dynasty which many people say could have been a  
>>>>> foreign line. Upper Egypt most Egyptologist and  
>>>>> anthropologist agree it was black and would be called  
>>>>> negroid, and that was even admitted by Sir  
>>>>> Alan Gardiner.  
>>>>  
>>>>> Predynastic Upper Egypt, essentially black. But I'd  
>>>>> say Upper Egypt was and is mixed!  
>>>>  
>>>>> By the way what is wrong with Diop,  
>>>>  
>>>>> His views on the Phoenicians were whack! Especially  
>>>>> when Phoenicians are some of the whitest people in the  
>>>>> Near East you'll ever meet. I've met many Lebanese  
>>>>> people and they are very light, and some even look  
>>>>> like Italians and Greeks. I also disagree with Diop's  
>>>>> belief that there were no Caucasoids in early Egypt,  
>>>>> when there CLEARLY were Caucasoids. But I admire his  
>>>>> work with melanin dosage though!  
>>>>  
>>>>> Ivan Van Sertima is okay, but many of his views are  
>>>>> wrong, but his book blacks in Sennar  
>>>>> is good.  
>>>>  
>>>>> Actually I had in mind some of the nuts that wrote in  
>>>>> his journals like Rashidi and that Diane girl. But I  
>>>>> think Van Sertima HIMSELF was a moderate, and it was  
>>>>> people like Rashidi that made contributions to his  
>>>>> journals, are extreme.  
>>>>  
>>>>  

---

>>>>> Do you Yahoo!?

>>> New DSL Internet Access from SBC & Yahoo!

>>> <a href="http://sbc.yahoo.com">http://sbc.yahoo.com

>>>

>>>

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>>> in the United States, doesn't that tell you something?

>>> It tells you that the one drop rule DOES NOT refer to

>>> \*ALL\* people with any degree of black blood

>>>

>>> Yes, this is true but I do actually consider myself to be

black.

> I

>>> don't look even arab or white. my nose is not straight and my

hair

>> is

>>> kinky and most people when they see me don't believe I am from

>>> egypt, until I show them my passport, which has my place of

birth.

>>> Yes, I am tuarege, that posts from time to time on racial myths.

>>> No, when I said that people tried to make the ancient

egyptians

>> look

>>> racist I was talking about early egyptologist like James Henry

>>> Breasted who would try to translate papyrus into negro, when it

> did

>>> not mean this. Breasted and others tried to say the nubian

> culture

>>> was nothing but a vassal to egypt, but archeology and other facts

> are

>>> proving this to be wrong.

>>> I don't even know why you worry about Arthur Kemp, he tried to

> say

>>> because Sesotris III built a fortification to stop nubians

>>> from migrating to egypt, which is foolish because Sesotris

distant

>>> ancestors were nubians.

>>> I have to agree with you about Rashdi being kind of off

> base, and

>>> distorting many things like most eurocentrics do.

>>> Diop believed that the caanites were black which would later

>> become

> > > the phonecians which was what the greeks called the

ccanites,and

> > most

> > > ofthis comes fromthe biblical interperation. the natufian

> > > peoplecould have been negriod,but I don;t know.

> > > Ivan van sertima also went kind of overboard and sunk his

> > > reperation saying the olemcs were nubians,and that the nubians

> and

> > > egyptains influenced the olemcs,which there is little proof.

> > > Those heads do look negriod in mexico,but there is little

> > > archeological evidence to back up western africans going to

> mexico

> > > and starting the olmec civlization.

> > > I wil say though the voyages of abu bakari II who was mansa

> > musa's

> > > brother did happaen and there is no doubt abu bakari probally

> > landed

> > > in brazil.

> > > So there is some truth.

> > > In blacks in science by ivan van sertima there is some good

> > > articles about african metalurgy and other things like

namortunga

> > in

> > > kenya.

> > > I tell you who I don't like and that is frank snowden,whom I

> have

> > > no respect for at all. Snowden was working for people like

> > > leftowitz,and others in the book black athena exposed and made

it

> > > appear the ancient egyptains where white people.

> >

> >

> > When you produce a new web site I wish you would pay more

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> > to things like mettalurgy in western africa,slave

inventions.small

> > pox inoculation in africa before europe,blast furances that

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> > <http://www.invention-express.com/oa5.html>  
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>> ancient skeletons at nabta

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>> [http://www.mpm.edu/research/anthro/anthro\\_af01.html](http://www.mpm.edu/research/anthro/anthro_af01.html)

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> > <http://www.marshall.edu/akanart/abrammoo.html> this debunks the

> myth

> > that africans never had any form of weights or measurment and

never

> > shaped iron into anything mechanical object as eurocentrics try to

> say

> > on their web site. Also exvegations in djeene have proven that

> > africans made iron harpoons and other iron objects.

> >

> >

>

[http://news.bbc.co.uk/hi/english/world/middle\\_east/newsid\\_845000/84516](http://news.bbc.co.uk/hi/english/world/middle_east/newsid_845000/84516)

> > 0.stm

> > garmantes were negriod and it has been found they had a complex

> > civilzation around the sahara

> > related tothe negriod berber group the tibbu,which are majority

> > negriod

> >

> > <http://18.1911encyclopedia.org/T/TI/TIARET.htm>

> > The Tibbu are usually identified with the Garamantes of Herodotus

> > (iv. 183), whose capital was Garama (Idrisi's Germa) in Phazania

> > (Fezzan), and of whom Ptolemy already spoke doubtfully as

> Ethiopians



> > (Negroes ?): "Ovrwv <> K

> > The origins of Garamante culture are not easily traced. Rock  
> > engravings and paintings done by early Saharans, who in all  
> > probability became the Garamantes, are difficult to date, but

some

> > believe the oldest were executed before 5000 B.C. These rock  
> > paintings show domesticated cattle, men riding in horse-drawn  
> > chariots, and javelin-armed men riding horses and camels. There

are

> > over 300 representations of men in horse-drawn chariots alone, a  
> > fact  
> > which supports Herodotus' description of the Garamantes.  
> > according to ev bovill in golden trade of the moors  
> > put out by oxford press  
> >  
> >  
> > In the 1600s an artist created this engraving for the Dutch

writer

> > Olfert Dapper. The engraving was based upon descriptions from  
> > Europeans who had traveled to Benin. In his book, Dapper wrote

that

> > the Oba's palace was "as large as the City of Haarlem,"  
> > including "beautiful and large square galleries about as large as  
> > the  
> > bourse [stock exchange] of Amsterdam."  
> > <http://www.lam.mus.ca.us/africa/tour/benin/003.htm>  
> > <http://members.aol.com/afsci/africana.htm>  
> >  
>

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_1924000/1924318.s](http://news.bbc.co.uk/hi/english/world/africa/newsid_1924000/1924318.s)

> > tm

> > <http://www.uh.edu/engines/epi127.htm>

> >

> > <http://www.colorq.org/Articles/1999/afrotech.htm>

> >

> > The king resided in El-Ghaba and had a magnificent palace, which  
> > was

> > built of stone and wood. There was a big mosque in the palace, in  
> > which, Muslims ministers, civil servants and the king's visitors  
> > worshipped. Strong and splendid walls decorated with pictures,  
> > sculptures, and glass windows surrounded the palace

> > according to muslim witters ghana had glass windows  
> > and palaces was built of wood and stone  
> >  
> > another thing is that ahmed baba a scholar at timbuktu wrote over  
> 35  
> > books  
> >  
> > GERZE [phonetic?] is a \*very\* incompletely known script of

Senegal.

> > Only about 10 signs are recorded  
> >  
> > there is evidence that the vai script among the mande might be  
> > older, but I need more record of this  
> >  
> > AFRICAN MANUSCRIPTS REWRITING HISTORY  
> > African manuscripts rewriting history  
> > By Ron Grossman  
> > Tribune staff reporter  
> > April 9, 2001  
> > It was the kind of day of which every scholar dreams. Professor  
> John  
> > Hunwick was in Timbuktu, and a young man who knew of his interest  
> in  
> > African history invited him to see the family library.  
> > Leading the professor into a small room in his modest house, the  
> man  
> > lifted the lid on an old trunk filled with manuscripts.  
> > "By the third one, my eyes were popping out of my head," recalled  
> > Hunwick, sitting in his office at Northwestern University. "I'd  
> never  
> > seen anything quite like them before."  
> > Nor had any other Westerner -- and, precisely for that reason,

the

> > contents of that trunk are expected to profoundly alter long-  
> accepted  
> > views of African history and civilization, many shaped by racial  
> > prejudice rather than scientific inquiry.  
> > Even among scholars, Africa often is dismissed as a continent  
> lacking  
> > written records, one of the hallmarks of civilization. For

decades,

> > Hunwick has been patiently hunting down evidence to the contrary.  
> > Now, with the help of the Timbuktu manuscripts he first saw on

Aug.

> > 24, 1999, he is poised to give the death blow to the view that  
> > writing was absent in black societies.  
> > The Ford Foundation is helping too: It recently gave Hunwick and  
> > Northwestern \$1 million to establish an institute for the study

of

> > written traditions in sub-Saharan Africa.  
> > Hunwick himself has too much scholarly reserve to boast of his  
> find,  
> > especially publicly. But his academic peers have no such

reticence

> in  
> > talking about the hoard: 3,000 manuscripts ranging from letters

and

> > fragments of works to complete books and covering a range of  
> subjects  
> > that include theology, jurisprudence and history.  
> > Sean O'Fahey, a colleague at Northwestern, even likens Hunwick's  
> > discovery to the recovery of the Dead Sea Scrolls.  
> > "Or, you could think of it as like coming upon another Anglo-

Saxon

> > chronicle that gave us a new view of the early history of

England,"

> > he said.  
> > "It really is monumental," said David Robinson, professor of  
> African  
> > history at Michigan State University.  
> > Until recently, even distinguished scholars would have pooh-

poohed

> > the idea that such a cache of historical documents could exist in  
> the  
> > heart of Africa.  
> > To be sure, a tiny group of specialists recognized that Africans  
> had  
> > a written tradition. But even such a celebrated historian as H.  
> > Trevor-Roper wrote in 1963: "Perhaps in the future, there will be

> > some African history to teach. But at present there is none:

There

> is

> > only the history of Europeans in Africa. The rest is darkness."

> > The centerpiece of Hunwick's find in modern-day Mali was a book

by

> > Mahmud al-Kati, an African historian who wrote in the 16th

Century.

> > Timbuktu was then the center of a flourishing culture, and its

> > strategic position on the Niger River made the city the

commercial

> > hub of West Africa.

> > The version of al-Kati's chronicle that Hunwick found contained

> > previously unknown material from al-Kati's predecessors -- which

> now

> > pushes our historical knowledge of that part of the continent

back

> to

> > the mid-15th Century.

> > Ismail Haidara, the young man who showed the work to Hunwick, is

> > descended from al-Kati, whose family has handed the manuscript

from

> > one generation to the next ever since his death in 1592.

> > As his name might suggest, al-Kati was a Muslim, like many people

> in

> > Timbuktu, and he wrote in Arabic, the holy language of Islam. But

> he

> > wasn't an Arab.

> > He was a black African -- a fact many Westerners would find

> difficult

> > to reconcile with their preconceptions. Black Africans were

> supposed

> > to be illiterate, at least until 19th Century Christian

> missionaries

> > taught them how to read and created written forms for native

> languages.

> > Oral traditions

> > In recent years, anthropologists have helped scholars in other

> fields

> > to recognize the importance of oral traditions, both as markers

of

> > culture and as a way to establish the history of non-literate

> > peoples. Yet that very recognition also can contribute to the

> > misconception that peoples with rich oral traditions couldn't, at

> the

> > same time, have a written history.

> > "Europeans liked to think of Africa as a continent of song and

> > dance," Hunwick said. "Black Africans weren't supposed to know

> about

> > writing, which is how Trevor-Roper could think them as lacking a

> > record of the past and thus without a history."

> > As Islam spread across Africa during the Middle Ages, Hunwick

said,

> > knowledge of writing passed from the Arabs of the continent's

> > northern regions to black societies farther south. For the most

> part,

> > those converts read and wrote Arabic, but in some cases they also

> > used the Arabic alphabet to create written forms of local

> languages,

> > such as Fulani.

> > The process, he noted, was remarkably similar to the transmission

> of

> > writing among European peoples. The Romans adapted their alphabet

> > from the Greeks, for example, and in turn the Latin alphabet was

> > adopted by French, Spanish, English and German speakers and

others

> to

> > give written form to their languages.

> > But the role of Arabic in African literacy was largely overlooked

> > until recently, even by Africans themselves.

> > Early in his scholarly career, the British-born Hunwick taught at

> the

> > University of Ibadan in Nigeria. "There was a classics department

> > where Latin was taught, because the university had been

established

> > by the British when the country was their colony," Hunwick

> > recalled. "But there was no department of Arabic studies. I

> convinced

> > the dean to establish one on the argument that Arabic was the

Latin

> > of Africa."  
> > Slaves in America  
> > One piece of evidence for that statement is that a number of

black

> > Africans brought to North America as slaves were literate in  
> Arabic.  
> > One of the earliest autobiographies by an American slave was  
> written  
> > in Arabic by Umar ibn Sayyid, who was held in bondage on a North  
> > Carolina plantation.  
> > The thought that blacks could read and write was as troubling for  
> > American slaveholders as it was for European colonialists,

Hunwick

> > noted. So if a slave was literate, both ruling groups reasoned,  
> that  
> > must mean that he or she wasn't really a black African but  
> a "Moor" --  
> > that is, a darker skinned Arab.  
> > When a white American published an account of another literate  
> slave,  
> > Abdul Rahaman, he went to great pains to establish the slave's  
> > identity as a Moor -- in face of contradictory evidence, such as  
> > Rahaman's extremely dark skin. "Constant exposure to a vertical

sun

> > for many years, together with the privations incident to the

lower

> > order of community, and an inattention to cleanliness, will

produce

> a  
> > very material change in the complexion," the author assured his  
> white  
> > readers.  
> > It was the need to combat just that kind of racial prejudice that  
> > drew Hunwick into African studies. When he was a young man in the  
> > 1950s, Great Britain still had compulsory military service, which  
> he  
> > served in Somalia, in eastern Africa.  
> > "I was an officer but not a gentleman," Hunwick said, explaining  
> that  
> > contrary to prevailing colonialist mores he socialized with the  
> > African troops under his command. He was impressed by the

> egalitarian  
>> quality of their society, which contrasted sharply with the rigid  
>> class lines he had seen in England.  
>> He also discovered how wide the compass of writing was in Africa,  
>> despite what history books of the day said.  
>> 400 manuscripts  
>> In 1964, he began traveling through northern Nigeria, searching

out

>> manuscripts in private hands and microfilming them. Eventually,  
>> Hunwick located and filmed some 400 such manuscripts, making them  
>> available for the first time to Western scholarship.  
>> Hunwick's infectious enthusiasm has influenced two generations of  
>> younger Africanists, noted University of Illinois history

professor

>> Charles C. Stewart. Those scholars continue to battle the older  
> image  
>> of Africa as a continent where civilization was unknown before

the

>> coming of the white man.  
>> "Materials like those Hunwick has uncovered," Stewart said, "are  
> the  
>> building blocks for redressing the racism still inherent in many  
>> Westerners' views of Africa."  
>>  
>> You might also want to come up with a site refuting John R. Baker  
>>  
>>  
>>  
>> [http://www.africana.com/Facts/bl\\_fact\\_7.htm](http://www.africana.com/Facts/bl_fact_7.htm)  
>>  
>> Who Was "The African Calculator?"  
>>  
>> "The African Calculator" was Thomas Fuller (1710-1790), a

Virginia

>> slave who could neither read nor write, but who could quickly

solve

>> complex math problems in his head. He was once asked how many  
> seconds  
>> a man had lived if he was 70 years, 17 days, and 12 hours old. It  
>> took Fuller only a minute and a half of mental arithmetic to  
> answer:

> > 2,210,500,800 seconds. One of his questioners laboriously worked  
> out  
> > the calculation with pencil and paper, told Fuller he was wrong,  
> and  
> > triumphantly gave another answer. In response, Fuller simply  
> > said, "You forgot the leap years."  
> >  
> > Little is known of Fuller's life. He was stolen from his family

in

> > Africa at the age of 14, and sold into slavery. His owner was

Mrs.

> > Elizabeth Cox who lived in Alexandria, Virginia, and Fuller spent  
> his  
> > life as a laborer on her plantation. His reputation as a  
> mathematical  
> > genius spread, however, and visitors came to ask him difficult  
> > arithmetic questions, which he was always able to answer quickly  
> and  
> > correctly.  
> >  
> > On behalf of the Abolition Society of Pennsylvania, Benjamin

Rush,

> > the Philadelphia physician, sent Thomas Fuller's name to London

in

> > answer to a request for information on blacks of unusual  
> intellectual  
> > ability. The scientific belief of the day was that Africans were  
> > mentally inferior to Europeans, and anti-slavery organizations

were

> > always seeking evidence to refute the claim. So even as an  
> illiterate  
> > slave, Thomas Fuller was able to help in the struggle for freedom-

--

> > because he could solve math problems in his head.  
> >  
> >  
>

<http://www.cs.appstate.edu/~sjg/ncctm/activities/muhammad/muhamfinal.h>



> > tm

> > [http://www.math.buffalo.edu/mad/special/fuller\\_thomas\\_1710-](http://www.math.buffalo.edu/mad/special/fuller_thomas_1710-1790.html)

1790.html

> >

[http://www.math.buffalo.edu/mad/special/muhammad\\_ibn\\_muhammad.html%5d](http://www.math.buffalo.edu/mad/special/muhammad_ibn_muhammad.html%5d)

> >

> >

> > <http://www.math.buffalo.edu/mad/special/amo-anton.html>

> >

> > ]

> >

> > Amo was born on the Gold Coast (Axim(?) Ghana) about 1703. At the

> age

> > of four he was seized by slavers, transported to the Dutch West

> > Indies, and presented to the court of Herzog Anton Ulrich von

> > Braunschweig-Wolfenbttel. He was then taken to Amsterdam, given

to

> > the Duke of Wolfenbttel, and baptised Anton Wilhelm. He was

> educated

> > with support from the Princess of Braunschweig, graduated from

> Halle

> > in 1727, and studied at the University of Wittenberg (with a

> > Doctorate in Philosophy from Wittenberg in 1734), also learning

> > Latin, Greek, Hebrew, French, German and Dutch. He became a

> lecturer

> > at Halle and Wittenberg universities, but in the 1750s, after his

> > patroness' death, he was forced by racists to return to Africa.

In

> > 1756, he died in a Dutch fort. The Martin Luther University of

> Halle-

> > Wittenberg has an annual Anton Wilhelm Amo Prize of DM 2,000 in

his

> > honor

> > full black african professor and philosopher in germany

> > most people have never heard of him and he refutes hegel hume

and

> > every other racist philosopher and what they said about black

people

> > including immanuelkant  
> >  
> > The source of African philosophy : the Ethiopian philosophy of

man

> > by Claude Sumner  
> >  
> > eurocentrics say name a african philosopher and so I have zera  
> > yacob who was ethiopian  
> > I have refuted allthe white power sites  
> > and the eurocentrics andjohn r baker  
>  
>  
>  
> The manuscript libraries of Timbuctoo and Araouane in Mali -

featured,

> I recall, in the TV series of Henry Louis Gates' jaunt around

Africa -

> are only halfway to the paradise of conservation.  
>  
> According to this article [1], Timbuctoo alone has 60-80 private  
> collections; of one collection of 5,000 manuscripts, 3,000 have been  
> catalogued, the balance being kept in chemical limbo pending the

funds

> to deal with them. Other manuscripts are not even that protected.  
>  
> The thing that got Gates excited was that these manuscripts contain  
> not only texts in Arabic, but also texts in songhai, bambara and

other

> Saharan languages.  
>  
> Quite how much cash is required to conserve the remaining

manuscripts

> is not mentioned, unfortunately. Not much in relation to their  
> historical value, I suspect.  
>  
>  
> [1]  
> [http://www.lexpress.fr/Express/Info/Monde/Dossier/mali/dossier.asp?](http://www.lexpress.fr/Express/Info/Monde/Dossier/mali/dossier.asp?nom=)  
> nom=  
>

- >
- > Benin's 8th Wonder
- > The world's largest earthworks system, 10,000 miles long, covering
- > over 2,500 square miles and consisting of more than 500
- > interconnected communal enclosures, is under investigation by
- > archaeologist Dr. Patrick Darling, according to The Independent
- > Newspaper (UK).
- > Second in length only to the Great Walls of China, these ramparts,
- > 60ft high in parts, located in Southern Nigeria is thought to have
- > been created over a 500 year period by the Edo people of West

## Africa

- > before they were overrun by the Benin Empire in the 15th century.
- > (More on this to come in future editions of GAP News)
- >
- > From GAP News April 1994
- > Volume 1 Number 4 page 11
- >
- >
- > <http://www.globalafrica.com/ShortNews.htm>
- >
- > <http://news.bbc.co.uk/1/hi/world/africa/607382.stm> eredo in nigeria
- > is africa's largest single mounment
- >
- >
- > -----
- > <http://www.millersv.edu/~deidam/m301/yor1.htm>
- >
- > A Number System for Mathematicians Only
- >
- > "One must be a mathematician to learn this complex system" - Cladia
- > Zaslavsky in Africa Counts
- >
- > The Republic of Nigeria is the most populous country of Africa,

with

- > 1/3
- > the population of the USA in 1/10 of its area. It is the historical
- > site of several highly advanced civilizations, including the Nok

(500

- > BC
- > - 200 AD) and Benin (15th-17th c.).
- >
- > 21% of the people are Yorubas, most living in western Nigeria and
- > preserving their old traditions.

>

> They were always a trading people, originally with the Islamic

peoples

> from northern Africa who brought knowledge from the great Islamic

> University at Timbuktu in Mali (today 45% of Nigerians are

Islamic).

> And they had a unit of currency... the cowrie shell

> (sometimes, "cowry"

> - a spiral-shelled snail).

>

> The Yoruba number system is extraordinarily complex,...

> The Yorubas could handle fractions and powers:

>  $1/2$

> idaja [ divide into 2 ]

>  $1/4$

> idamerin

>  $4^2$

> erin lona meji

>  $4^4$

> erin lona merin

>

> As a consequence of the complexity of the Yorubas' number system,

they

> became very efficient at mental calculation, a skill useful for

going

> to

> the market and for bargaining.

protected by a wall that was 40 feet thick at the base, 30-50 feet high, and encircled the city for nearly fourteen miles!

century before Shakespeare praised the fortress-like character of England, great fortresses were being built in many parts of West Africa, especially in the country now called Nigeria. One city which still thrives today, is called Kano. A major reason for Kano's greatness was the fact that it was surrounded for ten centuries by a great wall.

Kano was one of the strongest cities in West Africa. Located in the center of northern Nigeria, it was protected by a wall that was 40 feet thick at the base, 30-50 feet high, and encircled the city for nearly fourteen miles! The wall was a powerful defensive structure. In front of it was a smaller wall from which soldiers and archers could fight off an attack. In front of the smaller wall was a large ditch often filled with thorns. This ditch was 32 feet wide, 10 feet deep and like the wall, encircled the entire city. The wall itself followed the contour of the land, taking advantage of the natural hills and mounds. It ranged in height from about twenty feet high (on hills) to over 40 feet on flat stretches of land.

The best defended portions of the wall were those in the vicinity of any of Kano's 13 large, historic gates. In these areas, roadways were built near the top of the wall that were wide enough for columns of soldiers or groups of horsemen to pass each other. Hundreds of loopholes were constructed in the upper portion of the great wall so that archers and riflemen could see and effectively shoot out of them.

The wall itself was primarily built out of earthen-clay, hand moulded bricks that were dried in the sun. A hard, water resistant plaster (called laso in the Hausa language) strengthened with locust bean paste and sulphuric powders was applied as well. In some places, this plaster has lasted nearly 500 years, and the ruins of the wall can still be seen in many areas today.

Although maintenance of the walls was an ongoing annual process, the actual building of this wonderful defensive structure took place in three distinct periods. It was initiated in the 12th century A.D. under the leadership of Emirs Gijinmasu and Jusu; expanded in the 15th century under the rule of Emir Muhammad Rumfa (who also built the 30 acre Emir's Palace); and completed in the early 17th century under the direction of Muhammad Nazaki, the 28th Emir of Kano.

Inside of the defenses, Kano was a busy commercial center famous for manufacturing beautiful embroidered cloths, embroidered leather goods including several types of boots and shoes, and large scale trade in meats and vegetables, cloth products, tools, pots and other metal manufactures, honey, nuts, salts and grains, books, horses, camels, donkeys and a wide variety of goods. It was reported in the Middle Ages that one could find literally anything in the world at the vast market of Kano, including goods from China, India, Europe, and the Middle East. Camel caravans of hundreds, trading parties of thousands, and transactions involving tons of products were not uncommon in Kano. It was considered the commercial center of the Sudan.

Kano was not (by a long shot) the only large or walled city in the region. In fact, there were over 200 walled cities and towns in the area from Lake Chad to the eastern Niger River. Some of the large

cities of Zaria, Katsina, Zinder, Birnin Kebbi, Logon Birni, Bida, Ilorin, Kebbi, and later Sokoto were comparable to Kano. Historically this region is called the Hausa City-States.

The Hausa City States were first conquered by Europeans in the early 1900's. While Kano was annexed on February 3, 1903, Nigeria regained independence less than 60 years later. You may want to travel to Kano <<http://www.globaldirect.com/Africa/Nigeria/Kano/>>. It has one of the largest international airports in all of Africa.

To find out more about these traditions, check out The Urban Heritage of West Africa and other issues in our Positive Image Education Series .

protected by a wall that was 40 feet thick at the base, 30-50 feet high, and encircled the city for nearly fourteen miles

so called moroccan leather comes from hausa land also

according to christopher spring in african arms

| 3870|2002-09-21 06:37:34|Clyde Winters|Re: Closet Eurocentrists|

Hi

If you are interested in the reality of African people in ancient China please review the following site:

<http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>

Mr. Washington, other Ta\_Setians have pointed out your lack of knowledge about the history of Blacks. I believe that you should spend some time reading the Ta\_Seti archives and studying these themes in the library instead of just coming into the forum acting as though you are the expert--when in reality you are a novice. In this way you can enhance your knowledge about past and learn the truth, instead of popular "academe" myths about the ancient history of Blacks.

Just because an article is published by a peer reviewed journal, does not make the article valid, and reliable. Back when I was working on my PhD, my advisor and I frequently argued over the relevance of peer reviewed journals. He argued that only articles expertly reviewed by one's peers appeared in these journals, I argued otherwise. Well one day a famous Canadian writer came to Loyola for a speaking engagement. After the speech I was invited to join the good professor and my advisor for dinner. During our meal the author talked about how one of his articles that was published by the American Educational Research Association was rejected by one of the journals during peer review, yet after having dinner with the editor of the same journal, the article was later published. This was great news to me because my advisor had to finally agree with me that some articles published in peer reviewed journals are published simply because the author knows someone at the journal.

To find out the truth, about an issue you have to conduct the research yourself and learn different languages so you can acquire the sources. As pointed out in earlier post you have to present citations if you want to confirm a theory you might have. Then and only then can a proposition be

confirmed or disconfirmed.  
C.A. Winters

At 12:58 AM 9/21/02 -0700, Jerome Washington wrote:

>> Hi

>> In ancient times many great Black nations were

>> destroyed because a few

>> Indo-Europeans or Chinese would settle an area

>> already occupied by a group

>> of Blacks,

>

>SOURCES PLEASE!!!!!! Where are you getting this

>rubbish from? There WERE no blacks in East Asia. You

>have Negritos in Indonesia, Thailand, and the

>Philippines, but these aren't blacks. Genetically they

>deviate STRONGLY from Africans. Indeed, it makes more

>sense to call Europeans "black" than them, as blacks

>cluster closer to Europeans, than Negritos.

>

>>once the Indo-European became a numerical

>> majority they would

>> destroy the Blacks who had welcomed them.

>

>MORE fantasies! Where do you get this nonsense from?

>

>> Next they

>> would mass produce

>> their own art , and produce so many artifacts that

>> it would appear that

>> these Indo-Europeans had lived in an area over an

>> extended period of time,

>> when actuality they were new comers to the region.

>

>More fantasies. Where do you get this nosensense from?

>It's NOT historical! You made this up!

>

>> The same thing appears to be happening on this

>> forum. Several authors

>> attempt to pretend--in my opinion-- on this form

>> that they understand the

>> history of Black and African people by presenting

>> basic information about

>> African civilizations , and then they slowly attempt

>> to paint ancient

>> Africans, white.

>  
>You are talking about me? I am against the idea of  
>white Egypt, for the simple reason there was no white  
>Egypt. However, let's not pretend brown-skinned  
>Asiatics are Negroids! Lets not plant lost tribes of  
>Africans in places they clearly weren't!  
>  
>> In this vain, certain closet  
>> Eurocentrists send multiple  
>> e-mails to this forum in the hope of promoting the  
>> myth of the white African.  
>  
>You aren't talking to me. I am simply stating the  
>truth. The truth is Upper Egypt was Negroid-Caucasoid  
>and Lower Egypt was Caucasoid.  
>  
>> It is my personal opinion that some of these  
>> closet Eurocentrists,  
>  
>I'm a moderate Afrocentric, who's only interested in  
>truth. I have no time for fairy tales espoused by  
>dilluted extremists!  
>  
>>have  
>> different e-mail addresses and argue among  
>> themselves (i.e., post one  
>> message as a lukewarm supporter of africalogical  
>> historical themes, and  
>> then send another post promoting their real  
>> Eurocentric ideas).  
>  
>Me and Trog aren't the same poster. We in fact  
>mutually hate each other!  
>  
>> I hope the  
>> actual supporters of Ta\_Seti will not be fooled by  
>> the lies they publish on  
>> the form. I applaud the Ta\_Setians who take the time  
>> to confront these  
>> closet Eurocentrists, as they spam the forum with  
>> their lies and unfounded  
>> propositions. A luta continua ( The struggle  
>> continues)....Now and  
>> forever.....  
>>  
>> C.A. Winters



>  
>People like you give us Afrocentrists a bad name. I  
>bet you believe in black Danes and black Celts, and  
>black space aliens from Mars!  
>  
>>  
>  
>  
>  
>

---

>Do you Yahoo!?  
>New DSL Internet Access from SBC & Yahoo!  
><http://sbc.yahoo.com>  
>  
>  
>To unsubscribe from this group, send an email to:  
>[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
>

| 3871|2002-09-21 06:50:00|Clyde Winters|Re: Closet Eurocentrists|  
At 08:39 AM 9/21/02 -0000, mansu\_musa wrote:

> I think alot of the thoeries came from people like JA rodgers who  
>wrote a bunch of booksd to combat racism,because academic racism was  
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>black,but I don't know. Rashidi and james brunson showed a couple of  
>socalled africoid statues and magically the shang dynasty becomes  
>black.  
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Hi

You are right about J.A. Rogers, he did do some work on the Blacks of

China. But you forgot to add that Rogers cited many sources to support his proposition. This is not the same thing as your ideas, and those of Mr. Washington (are you two one and the same?) that are based solely on your opinion, rather than fact.

Sometime ago I was engaged in a debate with several Chinese on the African origin of Chinese civilization. In this discussion I present many citations supporting this reality, if you are interested you can check out the following site:

<http://www.geocities.com/Tokyo/Bay/7051/Southchina1.htm>

This site makes it clear that the African/ Dravidian origin of the Shang and Xia civilizations is based on abundant Chinese and anthropological sources, not just a "couple of so called africanoid statues".

C.A. Winters

| 3872|2002-09-21 07:57:39|IMJs@webtv.net|Kon-Kon-Te Cultural Group|

Attachments :

[http://freespace.virgin.net/abe.oppel/black\\_history.html](http://freespace.virgin.net/abe.oppel/black_history.html)

| 3873|2002-09-21 09:28:28|Edward Loring|Re: Thebanism|

----- Original Message -----

From: "Jerome Washington" <[akhenaton101@yahoo.com](mailto:akhenaton101@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Friday, September 20, 2002 11:32 PM

Subject: Re: [Ta\_Seti] Re: Thebanism

> > (EL)..... > > the god

> > Amun is undoubtedly a political creation of

> > Montuhotep Nebhepetre (Theban royal house) , the re-unifier of

> > Egypt in the 11th Dyn. and real founder of the Middle

> > Kingdom.

>

>(Jerome wrote)... Interesting! I always thought the 10th

> Dynasty founded the Middle Kingdom period.

(EL)....actually. we speak of the 9/10 Dyn in

Hierakleapolis collectively as the First Intermediate Period

FIP). Although the 8th Dyn is counted to the Old Kingdom (OK),

the kings are ephemeral (perhaps 17 in 50 years). Manetho's 7th Dyn

("70 days") was probably a scribes error and never existed. Thus,

for all practical purposes the OK ended with Queen Nitokris

(Neit-aqertj 6th Dyn) around 2166 BCE.

The Middle Kingdom (MK) has rather shadowy Theban beginnings with Montuhotep I in about 2119. He was succeeded by three kings named Antef (Injotef) who did not rule over all of Egypt. The reunification took place under Nebhepetre Montuhotep II. You

certainly know his temple at Deir el-Bahri (beside the later temple of Hatshepsut). The 12th (Theban) Dyn 1976-1793 BCE with kings named Amenemhat and Senwosret (+ Queen Nofru-sobek) was largely occupied with expansion to the south into Nubia.

- > (Jerome wrote)..... Interesting that every
- > epoch in Egyptian history was founded by dynasties
- > that UNDOUBTEDLY had significant black blood in them.
- > The First Dynasty (Black/Mulatto) founded the Old
- > Kingdom and Dynastic Egypt; the Eleventh Dynasty
- > (Mulatto) founded the Middle Kingdom; and the 18th
- > Dynasty (Mulatto and Quadroon) founded the New
- > Kingdom.

(EL).....as I have indicated before, I am neither an ethnologist nor an anthropologist and quite simply not qualified for a racial discussion. I have spent some time and had many experiences in Africa with Africans. As an historian and information scientist I have dealt extensively with African cultural data, especially from the Museum of Cultures in Basel and am interested both in Africa's great past and an African future without imperialistic exploitation.

>

>

- > (Jerome wrote)...I've always seen the term "Theban" used as a euphemism
- > for Upper Egypt, and I've seen the term "Theban" used
- > a lot in connection with the Egyptian religion as
- > centred in Thebes. Thebanism in a sense is a word I
- > coined to describe the early Egyptian religion.

(EL).....well, Jerome, as I continue to stress, terminology is important in science and we try to use the established terms, whether we like them or not. It is purely a matter of communicating on the same wave length. I do not have time to discuss the early Egyptian religion here, but you might investigate some Lower Egyptian sites as well.

Myself, I never liked terms such as "Old Perfective" or "Pseudopartizip" for what most people now call the "Stative" and I am also not convinced that it is equivalent to the "Semitic Perfect". Perhaps it is just what it is,  
the sDm=kwj form.

Regards,  
Ed Loring

| 3874|2002-09-21 11:06:49|mansu\_musa|Re: Thebanism|  
--- In Ta\_Seti@y..., "Edward Loring" wrote:

>  
> ----- Original Message -----  
> From: "Jerome Washington"  
> To:  
> Sent: Friday, September 20, 2002 11:32 PM  
> Subject: Re: [Ta\_Seti] Re: Thebanism  
>  
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what it

> is,

> the sDm=kwj form.

>

> Regards,

> Ed Loring

The real name the kemetians called thebes was waset

abutu aka abydops was one of the first capitals right next to nekhen  
which was hierkapolis

from upper KMT

| 3875|2002-09-21 11:20:38|mansu\_musa|Re: Closet Eurocentrists|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> At 08:39 AM 9/21/02 -0000, mansu\_musa wrote:

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Sometime ago I was engaged in a debate with several Chinese on the African origin of Chinese civilization. In this discussion I present many

citations supporting this reality, if you are intrested you can check out

Yes,I read JA rodgers sex and race about the so called black chinese. The reference he used were outdated and it was a very sloppy book. I read those books from time to time and some of them like great men of color is right on target,but some theories he had was

unfounded like the first civilization in china being black and that dravidians in india are black.

Diop was a professional at what he did but rogers was just looking to write books to stop racism, and rogers by the way did not have credentials, but he was a good author.

I do not agree with jerome washing about egypt and quite personally I feel upper egypt was negroid and still is negroid, because I know for a fact that these people were africans. I have read your papers mr winters and you have made claims you deciphered merotic, harappa, and other scripts but some of your work is faulty. The other person on the forum about tamil and sumerians the driver there pointed out dravidians might have an african connection, but I am skeptical. Tell me how blacks got to china???

| 3876|2002-09-21 13:45:53|Isa Bere|Re: Closet Eurocentrists|

Just jumping in here for a quick minute.

Alberto stated:

> I think a lot of the theories came from people like J.A. Rogers who  
> wrote a bunch of books to combat racism, because academic racism was  
> pretty big around the time he was alive.

I think we should shy away from trying to label black historians as "feel good" scholars---a common Eurocentric slander/propaganda tactic. J.A. Rogers was writing his work in the early 1900s. It was as historic on one end and as fantastical on the other, as his non-black counterparts. Read up on early anthropologists, historians, etc. You will see that the most fantastic claims by J.A. Rogers pale in comparison. Rogers was only following the societal norms for academic research of the time. And while one can certainly point out "wild claims" he made, it should be equally stressed that much of what YOU Mansa Musa use today as evidence for your claims was first researched and compiled by exhaustive historians like Rogers, D. Houston, Blyden etc. I do not take what they wrote as "the gospel truth." In fact I can find more than a few mistakes. Of course I realize they were writing in the late 19th and early 20th centuries. Thus I keep my criticism in perspective. If you disagree with something they wrote, I would suggest you be specific. Don't generalize and slander. And don't minimize their accomplishments to "feel good-ism." It is rather disrespectful to do so when you are literally sitting on their shoulders.



>rogers wrote that the  
>dravidians in india were black,which I amnot convinced of.

That is fine. But you should know that Rogers was speaking in the academic lingo of his time. At that time it was quite common among \*mainstream\* academia to refer to the Dravidians of India as partially "Negroid" in appearance. This was due to several reasons. Firstly, the ancient Greeks referred to places like Elam and India as home to "Eastern Ethiopians." Whether this was due just to their dark skin or to more, I cannot say. But both mainstream academics and JA Rogers were drawing on this ideology of being an "Ethiopian" and thus "Black."

Not only Rogers, but WEB DuBois called the earliest inhabitants of India "Negrillos." He attributed the later Dravidians as being of Negrito stock intermingled w/Australoid, Mongloid and later Caucasian. DuBois, being himself a man of diverse racial heritage, did not hesitate in labeling the Dravidians as 'black'---more so than even himself. DuBois mind you was getting his information from where he studied and had access to as a scholar, including Germany and Harvard. He was not saying anything that mainstream academia was not \*at his time.\* The Venetian traveler Marco Polo himself centuries earlier divided India into "whites and blacks."

Furthermore, long before Rogers and during/after his era, mainstream anthropologists were classifying the earliest skeletal finds from India under headings as: Negritos, followed by proto-Australoids and a paleo-Mongloid type with a dolicocephalic head. They would not have a Caucasoid type arrive until near the end of the early Indus cultural complexes.

Now, mind you I'm not putting a great deal of credence into words like "Negrito" (rather demeaning actually) and the never-ending and all encompassing "Caucasoid." But what I am saying is that if you are wondering how people like Rogers came up with "Black Dravidians," it is because he was stating what was a very popular assertion of his time.

In the modern era, that has changed. Its not simply so easy as to say "Black" vs "White." BUT, though the terms have somewhat changed alot of what Rogers wrote has not. I had a professor once who kept talking about Proto-Asians. When I finally asked him what he meant, he said he did not want to use such outdated terms ...but he meant such peoples as "Negritos" and early "Paleo-Mongloids" and "Proto-Australoids." At least two of those terms I (and most)

would judge as being phenotypically 'Black.'

Today of course peoples of India are so intermixed that, it is hard to pin them all down phenotypically. But coming from an island nation that is near 50% East Indian and having such lineage in my family, I have seen quite enough Indian types who bear remarkable Africoid phenotypical elements--beyond merely having 'dark skin.'

>Winters seems to believe that the dravidians came  
> from c group nubia another unfounded claim.

I think you need to be careful about what you state and be more specific in your critiques about what is "unfounded." I may not agree with Dr. Winters about the origin of Dravidians. But like he, I recognize the "Africoid" (mainstream- Negroid) element among them and its existence since earliest times.

Where I differ from Dr. Winters is that I assert such peoples migrated from Africa in earliest pre-history. I do not state they are Africans, rather I use the term "Africoid" (best I can come up with) in the same way words like "Negroid" or "Negrito" were/are tossed around mainstream academia. I see the "Africoid" element in Dravidians similar to the Africoid element found in deemed "Melanasiens" and numerous other peoples throughout Asia and the South Seas. I do not think any of these people are recent migrants from Africa. Rather I assert they are Asians who did not undergo as great a degree of phenotypic change as their counterparts (deemed Mongloids, etc.)--for whatever reasons.

[Jerome thinks such people should not be deemed "Black" because they are not from Africa proper in a modern sense and genetically align more so with Asians. Race is arbitrary at times and he's free to place his boundaries where he wishes. I, and most of society when using the term 'Black,' disagree.]

I generally recognize that Asia's "Africoid" populations are not genetically related to \*modern Africans\* yet they still fall under the societal racial heading of "Black." That is why they were deemed Negritos, Negrillos, Oceanic Negroes, Australian Negroids, New \*Guineans,\* Fuzzy-wuzzies (hair type reference), and even just plain old 'Black.' In fact, the Euro-pirates known as 'Blackbirds' captured and enslaved these Asian "Africoids" simply because they deemed them 'Black.' And the genocidal campaign against native Tasmanians was called 'The Black War.' That they

are genetically aligned with Asians is irrelevant to the phenotypic identity marker they exhibit, unless one buys into some eugenics based system in which genes have some definition of behavior/attitude/mannerisms that one can classify as "Black" vs "Asian" vs "White" etc.--a wholly bogus claim.

Just like Africans took up the term 'Black' as a political social moniker in a European constructed society, many Asian Africoids also took up the word 'Black.' Hence in India the Dalits have a 'Black Panther Political Party' and in Australia they wear shirts that read 'Black is Beautiful.' They took on such names for the same reason many Africans did. And they were treated in the same fashion as Africans as well. Thus some, but not all, have seen a need to have socio-political links with Black Africans.

> Ja rodgers also wrote about a black emeprror around in china,which  
>I am not sure about which I highly doubt.

JA Rogers was not the first to write this. He was actually using European authors as a reference. Namely they referred to the semi-legendary Fu-Hsi who was described as having "wolly hair.". I have never seen the evidence needed to back this up however. Yet while I too cannot agree fully with Rogers' claims on Fu-Hsi, I do know that there were Asian Africoids in region. Quite a few Chinese of the period wrote of "Black Dwarfs" with whom they shared the region. According to Chinese archaeologist Kwang-chih Chang, early skulls found in Southern China bore evidence of "Oceanic Negroid" types. He goes on to state that in the earliest dynasties, "Negritos whom the Chinese call 'Black Dwarfs' are reported in the mountainous districts south of the Yangtze." There is even a famed Shang Dynasty bronze vessel that depicts what looks very much like an Asian Africoid type (Melanasian) in a tiger's mouth.

So we know they were/are there. The question is, what role did they play in early Chinese civilization? They don't have to be Emperors, but I'd like to know their role if any.

>You have people like chancellor willams and others who  
>produced profaganda type books with no footnotes and  
>les than scholarly work.

Chancellor Williams was not merely a writer of protest literature. His initial degree was from Howard University, but he also did

research at Oxford in London and field research from Ghana itself. He was writing at a time before \*alot\* of Africanist material was well published and documented. I too wish he had used more footnotes (he does have some), but it is not very different from alot of scholars of his time period I have also read in various other fields. The much respected white Africanist Basil Davidson's 1970s works have hardly \*any\* footnotes either. But just like Williams, Davidson included an extensive reference/bibliography in the back of his work. UNESCO's volumes on history (published by the UN and top scholars) has NO footnotes either, just an \*extremely\* extensive bibliography. That wasn't very uncommon during the time. James Frazer's \*much\* known and touted 1920s work 'The Golden Bough' has NO footnotes OR a reference/bibliography. Even after numerous reprinting, none have appeared.

Point is, the manner of scholarly writing and its now codified methodology wasn't so rigid during C. Williams times. You can't judge the man by your 21st century standards. Well you can, but its non-sensical to do so as you would have to outright dismiss a plethora of other works as well.

That being said, I too had strong disagreements with \*some\* of Williams points. In fact, he and Jerome would get along quite fine as he too followed common western dictate and stated that Lower Egypt was mostly "white." Well no, he thought actually they were "mulatto." Williams didn't seem to have been up to snuff on the fallacy of the Hamitic hypothesis. And he was more so a cultural anthropologist and historian than a scholar familiar with anthropometry. Yet to simply knock his work and relegate it to mere "propaganda" to me is quite erroneous and generalizing. If you take issue with a particular bit of his book, then state what it is. It may have mistakes, but it also has alot of historical data.

\*Another point about Williams, he advocated a school of thought that black scholars interested in Africa should do field research first hand

as best as they possibly could and try their best to not rely solely on western secondary sources. This may greatly account for what seems as a lack of colleague references in his work.

> People seem to believe that the shang dynastu in china was  
>black,but I don't know.

I too do not know if the Shang Dynasty was black.

I know there were blacks in the region of China at the time (Asian Africoids). What role they played however, I am not

ready to say. Others are (as Dr. Winters has shown with his research), but I am not. That doesn't mean however that the 'blacks' who lived during that era disappear in a poof.

>Rashidi and James Brunson showed a couple of  
>so-called Africoid statues and magically the Shang  
>dynasty becomes black.

There are many "so-called" Africoid Asian statues all throughout the continent. What is more, you have a lot of "so-called" Africoid Asians to go with them: both breathing and alive, and those whose skeletal remains show their antiquity. They aren't very hard to find, from living figures to Buddha statuary.

That such peoples were there is not in question. They can be seen: in iconography, skeletal remains or very much \*alive.\* And if the black scholars aren't enough for you, Asian (deemed Mongloid) and European scholars have found them as well. In fact, there is \*greater\* evidence for their existence than your continuous claims of ancient blacks in Russia or Iraq. I'm not saying those claims are unfounded. But I'm stating that it seems contradictory that you would so easily dismiss those who present MORE evidence for their claims than you do for yours.

With Rashidi and Brunson, we are again dealing with what roles these Asian Africoids played. They believe it was an important one. Brunson is a bit nebulous in his claims on the Shang dynasty. He believes the earliest Shang (if you can really so easily categorize such a thing) were "diminutive blacks." Yet he admits they intermingled with 'Mongloids.' But he uses a reference from the Chou Dynasty as evidence that the black stratum among the Shang was proportionate enough to still be noticed, though eventually it would disappear. How accurate this is I can't say for certain. But the central theme of Brunson at its most basic level I can say is worth investigation. Those elements are, that 'Melanasian' types were in the region during the same era (Shang) as the 'Mongloid' types. Questions: Did they interact? To what degree? Was the Shang Dynasty a singular 'Mongloid' creation, or a hybrid with Africoids?

Again, the conclusions that Rashidi and Brunson make may be more than I am willing to assert. But I don't find their

questions far-fetched. And they are pulling upon alot more than a few statues. While their linguistic evidence is a bit sketchy, I can find value in the skeletal finds cited. That doesn't mean I accept the Shang were 'black' or that blacks founded China (I do not agree even that they were direct recent African migrants). But I do agree there were 'blacks' among the Shang or at least in the same region at the same time. And it would be interesting to examine their role (if any) in the seminal founding of Chinese civilization.

My point really, Mansa Musa (before you write me back a lengthy rebuttal), is that when you critique these scholars, be more specific in what you are stating and decide what elements of their claims you are dismissing. Otherwise, you risk throwing out the proverbial baby with the bathwater.

African-centered thought is fairly recent and hardly as standardized as other disciplines. Examination into the role of Asian Africoids is near absent beyond these few scholars with very limited resources. Mistakes will be made and wild assertions will abound as in ANY field. What I don't agree with I circle as spurious or fantastic. But often I have found I learned MORE from scholars like Rashidi, Brunson, etc. than I merely dismissed as unfounded. They are researching an area that near no one else is.

DG

PS- if you are interested in black statuary from medieval and ancient Northern and Central Asia (Russia, etc.), you may want to see Brunson's articles and photos of Africoid peoples, pictures and statuary from that region. Not all of it \*to me\* depicts black people, but some are distinctly Africoid.  
| 3877|2002-09-21 14:09:53|terance pete|Re: Closet Eurocentrists|

**Isa Bere** wrote:

Just jumping in here for a quick minute.

Alberto stated:

> I think alot of the thoeries came from people like JA  
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And don't minimize their accomplishments to "feel good-ism."

It is rather disrespectful to do so when u are literally sitting on their shoulders.

>rogers wrote that the

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That is fine. But you should know that Rogers was speaking in the academic lingo of his time. At that time it was quite

common among \*mainstream\* academia to refer to the Dravidians

of India as partially "Negroid" in appearance. This was due to

several reasons. Firstly, the ancient Greeks referred to places

like Elam and India as home to "Eastern Ethiopians."

Whether

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But both mainstream academics and JA Rogers were drawing on this ideology of being an "Ethiopian" and thus "Black."

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of India "Negrillos." He attributed the later Dravidians as being

of Negrito stock intermingled w/Australoid, Mongloid and later

Caucasian. DuBois, being himself a man of diverse racial heritage,

did not hesitate in labeling the Dravidians as 'black'---more so

than even himself. DuBois mind you was getting his

information  
from where he studied and had access to as a scholar,  
including  
Germany and Harvard. He was not saying anything that  
mainstream  
academia was not \*at his time.\* The Venetian traveler Marco  
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and blacks."

Furthermore, long before Rogers and during/after his era,  
mainstream  
anthropologists were classifying the earliest skeletal  
finds from India  
under headings as: Negritos, followed by proto-Australoids  
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a paleo-Mongloid type with a dolicocephalic head. They  
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say "Black" vs "White." BUT, though the terms have somewhat  
changed alot of what Rogers wrote has not. I had a  
professor once  
who kept talking about Proto-Asians. When I finally asked  
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what he meant, he said he did not want to use such outdated  
terms  
...but he meant such peoples as "Negritos" and early  
"Paleo-Mongloids"  
and "Proto-Australoids." At least two of those terms I (and  
most)  
would judge as being phenotypically 'Black.'

Today of course peoples of India are so intermixed that,  
it is hard to pin them all down phenotypically. But coming  
from an island nation that is near 50% East Indian and  
having  
such lineage in my family, I have seen quite enough Indian  
types who bear remarkable Africoid phenotypical elements--  
beyond merely having 'dark skin.'

>Winters seems to believe that the dravidians came



> from c group nubia another unfounded claim.

I think you need to be careful about what you state and be more specific in your critiques about what is "unfounded." I may not agree with Dr. Winters about the origin of Dravidians. But like he, I recognize the "Africoid" (mainstream-Negroid) element among them and its existence since earliest times.

Where I differ from Dr. Winters is that I assert such peoples migrated from Africa in earliest pre-history. I do not state they are Africans, rather I use the term "Africoid" (best I can come up with) in the same way words like "Negroid" or "Negrito" were/are tossed around mainstream academia. I see the "Africoid" element in Dravidians similar to the Africoid element found in deemed "Melanasiens" and numerous other peoples throughout Asia and the South Seas. I do not think any of these people are recent migrants from Africa. Rather I assert they are Asians who did not undergo as great a degree of phenotypic change as their counterparts (deemed Mongloids, etc.)--for whatever reasons.

[Jerome thinks such people should not be deemed "Black" because they are not from Africa proper in a modern sense and genetically align more so with Asians. Race is arbitrary at times and he's free to place his boundaries where he wishes. I, and most of society when using the term 'Black,' disagree.]

I generally recognize that Asia's "Africoid" populations are not genetically related to \*modern Africans\* yet they still fall under the societal racial heading of "Black." That is why they were deemed Negritos, Negrillos, Oceanic Negroes, Australian Negroids, New \*Guineans,\* Fuzzy-wuzzies (hair type reference), and even just plain old 'Black.' In fact, the Euro-pirates known as 'Blackbirds' captured and enslaved these Asian "Africoids" simply because they deemed them 'Black.' And the genocidal campaign against native Tasmanians was called 'The Black War.' That they are genetically aligned with Asians is irrelevant to the phenotypic identity marker they exhibit, unless one buys into some eugenics based system in which genes have some definition of behavior/attitude/mannerisms that one can classify as "Black" vs "Asian" vs "White" etc.--a wholly bogus claim.

Just like Africans took up the term 'Black' as a political social moniker in a European constructed society, many Asian Africoids also took up the word 'Black.' Hence in India the Dalits have a 'Black Panther Political Party' and in Australia they wear shirts that read 'Black is Beautiful.' They took on such names for the same reason many Africans did. And they were treated in the same fashion as Africans as well. Thus some, but not all, have seen a need to have socio-political links with Black Africans.

> Ja rodgers also wrote about a black emeprror around in china,which  
>I am not sure about which I highly doubt.

JA Rogers was not the first to write this. He was actually using European authors as a reference. Namely they referred to the semi-legendary Fu-Hsi who was described as having "wolly hair.". I have never seen the evidence needed to back this up however. Yet while I too cannot agree fully with Rogers' claims on Fu-Hsi, I do know that there were Asian Africoids in region. Quite a few Chinese of the period wrote of "Black Dwarfs" with whom they shared the region. According to Chinese archaeologist Kwang-chih Chang, early skulls found in Southern China bore evidence of "Oceanic Negroid" types. He goes on to state that in the earliest dynasties, "Negritos whom the Chinese call 'Black Dwarfs' are reported in the mountainous districts south of the Yangtze." There is even a famed Shang Dynasty bronze vessel that depicts what looks very much like an Asian Africoid type (Melanasian) in a tiger's mouth.

So we know they were/are there. The question is, what role did they play in early Chinese civilization? They don't have to be Emperors, but I'd like to know their role if any.

>You have people like chancellor willams and others who

>produced profaganda type books with no footnotes and  
>les than scholarly work.

Chancellor Williams was not merely a writer of protest literature.

His initial degree was from Howard University, but he also did

research at Oxford in London and field research from Ghana itself. He was writing at a time before \*alot\* of Africanist material

was well published and documented. I too wish he had used more

footnotes (he does have some), but it is not very different from alot

of scholars of his time period I have also read in various other

fields. The much respected white Africanist Basil Davidson's

1970s works have hardly \*any\* footnotes either. But just like

Williams, Davidson included an extensive reference/bibliography

in the back of his work. UNESCO's volumes on history (published

by the UN and top scholars) has NO footnotes either, just an

\*extremely\* extensive bibliography. That wasn't very uncommon

during the time. James Frazer's \*much\* known and touted 1920s

work 'The Golden Bough' has NO footnotes OR a reference/bibliography.

Even after numerous reprinting, none have appeared.

Point is, the manner of scholarly writing and its now codified

methodology wasn't so rigid during C. Williams times. You can't

judge the man by your 21st century standards. Well you can, but its non-sensical to do so as you would have to outright dismiss

a plethora of other works as well.

That being said, I too had strong disagreements with \*some\* of

Williams points. In fact, he and Jerome would get along quite fine

as he too followed common western dictate and stated that Lower

Egypt was mostly "white." Well no, he thought actually they were

"mulatto." Williams didn't seem to have been up to snuff on the fallacy

of the Hamitic hypothesis. And he was more so a cultural anthropologist

and historian than a scholar familiar with anthropometry.

Yet to simply

knock his work and relegate it to mere "propaganda" to me is quite erroneous and generalizing. If you take issue with a particular bit of his book, then state what it is. It may have mistakes, but it also has a lot of historical data.

\*Another point about Williams, he advocated a school of thought that black scholars interested in Africa should do field research first hand as best as they possibly could and try their best to not rely solely on western secondary sources. This may greatly account for what seems as a lack of colleague references in his work.

> People seem to believe that the Shang dynasty in China was black, but I don't know.

I too do not know if the Shang Dynasty was black. I know there were blacks in the region of China at the time (Asian Africoids). What role they played however, I am not ready to say. Others are (as Dr. Winters has shown with his research), but I am not. That doesn't mean however that the 'blacks' who lived during that era disappear in a puff.

> Rashidi and James Brunson showed a couple of so-called Africoid statues and magically the Shang dynasty becomes black.

There are many "so-called" Africoid Asian statues all throughout the continent. What is more, you have a lot of "so-called" Africoid Asians to go with them: both breathing and alive, and those whose skeletal remains show their antiquity. They aren't very hard to find, from living figures to Buddha statuary.

That such peoples were there is not in question. They can be seen: in iconography, skeletal remains or very much \*alive.\* And if the black scholars aren't enough for you, Asian (deemed Mongloid) and European scholars have found them as well. In fact, there is \*greater\* evidence for their existence than your continuous claims of ancient blacks in Russia or Iraq. I'm not saying those claims are unfounded. But I'm stating that it seems contradictory that you would so easily dismiss those who present MORE evidence for their claims than you do for yours.

With Rashidi and Brunson, we are again dealing with what roles these Asian Africoids played. They believe

it was an important one. Brunson is a bit nebulous in his claims on the Shang dynasty. He believes the earliest Shang (if u can really so easily categorize such a thing) were "diminutive blacks." Yet he admits they intermingled with 'Mongloids.' But he uses a reference from the Chou Dynasty as evidence that the black stratum among the Shang was proportionate enough to still be noticed, though eventually it would disappear. How accurate this is I can't say for certain. But the central theme of Brunson at its most basic level I can say is worth investigation. Those elements are, that 'Melanasian' types were in the region during the same era (Shang) as the 'Mongloid' types. Questions: Did they interact? To what degree? Was the Shang Dynasty a singular 'Mongloid' creation, or a hybrid with Africoids?

Again, the conclusions that Rashidi and Brunson make may be more than I am willing to assert. But I don't find their questions far-fetched. And they are pulling upon alot more than a few statues. While their linguistic evidence is a bit sketchy, I can find value in the skeletal finds cited. That doesn't mean I accept the Shang were 'black' or that blacks founded China (I do not agree even that they were direct recent African migrants). But I do agree there were 'blacks' among the Shang or at least in the same region at the same time. And it would be interesting to examine their role (if any) in the seminal founding of Chinese civilization.

My point really, Mansa Musa (before you write me back a lengthy rebuttal), is that when you critique these scholars, be more specific in what you are stating and decide what elements of their claims you are dismissing. Otherwise, you risk throwing out the proverbial baby with the bathwater.

African-centered thought is fairly recent and hardly as standardized as other disciplines. Examination into the role of Asian Africoids is near absent beyond these few scholars with very limited resources. Mistakes will be made and wild assertions will abound as in ANY field. What I don't agree with I circle as spurious or fantastic. But often I have found I learned MORE from scholars like Rashidi, Brunson, etc. than I merely dismissed as unfounded. They are researching an area that near no one else is.

DG

PS- if you are interested in black statuary from medieval and ancient Northern and Central Asia (Russia, etc.), you may want to see Brunson's articles and photos of Africoid peoples, pictures and statuary from that region. Not all of it \*to me\* depicts black people, but some are distinctly Africoid.

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I am not saying that all scholarship was feel good work. matter of fact much of what rodgers said was correct as IU have leareened formmy own reserch. JA RODGERS really opened up my eyes inmany situlations that I was quite unaware of.

I am just saying that genetically these africoid people do not match african people. I disagree greatly with jerome on his stance on egypt, and I think some of his views on lower egyptains being completly caucasoid is a bit misguided and the fact he totally diregards what keita said that varitations with in northern africa cannot be explained by caucasoid admixtures. Keita has also criticised many times sfoza methodoly which includes picking and chosing samples that he wants to represent the afro asaitic language group.

Mr winters had debated people many times on usernet many times and lost every one of these debates. If you want to see for yourself take alook at Vai which he tries to link with the olmec culture in mesoamerica. Sure the olmec heads do look africoid but if you are going to make claims that the bambara people are the olemcs at least pinpoint what time the bambara sailed across the atlantic to see the frame of refrence.

What culture in western africa did these people come from. Even vansertima has claimed that the nubians did not influence the olemcs and their is not recorded data that supports the voyages of the nubians going to.

I just posted ont the board a new archeological find in ivory coast that shows a civilization there going back to atleast 2,000 years, but Mr winters probally knows nothing about this. I admit I am not a linguist, but I do know about african history and my main focus is on africa.

I am just saying that if mr winters wants to follow in the foot steaps of dip at least his scholarship has to be correct.

I will also remind you that the negritos are living in the stone ages, and how exactly did they contribute to high cultures of asia when they are still living in the sotne age off the adaman islands??

---

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| 3878|2002-09-21 14:53:32|Isa Bere|Re: Hello Mansa Musa|

Mansa Musa said:

"Ivan van sertima also went kind of overboard and sunk his reperation saying the olemcs were nubians,"

Ivan Van Sertima said no such thing. Have you ever read his works or are you just repeating what others (detractors) have stated?

Ivan Van Sertima's theories are of Nubian \*contact.\* Right or wrong, he stresses \*repeatedly\* that he thinks some Olmec may have been black/mixed with incoming Nubians, but only a minority in a sea of indigenous peoples. He does not state that the Olmecs were "nubians" at all in their majority.

"and that the nubians and egyptains influenced the olemcs, which there is little proof."

There's little "evidence" for it, but enough to ask questions. And Van Sertima was by far not the first to do so, but followed in the footsteps of early Europeans who asked the same. And I'm glad you stated "influenced." For Van Sertima states repeatedly that he still maintains Mesoamerican culture is overwhelmingly an \*indigenous\* creation, not an African one.

"Those heads do look negriod in mexico,"

some do, some don't. Van Sertima's theories are based on more than those heads however, including archaeo-botany and craniometric research---some of which is contested, but there nevertheless.

"but there is little archeological evidence to back  
"up western africans going to mexico and starting

the olmec civilization."

Van Sertima NEVER says this at all. Maybe you've never read his works or maybe you misunderstood. Here it is in a nutshell:

Van Sertima's theories postulate two possible points of African contact.

(1) the Olmec period in which he postulates Nubian-Egyptian contact. He himself admits this one is harder to provide evidence for. I agree. Yet despite his claims of \*influence\* he does NOT think Nubian-Egyptians "started" Olmec civilization.

(2) the 'medieval' era in which he postulates West Africans may have met Aztecs or others. This is probably the one I think that has the stronger evidence, or at least things that deserve greater examination. It is also the less ambitious and controversial.

"I will say though the voyages of abu bakari II"

This is something Ivan Van Sertima brings up for his secondary theory. Here's an old article on it.

[http://www.africana.com/DailyArticles/index\\_20010205.htm](http://www.africana.com/DailyArticles/index_20010205.htm)

"who was mansa musa's brother did happen and there is no doubt abu bakari probably landed in brazil."

okay. wait a minute. there is NO concrete evidence Abubakari landed at all. How can you say "there is no doubt" when dealing with a semi-mythic story, but then claim Van Sertima is going overboard when he has much more evidence (right or wrong) far beyond mythic Malian tales? I don't understand your logic and fairness here.

Right or wrong, these ideas of pre-Columbian African contact were not invented by Van Sertima. They had been investigated by European historians, anthropologists and explorers for a century or more prior. Thus they had a great deal of evidence to pull from.

Columbus and other European explorers kicked it off, insisting they saw blacks among the indigenous native populace. How correct they were no one knows. After all, Columbus also thought he was India...

Some of the first excavators of Olmec heads in the 19th century



commented on claimed "Negroid features" in some of the skulls. These included Jose Meglar and Mathew Stirling, writing for early 20th century mainstream publications like National Geographic. In the 70s and 80s German born art historian A. Von Wuthenau wrote works like "Unexpected Faces in Ancient America." In these he finds everything from Japanese to Africans in Pre-Columbian Mesoamerican artwork, linguistics, etc. Though famous and well respected in other matters, this particular work was not embraced by his peers. The same went for Polish craniologist Andrzej Wiercinski who in 1974 claimed that there were "Negroid" features among a \*minority\* of Olmec skulls (in line with Van Sertima's later claims), and A. Vargas Guadarrama who later said much the same.

Some, like famed Norwegian explorer Thor Heyerdahl, actually built reed Egyptian boats and successfully sailed from Africa to Mesoamerica. That didn't silence anyone who pretty much called it a stunt.

A few matters even switch back and forth. In the 1970s Smithsonian researchers found two skeletons of black males with African or Native ornament/jewelry. The strata around the skeletons was dated to 1250BC-200 years before Columbus. By the time the skeletons got to the lab, it was decided however they couldn't be carbon dated due to contamination. But because of a nail found with the skeletons, it was decided they weren't Pre Columbian after all but Post Columbian. Needless to say, many did/do not accept the nail story.

The entire matter is a real racial, political, historical quagmire that pre-dates Van Sertima.

I'll state for the record that I'm NOT convinced of Van Sertima's Olmec connection either.

I have seen some heads of the Olmec that look Africoid. I have seen others that do not. I'm \*not\* convinced there is any pyramid connection between Nubia-Egypt and Mesoamerica. I am more intrigued by Van Sertima's botanical experiment and Thor Hyderdhal's sailing expedition along with Phoenician nautical skills than anything else when it comes to possibility of Egyptian contact with Mesoamerica. But I too think it is a far way from having the evidence it soundly needs. However my point in this post was that (1) most of what you were putting by Van Sertima's name was not \*even\* what he claimed. If you disagree, fine... but at least disagree with what someone says. Don't build a strawman case, claim it comes from them, and then proceed to knock it down. And (2) I think African Pre Columbian contact claims deserve as much study as the early Viking claims did (which were finally backed

up).

By the way, I too think Abubakari \*may\* have landed. I think the story at least deserves checking out. And I think the medieval era is a better place to look for African Pre-Columbian contact than from Nubia. I would like to see more done in that regard (medieval era contact).

DG

| 3879|2002-09-21 15:04:22|IMJs@webtv.net|Jerome Washington???

I know I'm new here, but someone using that "Jerome Washington" name has popped up several times on some racist posts in the alt.flame.niggers group. Each time the person claimed to be Black, but he didn't "walk it'.... if you know what I mean. He used alot '70's Black slang trying to be "down", of course after a few "min." I caught on and the joke ran out of gas.

I don't know anything about THIS "Jerome", just passing on that info.

- Good advice from Dr. Winters!

| 3880|2002-09-21 15:10:46|Isa Bere|Re: Closet Eurocentrists|

My last post, because I really don't have the time to argue. Its saturday. :)  
But did u read \*any\* of what I said?

Take for instance this:

terence pete (alberto/mansa musa) stated:

"I am just saying that genetically these africoid people do not match african people."

Aannnnnd??? I have been stating this since I got to the forum. I said it repeatedly in the post I just sent you. What difference does that make to them being "africoid, negroid, black?" If you were to meet a New Guinea native what phenotypic grouping would you assign him to? I wholly agree that these africoid people of asia do not match africans...but they are \*Africoid\* and that makes them Black to me. Their genes are irrelevant as I wouldn't know what a matching determinant "black gene" would be.

terence pete stated:

"I will also remind you that the negritos are living

in the stone ages, and how exactly did they contribute to high cultures of Asia when they are still living in the same age off the Andaman Islands??"

Do you just read what you want to read? Didn't I point out studies by archaeologists who show these types (Negritos, Melanasi, etc.) living \*\*\*\*inside ancient China and mainland Asia\*\*\*\*? So why you bringing up the one group on the Andaman Islands?

Read what I wrote and then go read what the people you detract wrote. I don't mind you having disagreements, but you're misquoting and misrepresenting others and then disagreeing with them based on your misquotes. That doesn't make sense.

And what kind of Eurocentric nonsense is this? If some black people living on the Andaman Islands lived one way \*all\* other black people must live that way? What are you suggesting, some kind of genetic disposition that keeps all blacks in the stone age? The Andaman Island groups are from the Andaman Isles. They have no bearing on what culture the Africoid Asians living alongside Mongloid types in Shang era China may have done.

I warned you about hanging around those white supremacy sites too long... LOL :)

C'mon Alberto, I seen what you've posted here. You're just reaching now. Again, I'm not disagreeing with your right to disagree. I'm only pointing out that if you are going to disagree, do so in a sensible manner.

Did those blacks around the Shang era China contribute to Chinese civilization? \*I do not know.\* There. I have stated it for the \*record.\* I am NOT trying to make all of ancient China 'black.' But whether they did play a role or did not, it has \*nothing\* to do with what their relatives in the Andaman Islands were doing. It has no bearing on the possibility of intermingling and cultural sharing between them and early Mongloid inhabitants of the region.

DG

| 3881|2002-09-21 15:10:55|mansu\_musa|Re: Closet Eurocentrists|

--- In Ta\_Seti@y..., terance pete wrote:

>

>

> Isa Bere wrote:Just jumping in here for a quick minute.

>

> Alberto stated:

>

>> I think alot of the thoeries came from people like JA rodgers who

>>wrote a bunch of booksd to combat racism,because academic racism

was

>>pretty big around the time he was alive.

>

> I think we should shy away from trying to label black

> historians as "feel good" scholars---a common Eurocentric

> slander/propaganda tactic. JA Rogers was writing his

> work in the early 1900s. It was as historic on one end

> and as fantastical on the other, as his non-black counterparts.

> Read up on early anthropologists, historians, etc. You

> will see that the most fantastic claims by JA Rogers pales

> in comparison. Rogers was only following the societal

> norms for academic research of the time. And while

> one can certainly point out "wild claims" he made, it

> should be equally stressed that much of what YOU

> Mansa Musa use today as evidence for your claims

> was first researched and compiled by exhaustive historians

> like Rogers, D. Houston, Blyden etc. I do not take what

> they wrote as "the gospel truth." In fact I can find more than

> a few mistakes. Of course I realize they were wrting in the

> late 19th and early 20th centuries. Thus I keep my criticism

> in perspective If you disagree with something they wrote,

> I would suggest you be specific. Don't generalize and slander.

> And don't minimize their accomplishments to "feel good-ism."

> It is rather disrespectful to do so when u are literally sitting

> on their shoulders.

>

>>rodgers wrote that the

>>dravidians in india were black,which I amnot convinced of.

>

> That is fine. But you should know that Rogers was speaking

> in the academic lingo of his time. At that time it was quite

> common among \*mainstream\* academia to refer to the Dravidians

> of India as partially "Negroid" in appearance. This was due to

> several reasons. Firstly, the ancient Greeks referred to places

> like Elam and India as home to "Eastern Ethiopians." Whether

> this was due just to their dark skin or to more, I cannot say.

> But both mainstream academics and JA Rogers were drawing  
> on this ideology of being an "Ethiopian" and thus "Black."  
>  
> Not only Rogers, but WEB DuBois called the earliest inhabitants  
> of India "Negrillos." He attributed the later Dravidians as being  
> of Negrito stock intermingled w/Australoid, Mongloid and later  
> Caucasian. DuBois, being himself a man of diverse racial heritage,  
> did not hesitate in labeling the Dravidians as "black"---more so  
> than even himself. DuBois mind you was getting his information  
> from where he studied and had access to as a scholar, including  
> Germany and Harvard. He was not saying anything that mainstream  
> academia was not \*at his time.\* The Venetian traveler Marco  
> Polo himself centuries earlier divided India into "whites and

blacks."

>  
> Furthermore, long before Rogers and during/after his era, mainstream  
> anthropologists were classifying the earliest skeletal finds from

India

> under headings as: Negritos, followed by proto-Australoids and  
> a paleo-Mongloid type with a dolicocephalic head. They would not  
> have a Caucasoid type arrive until near the end of the early Indus  
> cultural complexes.

>  
> Now, mind you I'm not putting a great deal of credence into words  
> like "Negrito" (rather demeaning actually) and the never-ending and  
> all encompassing "Caucasoid." But what I am saying is that if you

are

> wondering how people like Rogers came up with "Black Dravidians,"  
> it is because he was stating what was a very popular assertion of

his

> time.

>  
> In the modern era, that has changed. Its not simply so easy as to  
> say "Black" vs "White." BUT, though the terms have somewhat  
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- > classify as "Black" vs "Asian" vs "White" etc.--a wholly
- > bogus claim.
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- > moniker in a European constructed society, many Asian Africoids
- > also took up the word 'Black.' Hence in India the Dalits have a
- > 'Black Panther Political Party' and in Australia they wear shirts
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- > in a tiger's mouth.
- >
- > So we know they were/are there. The question is, what role did they
- > play in early Chinese civilization? They don't have to be Emperors,
- > but I'd like to know their role if any.
- >
- >>You have people like chancellor willams and others who
- >>produced profaganda type books with no footnotes and
- >>les than scholarly work.
- >
- > Chancellor Williams was not merely a writer of protest literature.
- > His initial degree was from Howard University, but he also did
- > research at Oxford in London and field research from Ghana

> itself. He was writing at a time before \*alot\* of Africanist

material

> was well published and documented. I too wish he had used more  
> footnotes (he does have some), but it is not very different from

alot

> of scholars of his time period I have also read in various other  
> fields. The much respected white Africanist Basil Davidson's  
> 1970s works have hardly \*any\* footnotes either. But just like  
> Williams, Davidson included an extensive reference/bibliography  
> in the back of his work. UNESCO's volumes on history (published  
> by the UN and top scholars) has NO footnotes either, just an  
> \*extremely\* extensive bibliography. That wasn't very uncommon  
> during the time. James Frazer's \*much\* known and touted 1920s  
> work 'The Golden Bough' has NO footnotes OR a

reference/bibliography.

> Even after numerous reprinting, none have appeared.

>

> Point is, the manner of scholarly writing and its now codified  
> methodology wasn't so rigid during C. Williams times. You can't  
> judge the man by your 21st century standards. Well you can,  
> but its non-sensical to do so as you would have to outright dismiss  
> a plethora of other works as well.

>

> That being said, I too had strong disagreements with \*some\* of  
> Williams points. In fact, he and Jerome would get along quite fine  
> as he too followed common western dictate and stated that Lower  
> Egypt was mostly "white." Well no, he thought actually they were  
> "mulatto." Williams didn't seem to have been up to snuff on the

fallacy

> of the Hamitic hypothesis. And he was more so a cultural

anthropologist

> and historian than a scholar familiar with anthropometry. Yet to

simply

> knock his work and relegate it to mere "propaganda" to me is  
> quite erroneous and generalizing. If you take issue with a

particular

> bit of his book, then state what it is. It may have mistakes, but it  
> also has alot of historical data.

>



- > \*Another point about Williams, he advocated a school of thought
- > that black scholars interested in Africa should do field research

first

- > hand
- > as best as they possibly could and try their best to not rely solely
- > on western secondary sources. This may greatly account for what
- > seems as a lack of colleague references in his work.
- >
- >> People seem to believe that the shang dynastu in china was
- >>black,but I don't know.
- >
- > I too do not know if the Shang Dynasty was black.
- > I know there were blacks in the region of China at the time
- > (Asian Africoids). What role they played however, I am not
- > ready to say. Others are (as Dr. Winters has shown with
- > his research), but I am not. That doesn't mean however
- > that the 'blacks' who lived during that era disappear in a
- > poof.
- >
- >>Rashidi and james brunson showed a couple of
- >>so-called africoid statues and magically the shang
- >>dynasty becomes black.
- >
- > There are many "so-called" Africoid Asian statues
- > all throughout the continent. What is more, you have
- > alot of "so-called" Africoid Asians to go with them:
- > both breathing and alive, and those whose skeletal
- > remains show their antiquity. They aren't very hard to
- > find, from living figures to Buddha statuary.
- >
- > That such peoples were there is not in question.
- > They can be seen: in iconography, skeletal remains
- > or very much \*alive.\* And if the black scholars aren't
- > enough for you, Asian (deemed Mongloid) and European
- > scholars have found them as well. In fact, there is \*greater\*
- > evidence for their existence than your continous claims
- > of ancient blacks in Russia or Iraq. I'm not saying those
- > claims are unfounded. But I'm stating that it seems contradictory
- > that you would so easily dismiss those who present MORE
- > evidence for their claims than you do for yours.
- >
- > With Rashidi and Brunson, we are again dealing with
- > what roles these Asian Africoids played. They believe
- > it was an important one. Brunson is a bit nebulous in
- > his claims on the Shang dynasty. He believes the earliest

- > Shang (if u can really so easily categorize such a thing)
- > were "diminutive blacks." Yet he admits they intermingled
- > with 'Mongloids.' But he uses a reference from the Chou Dynasty
- > as evidence that the black stratum among the Shang was
- > proportionate enough to still be noticed, though eventually
- > it would disappear. How accurate this is I can't say for
- > certain. But the central theme of Brunson at its most
- > basic level I can say is worth investigation. Those elements
- > are, that 'Melanasian' types were in the region during the
- > same era (Shang) as the 'Mongloid' types. Questions:
- > Did they interact? To what degree? Was the Shang Dynasty
- > a singular 'Mongloid' creation, or a hybrid with Africoids?
- >
- > Again, the conclusions that Rashidi and Brunson make may
- > be more than I am willing to assert. But I don't find their
- > questions far-fetched. And they are pulling upon alot more
- > than a few statues. While their linguistic evidence is a bit
- > sketchy, I can find value in the skeletal finds cited. That doesn't
- > mean I accept the Shang were 'black' or that blacks founded
- > China (I do not agree even that they were direct recent African
- > migrants). But I do agree there were 'blacks' among the Shang
- > or at least in the same region at the same time. And it would
- > be interesting to examine their role (if any) in the seminal

founding

- > of Chinese civilization.

- >

- > My point really, Mansa Musa (before you write me back
- > a lengthy rebuttal), is that when you critique these scholars,
- > be more specific in what you are stating and decide what
- > elements of their claims you are dismissing. Otherwise,
- > you risk throwing out the proverbial baby with the bathwater.

- >

- > African-centered thought is fairly recent and hardly as
- > standardized as other disciplines. Examination into the role
- > of Asian Africoids is near absent beyond these few scholars
- > with very limited resources. Mistakes will be made and wild
- > assertions will abound as in ANY field. What I don't agree
- > with I circle as spurious or fantastic. But often I have found
- > I learned MORE from scholars like Rashidi, Brunson, etc.
- > than I merely dismissed as unfounded. They are researching
- > an area that near no one else is.

- >

- > DG

- >

- > PS- if you are interested in black statuary from medieval and

> ancient Northern and Central Asia (Russia, etc.), you may  
> want to see Brunson's articles and photos of Africoid peoples,  
> pictures and statuary from that region. Not all of it \*to me\*  
> depicts black people, but some are distinctly Africoid.

>

>

>

>

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>

>

> I am not saying that all scholarship was feel good work. matter of

fact much of what rodgers said was correct as IU have leareened formmy  
own reserch. JA RODGERS really opened up my eyes inmany situlations  
that I was quite unaware of.

>

> I am just saying that genetically these africoid people do not

match african people. I disagree greatly with jerome on his stance  
on egypt, and I think some of his views on lower egyptians being  
completely caucasoid is a bit misguided and the fact he totally  
disregards what keita said that variations within northern africa  
cannot be explained by caucasoid admixtures. Keita has also  
criticised many times sfoza methodology which includes picking and  
choosing samples that he wants to represent the afro asaitic language  
group.

>

> Mr winters had debated people many times on usernet many times

and lost every one of these debates. If you want to see for yourself  
take a look at Vai which he tries to link with the olmec culture in  
mesoamerica. Sure the olmec heads do look africoid but if you are  
going to make claims that the bambara people are the olemcs at least

pinpoint what time the bambara sailed across the atlantic to see the frame of refrence.

>

> What culture in western africa did these people come from. Even

vansertima has claimed that the nubians did not influence the olemcs and their is not recorded data that supports the voyages of the nubians going to.

>

> I just posted ont the board a new archeological find in ivory

coast that shows a civlization there going back to atleast 2,000 years,but Mr winters probally knows nothing about this. I admit I am not a linguist,but I do know about african history and my main focus is on africa.

>

> I am just saying that if mr winters wants to follow in the foot

steaps of dip at least his scholarship has to be correct.

>

> I will also remind you that the negritos are living in the stone

ages,and how exactly did they contribute to high cultures of asia when they are still living in the sotne age off the adaman islands??

>

>

>

>

>

> -----

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Here are a few things I am talking about

The Black Mongols of China

1st century

Asia's first major encounter with black Mongols occurred around the first century. They converged on India, conquering all of the northwest sector, which is now the nation of Pakistan.

In China they were called the "yeuh-chih." India referred to them as the "kusanas." Now known as the "black huns," they traveled as much as ninety miles per day. When they invaded Eastern Europe, they were called the "black tartars."

James Brunson, an authority on the black racial presence in China, said, "These blacks referred to themselves as 'kara khitai' and would later take possession of the Steppe region, north of the Black Sea." Brunson, James E. Black Jade: The African Presence in the Ancient East and Other Essays. Introduction by Runoko Rashidi. DeKalb: Kara, 1985.

Brunson, James E. The Image of the Black in Eastern Art. Pt. 1, Black Roots in Most Ancient China (1766 B.C. - 950 B.C.) DeKalb: Kara, 1989.

Historic India (Time-Life Books, Great Ages of Man Series)

by Lucille. Schulberg

I have only found one source that backs up the earliest population of India are negriod, and that is it. This is not an accurate source though.

Page 81-82; " In his literary masterpiece The Wonder that was India, A.L. Basham poses the question: "Who were the people who built this great civilization?" After sixty-four years of study, historians are still unable to come forth with a consensus regarding the racial makeup of the Indus Valley civilization; consequently, despite much discovery, little has been released to the general public. The growing likelihood that the culture of Indian Asia was born out of the Black race is a bitter pill for many to swallow; therefore, a controversy exists among historians even today."

dinesh dsouza would have a fit if he read this, but it is not from an african centured scholar but actually a indian just like dsouza who talked about john g jackson in his book the end of racism | 3882|2002-09-21 15:19:36|David (Yes I drew the pic)|Re: Closet Eurocentrists| There is a habit that the closet Eurocentricists have that is annoying. It is called the "one drop rule". No no no... not the one that created our culture in America, but the one that tries to take our history away from us.

For example a statement like this:

"I am just saying that genetically these africoid people do not match african people."

This statement makes really no sense. Thats like saying, that (and this is in a book that I recently skimmed over.) "The mummy shows Negroid characteristics, but is not truely a Negro."

The only Black people that will appreciate that kind of thinking are the ones that go around calling themselves "Niggaz, Hoes, and

Thugs." Since we can all agree that is ignorance, we cannot take that line of view seriously.

Now the point is, there is no sensible way to differentiate African people along such hairthin lines, ESPECIALLY when they live amongst each other. A couple can have two children, where the first child resembles what Eurocentricists would say "True Negro" and the second child will be considered "Africoid but not truely Negro". The idea of calling "Phenotype" a "Genotype" is pointless.

Your genotype (genetic) characteristics as a race do not fit into any nice comfy narrow range. Especially for Black/African/Negro oriented people. It does nothing to try to force a narrow, exaggerated, and very blatantly stereotypical viewpoint on a race of people over history.

Why don't you guys just say something dumb like "The only TRUE Negroes that existed in history were in some small group of villages in the Congo, while Egypt, Akkad, Kush, Punt, Ancient Harappa, etc... while those great civilizations went around being "just kinda sorta Negro". Because everytime I hear "Not truely Negro" or "Not quite African", I can just see some dumb (white or black) person going "You ain't Black enough, cuz you don't do or say or act a certain way." Since we agree that this is ignorant NOW, it would be ignorant to separate people back then.

OF course you will see outside influences AND genetics in probably EVERY Black civilization, just like you will see Black influences in practically every NOT Black civilization, but the desperation in trying to make a line between the two and put everything notable on the "Not Black" side of the line... its silly and pointless.

Here is something we are all overlooking. The Indian Ocean perspective. We know that Black civilizations flourished around the INdian Ocean up to the Iron Age, and in fact they were the dominant groups (From Egypt to India all the way to the Philippines). This obviously natural and logical interaction, and expansion from Africa and back and fourth across the Indian Ocean is being overlooked, because so many "historians" keep trying to figure out "who went INTO Africa and did something nice to the dumb Africans, and then took a few hundred or thousand back to their homeland (which so happens to be in civilizations in the Indian Ocean)." Then when you see the descriptions made BY the people themselves. Akkad, Uruk, Egypt, and elsewhere that describe themselves as Black, or Black headed, or Black footed, or Black something... look these examples up on the internet and then go read some books you will see... you

wonder... gee why did they call themselves that? YOu go even further into fantasy land by saying... oh it was relative... they were just slightly tanned and relative to the whitest of the white litmus test, THEN they called themselves Black... but they weren't TRUELY Black or NEgro, or African... because after all, they had a grandparent that wasn't in any way Black... or because they didnt have all 50 traits that make one a True Negro...

Rediculous.

Study the Indian Ocean plethora of civilizations before the Iron

Age, and you will get more sense out of this.

| 3883|2002-09-21 15:21:38|David (Yes I drew the pic)|Re: Closet Eurocentrists|

I second that conclusion Isa. That's TWO people who are thinking sensibly.

--- In Ta\_Seti@y..., Isa Bere wrote:

> My last post, because I really don't

> have the time to argue. Its saturday. :)

> But did u read \*any\* of what I said?

>

> Take for instance this:

>

> terence pete (alberto/mansa musa) stated:

>

> "I am just saying that genetically these africoid

> people do not match african people."

>

> Aannnd??? I have been stating this since I got

> to the forum. I said it repeatedly in the post I

> just sent you. What difference does that make

> to them being "africoid, negroid, black?" If

> you were to meet a New Guinea native what

> phenotypic grouping would you assign him to?

> I wholly agree that these africoid people of asia

> do not match africans...but they are \*Africoid\*

> and that makes them Black to me. Their genes

> are irrelevant as I wouldn't know what a matching

> determinant "black gene" would be.

>

> terence pete stated:

>

> "I will also remind you that the negritos are living

> in the stone ages,and how exactly did they contribute

> to high cultures of asia when they are still living

> in the sotne age off the adaman islands??"

>

> Do you just read what you want to read? Didn't  
 > I point out studies by archaeologists who show  
 > these types (Negritos, Melanasiens, etc.) living  
 > \*\*\*\*inside ancient China and mainland Asia\*\*\*\*?  
 > So why you bringing up the one group on the  
 > Andaman Islands?  
 >  
 > Read what I wrote and then go read what the  
 > people you detract wrote. I don't mind you having  
 > disagreements, but you're misquoting and misrepresenting  
 > others and then disagreeing with them based on your  
 > misquotes. That doesn't make sense.  
 >  
 > And what kind of Eurocentric nonsense is this?  
 > If some black people living on the Andaman islands  
 > lived one way \*all\* other black people must live that  
 > way? What are you suggesting, some kind of genetic  
 > disposition that keeps all blacks in the stone age?  
 > The Andaman island groups are from the Andaman  
 > Isles. They have no bearing on what culture  
 > the Africoid Asians living alongside Mongloid types  
 > in Shang era China may have done.  
 >  
 > I warned you about hanging around those white supremacy sites  
 > too long... LOL :)  
 >  
 > C'mon Alberto, I seen what you've posted here. You're just  
 > reaching now. Again, I'm not disagreeing with your right to  
 > disagree. I'm only pointing out that if you are going to disagree,  
 > do so in a sensible manner.  
 >  
 > Did those blacks around the Shang era China contribute to  
 > Chinese civilization? \*I do not know.\* There. I have  
 > stated it for the \*record.\* I am NOT trying to make all of  
 > ancient China 'black.' But whether they did play a role or  
 > did not, it has \*nothing\* to do with what their relatives in  
 > the Andaman islands were doing. It has no bearing on the  
 > possibility of intermingling and cultural sharing between  
 > them and early Mongloid inhabitants of the region.  
 >  
 > DG  
 | 3884|2002-09-21 15:22:21|a.manansala@attbi.com|Re: Closet Eurocentrists|  
 >  
 > That such peoples were there is not in question.  
 > They can be seen: in iconography, skeletal remains  
 > or very much \*alive.\*



Yup, many of my high school friends were descendents of the Black Asians.

Btw, what island nation do you hail from?

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3885|2002-09-21 15:40:39|David (Yes I drew the pic)|Re: Hello Mansa Musa|

You my friend sound very confused. I will explain why:

When you said:

"...25% isn't minimalizing it. While an Upper Egyptian may show strong Negroid strain, he is not necessarily predominantly Negroid. Look at Anwar Sadat. In spite of his very Negroid phenotype and dark-skin, he was in fact racially more Caucasoid than Negroid. Negroid strain tends to show stronger when mixed with dark-skinned Caucasoids. Sadat was probably no more than 40% black, even though his appearance showed other wise."

You stepped on your own ideas by saying that his father was practically white, because you see very little otherwise. The problem is this. When you see a white person like Anwar's father, you assume little...very little mixture. Yet when you see Anwar's mother, you assume a LOT of mixture... EVEN when you see little mixture of caucasoid in her. Its like this. You cannot give me a pure 100% Negro person. But you can pick and choose among a thousand pure Caucasoid types. ITs like having your cake and eating it too. When you see a white person that IS mixed with Negro blood (like Italians... who by the way were classified AS Black in the 1700's IN AMERICA... look this one up people.) you are ready to say... he's just a dark caucasian... thats your first blunder... but since you keep going, the audience plays along. So ok, now you have this OTHER caucasian who is just dark skinned. We pretend he has no negro blood. Then you get a Black person from Egypt, Ethiopia, wherever. He probably doesn't have a single white ancestor for over 1000 years. But we won't try to deal with that obvious fact. No we are gonna find the slightest variation from the pure Black and make that slight variation equal to a 10 - 15 percent genetic influence.

So it goes like this. Dark skinned people from Europe who have medium sized noses, pretty curly hair, and such... they have 1%

Negro blood. Where as Black people with just a straight nose (as compared to the wide noses of people in the middle of Africa) has 25-40 percent NON negro Blood. Remember this Black person probably has NO white or asiatic ancestors for over 10 generations. Whereas Mr.Cicilian technically has no ancestors from Africa for the same amount of time, but his entire village and adjacent villages ARE descendant from Black people.

If you are still not gettin it. Black people colonized CIcily, mixed with white people over time, and of course you got the CIcilians. Even though they are not pure negroes they are obviously mixed (and lets not count the past two or three generations where modern technology has changed noses, hair color and texture, and other distinguishable traits.). They are in the middle. The Africans in Egypt, well they got influences from Whites or Asiatics or whatever, but still they are obviously much more Black than the Cicilians, and despite the mixture, they are predominantly Black. You know that until the last two or three generations (again remember the difference between now and then, remember how nowadays most Jews, Arabs, and others lighten their skin, straighten their hair, and especially the women hide the not so white part of their bodies and faces to pass.). Egyptians are classified as white in America, yet 200 years ago Cicilians were classified as Black. (Again look it up, its true!)

The one drop rule is now in reverse... having your cake and eating it too.

--- In Ta\_Seti@y..., Jerome Washington wrote:  
> > I am an ethnic egyptain swartboi and I post form  
> > time to time on the racial myths site.  
>  
> Are you Tuarege? Tuarege was part-Egyptian and  
> part-Algerian Tuareg.  
>  
> > I was a  
> > little offened that in America there is  
> > acrusade to prove ancient egypt was white people and  
> > that they were racist and hated nubians and made them  
> > slaves.  
>  
> You mean Arthur Kemp!?  
>  
> > These racist like the people who post on racial  
> > myths are trying to define people's

> >whitness and blackness from a couple of pictures  
 > >based upon superiority and Egypt I guess is a nice  
 > >example of how just people can  
 > >twist faces and information to suit their needs.  
 >  
 >  
 > Yes, especially the Medocentrics like Dienekes and his  
 > bunch that CAREFULLY SELECT pictures of the whitest  
 > and most European looking Egyptians they can find  
 > (usually models) and then say all people in Egypt look  
 > like that! Dienekes even said Anwar Sadat was an  
 > unmixed white Mediterranean.  
 >  
 > > I think again you might be minimizing the negroid  
 > > element in Egypt the most modern day scholars try  
 > to.  
 >  
 > 25% isn't minimizing it. While an Upper Egyptian may  
 > show strong Negroid strain, he is not necessarily  
 > predominantly Negroid. Look at Anwar Sadat. In spite of  
 > his very Negroid phenotype and dark-skin, he was in  
 > fact racially more Caucasoid than Negroid. Negroid  
 > strain tends to show stronger when mixed with  
 > dark-skinned Caucasoids. Sadat was probably no more  
 > than 40% black, even though his appearance showed  
 > otherwise. His father was very light-skinned and  
 > showed no Negroid traits, while his mother was very  
 > dark-skinned.  
 > This is why although an Upper Egyptian may be very  
 > dark and Negroid looking, he may still be  
 > predominantly Caucasoid. So the 25% figure found in  
 > one study I've seen is not way off. There is of course  
 > variation. Some Upper Egyptians may be racially more  
 > Negroid than Caucasoid, while others may be quite  
 > light-skinned and close to Deltans. But over all the  
 > mean is anywhere between 25-30%. In Lower Egypt it's  
 > much lower!  
 >  
 > > The thing you have to realize Egyptians were African  
 > > people with African traditions.  
 >  
 > UPPER Egyptians you mean. Lower Egyptians weren't and  
 > AREN'T an African people. They are brown Asiatics. But  
 > the original Upper Egyptians were Africans. I agree  
 > the language and much of the culture is intrinsically  
 > African.

>

> > If you compare their religion and other features of  
 > > their society they fit right into other African  
 > > one, like for instance the importance of the queen  
 > mother.

>

> Yes, so true!

>

> > I will agree with you that Egypt was not completely  
 > > black,

>

> Not even CLOSE to completely black. Pure black  
 > Egyptians were virtually extinct by the end of the Old  
 > Kingdom period, and only Mulattoes and dark Mulattoes  
 > remained in Upper Egypt.

>

> > I think the Negroid element in upper Egypt might be  
 > > a little more than 25 percent

>

> That's just one study I saw. You know how studies can  
 > vary!? But then again I've seen studies saying Western  
 > Saharans are 22% Negroid, yet they look very mixed and  
 > quite Negroid. Again, when dark-skinned Caucasoids mix  
 > with blacks, the Negroid strain is usually much  
 > stronger than cases of mixing between blacks and  
 > whites.

>

> > because I am in fact upper Egyptian, and it is  
 > > unfortunate that Americans try to classify me as  
 > > white, which I am  
 > > darker than many African Americans.

>

> Being that even dark Egyptians are classified as white  
 > in the United States, doesn't that tell you something?  
 > It tells you that the one drop rule DOES NOT refer to  
 > \*ALL\* people with any degree of black blood. It only  
 > refers to those of African-American heritage. So it's  
 > foolish for extreme Afrocentrics to expect a lightly  
 > mixed Egyptian to identify himself as "black."

>

> > Egypt might have not been pure black but most of  
 > > The pharaohs came from the south except for maybe the

>

> PROOF PLEASE!!! I still say the 4th Dynasty was from  
 > the north. But at least a third of the Pharaohs were  
 > of Upper Egyptian stock!

>

> > 19th dynasty which many people say could have been a  
 > > foreign line. upper egypt moist egyptologist and  
 > anthropologist agree it was black and would be called  
 > negroid, and that was even admitted by sir  
 > alan gardner.

>

> Predynastic Upper Egypt, essentially black. But I'd  
 > say Upper Egypt was and is mixed!

>

> > By the way what is wrong with diop,  
 >

> His views on the Phoenicians were whack! Especially  
 > when Phoenicians are some of the whitest people in the  
 > Near East you'll ever meet. I've met many Lebanese  
 > people and they are very light, and some even look  
 > like Italians and Greeks. I also disagree with Diop's  
 > belief that there were no Caucasoids in early Egypt,  
 > when there CLEARLY were Caucasoids. But I admire his  
 > work with melanin dosage though!

>

> > Ivan van sertima is okay, but many of his views are  
 > > wrong, but his book blacks in sience  
 > is good.

>

> Actually I had in mind some of the nutts that wrote in  
 > his journals like Rashidi and that Diane girl. But I  
 > think Van Sertima HIMSELF was a moderate, and it was  
 > people like Rashidi that made contributions to his  
 > journals, are extreme.

>

>

---

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| 3886|2002-09-21 15:42:40|mansu\_musa|Re: Hello Mansa Musa|  
 --- In Ta\_Seti@y..., Isa Bere wrote:

> Mansa Musa said:

>

> "Ivan van sertima also went kind of overboard and sunk his  
 > reputation saying the olemcs were nubians,"

>

> Ivan Van Sertima said no such thing. Have you ever read  
 > his works or are you just repeating what others (detractors)  
 > have stated?

>

- > Ivan Van Sertima's theories are of Nubian \*contact.\*
- > Right or wrong, he stresses \*repeatedly\* that he thinks
- > some Olmec may have been black/mixed with incoming
- > Nubians, but only a minority in a sea of indigenous peoples.
- > He does not state that the Olmecs were "nubians" at all
- > in their majority.
- >
- > "and that the nubians and egyptains influenced the olemcs,
- > which there is little proof."
- >
- > There's little "evidence" for it, but enough to ask questions.
- > And Van Sertima was by far not the first to do so, but
- > followed in the footsteps of early Europeans who asked
- > the same. And I'm glad you stated "influenced." For
- > Van Sertima states repeatedly that he still maintains
- > Mesoamerican culture is overwhelmingly an \*indigenous\*
- > creation, not an African one.
- >
- > "Those heads do look negriod in mexico,"
- >
- > some do, some don't. Van Sertima's theories are
- > based on more than those heads however, including
- > archaeo-botany and craniometric research---some of
- > which is contested, but there nevertheless.
- >
- > "but there is little archeological evidence to back
- > "up western africans going to mexico and starting
- > the olmec civilzation."
- >
- > Van Sertima NEVER says this at all. Maybe you've
- > never read his works or maybe you misunderstood.
- > Here it is in a nutshell:
- >
- > Van Sertima's theories postulate two possible points of
- > African contact.
- >
- > (1) the Olmec period in which he postulates Nubian-Egyptian
- > contact. He himself admits this one is harder to provide evidence
- > for. I agree. Yet despite his claims of \*influence\* he does NOT
- > think Nubian-Egyptians "started" Olmec civilization.
- >
- > (2) the 'medieval' era in which he postulates West Africans may
- > have met Aztecs or others. This is probably the one I think that
- > has the stronger evidence, or at least things that deserve greater
- > examination. It is also the less ambitious and controversial.
- >

> "I will say though the voyages of abu bakari II"  
>  
> This is something Ivan Van Sertima brings up for  
> his secondary theory. Here's an old article on it.  
>  
> [http://www.africana.com/DailyArticles/index\\_20010205.htm](http://www.africana.com/DailyArticles/index_20010205.htm)  
>  
> "who was mansa musa's brother did happaen and  
> there is no doubt abu bakari probally landedi brazil."  
>  
> okay. wait a minute. there is NO concrete evidence Abubakari landed  
> at all. How can you say "there is no doubt" when dealing with  
> a semi-mythic story, but then claim Van Sertima is going  
> overboard when he has much more evidence (right or wrong) far beyond  
> mythic Malian tales? I don't understand your logic and fairness

here.

>  
> Right or wrong, these ideas of pre-Columbian African contact  
> were not invented by Van Sertima. They had been investigated by  
> European historians, anthropologists and explorers for a century or  
> more prior. Thus they had a great deal of evidence to pull from.  
>  
> Columbus and other European explorers kicked it off, insisting  
> they saw blacks among the indigenous native populace. How  
> correct they were no one knows. After all, Columbus also  
> thought he was India...  
>  
> Some of the first excavators of Olmec heads in the 19th century  
> commented on claimed "Negroid features" in some of the skulls.  
> These included Jose Meglar and Mathew Stirling, writing for  
> early 20th century mainstream publications like National Geographic.  
> In the 70s and 80s German born art historian A. Von Wuthenau wrote  
> works like "Unexpected Faces in Ancient America." In these he  
> finds everything from Japanese to Africans in Pre-Columbian  
> Mesoamerican artwork, linguistics, etc. Though famous and well  
> respected in other matters, this particular work was not embraced by  
> his peers. The same went for Polish craniologist Andrzej Wiercinski  
> who in 1974 claimed that there were "Negroid" features among a  
> \*minority\* of Olmec skulls (in line with Van Sertima's later

claims),

> and A. Vargas Guadarrama who later said much the same.  
>  
> Some, like famed Norwegian explorer Thor Heyerdahl, actually built

> reed Egyptian boats and successfully sailed from Africa to

Mesoamerica

> That didn't silence anyone who pretty much called it a stunt.

>

> A few matters even switch back and forth. In the 1970s Smithsonian

> researchers found two skeletons of black males with African or

Native

> ornament/jewelry. The strata around the skeletons was dated to

1250BC-

> -200 years before Columbus. By the time the skeletons got to the

lab,

> it was decided however they couldn't be carbon dated due to

> contamination. But because of a nail found with the skeletons, it

was

> decided they weren't Pre Columbian after all but Post Columbian.

> Needless to say, many did/do not accept the nail story.

>

> The entire matter is a real racial, political, historical quagmire

> that pre-dates Van Sertima.

>

> I'll state for the record that I'm NOT convinced of Van Sertima's

> Olmec connection either.

>

> I have seen some heads of the Olmec that look Africoid.

> I have seen others that do not. I'm \*not\* convinced there is any

> pyramid connection between Nubia-Egypt and Mesoamerica.

> I am more intrigued by Van Sertima's botanical experiment and

> Thor Hyderdhal's sailing expedition along with Phoenician nautical

> skills than anything else when it comes to possibility of Egyptian

> contact with Mesoamerica. But I too think it is a far way from

> having the evidence it soundly needs. However my point in this

> post was that (1) most of what you were putting by Van Sertima's

> name was not \*even\* what he claimed. If you disagree, fine...

> but at least disagree with what someone says. Don't build a strawman

> case, claim it comes from them, and then proceed to knock it

> down. And (2) I think African Pre Columbian contact claims deserve

> as much study as the early Viking claims did (which were finally

backed

> up).

>



> By the way, I too think Abubakari \*may\* have landed. I think  
> the story at least deserves checking out. And I think the medieval  
> era is a better place to look for African Pre-Columbian contact  
> than from Nubia. I would like to see more done in that regard  
> (medieval era contact).  
>  
> DG

[http://news.bbc.co.uk/hi/english/world/africa/newsid\\_1068000/1068950.stm](http://news.bbc.co.uk/hi/english/world/africa/newsid_1068000/1068950.stm)

okay. wait a minute. there is NO concrete evidence Abubakari landed at all. How can you say "there is no doubt" when dealing with a semi-mythic story, but then claim Van Sertima is going overboard when he has much more evidence (right or wrong) far beyond mythic Malian tales? I don't understand your logic and fairness here

actually there is evidence for this. You might want to read this article, and the scholar is currently researching it. Columbus and other European explorers kicked it off, insisting they saw blacks among the indigenous native populace. How correct they were no one knows. After all, Columbus also thought he was India...

I have heard this, but can you provide references and exact quotations to what they said??? devaca said a lot of things, but that does not mean they were all true.  
| 3887|2002-09-21 15:50:50|David (Yes I drew the pic)|Re: Jerome Washington???|  
So basically you are saying we have an aryan infection in sector 15.  
The automated Osirican system already has inoculated the newsgroup.

Funny you should mention that. I was responding to his first post, and I noticed slight... variations... from what I thought was sense. As if he was a white guy trying to clutch straws to find any reason to take the Black out of anybody notable (Anwar Sadat) and any civilization (Egypt). I have already neutralized the infiltrator in my response to his post... and I didn't even realize how dangerous he was.

I like our nice redundant secondary backup system we have here.

--- In Ta\_Seti@y..., IMJs@w... wrote:  
>  
>  
> I know I'm new here, but someone using that "Jerome Washington"

name

- > has popped up several times on some racist posts in the
- > alt.flame.niggers group. Each time the person claimed to be Black,
- > but he didn't "walk it".... if you know what I mean. He used alot '70's
- > Black slang trying to be "down", of course after a few "min." I
- > caught on and the joke ran out of gas.
- >
- > I don't know anything about THIS "Jerome", just passing on that info.

> - Good advice from Dr. Winters!

| 3888|2002-09-21 15:54:23|mansu\_musa|Re: Hello Mansa Musa|  
--- In Ta\_Seti@y..., "David (Yes I drew the pic)"

wrote:

- > You my friend sound very confused. I will explain why:
- >
- > When you said:
- > "...25% isn't minimalizing it. While an Upper Egyptian may
- > show strong Negroid strain, he is not necessarily
- > predominantly Negroid. Look at Anwar Sadat. In spite of
- > his very Negroid phenotype and dark-skin, he was in
- > fact racially more Caucasoid than Negroid. Negroid
- > strain tends to show stronger when mixed with
- > dark-skinned Caucasoids. Sadat was probably no more
- > than 40% black, even though his appearance showed
- > other wise."
- >
- > You stepped on your own ideas by saying that his father was
- > practically white, because you see very little otherwise. The
- > problem is this. When you see a white person like Anwar's father,
- > you assume little...very little mixture. Yet when you see Anwar's
- > mother, you assume a LOT of mixture... EVEN when you see little
- > mixture of caucasoid in her. Its like this. You cannot give me a
- > pure 100% Negro person. But you can pick and choose among a

thousand

- > pure Caucasoid types. It's like having your cake and eating it too.
- > When you see a white person that IS mixed with Negro blood (like
- > Italians... who by the way were classified AS Black in the 1700's

IN

- > AMERICA... look this one up people.) you are ready to say... he's
- > just a dark caucasian... that's your first blunder... but since you
- > keep going, the audience plays along. So ok, now you have this

## OTHER

- > caucasian who is just dark skinned. We pretend he has no negro
- > blood. THEN you get a Black person from Egypt, Ethiopia, wherever.
- > He probably doesn't have a single white ancestor for over 1000
- > years. But we won't try to deal with that obvious fact. No we are
- > gonna find the slightest variation from the pure Black and make

that

- > slight variation equal to a 10 - 15 percent genetic influence.
- >
- > So it goes like this. Dark skinned people from Europe who have
- > medium sized noses, pretty curly hair, and such... they have 1%
- > Negro blood. Where as Black people with just a straight nose (as
- > compared to the wide noses of people in the middle of Africa) has

25-

- > 40 percent NON negro Blood. Remember this Black person probably has
- > NO white or asiatic ancestors for over 10 generations. Whereas
- > Mr.Cicilian technically has no ancestors from Africa for the same
- > amount of time, but his entire village and adjacent villages ARE
- > descendant from Black people.
- >
- > If you are still not gettin it. Black people colonized Cicily,
- > mixed with white people over time, and of course you got the
- > Cicilians. Even though they are not pure negroes they are obviously
- > mixed (and lets not count the past two or three generations where
- > modern technology has changed noses, hair color and texture, and
- > other distinguishable traits.). They are in the middle. The
- > Africans in Egypt, well they got influences from Whites or Asiatics
- > or whatever, but still they are obviously much more Black than the
- > Cicilians, and despite the mixture, they are predominantly Black.
- > You know that until the last two or three generations (again
- > remember the difference between now and then, remember how nowadays
- > most Jews, Arabs, and others lighten their skin, straighten their
- > hair, and especially the women hide the not so white part of their
- > bodies and faces to pass.). Egyptians are classified as white in
- > America, yet 200 years ago Cicilians were classified as Black.
- > (Again look it up, its true!)
- >
- > The one drop rule is now in reverse... having your cake and eating
- > it too.
- >
- >
- >
- > --- In Ta\_Seti@y..., Jerome Washington wrote:
- >>> I am an ethnic egyptain swartboi and I post form

> > > time to time on the racial myths site.

> >

> > Are you Tuarege? Tuarege was part-Egyptian and

> > part-Algerian Tuareg.

> >

> > > I was a

> > > little offened that in America there is

> > > acrusade to prove ancient egypt was white people and

> > > that they were racist and hated nubians and made them

> > slaves.

> >

> > You mean Arthur Kemp!?

> >

> > > These racist like the people who post on racial

> > > myths are trying to define people's

> > > whitness and blackness from a couple of pictures

> > > based upon superiorty and egypt I guess is a nice

> > > example of how just people can

> > > twist faces and information to suit their needs.

> >

> >

> > Yes, especially the Medocentrics like Dienekes and his

> > bunch that CAREFULLY SELECT pictures of the whitest

> > and most European looking Egyptians they can find

> > (usually models) and then say all people in Egypt look

> > like that! Dienekes even said Anwar Sadat was an

> > unmixed white Mediterranean.

> >

> > > I think again you might be minalzing the negriod

> > > element in egypt the most modern day scholars try

> > to.

> >

> > 25% isn't minimalizing it. While an Upper Egyptian may

> > show strong Negroid strain, he is not necessarily

> > predominantly Negroid. Look at Anwar Sadat. Inspite of

> > his very Negroid phenotype and dark-skin, he was in

> > fact racially more Caucasoid than Negroid. Negroid

> > strain tends to show stronger when mixed with

> > dark-skinned Caucasoids. Sadat was probably no more

> > than 40% black, even though his appearance showed

> > other wise. His father was very light-skinned and

> > showed no Negroid traits, while his mother was very

> > dark-skinned.

> > This is why although an Upper Egyptian may be very

> > dark and Negroid looking, he may still be

> > predominantly Caucasoid. So the 25% figure found in

> > one study I've seen is not way off. There is of course  
> > variation. Some Upper Egyptians may be racially more  
> > Negroid than Caucasoid, while others may be quite  
> > light-skinned and close to Deltans. But over all the  
> > mean is anywhere between 25-30%. In Lower Egypt it's  
> > much lower!  
> >  
> > > The thing you have to realize Egyptians were African  
> > > people with African traditions.  
> >  
> > UPPER Egyptians you mean. Lower Egyptians weren't and  
> > AREN'T an African people. They are brown Asiatics. But  
> > the original Upper Egyptians were Africans. I agree  
> > the language and much of the culture is intrinsically  
> > African.  
> >  
> > > If you compare their religion and other features of  
> > > their society they fit right into other African  
> > > one, like for instance the importance of the queen  
> > mother.  
> >  
> > Yes, so true!  
> >  
> > > I will agree with you that Egypt was not completely  
> > > black,  
> >  
> > Not even CLOSE to completely black. Pure black  
> > Egyptians were virtually extinct by the end of the Old  
> > Kingdom period, and only Mulattoes and dark Mulattoes  
> > remained in Upper Egypt.  
> >  
> > > I think the Negroid element in upper Egypt might be  
> > > a little more than 25 percent  
> >  
> > That's just one study I saw. You know how studies can  
> > vary!? But then again I've seen studies saying Western  
> > Saharans are 22% Negroid, yet they look very mixed and  
> > quite Negroid. Again, when dark-skinned Caucasoids mix  
> > with blacks, the Negroid strain is usually much  
> > stronger than cases of mixing between blacks and  
> > whites.  
> >  
> > > because I am in fact Egyptian, and it is  
> > > unfortunate that Americans try to classify me as  
> > > white, which I am  
> > > darker than many African Americans.

>>

>> Being that even dark Egyptians are classified as white  
>> in the United States, doesn't that tell you something?  
>> It tells you that the one drop rule DOES NOT refer to  
>> \*ALL\* people with any degree of black blood. It only  
>> refers to those of African-American heritage. So it's  
>> foolish for extreme Afrocentrics to expect a lightly  
>> mixed Egyptian to identify themselves as "black."

>>

>>> Egypt might have not been pure black but most of  
>>> The pharaohs came from the south except for maybe the  
>>

>> PROOF PLEASE!!! I still say the 4th Dynasty was from  
>> the north. But at least a third of the Pharaohs were  
>> of Upper Egyptian stock!

>>

>>> 19th dynasty which many people say could have been a  
>>> foreign line. Upper Egypt most Egyptologist and  
>> anthropologist agree it was black and would be called  
>> negroid, and that was even admitted by Sir  
>> Alan Gardiner.

>>

>> Predynastic Upper Egypt, essentially black. But I'd  
>> say Upper Egypt was and is mixed!

>>

>>> By the way what is wrong with Diop,  
>>

>> His views on the Phoenicians were whack! Especially  
>> when Phoenicians are some of the whitest people in the  
>> Near East you'll ever meet. I've met many Lebanese  
>> people and they are very light, and some even look  
>> like Italians and Greeks. I also disagree with Diop's  
>> belief that there were no Caucasoids in early Egypt,  
>> when there CLEARLY were Caucasoids. But I admire his  
>> work with melanin dosage though!

>>

>>> Ivan van Sertima is okay, but many of his views are  
>>> wrong, but his book Blacks in Sennar  
>> is good.

>>

>> Actually I had in mind some of the nuts that wrote in  
>> his journals like Rashidi and that Diane girl. But I  
>> think Van Sertima HIMSELF was a moderate, and it was  
>> people like Rashidi that made contributions to his  
>> journals, are extreme.

>>

> > \_\_\_\_\_  
> > Do you Yahoo!?  
> > New DSL Internet Access from SBC & Yahoo!  
> > <http://sbc.yahoo.com>

Black people colonized Sicily,

NO they didn't actually it was the saracens which were mostly arabs, with a few moorish soliders. I doubt very much that moorish soliders who came from a diverse ethnic background mixed very much with scilian people. I will agree with you however is the negroid percentage in upper egypt, from which I come has to be a little bit higher than 25 percent. I would even be willing to go at least up to the 45 percentage mark.

The whole problem with this ideal of thinking is that white supremist and early anthropologist believe that caucasoid admixture in black people which they presume to be pure blacks makes them more intelligent, which is why white supremist have a smear campaign to say most black inventors were mulatto.

I am from upper egypt and I am darker than anwar sadat, and I can tell you I don't look white or white an arab. I want to know exactly what time period western asiatic blood became intermixed in upper egypt. From my understanding badarian, gerzen, amarten, and naqada all would be classified as negroid.

Lower egypt culture however I will agree there is admixture around the time of the tasins which died out, fayyum and meriada, which brought agriculture to the Nile delta. There is without a doubt no archeological evidence to prove lower egypt is older than upper egypt. The culture and civilization of egypt started in the south not the north, so it means very little if lower egyptians are from a more asiatic stock. The culture was african to the core, and you can find nothing in any other place like Kmt except africa.

Which is why abutu aka abydos ipet isut were all in upper KMT.

| 3889|2002-09-21 15:56:18|David (Yes I drew the pic)|Anu & Asiatics Eating w/Egyptians| Hey guys, Terance Pete needs more info about the word "Anu" or "Ani" being used to describe an Ancient Egyptian. Like we use the word person, or guy, or whatever. It's been a while, can someone drag up the info for him?

Second, I know of many references to Egyptians not eating with Asiatics, but I cannot recall any specifics. I don't have my Egypt stuff with me. Can someone also do that?

In a month or two I'll be back at full power. Till then, Katherine

and any other person who needs Egypt to be as white as cocaine...  
enjoy my vacation. Because when I return...Hehhehheh....it will be  
like going to an Osirican Rehab clinic.

| 3890|2002-09-21 16:00:32|mansu\_musa|Re: Jerome Washington???

--- In Ta\_Seti@y..., "David (Yes I drew the pic)"

wrote:

> So basically you are saying we have a aryan infection in sector

15.

> The automated Osirican system already has inoculated the newsgroup.

>

> Funny you should mention that. I was responding to his first post,

> and I noticed slight... variations... from what I thought was

sense.

> As if he was a white guy trying to clutch straws to find any reason

> to take the Black out of anybody notable (Anwar Sadat) and any

> civilization (Egypt). I have already neutralized the infiltrator

in

> my response to his post... and I didn't even realize how dangerous

> he was.

>

> I like our nice redundant secondary backup system we have here.

>

> --- In Ta\_Seti@y..., IMJs@w... wrote:

>>

>>

>> I know I'm new here, but someone using that "Jerome Washington"

> name

>> has popped up several times on some racist posts in the

>> alt.flame.niggers group. Each time the person claimed to be

> Black,

>> but he didn't "walk it'.... if you know what I mean. He used

> alot '70's

>> Black slang trying to be "down", of course after a few "min."

I

>> caught on and the joke ran out of gas.

>>

>> I don't know anything about THIS "Jerome", just passing on that

> info.

>> - Good advice from Dr. Winters!



Osirica did you receive my email. ?? I saw some of your posts on usenet and they made sense, that even an ethnic egyptain came up and admitted they had substantial african ancestry and often it was marginalized by arab government and islamic fundamentalism in egypt. I think the main confusion of the whole issue most europeans living in america know very little about ancient egypt or modern, and so naturally they see hosni mubarak on television and they think all people look like him.

Omar shariff for instance wrote in egypt revealed that egyptains were arabs, and omar shariff is not even an egyptain. Talking heads like zahi hawass sit around and let fox television show sunb tanned egyptains while the western world have for eons raped the culture heritage from native egyptins, which you can read in the book brian M fagan rape of the Nile, and a new book called whose pharaohs. These delusions are the work of maspero bred and western treatment and academic racism.

| 3891|2002-09-21 16:06:13|David (Yes I drew the pic)|Re: Hello Mansa Musa| Black people colonized Sicily, NO they didn't actually it was the saracens which were mostly arabs, with a few moorish soliders.

Gee, I guess the Island was UNINHABITED before then. There weren't at least Egyptian, Phoenecian, and Mycenian colonies on Sicily... even though we know of them. And I guess the sun made their hair curly and skin dark, so dark that the paranoid racist American society of the 1700 and 1800s classified them as NEGROES!

>>I doubt very much that moorish

soliders who came from a diverse ethnic background mixed very much with sicilian people.

Well, I can't really take your doubt into any serious consideration. Again, we are not enemies or anything. But really you have to do some historical study of Europe, and you WILL see... yes those negroes were there.

>>I will agree with you however is the negroid

percentage in upper egypt, from which I come has to be a little bit higher than 25 percent. I would even be willing to go at least up to the 45 percentage mark.

Your percentages are really not doing any good. You don't take a family and decide that one sister is more black than the other sister just because her skin is slightly lighter or because her nose is slightly thinner. Why don't you do all of that microanalysis of a

Nordic or Indo-Aryan civilization?

The whole problem with this ideal of thinking is that white supremist and early anthropologist believe that caucasoid admixture in black people which they presume to be pure blacks makes them more intelligent, which is why white supremist have a smear campaign to say most black inventors were mulatto.

I am from upper egypt and I am darker than anwar sadat, and I can tell you I don't look white or white an arab. I want to know exactly what time period western asiatic blood became intermixed in upper egypt. From my understadning badarian, gerzen, amarten, and naqada all would be classified as negriod.

Well well well, you know the truth on THAT ONE!

Lower egypt culture however I will agree there is admixture around the time of the tasins which died out, fayyum and meriada, which brought agriculture to the Nile delta. There is without a doubt no archeological evidence to prove lower egypt is older than upper egypt. The culture and civilization of egypt started in the south not the north, so it means very little if lower egyptians are from a more asiatic stock. The culture was african to the core, and you can find nothing in any other place like Kmt except africa.

Which is why abutu aka abydos ipet isut were all in upper KMT.

| 3892|2002-09-21 16:21:47|David (Yes I drew the pic)|Re: My response on the race of the Egyptians|

First off my poor easily manipulated poster. You have failed Decolonization 101.. and here is why:

TRAVEL BOOKS??? Now group... what do we have to say about TRAVEL BOOKS? My third grade class already has been taught that TRAVEL BOOKS are usually heavily doctored up to only show what the nice white people at such and such Travel Agency WANT you to see.

Secondly, you met Egyptians... where? Here? You mean to tell me that... Egypt and the US immigration service isn't in the habit of deBlackifying Egyptians (Like our pal Mostafa Hefny, look him up). You know people who have gone there? In this anti american climate? What part were they IN? The "western quarter" or the REAL Egypt part? I mean the whole north coast is overrun by foreigners!

GO to the part of Egypt called Sah-ee-dee (Ta-Seti). Yes the

Egyptians call the REAL Egypt Seti still to this day. I MET a few from there, and I knew before they even opened their mouths that they were Saeedi, and they were like "My brother how did you know?"

Go to the Photo section and look at a picture of Egypt that I found from someone else on the group!

> Jerome response:

> > MORE bs!!! I know better, I have seen travel books of

> > Egypt, I have MET Egyptians, and I know people that

> > have gone there. YOU are making this up!

>

>

>

> Manu Ampim

| 3893|2002-09-21 16:33:58|David (Yes I drew the pic)|Re: My response on the race of the Egyptians|

Its funny. Those photos. IF those girls lived in America, there would be no doubt they were Black. It wouldn't be a question. But thanks to the 2nd (Arab) colonization of Africa they are taught like anyone else who was colonized to run run run! Run from who they are. Its just amazing. Calling them or anyone else "mixed" is pointless. They aren't running from the part of the mixture that isn't Black.

Awwwww. forget it. Either you understand or you don't.

| 3894|2002-09-21 16:38:24|David (Yes I drew the pic)|Uniqueness and self esteem|  
Here is the other part of the problem.

There are beautiful, unique, african, black, people who are just unique in their countenance. The more unique they are, the more inclined for a Eurocentricist to focus on her "non Blackness".

In the book "Caucasia", the main character (a Black girl) was passing for white, and when she was with her white boyfriend, the subject came up... he said to her:

"No, I don't think you are Black... I think you are beautiful!"

Whats worse, the author knowing the ignorance of the comment, or the fact that this ignorance is so profound in white minds and so commonplace that she has to put it in the damn book???

| 3895|2002-09-21 17:20:01|mansu\_musa|Re: My response on the race of the Egyptians|  
--- In Ta\_Seti@y..., "David (Yes I drew the pic)" wrote:

> Its funny. Those photos. IF those girls lived in America, there

> would be no doubt they were Black. It wouldn't be a question. But

> thanks to the 2nd (Arab) colonization of Africa they are taught

like

> anyone else who was colonized to run run run! Run from who they

are.

> Its just amazing. Calling them or anyone else "mixed" is pointless.

> They aren't running from the part of the mixture that isn't Black.

>

> Awwwww. forget it. Either you understand or you don't.

here is what a egyptain said about politics ion modern day egypt

have the impression that in fact many would. Not so long ago a Lebanese woman on this ng asked a question about the origin of the Egyptians, presupposing that they had come out of some group in Asia Minor and wanting to know exactly which. No Egyptian with the possible exception of the Hab came forward to disabuse her of this notion. You will still find books and publications around which strate that Egyptian civilisation was an outgrowth of those of the Middle East that predated it, rather than a largely indigenous one. An Egyptian woman I knew went out of her way to mention that Sadat was not a "typical" Egyptian. Does anyone say the same of King Farouk? The unholy fuss made by Egyptians when the black (American) actor Gossett jr. was chosen to play him in a tv series underscores the degree to which many Egyptians desire to dissociate themselves from African origins or links. When a very Middle eastern person played the role of Sadat in a tv version of Golda Mayeer's life no such fuss was made. Sadat himself was not very proud of his distinctly African/Sudanese origin. In his autobiograhay he simply refers to himself as a dark Egyptian. By the way, how come it's so difficult to ever see a photo of general Naguib? I suppose he was another "untypical" Egyptian. So in a sense you are almost breaking new ground when you speak of Egyptians having "black genes" in them. When I also raised the question of whether the civilisation started in the delta or in Upper Egypt, there was a stony silence on this ng. When I spoke of the Afro-Asiatic group of languages having seen the light of day on the African continent and not somewhere in the Middle East as many tend to believe, our mutual friend Red Sea immediately suspected me of being an "Afrocentrist". With the "Arab identity" being of utmost importance in modern Egypt it is not surprising that the real Egyptian past in terms of cultural affiliations is downplayed. I don't speak for anyone else but I think that that is what Osirica is getting at. As far as I am concerned, and let me say

right away that I am black, the truth is what matters. The facts about exactly how black or white the early Egyptian civilisation was will only come out over time. Godfrey

| 3896|2002-09-21 17:22:08|Manu Ampim|Re: Closet Eurocentrists|  
DG,

I think you give a fair and honest assessment of the issues and scholars involved. Your academic training shows! (I believe you stated that you are currently doing some graduate work). There is no doubt that people must be specific and accurate in their comments about an author's position, and not simply discuss their work as "propaganda." For years, the issue of dismissing a vast body of research has been the vicious tactic of Eurocentric writers, who dismiss all scholarship that differs from their own.

You also properly put the works of J.A. Rogers and Chancellor Williams, etc. into a meaningful perspective, so that their contributions and claims can be put into context and reasonably discussed. These two men were pioneers and as you point out their work has provided an important foundation for much of the current Africentric knowledge base. I remember when I was in grad school in late 1980s, I had raised a question in class about certain information being "common knowledge," and my instructor quickly informed me that "common knowledge" today was often considered as "groundbreaking knowledge" at the time when the scholar may have made certain claims. I actually had not thought about it in that way before, but what this lesson taught me was that you always have to put the author's positions and ideas *in historical and social context*, rather than simply view positions and issues from our modern perspective.

Lastly, one point I will make about a specific comment that you made:

> "African-centered thought is fairly recent and hardly as  
> standardized as other  
disciplines."

Actually, African-centered thought is well documented from the early 19th century in the works of Martin Delany, Henry Highland Garnet, Hosea Easton, etc. This discipline has a long tradition and you can find a concise summary of this tradition in Jacob Carruthers, Essay in Ancient Egyptian Studies (1984), chapter 1, pp. 32-37. Thus, African-centered thought is not recent, but what you can say is that there are some academic areas that African-centered scholars and writers are seriously investigating for the first time. I cover the details of the Africentric movement and scholarship in my book, Towards Black Community Development (1996).

Advancing the work,  
Manu Ampim

---

> Just jumping in here for a quick minute.

>

>

Alberto stated:

>

> > I think a lot of the theories came from  
people like J.A. Rogers who

> > wrote a bunch of books to combat  
racism, because academic racism was

> > pretty big around the time he was  
alive.

>

> I think we should shy away from trying to label  
black

> historians as "feel good" scholars---a common Eurocentric

>

slander/propaganda tactic. J.A. Rogers was writing his

> work in the early

1900s. It was as historic on one end

> and as fantastical on the other, as  
his non-black counterparts.

> Read up on early anthropologists, historians, etc. You  
 > will see that the most fantastic claims by JA Rogers pales  
 > in comparison. Rogers was only following the societal  
 > norms for academic research of the time. And while  
 > one  
 can certainly point out "wild claims" he made, it  
 > should be equally  
 stressed that much of what YOU  
 > Mansa Musa use today as evidence for your  
 claims  
 > was first researched and compiled by exhaustive  
 historians  
 > like Rogers, D. Houston, Blyden etc. I do not take  
 what  
 > they wrote as "the gospel truth." In fact I can find more  
 than  
 > a few mistakes. Of course I realize they were wrting in the  
 >  
 late 19th and early 20th centuries. Thus I keep my criticism  
 > in  
 perspective If you disagree with something they wrote,  
 > I would suggest  
 you be specific. Don't generalize and slander.  
 > And don't minimize their  
 accomplishments to "feel good-ism."  
 > It is rather disrespectful to do so  
 when u are literally sitting  
 > on their shoulders.  
 >  
 > >rogers wrote that the  
 > >dravidians in india were black,which I  
 amnot convinced of.  
 >  
 > That is fine. But you should know that  
 Rogers was speaking  
 > in the academic lingo of his time. At that time it  
 was quite  
 > common among \*mainstream\* academia to refer to the  
 Dravidians  
 > of India as partially "Negroid" in appearance. This was due  
 to  
 > several reasons. Firstly, the ancient Greeks referred to  
 places  
 > like Elam and India as home to "Eastern Ethiopians."  
 Whether  
 > this was due just to their dark skin or to more, I cannot  
 say.  
 > But both mainstream academics and JA Rogers were drawing  
 > on  
 this ideology of being an "Ethiopian" and thus "Black."  
 >  
 > Not  
 only Rogers, but WEB DuBois called the earliest inhabitants

> of India  
"Negrillos." He attributed the later Dravidians as being  
> of Negrito  
stock intermingled w/Australoid, Mongloid and later  
> Caucasian. DuBois,  
being himself a man of diverse racial heritage,  
> did not hesitate in  
labeling the Dravidians as "black"---more so  
> than even himself. DuBois  
mind you was getting his information  
> from where he studied and had  
access to as a scholar, including  
> Germany and Harvard. He was not saying  
anything that mainstream  
> academia was not \*at his time.\* The  
Venetian traveler Marco  
> Polo himself centuries earlier divided India  
into "whites and blacks."  
>  
> Furthermore, long before Rogers and  
during/after his era, mainstream  
> anthropologists were classifying the  
earliest skeletal finds from India  
> under headings as: Negritos, followed  
by proto-Australoids and  
> a paleo-Mongloid type with a dolicocephalic  
head. They would not  
> have a Caucasoid type arrive until near the end of  
the early Indus  
> cultural complexes.  
>  
> Now, mind you I'm  
not putting a great deal of credence into words  
> like "Negrito" (rather  
demeaning actually) and the never-ending and  
> all encompassing  
"Caucasoid." But what I am saying is that if you are  
> wondering how  
people like Rogers came up with "Black Dravidians,"  
> it is because he was  
stating what was a very popular assertion of his  
> time.  
>  
>  
In the modern era, that has changed. Its not simply so easy as to  
> say  
"Black" vs "White." BUT, though the terms have somewhat  
> changed alot of  
what Rogers wrote has not. I had a professor once  
> who kept talking about  
Proto-Asians. When I finally asked him  
> what he meant, he said he did not  
want to use such outdated terms  
> ...but he meant such peoples as  
"Negritos" and early "Paleo-Mongloids"  
> and "Proto-Australoids." At least

two of those terms I (and most)

- > would judge as being phenotypically 'Black.'
- >
- > Today of course peoples of India are so intermixed that,
- > it is hard to pin them all down phenotypically. But coming
- >
- from an island nation that is near 50% East Indian and having
- > such
- lineage in my family, I have seen quite enough Indian
- > types who bear
- remarkable Africoid phenotypical elements--
- > beyond merely having 'dark
- skin.'
- >
- > Winters seems to believe that the dravidians
- came
- > > from c group nubia another unfounded claim.
- >
- > I
- think you need to be careful about what you state and be
- > more specific
- in your critiques about what is "unfounded."
- > I may not agree with Dr.
- Winters about the origin of Dravidians.
- > But like he, I recognize the
- "Africoid" (mainstream- Negroid)
- > element among them and its existence
- since earliest times.
- >
- > Where I differ from Dr. Winters is that I
- assert such peoples
- > migrated from Africa in earliest pre-history. I do
- not state they
- > are Africans, rather I use the term "Africoid" (best I
- can come
- > up with) in the same way words like "Negroid" or
- "Negrito"
- > were/are tossed around mainstream academia. I see the
- "Africoid"
- > element in Dravidians similar to the Africoid element
- found
- > in deemed "Melanasi-ans" and numerous other peoples
- throughout
- > Asia and the South Seas. I do not think any of these people
- are
- > recent migrants from Africa. Rather I assert they are Asians
- who
- > did not undergo as great a degree of phenotypic change as
- their
- > counterparts (deemed Mongloids, etc.)--for whatever
- reasons.
- >
- > [Jerome thinks such people should not be deemed
- "Black"



> because they are not from Africa proper in a modern sense  
 > and genetically align more so with Asians. Race is arbitrary  
 > at times and he's free to place his boundaries where he wishes.  
 > I, and most of society when using the term 'Black,' disagree.]  
 >  
 > I generally recognize that Asia's "Africoid" populations are  
 > not genetically related to \*modern Africans\* yet they still  
 > fall under the societal racial heading of "Black." That is why  
 > they were deemed Negritos, Negrillos, Oceanic Negroes,  
 >  
 Australian Negroids, New \*Guineans,\* Fuzzy-wuzzies  
 > (hair type reference), and even just plain old 'Black.'  
 > In fact, the Euro-pirates known as 'Blackbirds' captured  
 > and enslaved these Asian "Africoids" simply because they  
 > deemed them 'Black.' And the genocidal campaign against  
 > native Tasmanians was called 'The Black War.' That they  
 >  
 are genetically aligned with Asians is irrelevant to the  
 > phenotypic identity marker they exhibit, unless one buys  
 > into some eugenics based system in which genes have some  
 > definition of behavior/attitude/mannerisms that one can  
 > classify as "Black" vs "Asian" vs "White" etc.--a wholly  
 > bogus claim.  
 >  
 > Just like Africans took up the term 'Black' as a political social  
 > moniker in a European constructed society, many Asian Africoids  
 > also took up the word 'Black.' Hence in India the Dalits have a  
 > 'Black Panther Political Party' and in Australia they wear shirts  
 > that read 'Black is Beautiful.'  
 They took on such names for the  
 > same reason many Africans did. And they were treated in the  
 > same fashion as Africans as well. Thus some, but not all, have  
 > seen a need to have socio-political links with Black Africans.

>

> > Ja rodgers also wrote about a black emeprror  
around in china,which

> >I am not sure about which I highly  
doubt.

>

> JA Rogers was not the first to write this. He was  
actually using

> European authors as a reference. Namely they referred to  
the

> semi-legendary Fu-Hsi who was described as having "wolly  
hair.".

> I have never seen the evidence needed to back this up  
however.

> Yet while I too cannot agree fully with Rogers' claims on  
Fu-Hsi,

> I do know that there were Asian Africoids in region.Quite a  
few

> Chinese of the period wrote of "Black Dwarfs" with whom they

>

shared the region. According to Chinese archaeologist Kwang-chih

> Chang,

early skulls found in Southern China bore evidence of

> "Oceanic Negroid"

types. He goes on to state that in the earliest

> dynasties, "Negritos

whom the Chinese call 'Black Dwarfs' are

> reported in the mountainous

districts south of the Yangtze." There

> is even a famed Shang Dynasty

bronze vessel that depicts what

> looks very much like an Asian Africoid

type (Melanasian)

> in a tiger's mouth.

>

> So we know they

were/are there. The question is, what role did they

> play in early

Chinese civilization? They don't have to be Emperors,

> but I'd like to

know their role if any.

>

> >You have people like chancellor

willams and others who

> >produced profaganda type books with no

footnotes and

> >les than scholarly work.

>

> Chancellor

Williams was not merely a writer of protest literature.

> His initial

degree was from Howard University, but he also did

> research at Oxford in

London and field research from Ghana

> itself. He was writing at a time

before \*alot\* of Africanist material

> was well published and documented.  
 I too wish he had used more  
 > footnotes (he does have some), but it is not  
 very different from a lot  
 > of scholars of his time period I have also read  
 in various other  
 > fields. The much respected white Africanist Basil  
 Davidson's  
 > 1970s works have hardly \*any\* footnotes either. But just  
 like  
 > Williams, Davidson included an extensive  
 reference/bibliography  
 > in the back of his work. UNESCO's volumes on  
 history (published  
 > by the UN and top scholars) has NO footnotes either,  
 just an  
 > \*extremely\* extensive bibliography. That wasn't very  
 uncommon  
 > during the time. James Frazer's \*much\* known and touted  
 1920s  
 > work 'The Golden Bough' has NO footnotes OR a  
 reference/bibliography.  
 > Even after numerous reprinting, none have  
 appeared.  
 >  
 > Point is, the manner of scholarly writing and its now  
 codified  
 > methodology wasn't so rigid during C. Williams times. You  
 can't  
 > judge the man by your 21st century standards. Well you  
 can,  
 > but it's nonsensical to do so as you would have to outright  
 dismiss  
 > a plethora of other works as well.  
 >  
 > That being  
 said, I too had strong disagreements with \*some\* of  
 > Williams' points. In  
 fact, he and Jerome would get along quite fine  
 > as he too followed common  
 western dicta and stated that Lower  
 > Egypt was mostly "white." Well no,  
 he thought actually they were  
 > "mulatto." Williams didn't seem to have  
 been up to snuff on the fallacy  
 > of the Hamitic hypothesis. And he was  
 more so a cultural anthropologist  
 > and historian than a scholar familiar  
 with anthropometry. Yet to simply  
 > knock his work and relegate it to mere  
 "propaganda" to me is  
 > quite erroneous and generalizing. If you take  
 issue with a particular  
 > bit of his book, then state what it is. It may  
 have mistakes, but it

> also has a lot of historical data.

>

>

\*Another point about Williams, he advocated a school of thought

> that

black scholars interested in Africa should do field research first

>

hand

> as best as they possibly could and try their best to not rely solely

> on western secondary sources. This may greatly account for what

> seems as a lack of colleague references in his work.

>

> > People seem to believe that the Shang dynasty in China was

> > black, but I don't know.

>

> I too do not know if the Shang Dynasty was black.

> I know there were blacks in the region of China at the time

> (Asian Africoids). What role they played however, I am not

> ready to say. Others are (as Dr. Winters has shown with

> his

research), but I am not. That doesn't mean however

> that the 'blacks' who

lived during that era disappear in a

> poof.

>

> > Rashidi

and James Brunson showed a couple of

> > so-called Africoid statues and

magically the Shang

> > dynasty becomes black.

>

> There

are many "so-called" Africoid Asian statues

> all throughout the

continent. What is more, you have

> a lot of "so-called" Africoid Asians to

go with them:

> both breathing and alive, and those whose skeletal

>

remains show their antiquity. They aren't very hard to

> find, from living

figures to Buddha statuary.

>

> That such peoples were there is not

in question.

> They can be seen: in iconography, skeletal remains

>

or very much \*alive.\* And if the black scholars aren't

> enough for you,

Asian (deemed Mongloid) and European

> scholars have found them as well.

In fact, there is \*greater\*

- > evidence for their existence than your continuous claims
- > of ancient blacks in Russia or Iraq. I'm not saying those
- > claims are unfounded. But I'm stating that it seems contradictory
- > that you would so easily dismiss those who present MORE
- > evidence for their claims than you do for yours.
- >
- >
- With Rashidi and Brunson, we are again dealing with
- > what roles these Asian Africoids played. They believe
- > it was an important one. Brunson is a bit nebulous in
- > his claims on the Shang dynasty. He believes the earliest
- > Shang (if u can really so easily categorize such a thing)
- > were "diminutive blacks." Yet he admits they intermingled
- >
- with 'Mongloids.' But he uses a reference from the Chou Dynasty
- > as evidence that the black stratum among the Shang was
- > proportionate enough to still be noticed, though eventually
- > it would disappear. How accurate this is I can't say for
- > certain. But the central theme of Brunson at its most
- > basic level I can say is worth investigation. Those elements
- > are, that 'Melanasian' types were in the region during the
- > same era (Shang) as the 'Mongloid' types. Questions:
- > Did they interact? To what degree? Was the Shang Dynasty
- > a singular 'Mongloid' creation, or a hybrid with Africoids?
- >
- > Again, the conclusions that Rashidi and Brunson make may
- > be more than I am willing to assert. But I don't find their
- > questions far-fetched. And they are pulling upon alot more
- > than a few statues. While their linguistic evidence is a bit
- > sketchy, I can find value in the skeletal finds cited. That doesn't
- > mean I accept the Shang were 'black' or that blacks founded
- > China (I do not agree even that they were direct recent African

> migrants). But I do agree there were 'blacks' among the  
 Shang  
 > or at least in the same region at the same time. And it  
 would  
 > be interesting to examine their role (if any) in the seminal  
 founding  
 > of Chinese civilization.  
 >  
 > My point really,  
 Mansa Musa (before you write me back  
 > a lengthy rebuttal), is that when  
 you critique these scholars,  
 > be more specific in what you are stating  
 and decide what  
 > elements of their claims you are dismissing.  
 Otherwise,  
 > you risk throwing out the proverbial baby with the  
 bathwater.  
 >  
 > African-centered thought is fairly recent and hardly  
 as  
 > standardized as other disciplines. Examination into the role  
 >  
 of Asian Africoids is near absent beyond these few scholars  
 > with very  
 limited resources. Mistakes will be made and wild  
 > assertions will abound  
 as in ANY field. What I don't agree  
 > with I circle as spurious or  
 fantastic. But often I have found  
 > I learned MORE from scholars like  
 Rashidi, Brunson, etc.  
 > than I merely dismissed as unfounded. They are  
 researching  
 > an area that near no one else is.  
 >  
 >  
 DG  
 >  
 > PS- if you are interested in black statuary from medieval  
 and  
 > ancient Northern and Central Asia (Russia, etc.), you may  
 >  
 want to see Brunson's articles and photos of Africoid peoples,  
 > pictures  
 and statuary from that region. Not all of it \*to me\*  
 > depicts black  
 people, but some are distinctly Africoid.  
 | 3897|2002-09-21 18:10:34|primenutt|Re: how I classift African-Americans|

--- In Ta\_Seti@y..., Jerome Washington wrote:

You must NOT know the extent and context of how the black codes were

enforced prior to 1964. First of all there was NO such thing as Latinos or Hispanics prior to 1970-1971. They were considered white with Spanish surnames. The immigration laws were different, anti-Asian laws were in full effect western Europeans were openly favored etc.

Anyone, I mean anyone with a phenotype similar to Mostafa Hefny would have been considered Black. Furthermore it is myth that all slaves originated from Western Africa just as it is an utter mendacity that the slavery were not continues brought over after it had been outlawed. Chief Justice Taney may not have liked slaves but he KNEW they were continuously being imported and were the backbone of southern industry. (look up all my historical references for yourself you'll see they check out)

Moreover, there always was a significant population of FREEMAN! They are also a significant numbers of Native American/African mixtures. For example the Seminoles gets its very name from the mixture of Creek and Freeman ( one of three Native American groups that I personally have ancestors from) and I like MILLIONS of other Black Americans am 3 and 4 generations away from European ancestors (e.g. Vanessa Williams). I am also 4 generations from a North Africa ancestor, regardless of my "mixed" if you saw me you would readily know I was "Black American" (admittedly I am one of the darkest members of my family and I have been mistaken as Samoan and not so surprisingly as Puerto Rican (many of them are Black anyway) but Black American phenotypes always have and will run the gamut. Black Americans ARE a mixed group who can look white or redbone(like my maternal grandmother and her siblings) or can be beautifully rich and dark in tone like some Africans from the Ivory Coast.

The commonality is NOT simply slave ancestry, because free blacks existed as well, but the commonalities are the CULTURAL, SOCIAL, and ECONOMIC ties. I DO Subscribe to the 1 drop rule cause folks Vin Diesel (BEEN WEASEL) looks more black than many of my siblings AND TO BLAZES with US government Nomenclature. ( I'm NOT Afrocentric I AM Truthcentric and the truth is Black Americans CANNOT be classified in that manner!)

> To Derreck:

>

- > In my system I classify African-Americans as an
- > American ETHNO-CULTURAL grouping united by a common
- > West African slave ancestry in the American plantation
- > system, that share in the common experience. As a

- > group, African-Americans commonly have significant
- > white admixture, and also have lesser Amerindian
- > ancestry.
- >
- > I would not call African-Americans a race, since some
- > African-Americans (like Walter White) have negligible
- > black ancestry and are in all intents and purposes
- > really white, while others are can pass as unmixed
- > Black Africans. The bulk of African-Americans are
- > lightly mixed with European admixture, and a
- > significant minority are really bi-racial or
- > multiracial, and aren't REALLY black. I don't believe
- > in the one drop rule, although I accept the
- > ethno-cultural reality of the African-American
- > community. You must remember the one drop rule
- > SPECIFICALLY refers to those of African-American
- > heritage. Latinos and North Africans even when
- > OBVIOUSLY mixed, are not classified as "black"
- > according to the US government. The one drop rule only
- > refers to African-Americans and those with
- > African-American blood. That's why applying the one
- > drop rule to the ancient Egyptians is useless, since
- > even the most Negroid of ancient Egyptians would STILL
- > have not been classified as "black", even in the deep
- > South during the Jim Crow era. Look at Hefny, the
- > Nubian-Egyptian immigrant who is STILL fighting to
- > reclassify himself as black. In spite of his
- > appearance, according to the US government he's white.
- >
- >
- >
- >
- > \_\_\_\_\_
- > Do you Yahoo!?
- > New DSL Internet Access from SBC & Yahoo!
- > <http://sbc.yahoo.com>

| 3898|2002-09-21 18:34:01|primenutt|Re: a new internet imposter|  
 I concur! I regret responding to his previous post! It did NOT deserve the dignity of a response.( I had not read his later posts at the time) He makes allusions to peer edited articles but fails to post them and more importantly he fails to acknowledge that there are ALWAYS conflicts in academia. Even in a hard sciences such as Computer Science or Biology there will be significant disagreements upon a given subject. Let alone in a soft science such as anthropology or paleontology.



--- In Ta\_Seti@y..., "lo\_stress" wrote:

> I think its clear that "jerome washington" and akenaten101 is a  
> pseudonym and imposter.

>

> You don't read information that conflicts with your views.

>

> You resort to terminology such as negro, mulatto, octraoon, quatroom  
> that is ambiguous and obscurant. And very insulting to the africans  
> on ta-seti!!!!

>

> You contradict yourself many times.

>

> Your reasoning and arguments are unsound, falicious, and ambiguous.

>

> You have not even been to Egypt or maybe not even the middle east.

> but claim to be an authoritiy, based upon your algerian friend who

> can "REFUTE" everything we are saying.

>

> you like to curse disrupting the character of this forum.

>

> Your library card is probably expired, if you have one at all.

>

> This is the same style employed by Troglodyta. But atleast she could  
> provide sources.. which she did not fully read or understand.

>

> you probably are the same individual who tried to slander Ed Loring.

> Is he a "nigger lover" in your book?

>

> This seems to be the style of the "Racial Myth's" website.

>

> Why don't you just show your true colors and stop masquarading as a

> truth-centric person. Which you are not. People who are interested

> in the truth must have an open mind and be humble. Because the truth

> comes in many forms. If you were honestly seeking the truth you would

> know that it is contained in more books.

>

> What you are seeking is information that fits into your confort zone.

>

> I think "Jerome" should be barred from the site, unless he apologizes.

>

> alex

| 3899|2002-09-21 19:45:21|mansu\_musa|Re: a new internet imposter|

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>

>

>

>

>

>

>

>

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> > Is he a "nigger lover" in your book?

> >

> > This seems to be the style of the "Racial Myth's" website.

> >

> > Why don't you just show your true colors and stop masquarading as

a

> > truth-centric person. Which you are not. People who are

interested

> > in the truth must have an open mind and be humble. Because the

truth

> > comes in many forms. If you were honestly seeking the truth you

would

> > know that it is contained in more books.

> >

> > What you are seeking is information that fits into your confort

zone.

> >

> > I think "Jerome" should be barred from the site, unless he

apologizes.

> >

> > alex

Go back and read the extracts from keita that I posted. I also posted a comment from Frank Yurco that said the ancient Egyptians were not Caucasians and even posted material from anews group from an actual Egyptian who admitted they were black.

| 3900|2002-09-21 20:59:03|Clyde Winters|Re: Closet Eurocentrists|  
At 06:20 PM 9/21/02 -0000, mansu\_musa wrote:

> I do not agree with Jerome Washing about Egypt and quite personally  
> I feel Upper Egypt was Negroid and still is Negroid, because I know  
> for a fact that these people were Africans. I have read your papers  
> Mr. Winters and you have made claims you deciphered  
> Merotic, Harappa, and other scripts but some of your work is faulty  
> The other person on the forum about Tamil and Sumerians the Dr  
> Oiver there pointed out Dravidians might have an African  
> connection, but I am skeptical. Tell me how Blacks got to China???  
>  
>

Hi

Please outline the faults in my papers, including page numbers where the alleged faults occur, along with your citations that disconfirm my work. You now have a chance to present to this forum support, and documentation for your many claims.

C.A. Winters

| 3901|2002-09-21 21:34:10|Clyde Winters|Re: Closet Eurocentrists|  
Hi

You claim that I have never explained the origin of the Olmec people. I have done this in many papers and at many conferences including the American Anthropological Association Conference and Central States Anthropological Society Conferences. I have made it clear that the Olmecs came from Saharan Africa, where the Malinke Bambara originally lived. I have also pointed out that due to the Malinke Bambara origin of the Olmecs, Malinke Bambara exist as a substratum language in many MesoAmerican languages. You can follow this research at the following sites:

<http://www.geocities.com/Athens/Academy/8919/olmec2.htm>

<http://www.geocities.com/Athens/Academy/8919/yquiche.htm>

I have also pointed out the errors in the research of by Eurocentrists who deny the African origin of the Olmecs, see the following site:

<http://homepages.luc.edu/~cwinter/more3.htm>

<http://homepages.luc.edu/~cwinter/ortiz1.htm>

You will find my paper on the decipherment of the Olmec script at the following site:

<http://www.geocities.com/Athens/Academy/8919/Rtolmec2.htm>

This paper was delivered at the 1997 conference of the Central State Anthropological Society. You can find my decipherment of the Mojarra Stela, and Malinke-Bambara origin of the Mayan term for writing at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/lettermixe.htm>

This inscription was written in honor of King Yo Pe. Other rulers of the Olmec that I have been recorded in Olmec inscriptions are discussed at:

<http://www.geocities.com/Athens/Academy/8919/olmeckings.htm>

Wiercinski's article on the African skeletons found at Olmec sites can be found at the following site:

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

My interpretation of the Polish terms used in this study can be found at:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

And at the following site I prove that the Olmec writing was not of Mixe or Chinese origin:

<http://www.geocities.com/Tokyo/Bay/7051/contraolmec.html>

Here is my evidence. I have presented this evidence before numerous anthropologists at conferences across the U.S. They have failed to prove that my comparisons of Mayan and Malinke-Bambara terms is unfounded. They can not deny that the writing on the Tuxtla statuette does not appear similar to the Vai writing, and other graffiti writing found among Malinke-Bambara speaking people, as first pointed out by Leo Wiener. I invite you to present to this forum your evidence that disconfirms any claims I make about the Olmec language, writing and people. Also, if you don't know anything about Linguistics how can you dispute my claims? You say that I have never pointed out where, and when the Malinke-Bambara speaking people came from to settle Mexico, yet it is many of my posts. This indicates that you attack anything that you don't understand.

C.A. Winters

At 02:09 PM 9/21/02 -0700, Terance Pete wrote:

> Isa Bere wrote: Just jumping in here for a quick minute.

>

>Alberto stated:

>

>> I think a lot of the theories came from people like J.A. Rodgers who

>> wrote a bunch of books to combat racism, because academic racism was

>> pretty big around the time he was alive.

>

>I think we should shy away from trying to label black  
>historians as "feel good" scholars---a common Eurocentric  
>slander/propaganda tactic. JA Rogers was writing his  
>work in the early 1900s. It was as historic on one end  
>and as fantastical on the other, as his non-black counterparts.  
>Read up on early anthropologists, historians, etc. You  
>will see that the most fantastic claims by JA Rogers pales  
>in comparison. Rogers was only following the societal  
>norms for academic research of the time. And while  
>one can certainly point out "wild claims" he made, it  
>should be equally stressed that much of what YOU  
>Mansa Musa use today as evidence for your claims  
>was first researched and compiled by exhaustive historians  
>like Rogers, D. Houston, Blyden etc. I do not take what  
>they wrote as "the gospel truth." In fact I can find more than  
>a few mistakes. Of course I realize they were writing in the  
>late 19th and early 20th centuries. Thus I keep my criticism  
>in perspective If you disagree with something they wrote,  
>I would suggest you be specific. Don't generalize and slander.  
>And don't minimize their accomplishments to "feel good-ism."  
>It is rather disrespectful to do so when u are literally sitting  
>on their shoulders.

>

>>rodgers wrote that the  
>>dravidians in india were black,which I amnot convinced of.

>

>That is fine. But you should know that Rogers was speaking  
>in the academic lingo of his time. At that time it was quite  
>common among \*mainstream\* academia to refer to the Dravidians  
>of India as partially "Negroid" in appearance. This was due to  
>several reasons. Firstly, the an I am not saying that all scholarship was  
>feel good work.matter of fact much of what rodgers said was correct as IU  
>have learened formmy own reserch. JA RODGERS really opened up my eyes  
>inmany situlations that Iwas quite unaware of. I disagree greatly with  
>jerome on his stance on egypt,and I think some of his views on lower  
>egyptains being completly caucasoid is a bit misguided andf the fact he  
>totally diregards what keita said that varitations with in northern africa  
>cannot be explained by caucasoid admixtures. Keita has also criticised  
>many times sfoza methodoly which includes picking and chosing samples that  
>he wants to represent the afro asaitic language group. Mr winters had  
>debated people many times on usernet many times and lost every one of these  
>debates. If you want to see for yourself take alook at Vai which he tries  
>to link with the olemc culture in mesoamerica. Sure the olmec heads do look  
>africoid but if you are going to make claims that the bambara people are  
>the olemcs at least pinpoint what time the bambara sailed across the

>atlantic to see the frame of reference. What culture in western africa did  
>these people come from. Even vansertima has claimed that the nubians did  
>not influence the olmecs and their is not recorded data that supports the  
>voyages of the nubians going to. I just posted ont the board a new  
>archeological find in ivory coast that shows a civilization there going back  
>to atleast 2,000 years,but Mr winters probally knows nothing about this. I  
>admit I am not a linguist,but I do know about african history and my main  
>focus is on africa. I will also remind you that the negritos are  
>living in the stone ages,and how exactly did they contribute to high  
>cultures of asia when they are still living in the sotne age off the adaman  
>islands??

>

>Do you Yahoo!?

> New DSL Internet Access from SBC

| 3902|2002-09-21 21:39:55|mansu\_musa|Re: Closet Eurocentrists|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi

>

> You claim that I have never explained the origin of the Olmec

people. I

> have done this in many papers and at many conferences including the  
> American Anthropological Association Conference and Central States  
> Anthropological Society Conferences. I have made it clear that the

Olmecs

> came from Saharan Africa, where the Malinke Bambara originally

lived. I

> have also pointed out that due to the Malinke Bambara origin of the

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> anthropologists at conferences across the U.S. They have failed to

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> that my comparisons of Mayan and Malinke-Bambara terms is

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> Malinke-Bambara speaking people, as first pointed out by Leo

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Bambara

> speaking people came from to settle Mexico, yet it is many of my

post. This

> indicates that you attack anything that you don't understand.

>

> C.A. Winters

>

>

>

>

> At 02:09 PM 9/21/02 -0700, terance pete wrote:

> > Isa Bere wrote: Just jumping in here for a quick minute.

> >

> > Alberto stated:

> >

> > > I think alot of the theories came from people like JA rogers who

> > > wrote a bunch of books to combat racism, because academic racism

was

> > > pretty big around the time he was alive.

> >

> > I think we should shy away from trying to label black

> > historians as "feel good" scholars---a common Eurocentric

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> > work in the early 1900s. It was as historic on one end

> > and as fantastical on the other, as his non-black counterparts.

> > Read up on early anthropologists, historians, etc. You

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> >in comparison. Rogers was only following the societal  
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> >one can certainly point out "wild claims" he made, it  
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> >I would suggest you be specific. Don't generalize and slander.  
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> >of India as partially "Negroid" in appearance. This was due to  
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greatly with

> >jerome on his stance on egypt,and I think some of his views on

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> >egyptains being completly caucasoid is a bit misguided andf the

fact he

> >totally diregards what keita said that varitations with in

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> >cannot be explained by caucasoid admixtures. Keita has also

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he tries

> >to link with the olemc culture in mesoamerica. Sure the olmec

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> >africoid but if you are going to make claims that the bambara

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> >the olemcs at least pinpoint what time the bambara sailed across

the

> >atlantic to see the frame of refrence. What culture in western

africa did

> >these people come from. Even vansertima has claimed that the

nubians did

> >not influence the olemcs and their is not recorded data that

supports the

> >voyages of the nubians going to. I just posted ont the board a

new

> >archeological find in ivory coast that shows a civlization there

going back

> >to atleast 2,000 years,but Mr winters probally knows nothing about

this. I

> >admit I am not a linguist,but I do know about african history and

my main

> >focus is on africa. I will also remind you that the negritos  
are  
> >living in the stone ages,and how exactly did they contribute to  
high  
> >cultures of asia when they are still living in the sotne age off  
the adaman  
> >islands??  
> >  
> >Do you Yahoo!?  
> > New DSL Internet Access from SBC

For one mr winters you have failed to prove vai andbambara writting  
is older than 18th century. I am aware it was used in secret  
soccieties,but where exactly have you proven this to be old. ramira  
africa not just mortello called you out on the discussion.  
| 3903|2002-09-21 21:40:07|Clyde Winters|Re: Jerome Washington???)  
Hi

Alberto is also a frequent critic of the African presence anywhere outside  
of Africa. In a Dravidian talk group he has been trying to deny the African  
relationship to the Dravidians, but here his views are being shot down by  
Dravidian scholars who know the truth, and use Dravidian sources to support  
their recognition that the ancient Dravidians were Blacks.

C.A. Winters

At 06:04 PM 9/21/02 -0400, [IMJs@webtv.net](mailto:IMJs@webtv.net) wrote:

>  
>  
>I know I'm new here, but someone using that "Jerome Washington" name  
>has popped up several times on some racist posts in the  
>alt.flame.niggers group. Each time time the person claimed to be Black,  
>but he didn't "walk it'.... if you know what I mean. He used alot '70's  
>Black slang trying to be "down", of course after a few "min." I  
>caught on and the joke ran out of gas.  
>  
>I don't know anything about THIS "Jerome", just passing on that info.  
>- Good advice from Dr. Winters!  
>  
>  
>

>  
>  
>  
>

>To unsubscribe from this group, send an email to:

>[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

>  
>  
>

>Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

>  
>  
>

| 3904|2002-09-21 21:49:36|Clyde Winters|Re: Closet Eurocentrists|

At 10:10 PM 9/21/02 -0000, mansu\_musa wrote:

>

> The Black Mongols of China

>1st century

>Asia's first major encounter with black Mongols occurred around the

>first century. They converged on India, conquering all of the

>northwest sector, which is now the nation of Pakistan.

>In China they were called the "yeuh-chih." India referred to them as

>the "kusanas." Now known as the "black huns," they traveled as much

>as ninety miles per day. When they invaded Eastern Europe, they were

>called the "black tartars."

>James Brunson, an authority on the black racial presence in China,

>said, "These blacks referred to themselves as 'kara khitai' and would

>later take possession of the Steppe region, north of the Black Sea."

>Brunson, James E. Black Jade: The African Presence in the Ancient

>East and Other Essays. Introduction by Runoko Rashidi. DeKalb: Kara,

>1985.

>Brunson, James E. The Image of the Black in Eastern Art. Pt. 1, Black

>Roots in Most Ancient China (1766 B.C. - 950 B.C.) DeKalb: Kara, 1989.

>  
>

>Historic India (Time-Life Books, Great Ages of Man Series)

>by Lucille. Schulberg

> I have only found one source that backs up the earliest population

>of India are negriod,and that is it. This is not an accurate source

>though.

>

>Page 81-82; " In his literary masterpiece The Wonder that was

>India, A.L. Basham poses the question: "Who were the people

>who built this great civilization?" After sixty-four years of study,

>historians are still unable to come forth with a consensus

>regarding the racial makeup of the Indus Valley civilization;

>consequently, despite much discovery, little has been released  
>to the general public. The growing likelihood that the culture of  
>Indian Asia was born out of the Black race is a bitter pill for many  
>to swallow; therefore, a controversy exists among historians  
>even today."  
>dinesh dsouza would have a fit if he read this, but it is not from a  
>african centured scholar but actually a indian just like dsouza who  
>talked about john g jackson in his book the end of racism  
>

Hi

It is a bitter pill to you also Alberto. If you check out the following forum:  
<http://groups.yahoo.com/group/akandabaratam/>

You will see how Alberto is trying to white wash the Dravidian people.

C.A. Winters

| 3905|2002-09-21 21:52:50|mansu\_musa|Re: Jerome Washington???

--- In Ta\_Seti@y..., Clyde Winters wrote:

> Hi

> Alberto is also a frequent critic of the African presence anywhere

outside

> of Africa. In a Dravidian talk group he has been trying to deny the

African

> relationship to the Dravidians, but here his views are being shot

down by

> Dravidian scholars who know the truth, and use Dravidian sources to

support

> their recognition that the ancient Dravidians were Blacks.

>

> C.A. Winters

>

>

>

> At 06:04 PM 9/21/02 -0400, IMJs@w... wrote:

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> >Black slang trying to be "down", of course after a few "min." I

> >caught on and the joke ran out of gas.

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> >I don't know anything about THIS "Jerome", just passing on that

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> >- Good advice from Dr. Winters!

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> >

> >

> >

> >

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Dravidian scholars who know the truth, and use Dravidian sources to  
support  
their recognition that the ancient Dravidians were Blacks

No,I am not it's just you need lots of documentation to prove this

and it has to be done in a scholarly manner. Still you may point to negriots dravidians, and other people who may look africoid but they are not genetically related to black african people.

Yes, in the other group I was kind of shocked I thought the person was going to go along with me, and look at the link I posted from usenet, but instead he quoted material about the relationship between dravidians and eastern africans, which maybe the case. I have to do more research, however still genetically africoid looking asiatics are not related to africans.

I never denied there was not an african presence outside of africa, in fact I have argued cases that mysterious black people living in russia are descendants of ancient kemetians and sesotris troops. These people really exist and if you type in sesotris in the search engine on the group you will see where I referenced it.

This is the first time I knew a dravidian who considered themselves to be black, but if you look on usenet there is a dravidian saying he is not black, so I don't really know what to say.

Clyde do you ever use anthropology in your research.

Did you know there are web sites listing you as a pseudo scholar??

| 3906|2002-09-21 21:57:41|mansu\_musa|Re: Closet Eurocentrists|

--- In Ta\_Seti@y..., Clyde Winters wrote:

> At 10:10 PM 9/21/02 -0000, mansu\_musa wrote:

>

> >

> > The Black Mongols of China

> > 1st century

> > Asia's first major encounter with black Mongols occurred around

the

> > first century. They converged on India, conquering all of the

> > northwest sector, which is now the nation of Pakistan.

> > In China they were called the "yeuh-chih." India referred to them

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> > the "kusanas." Now known as the "black huns," they traveled as

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following forum:

> <http://groups.yahoo.com/group/akandabaratam/>  
>  
> You will see how Alberto is trying to white wash the Dravidian

people.

>  
> C.A. Winters

I am not trying to white wash anybody mr winters.

<http://groups.google.com/groups?q=dravidians&hl=en&lr=&ie=UTF-8&oe=UTF-8&selm=6tjouc%24fup%241%40nnrp1.dejanews.com&rnum=2>  
read that mr winters

Nei's genetic distances between Dravidians and...

Middle-Eastern 56

Iranian 68

European 75

Australian 203

Black-African 305

| 3907|2002-09-22 00:41:35|Edward Loring|Re: a new internet imposter|

----- Original Message -----

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 22, 2002 3:33 AM

Subject: [Ta\_Seti] Re: a new internet imposter

> I concur! I regret responding to his previous post! It did NOT deserve  
> the dignity of a response.

(EL).....interesting problem for moral philosophy..

Looking at his writings for paradigmata and method, one observes the extreme use of upper case chars, the format \*..\*. These are signs of immaturity and insecurity, while at the same time trying to say "Look! I'm here and I'm alone and I want people to see me". That's the irrational side containing the trash that we all reject. I agree with "primenutt" that it doesn't deserve a response. However, I observe another side of this tormented personality. The irrational screaming is

a cry for help. There is a wish to learn and the ability to listen. He has obviously learned what he knows alone, without any sort of (qualified) teacher. His rational side shows intelligence. He was able to construct his own model of Egypt ("thebanism, deltaism", etc). That is called ordering data in a spatial reference grid. As he mentioned time periods, we can speak of a time-space grid. I should like to point out here that structure and content are very different things. In the case of JW one can remove the garbage and find an essentially viable structure. I believe that he wants to learn.

I am interested in providing historical facts where possible. I commented on his misunderstandings of certain points and asked him what his "...ism" terms were supposed to mean. He replied to my comments and even stated that he had had an erroneous concept of the 10th Dyn. I chose to ignore his racial terminology and suppositions. That's not my subject and we have experts in Ta\_Seti who know how to deal with it as Alex does below. As a humanist, I believe that anyone who asks a legitimate question to a qualified person deserves an answer. The questioner may hate me and my beliefs, but if even the smallest particle of ignorance is removed, the basis of his hate, which is that very ignorance, will be weakened.

> He makes allusions to peer edited articles but fails to post them (EL).....in that case it is just more BS to discount.

> ...and more importantly he fails to acknowledge that there are  
> ALWAYS conflicts in academia.

(EL).....and I can assure you that many of these in egyptology are even below the level of "Racial Myths".

> Even in a hard sciences such as Computer Science.... there will be significant >disagreements upon a given subject.

(EL).....that's a polite way of saying it.

\*\*\*\*\*

> --- In Ta\_Seti@y..., "lo\_stress" wrote:

>> I think its clear that "jerome washington" and akenaten101 is a  
>> pseudonym and imposter.

>>

>> You don't read information that conflicts with your views.

>>

>> You resort to terminology such as negro, mulatto, octraoon, quatroom  
>> that is ambiguous and obscurant. And very insulting to the africans

>> on ta-seti!!!!

>>

> > You contradict yourself many times.  
 > >  
 > > Your reasoning and arguments are unsound, falacious, and ambiguous.  
 > >  
 > > You have not even been to Egypt or maybe not even the middle east.  
 > > but claim to be an authority, based upon your algerian friend who  
 > > can "REFUTE" everything we are saying.  
 > >  
 > > you like to curse disrupting the character of this forum.  
 > >  
 > > Your library card is probably expired, if you have one at all.  
 > >  
 > > This is the same style employed by Troglodyta. But atleast she could  
 > > provide sources.. which she did not fully read or understand.  
 > >  
 > > you probably are the same individual who tried to slander Ed Loring.  
 > > Is he a "nigger lover" in your book?  
 > >  
 > > This seems to be the style of the "Racial Myth's" website.  
 > >  
 > > Why don't you just show your true colors and stop masquarading as a  
 > > truth-centric person. Which you are not. People who are interested  
 > > in the truth must have an open mind and be humble. Because the truth  
 > > comes in many forms. If you were honestly seeking the truth you would  
 > > know that it is contained in more books.  
 > >  
 > > What you are seeking is information that fits into your confort zone.  
 > >  
 > > I think "Jerome" should be barred from the site, unless he apologizes.  
 > >  
 > > alex  
 >  
 (EL)....."Jerome" probably cannot apologize (yet), but if he reads what we  
 have written carefully, he will probably either correct himself or just  
 disappear.  
 Of course, if he continues to behave asocially, he should be barred. We have  
 taken quite a lot of time with his problem.

| 3908|2002-09-22 00:58:43|primenutt|Incessant genetic questions|

My postings have been sporadic largely due to the repititious and  
 annoying questions about phenotypes. Despite this, I continue my  
 membership because within the quagmire of inane questions are some  
 valid questions and useful information.

However, I have a suggestion for rectifying the genetic questions. Why  
 don't those members who remain so "confused and concerned" about the

genetics of race create a group dedicated to such a study. Post your questions there and sort them out free of criticism and rebuttal.

| 3910|2002-09-22 06:53:17|Clyde Winters|Re: Closet Eurocentrists|  
At 04:39 AM 9/22/02 -0000, mansu\_musa wrote:

>For one mr winters you have failed to prove vai andbambara writting  
>is older than 18th century. I am aware it was used in secret  
>soceities,but where exactly have you proven this to be old. ramira  
>africa not just mortello called you out on the discussion.  
>

Hi Alberto

First of all I am not the first person to claim that the Vai writing system is earlier than the 18th Century. M. Delofosse in "Les Vai et leur systeme d'ecriture", Antropologie 10, (1899,pp.124-151,294-296) mentions the Vai tradition that this writing system was invented in ancient times. This view was supported by K.Hau, in her article: "Pre-Islamic writing in West Africa",Bulletin de l'IFAN,t.35, serB, no.1 (1973, pp.1-45), in this paper Hau discussed the fact that practically all of the traditional writing systems used in West Africa, were used by Mande speaking people. She noted that "we can not guess when this occurred [creation of the Mande writing system], but it is of great importance to note that almost all of the people...who possess writing systems whether syllabic or 'ideographic', employ languages which belong to the great Mande language family of West Africa". Hau believes that due to the extensive trade relations of these people, the Mande early invented a writing system for record keeping.

In addition, Hau discussed the fact that slaves in Surinam, had a writing system which included many of the Vai signs, later recorded by Europeans. This was enough evidence for Hau to conclude that the Mande writing systems must have existed prior to 1832, when the Europeans first discovered it.

In a 1977 article: "The influence of the Mande scripts on American ancient writing systems", Bulletin de l'IFAN, ser B, no.2 (1977, pp.405-431), I discussed the ancient origin of the Mande writing. In this article I discuss the ancient Mande inscriptions found throughout South America written in ancient times. These inscriptions were message indicating the best sites for settlement along the varied rivers of South America. I also decipher the Brazil Tablet, discovered by P.H. Fawcett in Brazil, that has Mande (Vai) writing on it, and a figure dressed in the traditional uniform of Mande sailors, described by the first Europeans to meet Mande sailors in the 18th and 19th centuries. The inscriptions from South America and Brazil Tablet, support the Arab tradition, of Abubakari's expedition to the Americas, and the

settlement of Mande speaking people in America in Medieval times.

The oral tradition collected by Delafosse, and epigraphic evidence of Hau and myself, support the view that Mande had ancient writing systems. If a researcher presents citations, most real scholars will check them out and determine their validity by analyzing the data presented in the article or book. Just because someone claims, without citation that this or that theory is false, the claim must be rejected, because this writer has failed to provide evidence supporting his or her claim. Anyone can say anything they wish in a talk group, but if you don't go to the library to even verify that a reference exist, and then confirm or disconfirm the evidence in the citation, with your own evidence your contention is based on opinion.

The people you mention above never once presented any evidence disputing the claims of Delafosse, Hau or myself. Due to your low self esteem, and possible feelings of inferiority, you have chosen to accept the claims of these Eurocentrist without reservation. Fanon in *Black Skin White Mask*, long ago discussed how European racism, can lower the self-esteem of an individual and create feelings of inferiority among this individual which promotes self-hatred.

You assume that any statement, article or book written by an establishment member of the academe (or any white person for that matter) a valid historical truth, and that this writer, because he is white or a Black/Asian person suffering from feelings of inferiority, is an erudite scholars and and his comments represent impeccable research. This a false conclusion, history is written from the perspective of the person writing the history. History is never neutral. History writing is done to situate a people in time and place. It provides the foundation that allow a people to manifest their culture and place within the history of mankind and the world. Although insiders and outsiders alike accept the myth that history writing is neutral, sociological research indicates that there are unconscious cognitive structures within each individual, that determine how they perceive "reality". These structures are called doxa. Commenting on these schema Berlinerblau noted that "These types of theories share the assumption that human beings know things that they do not even know that they know; that they "possess" knowledge about the world which exists in some sort of cognitive substrate, beyond the realm of discourse" (p.106). Wacquant (1995) says that doxa is " a realm of implicit and unstated beliefs".

Given the research suggesting that doxa exist, support the view that some researchers allow their hatred of multiculturalism to define their discourse on teaching and writing by multiculturalists. Moreover, it suggest that when topics such as Afrocentrism is attacked by members of the academe, these academics are supported by the "establishment" without any reservation or test of the validity of their claims. In fact, it appears that doxic assumptions relating to the invalidity of Afrocentrism obviates

critique of the academics that disparage Afrocentrism. As a result, you probably accept anything written by Eurocentric authority figures, who are supported by the Academe, about what African Americans should or should not accept as historical truth. Consequently, you deny most examples of ancient Black history that Eurocentrists deny, and encourage other African Americans to do likewise. This was evident in your spam--listing of web sites "we" need to read, that relate solely to slavery and African Kingdoms. You want us to only be interested in the history of the slave trade, or African kingdoms. Your promotion of these themes highlight your total acceptance of anything Eurocentric scholars say as the absolute truth. Your feelings of inferiority that has structured your mind to rely on Eurocentrists to provide you with a frame of reference, is sad, and reflect your reliance on unscientific ways of thinking. Afrocentric history has been written for almost 200 years or since the founding of Freedoms Journal, when John Russwurm discussed the varied ancient Black Civilization. DuBois, one of the first writers with explore ancient Black history themes based his research on scientific findings, not hear say, Eurocentric racist thought.

Research is the foundation of good science, or knowing in general. There are four methods of 1) Method of tenacity (one holds firmly to the truth, because "they know it" to be true); 2) method of authority (the method of established belief, i.e., the Bible or the "experts" says it, it is so); 3) method of intuition (the method where a proposition agrees with reason, but not necessarily with experience); and 4) the method of science (the method of attaining knowledge which calls for self-correction). You rely on the research method of tenacity. You accept Eurocentric hegemony of historical writing, so you reject anything that Africalogical researchers write, that is found unacceptable by Eurocentrists.

Alberto, if you are Black as you claim, your failure to develop a positive self-esteem based on your actual rich and proud African heritage, is not new. Amos Wilson, in the Falsification of Afrikan consciousness: Eurocentric history, psychiatry and the politics of white Supremacy (New York: Afrikan World Infosystems, 1993), discussed how the lack of real awareness of Black history can cause mental problems. Wilson wrote that "When we permit another people to name and define, we permit another people to gain dominion and control over us" (p.22). Dr. Wilson adds that "We must recognize the intimate relationship between culture history and personality. If we do not know our history then we do not know our personality" (p.23). This led Dr. Wilson to declare: "History is used to intimidate African people and make them feel inferior and culturaless" (p.27). Paul, and other Ta\_Setian know their history, and attempt to infect truth, in a discussion of Black history which has been based on lies and falsehood, since Eurocentrists took over the academic writing of ancient Black History.

Many people of African descent are separated from their true history because they fail to realize that Eurocentrists write history to maintain the status quo, to day this purpose is white supremacy. Dr. Wilson, maintains that "The European writing of history is in tandem with everything else European and its purpose is ultimately the same: to maintain European power and domination" (p.25).

The best way to maintain this domination is to encourage African people to concentrate on slavery and the West African kingdoms because this period relates to the expansion of the European. If you read official history text, except for the kingdom of Meroe, Blacks did not have any great civilizations until the raise of the West African kingdoms and the Muslim domination of the Indian Ocean. We are encouraged to study this period because it corresponds to the period when the Europeans began to expand. This fits in with the myth that Europeans have always ruled the world. This is a myth, Black Muslims in Spain and Protugal ruled much of these countries until 1492. In addition, Africa did not come under the domination of European powers until 1899, and for a considerable period after this date European powers were trying to militarily pacify Africa. Although Europeans were not ruling much of the world until the 20th century, History text make it appear that this hegemony existed much earlier. It is this myth making done through the writing of history by Europeans that has encouraged feelings of inferiority among many people of African descent. To fight this myth, and create an intact mental structure that promote positive attributions within African people demands that you accurately study your history from an Afrocentric perspective.

C.A. Winters

| 3911|2002-09-22 06:55:08|Clyde Winters|Re: Closet Eurocentrists & Black Inferiority|  
At 04:39 AM 9/22/02 -0000, mansu\_musa wrote:

>For one mr winters you have failed to prove vai andbambara writting  
>is older than 18th century. I am aware it was used in secret  
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that "we can not guess when this occurred [creation of the Mande writing system], but it is of great importance to note that almost all of the people...who possess writing systems whether syllabic or 'ideographic', employ languages which belong to the great Mande language family of West Africa". Hau believes that due to the extensive trade relations of these people, the Mande early invented a writing system for record keeping.

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C.A. Winters

| 3912|2002-09-22 06:59:25|Clyde Winters|Re: Jerome Washington???

At 04:52 AM 9/22/02 -0000, mansu\_musa wrote:

- >No,I am not it's just you need lots of documentation to prove this
- >and it has to be done in a scholarly manner. Still you may point to
- >negriots dravidians,and other people who may look africoid but they
- >are not genetically related to black african people.
- > Yes,in the other group I was kind of shocked I thought the person
- >was going to go along with me,and look at the link I posted form
- >usernet,but instead he quoted material about the relationship between
- >dravidians and eastern africans,which maybe the case. I have to do
- >more reserch,however still getnically africoid looking asiatics are
- >not related to africans.
- > I never denied there was not an african pressence outside of
- >africa,infact I have argued cases that mysterious black people living
- >in russia are desedants of ancient kemetians and sesotris troops.
- >These people really exist and if you type in sesotris in the serch
- >engine on the group you will see where i referenced it.
- > This is the first time I knew adrvidian who considered themselves
- >to be black,but if you look on usernet there is a dravidian saying he
- >is not black,so I don;t really know what to say.
- > clyde do you ever use anthropology in your reserch.
- > Did you know there are web sites listing you as a pusedo scholar??
- >

Yes Alberto, I have been writing anthropology and linguistics for almost 30 years. If you would take the time to read some of my published work you would not even ask such a silly question.

C.A. Winters

| 3913|2002-09-22 07:10:51|Clyde Winters|Re: Closet Eurocentrists|

At 04:57 AM 9/22/02 -0000, mansu\_musa wrote:

- > I am not trying to white wash anybody mr winters.
- > <http://groups.google.com/groups?q=dravidians&hl=en&lr=&ie=UTF-8&oe=UTF-8&selm=6tjouc%24fup%241%40nnrp1.dejanews.com&rnum=2>
- > read that mr winters
- >
- > Nei's genetic distances between Dravidians and...
- >Middle-Eastern 56
- >Iranian 68

>European 75  
>Australian 203  
>Black-African 305  
>  
>

Hi

Alberto, Dravidian people have already let you know that based on their own sources and anthropological research many of these people claim a Black/African relationship. You may not know this, but Dravidian literature dates back 2500 years to the Sangam period if not earlier. So they do not have to depend on European sources to explain who they are, and what they have done.

Yet, you deny their frame of reference, because some academic says otherwise. This suggest that your views about Black people are influenced more by white supremists, rather than the people who know their own history.

C.A. Winters

| 3914|2002-09-22 08:33:06|Edward Loring|Re: Incessant genetic questions|

----- Original Message -----

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 22, 2002 9:58 AM

Subject: [Ta\_Seti] Incessant genetic questions

> However, I have a suggestion for rectifying the genetic questions. Why  
> don't those members who remain so "confused and concerned" about the  
> genetics of race create a group dedicated to such a study. Post your  
> questions there and sort them out free of criticism and rebuttal.  
>

(EL).....the proposal is seconded.

| 3915|2002-09-22 08:46:08|Derrick, Alexander|The notion of time in Ancient Egypt, link for kids.|

Keeping with the subject of time in egypt. Here is a link that deals with two african time models,egyptian(east africa) and igbo(west africa).

<http://www.thebakken.org/education/SciMathMN/time-space/time-space.htm>

The link has some cool illustrations too.

The Igbo Calendar: Counting Time in Nigeria

The IGBO calendar consists of a week (IZU) made up of four (4) days (Ubochi); a month (Onwa) of 28 days or seven native weeks (IZU asaa); a year or afo made up of 91 weeks (IZUS) or 13 months (Onwa). Incidentally, Onwa means moon in the Igbo language so the month is a lunar month. Below, the

Igbo week (Izu), month (Onwa) and year (Afo, or Eye):

The Priests of each community are the time keepers, and the process of time keeping is called Igu afo (also called aro or eye). The lunar months dictate major feasts and celebrations in Igboland as it is in most other African ethnic groups.

The days (Ubochi) are individually called in Igbo language Eke, Orie (or Oye), Afo and Nkwo (E,O,A and N in the figure below). Markets are associated with these days and derive their names accordingly.

What the calendar represents are natural movements. The day, for instance, is determined by the rotation of the earth on its axis; the month represents the time or period the moon takes to revolve around the earth; while the year follows the revolution of the earth around the sun. All time reckoning is based on these natural phenomena since their movements are constant.

The resultant Igbo calendar with a 4-day week and 28-day month can be represented as follows:

Month = 4 (days) x 7 (weeks) = 28 days

Year = 28 (days) x 13 (months) = 364 days.

Recently an adjustment is made to add 1 day.

Years add together in blocks of five years to make a century:

Time and Space Across Time and Space

Angela Osuji

Roosevelt High School, Minneapolis, MN

This curriculum module encourages students to think about the concepts of time and space by showing them how they have been viewed at different times in history and in different cultures--including the Igbo culture of Nigeria.

Level: Grades 8-9

This curriculum module was developed as part of a project sponsored by SciMath-MN and The Bakken Museum and Library. Click to see other modules using history and philosophy of science.

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Teaching Time and Space

I had just introduced the unit on motion for my class when the school's Hmong (Cambodian) population celebrated their New Year. This celebration offered me an opportunity to introduce the concepts of space, time, motion, and relativity of motion from a different angle--by way of the calendar. The discourse centered around the following questions:

What is space?

What is time?

How do different people perceive space and time?

What are the ways different people measured space and time?

Is there a standard way to measure space and time?

How was our understanding of space and time shaped by Galileo, Newton, and Einstein?

This approach to teaching space and time is based on the premise that time and space are particularly suitable as a framework for a general cultural history because they are comprehensive, universal and essential. Everybody knows that time flows, equally without relation to anything external--a view expanded by Isaac Newton. Space-time is both objective and subjective but nonetheless universal. A calendar arranges space-time in an orderly manner. The Calendar concept views time-space as continuously moving forward in consonance with Newton's classical theory of irreversibility of space-time. No occurrence in material world could affect the flow of time. Yet space-time is adjusted in the calendar as shown by number of days/months--indications of the interaction between space-time and matter (Einstein's theory of relative space-time).

Objectives -- Students should understand/know that:

Motion (change in position in time and space) is both relative and absolute.

Einstein's theory of relativity and thus the emergence of reference frames of motion does not necessarily invalidate Newton's classical theory of absolute motion but extends and improves our understanding of changes in space and time.

The excitement/"magic" in both theories lies in the "ordinariness" of natural phenomena and the process of observation.

Without using only mathematical symbols or complex experiments and using the historico- socio-cultural phenomena, we can at the same conclusions Newton and Einstein arrived at.

The people involved in the development of scientific theories often operated from cultural view point and therefore are real.

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Lesson I: Introducing Motion

Task 1: A walk in the classroom

Make 5 rounds of walk on the marked parts in the class. Describe and explain how you would know:

How fast you walked (speed)

How far you walked (distance)

How long you walked (time)

Where you walked (space)

#### Task 2

Construct a device that will enable you measure the distance, time and speed. Repeat exercise 1 and measure the distance, time and speed with your device.

#### Task 3:

Repeat exercise 1 stopping briefly at each turn. Using a stopwatch and a meter stick measure and record the time (in seconds); distance (meters); speed (distance/time) at each stop. What is your average speed and total time?

#### Theme to Highlight:

No two walks are quite the same. This individuality is typical of most events occurring in nature.

#### Assessment Product:

Students database/computer spreadsheet showing space, time, distance, speed.

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### Lesson 2: The Historical Development of the Concept of Motion

#### Task:

Research and describe the concept of motion at some point in historical development of the concept of motion. Present idea/ideas in form of time lines.

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Science concepts develop over time. Theories are modified based on prior experience.

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Task: What lessons can we draw from the lives and works of:

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Present your ideas in form of tables or essay.

Theme: Great discoveries begin with processes of observation, patience, hard work, favorable attitude and perseverance.

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##### Theme:

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Assessment: A written report. (Special Note: The students could present their report in form of a video report and present the video to class.)

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Lesson 5: Conceptions of space-time among different cultures with reference to relativity of space-time.

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## Time and Space Across Time and Space

Angela Osuji

Roosevelt High School, Minneapolis, MN

This curriculum module encourages students to think about the concepts of time and space by showing them how they have been viewed at different times in history and in different cultures--including the Igbo culture of Nigeria.

Level: Grades 8-9

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What is time?

How do different people perceive space and time?

What are the ways different people measured space and time?

Is there a standard way to measure space and time?

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This approach to teaching space and time is based on the premise that time and space are particularly suitable as a framework for a general cultural history because they are comprehensive, universal and essential. Everybody knows that time flows, equally without relation to anything external--a view expanded by Isaac Newton. Space-time is both objective and subjective but nonetheless universal. A calendar arranges space-time in an orderly manner. The Calendar concept views time-space as continuously moving forward in consonance with Newton's classical theory of irreversibility of space-time. No occurrence in material world could affect the flow of time. Yet space-time is adjusted in the calendar as shown by number of

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The excitement/"magic" in both theories lies in the "ordinariness" of natural phenomena and the process of observation.

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#### Comparison between the Igbo Calendar and the Gregorian (or Egyptian) Calendar

The Egyptians adopted a seven-day week from the names of five planets plus the sun and the moon. The Romans and the rest of Europe used the Egyptian names for their days and week. Thus they have the names strictly based on the planetary names. However, the English made some changes of the names adapting them to those of their local gods. The Spanish and French still maintain these planetary names as we illustrate in the following chart.

## Planets Spanish English

- i Sun Domingo Sunday, day of the sun, SUNNANND AEG
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The Igbo have a linear (and some argue, a cyclic) concept of time. There are evidences in Igbo land to buttress both viewpoints. The Age Grade system and the idea of reincarnation or cyclic agricultural seasons are indications of both linear and cyclic conceptions of time. Within this linear or cyclic framework, it is interesting to note that points in time are regarded as intervals along the linear continuum or the four corners of earth.

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framework, it is interesting to note that points in time are regarded as intervals along the linear continuum or the four corners of earth.

This conception of time is therefore at variance with the atomistic nature of time made popular by Newton's calculus which conceive of time as a sum of infinitesimally small but discrete units.

The Igbo space is associated with continuity, dimensionality, connectedness and orientability. These are especially manifested at cross-roads, market places, and the interaction of the sky (elu), the earth (Ala) and the underworld (Ala Mmuo).

#### Measuring Time and Space

The Igbo measure time with motion-the moon phase, the season, night and day, shadows across sundial, ocean tide among others. It is not uncommon for children to use evaporation of drops of water or spit. The motion associated with these events is regular and orderly and therefore constitutes index of time associated with science.

Space is measured with foot lengths, strides, landmarks or time of journey (similar to using light year as an estimate of distance). All these are associated with motion. Observations of motion in space and time are certain/absolute (Newtonian motion) and also dependent on who/what is being observed (Einstein's relativity of motion).

The Igbo also hold the view that things/events/people move through space-time while space- time remains constant-hence seasons come and go, people live and die, the sun rises and sets but there is Ndudu gandu nile, ebebe ebebe (world without end).

| 3916|2002-09-22 09:11:17|IMJs@webtv.net|THE BLACK PRESENCE IN PREHISTORIC EUROPE|

This deals with the Grimaldis and a possible link to the Cro-Magnons.

Don't know how up-to-date this is.

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## THE BLACK PRESENCE IN PREHISTORIC EUROPE

by Legrand H. Clegg II

Following the Last Interglacial period, Europe entered the Gottweig Interstadial era which lasted from about 40,000 to about 29,000 B.C.1 This was a period of mild climate in Europe and a time of very important

cultural and racial change. The Mousterian flake culture was succeeded by a blade culture that endured, "in many forms and under many names, to the end of the Pleistocene, around 8,000 B.C."2 Neanderthals, on the other hand, were replaced by three Upper Paleolithic Europeans whom scientists classify as homo sapiens sapiens-the two most prominent of whom were Africoid Grimaldis and Caucasoid Cro-Magnon.

The Grimaldis -- once the center of great controversy, but now largely ignored by scientists -- are the subject of this paper. We assert at the outset that these were Black people who probably invaded Europe as early as 40,000 B.C. and thereby became the first human beings to occupy this continent. They introduced human culture to the northern latitudes of the Old World and bequeathed to their "white" descendants, the Cro-Magnon, the most advanced "civilization" of the Paleolithic Age.

As the name suggests, this race was established by anthropologist Rene Verneau upon evidence obtained from one of the Grimaldi caves, found in the "Grotte des Enfants" at Mentone. In an attempt to avoid confusion, we shall use the term Grimaldi, which traditionally refers only to skeletons found in the caves bearing that name, to designate all of the Black people of prehistoric Europe and their early culture.

#### Grimaldi Skeletons

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The excavation that led to the original Grimaldi remains was conducted by M. de Villeneuve, who discovered human skeletons on three levels of the caves. Cro-Magnon skeletons were found on the upper two levels and Grimaldi skeletons lay at the lower level. Although Professor Verneau was the first to fully examine and label the Grimaldi skeletons following their discovery on June 3, 1901, anthropologists Marcellin Boule and Henri Vallois are probably the world's foremost authorities on this prehistoric race.

In their book, Fossil Men, Boule and Vallois describe the cave deposit of the "Grotte des Enfants" where the Grimaldi skeletons were embedded: This cave deposit consists of a whole series of layers, superimposed to a depth of 30 feet, and chiefly composed of materials brought thither by human beings, and of cinders mixed with rock fragments accruing from the disintegration of the rocky walls; the floors of occupation distinguished by the excavators are merely zones showing more charring than the neighboring zones. The whole of these cave deposits are Pleistocene, for bone-remains of the Reindeer are found even in the uppermost layers. This first conclusion, determined by a study of the fauna, is one of the most important from the point of view of a solution

of the much discussed problem of the age of the human skeletons found in all of the Grimaldi caves.<sup>3</sup>

The skeletons found in these caves appear to have been objects of burial. The first is that of an elderly woman and the second that of a young man of fifteen to seventeen years of age. In the manner of Peruvian mummies, the two skeletons, which lay side by side, are drawn up with their limbs bent. The youth's skull was protected by what appears cast, formed of undressed blocks of stone. In the company of the two skeletons were also found the remains of a headdress and bracelets of shell work made from dogwhelk (*Nassa*) shells.

When we compare the dimensions of the bones of their limbs, we see that the leg was very long in proportion to the whole arm; and that the lower limb was exceedingly long relative to the upper limb. Now these proportions reproduce, but in greatly exaggerated degree, the characters presented by the modern Negro. Here we have one of the chief reasons for regarding those fossils as Negroid, if not actually Negro. The Negroid affinities are likewise indicated by the characters of the skull. These are large; the crania are very elongated, hyperdolichocephalic. . .and, seen from above, they present a regular elliptically shaped contour, with flattened parietal bosses.

The skulls are also very high, so that their capacity is at least equal to that of the average Parisian of our day: 1,580 cubic centimeters in the case of the young man, 1,375 cubic centimeters in the case of the old woman. The mastoidapophyses are small. The face is broad but not high, while the skull is excessively elongated from the front backwards; so that the head might be called unbalanced or dysharmonic. The forehead is well developed and straight; the orbital ridges project only slightly. The orbits are large, deep and sub-rectangular; their lower border is everted toward the front. The nose, depressed at the root, is very broad (platyrrhinian).

The floor of the nasal fossae is joined to the anterior surface of the maxillary by a groove on each side of the nasal spine, as in Negroes, instead of being bordered by a sharp edge, as in white races. The canine fossae are deep. The upper maxillary projects forward in a very marked fashion. This prognathism especially affects the subnasal or alveolar region. The palatal arch, though only slightly developed in breadth, is very deep. The jaw is strong, its body very thick; the ascending branches are broad and low. The chin is not greatly developed; a strongly marked alveolar prognathism, correlated with the upper prognathism, gives it a pronouncedly receding appearance. The majority of these characters of the skull and face are, if not Negritic, at least Negroid.<sup>4</sup>



The foregoing skeletal type was not an aberration in prehistoric Europe. Other such Africoid remains of similar age have been exhumed from sites in Brittany, Switzerland, Liguria, Lombardy, Illyria and Bulgaria.<sup>5</sup> Of particular significance in this regard was an Aurignacian grave discovered in 1879.<sup>6</sup> W.J. Sailas, a distinguished anthropologist, has described the contents of the grave: It was filled with human skeletons, mostly in the contracted position, and of all ages from children to old men. There are the remains of twenty individuals, ten of them in excellent state of preservation, and most of them are set up in the museum of Brunn. Although more than a quarter of a century has elapsed since the discovery they have not yet been fully described: from the preliminary account and illustrations given by Dr. [K.] Absolon it would appear that they are related to some Negroid race, and they recall in some respects the Koranas of South Africa. . .<sup>7</sup>

### Sculptural Remains

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Turning from the skeletal remains, let us now examine the artwork of the prehistoric Grimaldis. Not only does it appear that these early people created some of the finest art in the ancient world, but historian Grahame Clark refers to Grimaldi artifacts as "the first signs of art on earth. . ."<sup>8</sup> It is highly probable that these artists created virtually every known form of prehistoric art, including decorative costume pieces (such as bracelets, necklaces, buttons, rings and headbands), decorated tools, amulets and other nonutilitarian ritual objects.<sup>9</sup> But they seem "to have taken a special pleasure in carving figurines, which almost invariably represent women in the nude."<sup>10</sup>

These extraordinary statuettes are among the oldest sculptural forms created by human beings, <sup>11</sup> and have been discovered in Italy, France, Central Europe, Russia and as far away as the center of Southern Siberia, a distance of about 5,000 miles. Among the more widely known sculptures of this type are the "Mentone" statuettes. Discovered in the Barma Grande cave of Europe, these figurines were carved from steatite or soap-stone. Most are representations of females, "all remarkable for the great development of the breasts, hips and the genital parts."<sup>13</sup>

In 1909, another prehistoric statuette (the "Venus of Willendorf") -- this one from Aurignacian settlements in the Willendorf loess in present day Lower Austria -- was brought to light. Carved from limestone, the figurine was 4 1/3 inches in height and retained some traces of red painting. "It represents a nude woman of massive proportions," write

Boule and Vallois, "with enormous breasts, protruding belly, and full hips. . . . The head is covered by a mop of hair, represented by concentric lines. This coiffure almost completely conceals the face, no part of which is even indicated. The arms, which are extremely slender and are ornamented by bracelets, are folded over the chest. The thighs and legs are thick, short, and fat, and the genital region is distinctly portrayed. The general appearance is very realistic, the workmanship most skillful."14

In 1911, a very interesting bas-relief was discovered in a deposit at Laussel in the Dordogne. It represented two persons lying down and facing each other. It is speculated that this was a representation of birth or perhaps of mating.<sup>15</sup> In 1912 three other bas-reliefs were unearthed from this same site. Two represented nude women and bore the same "enormous, elongated and pendulous breasts," the prominent abdomen, stout hips, full thighs and short, slender legs that are characteristic of the figurines.<sup>16</sup> The third bas-relief is a curious, 15 3/4 high, three-quarter length figure of a man. "Unfortunately this work of art is...incomplete. The head is lacking, as well as the greater portions of the arms and the feet. The proportions are graceful. The trunk and loins are bent, the legs are placed as though the individual had been in the act of drawing a bow. Two parallel lines mark a belt around the body."<sup>17</sup>

The most famous of the prehistoric European statuettes is that discovered by Dr. & Mme. Rene' de Saint-Perier in the Grotte des Rideaux at Lespugue in the Haute-Garonne in 1933. A well preserved figurine of great beauty, it is referred to as the "queen amongst the Aurignacian 'Venuses.'"18 It presents the general characteristics of the works of art previously described, but it is distinguished from the others by the presence of what appears to be a waistcloth covering the back of the thighs below the buttocks.<sup>19</sup> Since 1922, a number of other figurines bearing features similar to those described above have been discovered in such places as France,<sup>20</sup> Italy,<sup>21</sup> Germany,<sup>22</sup> Russia,<sup>23</sup> and Siberia.<sup>24</sup>

Of what significance, now, are these statuettes? There is little question that, when viewed alone, the prehistoric Grimaldi skeletons -- no matter how widespread throughout Europe and no matter how "Negroid" their characteristics -- are "inconclusive" to a white dominated, scientific community that is hostile to the suggestion that black people ever influenced, let alone occupied, Europe. But the sculptures are another matter. They are not within the exclusive domain of modern scientists; therefore, the untrained layman, who would be completely confused by skeletons and skulls, can often fully understand artistic renderings. For in artwork it is much more difficult for the specialist, through his subjective interpretations, to hide the truth from the

naked, unbiased eye.

In the case of Grimaldi artwork, the truth stares across four hundred centuries and reveals the African features of the people so skillfully depicted. Turning again to Boule and Vallois, we have a clear interpretation of the figurines: In almost every case the head is scarcely blocked in; the hair is often represented, sometimes by simple parallel lines, as at Lespugue, generally by criss-crossing strokes forming a chequered pattern, as at Willendorf, in the Dordogne, on the Cote d'Azur, and in the Pyrenes. We may interpret this feature, also found in primitive Egyptian art, as a type of hairdressing, an arrangement in narrow plaits, or in short tresses or small tufts, such as are found in modern Negro or Negroid races, particularly of the Bushman and Hottentot tribes whose hair is grouped in little bunches. The features of the face are always obliterated or roughly represented... On the other hand, however, the Grimaldi head had a really Negroid appearance.<sup>25</sup>

A number of other authorities have also observed a similarity between Grimaldi figurines (and skeletons) and the morphology of modern Bushmen and Hottentot women of Africa. As early as 1895, French anthropologist E. Piette noted that "if we seek for the nearest representatives of the people represented by the steatopygous statuettes, we will find them among the Bushmen."<sup>26</sup> "Certainly the artists who carved the figurines," adds Sollas, "have shown in the clearest manner that they were intimately acquainted with women who presented a close anatomical resemblance to the existing Bushwomen, and the presumption is that these were women of their own race."<sup>27</sup>

Anthropologist Earnest Hooton was also struck by the close affinity that the prehistoric Grimaldis appear to have with modern Bushwomen. These women, he says, "have a localized deposit of fat on the buttocks and the upper outside areas of the thighs which form an enormous bustle, or cushion... This feature is known as steatopygia -- fat buttocks... The evidence of human statuettes found in the caves of Western Europe during the later phases of the glacial period, clearly shows that these localized deposits of fat were characteristic of the females of some of the Upper Paleolithic races."<sup>28</sup>

In the same vein, historian Arthur Evans notes that "this steatopygous family of Africoid [Bushman] which in other parts of the Mediterranean basin ranges from prehistoric Egypt and Malta to the north of the mainland of Greece, calls up suggestive reminiscences of the similar images of Aurignacian Man [the Grimaldis]."<sup>29</sup> Historian J.A. Rogers also likens the ancient Grimaldi women to the Hottentots. "The Grimaldi women," he writes, "like the Hottentots of South Africa had huge humps

of fat on their buttocks...Their breasts were also very large and the nymphs, or inner lips of the genitals, so elongated that they seem hardly human. This trait is most apparent in the Venus of Willendorf, a Grimaldi woman, and the most ancient sculpture of the human form yet discovered."<sup>30</sup>

French anthropologist Eugene Pittard draws a similar parallel to that of Rogers: "The Hottentots have what the scientists call 'pepper-corn' hair; the Willendorf Venus has both steatopyg and pepper-corn hair, which are two characteristics peculiar to the Hottentot. The Aurignacian sculptors could not have invented a type provided with these two characteristics..."<sup>31</sup> Boule and Vallois cite other similarities between the Grimaldis and modern Bushmen. Among these are skulls and skeletons, stone implements and cave art. "It does not seem, in the present state of our knowledge," they state, "that the Bushmen were descended from our Aurignacians [Grimaldis], but perhaps the latter were descended from the ancestors of the Bushmen, who must be the survivors of a very ancient race. The relationship of these two groups cannot be denied, however far apart they may be in time and space."<sup>32</sup>

Interestingly, Cheikh Anta Diop, a specialist in Black history and culture, believes that similarities often cited between the Grimaldis and Bushmen are "tendentious and stem more from an interpretation of Aurignacian art than from actual archeological measurements."<sup>32</sup> He insists that the morphological features, "steatopygia included," which many scientists have made a monopoly of the Bushmen and Hottentot, "are found to be generally true of all Negroes."<sup>34</sup> In Diop's opinion it is unnecessary to pin the ancient Grimaldis down to a particular Black type. The Bushmen people, in his view, are similar in morphology to all other Black people; and the ancient Grimaldis, while comparable to the Bushman, are by virtue of that similarity equally akin to all other Blacks.<sup>35</sup>

## Origins

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Where did the Grimaldis come from? As we have seen, both Grimaldi skeletons and sculptures suggest that these were an African people. Anthropologist Alfred Haddon holds that the Grimaldis were part of several waves of Black people who migrated into Europe from North Africa and replaced the old Neanderthal group as early as 40,000 years ago during the Aurignacian Age. "We know," he states, "that the Aurignacians were superior in every way to the old Neanderthal group of men whom they conquered and probably exterminated."<sup>36</sup>

Rogers shares this point of view, holding that the Grimaldis were an African people whose "uninterrupted belt" of culture extended from South Africa to Central Europe.<sup>37</sup> Diop, in Chapter XIII (Early History of Humanity; Evolution of the Black World") of his book, *The African Origin of Civilization: Myth or Reality?*, provides a comprehensive analysis of the areas over which Africoids were scattered in the ancient world and states that the Aurignacian Grimaldis "came from Africa and were "Negroids."

Boule and Vallois concur. "The Grimaldi Negroids," they state, "are certainly African -- a fact which is not in formal contradiction with the opinion of Verneau who considered them as indigenous, for indigenes must necessarily have a beginning somewhere."<sup>39</sup> Boule and Vallois also believe that there was a prehistoric cultural connection between the Blacks of Africa and those of Europe: "The two centres are united by a long, connected series of works of art, from France to the Cape by way of Spain, North Africa, the Sudan, the Chad and the Transvaal. This almost uninterrupted series leads us to regard the African Continent as a centre of important migrations, which at certain times may have played a great part in the stocking of Southern Europe."<sup>40</sup>

How did these early Africans reach the European continent? "For the quaternary period," writes DuBois, "Sicily formed part of the Italian mainland, the Strait of Gibraltar was non-existent, and one passed from Africa to Europe on dry land. Thus it was that a race of more or less Ethiopic type filtered in amongst the people inhabiting our latitudes, to withdraw later toward their primitive habitat."<sup>41</sup>

### The Cro-Magnon Connection

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Many modern scientists flatly dismiss all evidence and theories concerning Grimaldis and other Black people of prehistoric Europe. They point to prehistoric Cro-Magnons as the earliest human ancestors of white Europeans; and write and teach history as if there is no evidence to the contrary. A chief exponent of this point of view, which is the prevalent opinion today, is anthropologist Carleton Coon. "There was, in fact, only one Upper Paleolithic European race," writes Coon. "It was Caucasoid and it inhabits Europe today. We know this not only from skeletons but also from the representations of the human body in Upper Paleolithic art."<sup>42</sup> Who were the Cro-Magnons? And what, if any, was their relationship to the Grimaldis? The Cro-Magnon race, which was named after a rock shelter near Les Eyzies in the valley of the Vezere,

was the first of the prehistoric homo-sapiens sapiens of Europe to be discovered and it is the most widely known of prehistoric peoples.<sup>43</sup>

Without dwelling on this race -- for it is not the focus of our paper -- we can state with certainty that: (1) Cro-Magnon skulls have been exhumed from prehistoric sites throughout much of southern and western Europe as well as North Africa; (2) their skulls and skeletons generally have Caucasoid characteristics, (3) and, according to some authorities, many Europeans have Cro-Magnon features today.<sup>44</sup> Those scientists who acknowledge the existence of prehistoric Grimaldis often also note that the latter had contacts with Cro-Magnons. This presumed contact raises yet unresolved questions as to whether certain prehistoric cave art was executed by Cro-Magnons or Grimaldis -- (modern scientists, who generally ignore Grimaldi evidence, attribute all of the artwork of prehistoric Europe to the Cro-Magnons).<sup>45</sup> Evidence of the Cro-Magnon-Grimaldi contact has led some scientists to conclude that the two groups were contemporaries -- both perhaps indigenous to European soil. Other authorities, however, insist that the Grimaldis invaded territories that were already occupied by Cro-Magnon people.

For the most plausible account of the relationship between these early peoples, we turn again to the world's foremost authorities, Boule and Vallois, who cite Rene Verneau: "Verneau has investigated the survivals of the Grimaldi race at different prehistoric periods. He has first of all compared this type with the Cro-Magnon which succeeded it in place. 'At first sight,' he says, 'the two races appear to differ greatly from each other; but on examining them in detail, we see that there is no reason why they should not have had some ties of kinship.' Verneau even declares that the Grimaldi Negroids 'may have been the ancestors of the hunters of the Reindeer Age' [the Cro-Magnons]." <sup>46</sup> (Emphasis added) The theory that white Cro-Magnon may have descended from Black Grimaldis is certainly not far-fetched. As a matter of fact, it is most logical. It squares with our knowledge of human genetics as well as the current belief that all homo sapiens sapiens are descended from the original Blacks of Africa.

One of the most scientific explanations of how other branches of mankind could have developed from their Black ancestors is provided in *Humankind Emerging*, edited by Bernard Campbell: There is no certain evidence of this, but it seems likely that Australopithecus and early tropical Homo erectus, as well, had been quite dark-skinned. In equatorial Africa, dark color is an advantage. But the presence of a screen of pigment inhibits the photosynthesis of vitamin D in the skin. This decrease of vitamin production is not a serious problem in the tropics, where there is so much sun that enough of the essential vitamin is made anyway.

When people settled permanently in regions with less sunlight, however, they did not get enough vitamin D; pigment was no longer a protection but a drawback. This problem was exacerbated by the onset of cold. The well-fitted hides worn against the cold decreased the amount of sunlight that could fall upon the skin. This meant that if the human of the north was to get enough of the vitamin, any areas exposed would have to be able to absorb light and synthesize Vitamin D extremely rapidly. In these conditions, a degree of pigmentation that could further the contribution of vitamin D to the body's chemistry was better for survival, and light skin evolved.<sup>47</sup>

It should be emphasized that the foregoing is not the only theory concerning the development of White People from Blacks. <sup>48</sup> In any case, it is highly likely that if Cro-Magnon was indeed Caucasian -- some authorities have noted "Cro-Magnoids" with "Ethiopian characteristics"<sup>49</sup> -- he most probably descended from the Grimaldis themselves or from other Black people who inhabited North Africa and Europe in prehistoric times.

#### Grimaldi Contributions

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One can state without exaggeration that the Grimaldis brought "civilization" such as it was, from prehistoric Africa to prehistoric Europe. Their invention of sculpting and their general contribution to the field of art were universally recognized by scientists until the modern Grimaldi "blackout," which occurred because of the need of some Western authorities to deny "the area over which negroids were scattered on the face of the globe."<sup>50</sup> In addition to their invention of pendants, stone implements, certain styles of dress,<sup>51</sup> an advanced symbol system, and perhaps even musical instruments,<sup>52</sup> the Grimaldis were undoubtedly the first homo sapiens sapiens to bury their dead and they may have introduced to the world the use of the bow.<sup>53</sup>

There has been much speculation about the ultimate fate of the Grimaldis. "What became of the negroid inhabitants of Europe no one can say," writes Theal. "They were there before the Great Ice Age and then they disappeared."<sup>54</sup> Although Verneau has been able to see, "now in modern skulls and now in living subjects, in the Italian areas of Piedmont, Lombardy, Emilia, Tuscany, and the Rhone Valley, numerous characters of the old fossil race" -- which convince him that this race was once widely represented in Europe <sup>55</sup> -- many scientists are agreed that the Grimaldis -- as a distinct people vanished from Europe by the close of the Paleolithic Age about 12,000 B.C. Some authorities are of

the opinion that the early Blacks of Europe lost their pigmentation over the millennia and morphologically developed into white Europeans.<sup>56</sup> Others have speculated that Grimaldis and Cro-Magnon were archenemies, whose perennial struggles resulted in the former being driven from Europe by their Cro-Magnon descendants.<sup>57</sup>

Whatever ultimately became of the Grimaldis, one thing is certainly clear: they were the single most significant human force in Europe during the Upper Paleolithic Age. Their invasion of the northern latitudes brought an end to Neanderthal stagnation and thereby delivered Europe from its first "Dark Age." That the Grimaldis are almost completely ignored by modern science and that a major exhibition<sup>58</sup> --which focused on "Ice Age Art" -- could be held in the United States in 1979 without mention of these great, black people are tragedies of major proportions. Europe in particular and the world in general are indebted to the Grimaldis for paving the way for modern civilization.

#### Footnotes

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1. Carleton Coon, *The Origin of Races*, New York, 1962, p. 577.
2. Ibid.
3. Marcellin Boule and Henri Vallois, *Fossil Men*, New York, Dryden Press, 1957, p. 283, Translated from the French by Michael Bullock.
4. Ibid., pp. 285-289. Also see Cheikh Anta Diop, *The African Origin of Civilization, Myth Or Reality?* Westport, Lawrence Hill & Company, 1974, p.267.
5. Boule & Vallois, *Fossil Men*, Op. cit., p. 291.
6. W.J. Sollas, *Ancient Hunters*, New York, Macmillan, 1924, pp. 488-451.
7. Ibid., pp. 448-449. Also see Alfred C. Haddon, *The Races of Man And Their Distribution*, New York, Macmillan, 1925, pp. 24-25.
8. Grahame Clarke, "The First Half Million Years." in *Dawn Of Civilization*, edited by Stuart Piggott, New York, McGraw-Hill, Inc. 1961, p. 24.
9. *Ice Age Art*, New York, The American Museum of Natural History and Alexander Marshack, 1979, p. 3.
10. Sollas, *Ancient Hunters*, Op. cit., p. 433.



11. Ice Age Art, Op. cit.
12. Boule and Vallois, Fossil Men, Op. cit., pp. 313-314.
13. Boule and Vallois, Fossil Men, Op. cit., p. 310. Also see S. Reinach, "Statuette de femme nue decouverte dans une des grottes de Menton," "L'Anthropologie, IX, 1898 and E. Piette, "Gravure du Mas d'Azil et statuettes de Menton," Bull de la Soc. d'Anthrop. de Paris, 1902.
14. Boule and Vallois, Fossil Men, Op. cit., p. 310. Also see J. Szombathy, "Die Aurignacienchichten im Loess Von Willendorf," Korrespondenzblatt der d. Gesells fur Anthropol, XL, 1909.
15. Boule and Vallois, Fossil Men, Op. cit., p. 310. Also see Bas-reliefs a figurations humaines," L'Anthropologie XXII, 1911 and XXIII, 1912.
16. Boule and Vallois, Fossil Men, Op. cit., p. 310.
17. Ibid., p. 313.
18. Ibid.
19. Ibid. Also see Rene' de Saint-perier, "Statuette de femme steatopyge deconverte a Lespugue (Haute-Garonne)," L'Anthropologie, XXXII, 1922.
20. Boule and Vallois, Fossil Man, Op. cit., p. 315. Also see H. Breuil and D. Peyrony, "Statuette feminine aurignacienne de Sireuil, Dordogne," Revue Anthropologique, XL, 1930.
21. Boule and Vallois, Fossil Men, Op. cit., p. 315. Also see R. Vaufrey, "La Statuette feminine de Savignano sur le Panaro'," L'Anthropologie, XXXVI, 1926.
22. Boule and Vallois, Fossil Men, Op. cit. Also see R. Vaufrey, Les Progres, de la Paleontologie en Allemagne', L'Anthropologie, XLI, 1931.
23. Boule and Vallois, Fossil Men, Op. cit., p. 316. Also see H. Kuehn "neue Funde eiszeitlicher Kunst in Mähren," Ipek, 1934; M. Roudinsky, Industrie en os de la station paleolithiques de Mizyn interprete' par Volkov, Kien, 1931; S. Reinach, "Une nouvelle statuette feminine en ivoire de mammoth," L'Anthropologie, XXXIV, 1924, p. 346 and S. Zamyatin, "Gagrin," Bulletin of the Academy of the History of Material Culture, Section 88, 1934.
24. Boule and Vallois, Fossil Men, Op. cit., p. 316. Also see

- E.A. Golomshtok, "Trois gisements du Paleolithique Superieur russe et siberien" *L'Anthropologie*, XLIII, 1933.
25. Boule and Vallois, *Fossil Men*, Op. cit., p. 318.
26. Sollas, *Ancient Hunters*, Op. cit., p. 437.
27. Ibid.
28. Earnest A. Hooton, *Twilight of Man*. New York, G.P. Putnam's Sons, 1939, pp. 99-100.
29. Quoted in J.A. Rogers, *Sex and Race, Negro-Caucasian Mixing In All Ages And All Lands*, New York, published by the author, 1942, vol I, p. 32.
30. Ibid., p. 31.
31. Eugene Pittard, *Les Races et L'Histoire*, Paris, 1924, pp. 81-
89. This quote was translated from the French by J.A. Rogers.
32. Boule and Vallois, *Fossil Men*, Op. cit., p. 319.
33. Cheikh Anto Diop, *The African Origin Of Civilization*, Op. cit., p. 267.
34. Ibid.
35. Ibid.
36. Alfred C. Haddon, *The Races of Man And Their Distribution*, Op. cit., p. 103.
37. J.A. Rogers, *Sex and Race*, Op. cit., vol. I, p. 32.
38. Diop, *The African Origin Of Civilization*, Op. cit., p. 266.
39. Boule and Vallois, *Fossil Men*, Op. cit., p. 326.
40. Ibid., p. 319.
41. W.E.B. DuBois, *The World And Africa, An inquiry into the part which Africa has played in world history*, New York, International Publishers, 1955-1961, p. 87.
42. Carleton Coon, *Origin Of Races*, Op. cit., p. 577.
43. Sollas, *Ancient Hunters*, Op. cit., pp. 438-440.
44. Boule and Vallois, *Fossil Men*, Op. cit., pp. 292-301.
45. *Ice Age Art*, Op. cit., p. 26.
46. Boule and Vallois, *Fossil Men*, Op. cit., p. 291. Emphasis added.
47. *Humankind Emerging*, edited by Bernard G. Campbell, Toronto, Little, Brown and Company, 1976, p. 328.
48. Frances Cress Welsing, *The Cress Theory Of Color Confrontation And Racism White Supremacy*, Washington, D.C., published by the author, 1970.
49. Diop, *The African Origin of Civilization*, Op. cit., p. 261.

Also see W.E.B. DuBois, Black Folk, Then and Now, New York, Henry Holt and Company, 1939, p.3.

50. Diop, The African Origin of Civilization, Op. cit., p. 267.

51. Sollas, Ancient Hunters, Op. cit., pp. 433-451.

52. Ice Age Art, Op. cit., pp. 14, 19.

53. Sollas, Ancient Hunters, Op. cit., pp. 433-451. Also see DuBois, The World And Africa, Op. cit., p. 87.

54. George M. Theal, Ethnography And Condition of South Africa Before A.D. 1505, London, Allen & Co., 1919, pp. 9-17.

55. Boule an Vallois, Fossil Men, Op. cit., p. 292.

56. Rogers, Sex And Race, Op. cit., vol I, pp. 32-36.

57. Francis Hoggan, "Prehistoric Negroids And Their Contribution To Civilization," The Crisis, February, 1920, pp. 174-175.

This is also suggested by Roland Dixon in The Racial History Of Man, New York, Scribner's Sons, 1923, p. 40.

58. Ice Age Art, Op. cit.

| 3917|2002-09-22 09:26:30|Edward Loring|Re: Thebanism|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Saturday, September 21, 2002 8:06 PM

Subject: [Ta\_Seti] Re: Thebanism

> (Alberto wrote:

> The real name the kemetians called thebes was waset

>

> abutu aka abydops was one of the first capitals right next to nekhen

> which was hierkapolis

>

> from upper KMT )

(EL).....yes, and that is one place that a Greek name always bothered even me. The 'real' Thebes, the Hellenen called it 'Thebai' is an ancient Greek city in northern Greece.

Abydos is the Arabic name for kmtj "AbDw", demotic "jbt", Coptic "ebOt" or "abot". Remains of small, late Predynastic settlements were found there.

It gains major importance with the royal tombs of the 1st Dyn. A long history of

royal patronage can be traced, but the political importance relative to This is disputed. As I have mentioned before, the connection with Osiris (god first mentioned Pyr. 6D) dates to Nebhepetre Montuhotep II (12D). The

subject "Abydos" is too vast to discuss here. For a start, I would suggest that you take a look at: Simpson W.K., The Terrace of the Great God at Abydos...", Yale 1974. Your public library should have it. Kelly Simpson is the honored "Dean" of US Egyptology.

Is "abutu aka abydops" a modern Egyptian spelling? If so, what does "aka" mean? The other two elements are clearly abDw and abydos.

Cheers,  
Ed Loring

| 3918|2002-09-22 09:41:44|Manu Ampim|Re: a new internet imposter|

Ta-Setians,

Well, it is essential that certain garbage is properly addressed and disposed of, so that this propaganda does not go unchecked throughout the world of cyberspace. What these misguided propagandists do and say in other forums is not my concern. These fools can lie and promote all of the fantasy and racial myths that they want in their arena, but in the Ta-Seti forum at some point historical fiction and the systematic distortion of African history must be addressed. Paul, our moderator, addresses these issues effectively, and other members tend to comment as needed.

Since I joined the Ta-Seti forum around this time last year, I have had to rip through the arrogant, uninformed, and irrational positions of a number of scholarly imposters who were grossly mis-representing my research and claiming that they had considerable knowledge about the classical African civilization of KMT. After I finished with them, one by one, they either officially quit, disappeared, apologized, or had to admit their errors. The details of these encounters are in the Ta-Seti archives.

I look forward to dealing with my foes in the upcoming months, when I complete my major work on forgeries entitled **\_Modern Fraud\_**. I will again show my opponents that there is a distinct difference between ideology and evidence, and that they can never compete with a solid primary research methodology.

Advancing the work,

Manu Ampim

[http://www.geocities.com/m\\_ampim/Vanishing/Update.html](http://www.geocities.com/m_ampim/Vanishing/Update.html)

---

> primenutt wrote:

> > I concur! I

regret responding to his previous post! It did NOT deserve

> > the

dignity of a response.

>

> (EL).....interesting problem for moral philosophy..

> Looking at his writings for paradigmata and method, one

> observes the extreme use of upper case chars, the format

>

\*..\*. These are signs of immaturity and insecurity, while at

> the same

time trying to say "Look! I'm here and I'm alone

> and I want people

to see me". That's the irrational side

> containing the trash that we all

reject. I agree with "primenutt"

> that it doesn't deserve a response.

However, I observe another

> side of this tormented personality. The

irrational screaming is

> a cry for help. There is a wish to learn and the ability to listen.

> He has obviously learned what he knows alone, without any

> sort of (qualified) teacher. His rational side shows intelligence.

> He was able to construct his own model of Egypt ("thebanism,

> deltaism", etc). That is called ordering data in a spatial reference

> grid. As he mentioned time periods, we can speak of a time-space

> grid. I should like to point out here that structure and content are

> very different things. In the case of JW one can remove the

> garbage and find an essentially viable structure. I believe that

> he wants to learn.

>

> I am interested in providing historical facts where possible.

> I commented on his misunderstandings of certain points and

> asked him what his "...ism" terms were supposed to mean.

> He replied to my comments and even stated that he had had

>

an erroneous concept of the 10th Dyn. I chose to ignore his

> racial

terminology and suppositions. That's not my subject

> and we have experts

in Ta\_Seti who know how to deal

> with it as Alex does below. As a

humanist, I believe that

> anyone who asks a legitimate question to a qualified person

> deserves an answer. The questioner may hate me and my

> beliefs, but if even the smallest particle of ignorance is removed,

> the basis of his hate, which is that very ignorance, will be weakened.

>

> > He makes allusions to peer edited articles but fails to post them

> (EL).....in that case it is just more BS to discount.

>

> > ...and more importantly he fails to acknowledge that there are

> > ALWAYS conflicts in academia.

> (EL).....and I

can assure you that many of these in egyptology

> are even below the level

of "Racial Myths".

>

> > Even in a hard sciences such as  
Computer Science.... there will be

> significant >disagreements upon  
a given subject.

> (EL).....that's a polite way of saying  
it.

> \*\*\*\*\*

> > --- In

[face=Arial size=2>Ta\\_Seti@y...](#), "lo\_stress" <[Alexander.Derrick@v...](#)> wrote:

> > > I think its clear that "jerome washington" and  
akenaten101 is a

> > > pseudonym and imposter.

> > >

> > > You don't read information that conflicts with your  
views.

> > >

> > > You resort to terminology such as  
negro, mulatto, octraoon, quatoon

> > > that is ambiguous and  
obscurant. And very insulting to the africans

> > > on

ta-seti!!!!

> > >

> > > You contradict yourself many  
times.

> > >

> > > Your reasoning and arguments are  
unsound, falicious, and ambiguous.

> > >

> > > You have  
not even been to Egypt or maybe not even the middle east.

> > > but

claim to be an authority, based upon your algerian friend who

> > >

can "REFUTE" everything we are saying.

> > >

> > > you  
like to curse disrupting the character of this forum.

> > >

> > > Your library card is probably expired, if you have one at all.

> > >

> > > This is the same style employed by Troglodyta.  
But atleast she could

> > > provide sources.. which she did  
not fully read or understand.

> > >

> > > you probably  
are the same individual who tried to slander Ed Loring.

> > > Is he

a "nigger lover" in your book?

> > >

> > > This seems to  
be the style of the "Racial Myth's" website.

> > >

> > >

Why don't you just show your true colors and stop masquarading as a  
> > > truth-centric person. Which you are not. People who are  
interested

> > > in the truth must have an open mind and be  
humble. Because the truth

> > > comes in many forms. If you  
were honestly seeking the truth you would

> > > know that it is  
contained in more books.

> > >

> > > What you are  
seeking is information that fits into your confort zone.

> > >

> > > I think "Jerome" should be barred from the site, unless  
he apologizes.

> > >

> > > alex

> >

>

(EL)....."Jerome" probably cannot apologize (yet), but if he reads what we  
> have written carefully, he will probably either correct himself or  
just

> disappear.

> Of course, if he continues to behave asocially,  
he should be barred. We have

> taken quite a lot of time with his  
problem.

>

>

>

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>

>

>

| 3919|2002-09-22 09:43:00|Manu Ampim|Incessant genetic questions|

From what I understand these type of groups already exist. However, there are some member of our forum who seem to be fascinated by these kind of discussions and bring this type of conversation with them wherever they go.

Manu Ampim

---

> ----- Original Message -----

>

From: "primenutt" <[skatore1@netscape.net](mailto:skatore1@netscape.net)>

> To: <

[href="mailto:Ta\\_Seti@yahoogroups.com">Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>

Sent: Sunday, September 22, 2002 9:58 AM

> Subject: [Ta\_Seti] Incessant  
genetic questions

>

>

> > However, I have a  
suggestion for rectifying the genetic questions. Why  
> > don't those  
members who remain so "confused and concerned" about the  
> > genetics  
of race create a group dedicated to such a study. Post your  
> >  
questions there and sort them out free of criticism and rebuttal.  
> >

> (EL)....the proposal is seconded.

>

| 3920|2002-09-22 09:45:08|Derrick, Alexander|Re: Hello Mansa Musa|  
25% isn't minimalizing it. While an Upper Egyptian may  
show strong Negroid strain, he is not necessarily  
predominantly Negroid. Look at Anwar Sadat. In spite of  
his very Negroid phenotype and dark-skin, he was in  
fact racially more Caucasoid than Negroid. Negroid  
strain tends to show stronger when mixed with  
dark-skinned Caucasoids.

((((AD))))

This is exactly the type of unsound logic and reasoning I was speaking about  
before.

- 1) You refer to individuals as black, mulatto, octroon, and "for all intents  
and purposes white" in one sentence and then use words like "negroid" and  
"caucasoid" in another sentence in the same paragraph.
- 2) Do you know how obscurant, and psuedo-scientific your discussion becomes  
when you say "in spite of his very negroid phenotype and dark-skin, he was in  
fact racially more caucasoid than negroid."
- 3) Your definition of negroid must be limited to color alone, if you think  
that "negroid strains tend to show stronger when mixed with dark-skinned  
caucasoids."



| 3921|2002-09-22 09:47:34|Derrick, Alexander|4 Jerome - Different Genetic Components in the Ethiopian Population

<http://www.journals.uchicago.edu/AJHG/journal/issues/v62n2/970077/970077.htm>

1

## Different Genetic Components in the Ethiopian Population, Identified by mtDNA and Y-Chromosome Polymorphisms

### Summary

Seventy-seven Ethiopians were investigated for mtDNA and Y chromosomespecific variations, in order to (1) define the different maternal and paternal components of the Ethiopian gene pool, (2) infer the origins of these maternal and paternal lineages and estimate their relative contributions, and (3) obtain information about ancient populations living in Ethiopia. The mtDNA was studied for the RFLPs relative to the six classical enzymes (HpaI, BamHI, HaeII, MspI, AvaII, and HincII) that identify the African haplogroup L and the Caucasoid haplogroups I and T. The sample was also examined at restriction sites that define the other Caucasoid haplogroups (H, U, V, W, X, J, and K) and for the simultaneous presence of the DdeI10394 and AluI10397 sites, which defines the Asian haplogroup M. Four polymorphic systems were examined on the Y chromosome: the TaqI/12f2 and the 49a,f RFLPs, the Y Alu polymorphic element (DYS287), and the sY81-A/G (DYS271) polymorphism. For comparison, the last two Y polymorphisms were also examined in 87 Senegalese previously classified for the two TaqI RFLPs. Results from these markers led to the hypothesis that the Ethiopian population (1) experienced Caucasoid gene flow mainly through males, (2) contains African components ascribable to Bantu migrations and to an in situ differentiation process from an ancestral African gene pool, and (3) exhibits some Y-chromosome affinities with the Tsumkwe San (a very ancient African group). Our finding of a high (20%) frequency of the "Asian" DdeI10394AluI10397 (++) mtDNA haplotype in Ethiopia is discussed in terms of the "out of Africa" model.

| 3922|2002-09-22 09:51:30|Derrick, Alexander|4 Jerome :European and Amerindian Admixture in African American P o|

Sorry, I couldn't find a better link than this.

<http://www26.brinkster.com/archived/viewnews.asp?newsID=588894069195>

Allele(FY-NULL\*1) Frequencies of the Autosomal PSAs Analyzed

Source: Am. J. Hum. Genet., 63:1839-1851, Table 4

Africans Frequency

Nigeria-1 0.000

Nigeria-2 0.000

Central African Republic 0.000

African average 0.000 (0%)

Europeans Frequency

England 1.000

Ireland 1.000

Germany 1.000

European average 1.000 (100%)

African Americans Frequency Admixture

Maywood, Ill. 0.185 18.5%

Detroit 0.133 13.3%

New York 0.210 21.0%

Philadelphia-1 0.149 14.9%

Philadelphia-2 0.160 16.0%

Pittsburgh 0.217 21.7%

Baltimore 0.141 14.1%

Charleston, S.C. 0.112 11.2%

New Orleans 0.200 20.0%

Houston 0.188 18.8%

Jamaicans 0.065 6.50%

Overall European Genetic Contribution to African American and Jamaican  
Populations Analyzed

Source: Am. J. Hum. Genet., 63:1839-1851, Table 8

## Population Admixture Margin of error

### Non-Southern

Detroit 16.3% 2.7  
Maywood, Ill. 18.8% 1.4  
New York 19.8% 2.1  
Philadelphia-1 12.7% 1.5  
Philadelphia-2 13.8% 1.9  
Pittsburgh 20.2% 1.6  
Baltimore 15.5% 2.6  
Oakland 21.9% n/a

### Southern

Charleston, S.C. 11.6% 1.3  
Claxton, Ga. 13.6% 5.1  
Sapelo Island, Ga. 06.8% 5.5  
James Island, S.C. 15.3% n/a  
New Orleans 22.5% 1.6  
Houston 16.9% 1.5

Jamaica 06.8% 1.3

Very Negligible Amerindian Genetic Contribution to African American  
Source: Am. J. Hum. Genet., 63:1839-1851

...[the importance of] the Amerindian contribution to the African American gene pool has been a matter of controversy since the first studies of African American admixture (Roberts 1955; Glass 1955).

...However, practically all admixture studies of African American populations to date have employed a dihybrid model (African/European) instead of a trihybrid model (African/European/Amerindian).

...[we] tested our African American samples for the presence of the common Amerindian-specific mtDNA haplogroups (A, B, C, and D), and detected just 4 individuals with an Amerindian haplogroup, among >1,000 African Americans.[Note: That is less than 0.4% Amerindian admixture in African

Americans.]

...[This indicates that] the contribution from Amerindians has been of little importance in the analyzed African Americans...

| 3923|2002-09-22 09:54:56|Derrick, Alexander|4 Jerome.Larger genetic differences within africans than between af]

<http://www.genetics.org/cgi/content/full/161/1/269>

Larger genetic differences within africans than between africans and eurasians

Author: Ning Yu et al.

Filed: 8/30/2002, 3:31:46 PM

Source: Genetics, Vol. 161, 269-274, May 2002

## Abstract

The worldwide pattern of single nucleotide polymorphism (SNP) variation is of great interest to human geneticists, population geneticists, and evolutionists, but remains incompletely understood. We studied the pattern in noncoding regions, because they are less affected by natural selection than are coding regions. Thus, it can reflect better the history of human evolution and can serve as a baseline for understanding the maintenance of SNPs in human populations. We sequenced 50 noncoding DNA segments each approximately 500 bp long in 10 Africans, 10 Europeans, and 10 Asians. An analysis of the data suggests that the sampling scheme is adequate for our purpose. The average nucleotide diversity ( $\pi$ ) for the 50 segments is only 0.061%  $\pm$  0.010% among Asians and 0.064%  $\pm$  0.011% among Europeans but almost twice as high (0.115%  $\pm$  0.016%) among Africans. The African diversity estimate is even higher than that between Africans and Eurasians (0.096%  $\pm$  0.012%). From available data for noncoding autosomal regions (total length = 47,038 bp) and X-linked regions (47,421 bp), we estimated the  $\pi$ -values for autosomal regions to be 0.105, 0.070, 0.069, and 0.097% for Africans, Asians, Europeans, and between Africans and Eurasians, and the corresponding values for X-linked regions to be 0.088, 0.042, 0.053, and 0.082%. Thus, Africans differ from one another slightly more than from Eurasians, and the genetic diversity in Eurasians is largely a subset of that in Africans, supporting the out of Africa model of human evolution. Clearly, one must specify the geographic origins of the individuals sampled when studying  $\pi$  or SNP density.

| 3924|2002-09-22 10:12:11|Manu Ampim|CESRAS & GALEXYS|

Ed,

"aka" simply means "also known as."

-----  
I wanted to ask you a couple questions about CESRAS and GALEXYS. I looked over the attachment that you sent to this forum a couple weeks ago, and I wanted to make sure that I understand correctly. You are

working with the Center of Egyptological Studies of the Russian Academy of Sciences(CESRAS), and GALEXYS is a complex research tool that you and your wife, Dr. Maya Mueller, developed to locate and analyze artifacts and textual sources in different languages and on different levels. Is this an accurate understanding of GALEXYS?

What languages are included in the GALEXYS analysis and what are the different levels that the analysis is done?

Also, if someone wanted to find, for example, statuettes of 4th dynasty women or a title of priestess in the Old Kingdom would your system be able to locate the whereabouts of all known source materials in the world, or is there a limit to what could be found?

These are a few questions to start with. Looking forward to your reply and learning more about GALEXYS.

Ankh Udja Seneb,

Manu Ampim

---

----- Original Message -----

From: "Edward Loring" <[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Sunday, September 22, 2002 9:28 AM

Subject: Re: [Ta\_Seti] Re: Thebanism

> > (Alberto wrote:

> > The real name the kemetians called  
thebes was waset

> >

> > abutu aka abydops was one of the  
first capitals right next to nekhen

> > which was hierkapolis

> >

> > from upper KMT )

> (EL).....yes, and that is

one place that a Greek name always bothered

> even me. The 'real' Thebes,

the Hellenen called it 'Thebai' is an ancient

> Greek city in northern

Greece.

>

> Abydos is the Arabic name for kmtj "AbDw", demotic  
"jbt", Coptic "ebOt" or

> "abot". Remains of small, late Predynastic  
settlements were found there.

> It gains major importance with the royal  
tombs of the 1st Dyn. A long

> history of

> royal patronage can be

traced, but the political importance relative to

> Thinis is disputed. As

I have mentioned before, the connection with Osiris

> (god first mentioned

Pyr. 6D) dates to Nebhepetre Montuhotep II (12D). The

> subject "Abydos"

is too vast to discuss here. For a start, I would suggest

> that you take

a look at: Simpson W.K., The Terrace of the Great God at

> Abydos...",

Yale 1974. Your public library should have it. Kelly Simpson is

> the  
honored "Dean" of US Egyptology.  
>  
> Is "abutu aka abydops" a  
modern Egyptian spelling? If so, what does "aka"  
> mean? The other two  
elements are clearly abDw and abydos.  
>  
> Cheers,  
> Ed  
Loring  
>  
>  
>  
>  
> -----  
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>  
| 3925|2002-09-22 10:45:45|lo\_stress|4 Jerome :diversity of Africans|  
The Diversity of Indigenous Africans.  
S. O. Y. Keita  
Taken from, \_Egypt in Africa\_, Theodore Celenko.

The living peoples of the African continent are diverse in facial characteristics, stature, skin color, hair form, genetics, and other characteristics. No one set of characteristics is more African than another. Variability is also found in "sub-saharan" africa, to which the word "Africa" is sometimes erroneously restricted. There is a problem with definitions. Sometimes Africa is defined using cultural factors, like language, that excluded developes that clearly arose in Afrca. For examples, sometimes even the Horn of Africa (Somalia, Ethiopia, Eritrea) is excluded because of geogray and language and that fact that some people have narrow noses and faces. However, the Horn of Africa is at the same latitude as Nigeria, and its languages are African.... another false idea is that supra-Saharan and Saharan

Africa were people after the emergence of "Europeans" or Near Easterns by populations coming from outside Africa. Hence, the ancient Egyptians in some writings have been de-Africanized. These ideas, which limit the definition of Africa and Africans, are rooted in racism and earlier, erroneous "scientific" approaches....

There is a stereotyped image in the minds of many people (JEROME INCLUDED) about what a "real" African looks like, or what characteristics can be "authentically" African. This stereotype also affects scientists, as noted with candor by Prof. Jean Hiernaux (1975:54).

Stereotyped concepts of African human biology seem to persist because of a failure to integrate the facts of paleontology, genetics, and ecology into an interpretive framework based on evolutionary principles...

The explanations [of the variety of African groups] are mainly the result of erroneous theories that postulated that humans had evolved into distinct non-overlapping types at some point in the past. This required explaining all variation as a product of the blending of these types. This perspective largely predates modern understanding, yet it persists to some degree! ... Even new non-African genes would be subject to the human and physical environment of Africa and hence would be reworked, thereby becoming a part of African biohistory...it is important to reiterate that Africa equals diversity. Evolutionary theory predicts and extrapolations from molecular analyses and skeletal remains all indicate an early and ongoing diversity in the indigenous populations of Africa. \*\*\*\* THE IMPLICATION OF THIS IS THAT TERMS LIKE "NEGRO," "CAUCASIAN," HAMITE," ETC., ARE MISLEADING AND NON-SCIENTIFIC AS APPLIED TO AFRICA. \*\*\*\* [bolding by AD]

Keita, S.  
Department of Biological Anthropology  
Oxford University.

---

<http://www.redhotafrica.com/>

Here is a table of the penetration/flow of HIV/AIDs in the African continent. Clearly we can see that African groups inter-mix and that plastic racial boundaries are inconsistent with this African reality.

>Alex D.  
>> There is no such thing as an "unmixed" person.  
>Jerome  
>> Yes there is! The races had to have started

>>SOMEWHERE, and purity is where it began. Then from  
>>purity, races began mixing!

| 3926|2002-09-22 12:49:49|lo\_stress|4 Jerome : The so called white kings of the XIX Dynasty|  
Jerome said:

These were European Cro-Magnoids, and they made up (according to the Frederick and Raymond studies)10-11% of the population, and were prevalent in Lower Egypt. This is where the red and light hairs of certain Pharaohs came from. But by no means were they a significant enough element.

Egypt was a largely Mulatto and Middle Eastern Caucasoid society, plain and simple!!! And some Pharaohs WERE Caucasoid, and even WHITE!!!! Unmixed blacks DO NOT have red hair and pale-white skin. Don't get ridiculous.

And most Pharaohs were EVIDENTLY not white or black! Don't be ridiculous.

---

Jerome you are clearly unread, and your "middle ground" position is possibly an indication that you have not read enough material to formulate a strong position.

The red head in question is Rameses II. here is a little black ground information that might help you make an informed decision.

Seti I is the father of Rameses from lower Egypt.

"At present the whole surface of the body, excepting the head only, is covered with a black mass of bandage impregnated with resinous material. All the exposed areas of skin, including the face, are quite black; but M. Maspero informs me that when the head was first exposed in 1886 the skin was distinctly brown and not black.(Smith, 58)"

What we have here is second-hand evidence from a respectable colleague that skin of Seti I was at least brown. Important to note that Seti was not "white" as some on Ta-Seti have tried to paint (literally) him. Circa messages 2177-2268

"Seti I differs from his predecessors of the XVIIIth Dynasty; and the contrast is not merely an individual, but largely a racial one also. Although the members of the royal family in the XVIIIth Dynasty present features which it is difficult to reconcile with the Egyptian type, on the whole they conform to that physical type; but



in Seti I many more alien (Asiatic) traits in face and cranium are manifested and there can be no doubt that he and his successors are less characteristically Egyptian than his predecessors were. (Smith, 59)"

Smith notes that the 19th Dynasty kings who come from the Delta are physically related to the Theban kings of the 18th Dynasty.

#### Mummy of Meneptah

"The body is that of an old man.. Meneptah was almost completely bald, only a narrow fringe of white hair (now cut so close as to be seen only with difficulty) remaining on the temples and occiput. A few short (about 2 mill.) black hairs were found on the upper lip and scattered, closely-clipped hairs on the cheeks and chin (Smith, 66)."

What is important to note here is that Ramses son Meneptah has black hairs. It is also can be noted that if Seti I had facial hair that was abnormal/non-egyptian(not black) he would have made a notation.

"The general aspect of the face recalls that of Ramses II, but the form of the cranium and the measurements of the face much more nearly agree with those of his grandfather, Seti the Great (Smith, 66)"

#### Proportion and Statue of Pharaohs.

"It has been recognized by Warren (1987) and others (e.g. Dupertuis & Hadden, 1951; Masali, 1972) that the physical proportions of Ancient Egyptians had negroid affinities; nevertheless since they were certainly not negroes [in the classical and antiquated sense], the use of negro equations to estimate their stature has generally been avoided.

Robins (1983) has recently analysed Warren's data on predynastic bones and has measured photographs and X-rays of some dynastic skeletons from the Middle Kingdom... plausible estimates of stature that are reasonably consistent when different long bones are used only result from negro equations, and that the most satisfactory equations are those of Trotter & Gleser (1958)... Ahmose and his son Amenhotep I; followed by Thutmose I, who so far as we know is unrelated, and his descendants; and in the 19th dynasty the descendants of Ramesses I who, unlike the preceding pharaohs who were Theban, originated from the Delta region."

Robins notes that Ramses II was abnormally short below the knee.

"One must conclude, therefore, that the lower legs of Ramesses II were genuinely short and that his physical proportions were ... almost to the point of deformity. No such disproportion occurs in either

his father Seti, or in his son, Merneptah."

"The Trotter & Gleser (1958) equations for whites give a mean stature...greater than that obtained with their negro equations..using Trotter & Glesser (1952,1958) and also Dupertuis & Hadden (1951) white equations, obtained a mean estimated stature ... 4 cm greater than ours obtained with Trotter & Glesser (1958) negro equations."

Figure 1

<http://highculture.8m.com/History/Images/Figure1.gif>

"It can be seen that all the pharaonic values, including those of "Smenkhkare," lie much closer to the negro curve than to the white curve. Since stature equations only work satisfactorily if the individuals to whom they are applied have similar proportions to the population group from which they are derived, this provides a justification for using negro equations for estimating stature from single bones of New Kingdom pharaohs, reinforcing the previous findings of Robins (1983). Furthermore, the Trotter & Glesser white equations for the femur, tibia, and humerus yield stature values that have a much wider spread than those negro equations, with mean values that are unacceptably large."

"This spread of 0-0~006 may be due partly to natural variation, partly to small measuring errors. Either way, if the negro curve were ideal, one would expect the spread to extend on either side of it, whereas all the values lie on the curve or below it. In other words, although in the New Kingdom the lengths of the lower limb bones are related to one another in a way that is negroid rather than white...the relative proportions are not so extreme as in modern American negroes."

"From a practical point of view, the conclusion must be that the Trotter & Gleser (1958) negro equation can be applied satisfactorily to the ancient Egyptian material as they stand."

"Confirmation ... comes from the world of art, where physical proportions were meticulously reproduced according to a canon that was already developed by the beginning of the Middle Kingdom."

---

#### Reference

Eliot Smith, The Royal Mummies

[http://www.lib.uchicago.edu/cgi-bin/eos/eos\\_title.pl?](http://www.lib.uchicago.edu/cgi-bin/eos/eos_title.pl?callnum=DT57.C2_vol59)

[callnum=DT57.C2\\_vol59](http://www.lib.uchicago.edu/cgi-bin/eos/eos_title.pl?callnum=DT57.C2_vol59)

M. Masali, Body Size and Proportions as Revealed by Bone Measurements and their Meaning in Enviromental Adations, Journal of Human Evolution (1972) 1, 187-197.

G. Robins & C.C.D. Shute, The Physical Proportions and Living Stature of New Kingdom Pharaohs.

---

Clearly, bro. jerome, your racial system is archaic and psuedoscientific. And again, your terminology is ambiguous, vague, and obscurant.

Clearly we can see from the above refernce that there is a negro component in the pharaohs that you claimed "WERE Caucasoid, and even WHITE!!!!"

Jerome said

>And most Pharoahs were EVIDENTLY not white or black! Don't be >rediculous.

I've cited refence of old kingdom pharaohs all the way up to the new kingdom pharaohs who are black. The white pharaohs you must be talking about are the Ptolemies.

You are the one who is rediculous.

| 3927|2002-09-22 13:18:27|lo\_stress|Jerome the imposter|

I think you are the one who is rediculous, and an imposter.

Your words and actions have revealed that you are not an African(of any admixture). So you must not understand the pain and past and present realities that accompanys words like mulato, octroon, mango, etc.

One does not have to be Black to particpate in this forum, but I think I speak for the majority, your coarse language can not be tolerated.

Since you have not appologized for your racial insults as I requested. I assume that you have no intentions of appologizng.

The oppurtunity to be a man is always there.

Here is one evidence of your cursing;

"... BULLSHIT!!!! Black hair ranges from fr.."

If you are seeking the truth I suggest you spend time with plenty Africans (in Africa, America, or Europe wereever). We are a friendly and warm people. You will see that your classifications are foolish. And that the idea of race, caucasoid, negroid, etcetera, must be replaced with something more human and unifying.

I, personally think your science and language typifies the thinking of slave masters, and overseers from the "good ol' days."

Once again I suggest that you be barred from this group. Simply because you don't have the respect, class and sophistication that this forum demands.

Your befoonyery will eventually convince others that they can operate like you. And that can not be allowed.

"Although membership and messages are not pre-checked, a pattern of disruption of the group or intimidation of members will not be tolerated."

HOOO TEP!

Alex Derrick

| 3928|2002-09-22 13:29:01|Clyde Winters|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

Hi

Afrocentric study provides the African Americans the self-discipline, the intellectual ideals, love of learning and other motivational attributes necessary for their acquisition of success, and protection from the mental, and physical suffering caused by WHITE SUPREMACY which takes hold of some Third World people due to the C.A.I.D.S. virus. The antidote to this virus is found on Ta\_Seti.

The letters C.A.I.D.S. mean Culturally Acquired Immune Deficiency Syndrome. C.A.I.D.S. has caused much destruction in the African-American community, it is the psychological equivalent to the A.I.D.S. virus.

On the other hand, Eurocentricism because of its roots in white supremacy and Negro inferiority cause these salient African attributes to be lacking in most African-Americans. Jewish scholars long ago recognized the need for self-segregation i.e., Jewish institutions to support Jewish traditions.

Afrocentric studies should be compared to Jewish studies. Jewish studies aim to teach Judaism to Jews and promote Jewish learning and scholarship. No serious commentators attack the self-segregation institution of the Jews that promote Jewish learning and Jewish self-esteem. Given this reality, Afrocentricism's major objective is to foster Afrocentric learning and scholarship and teach the lessons of African

civilization to African-Americans so they can see the learning, science and institutions this civilization called into being in the East and the West. This body of knowledge should promote confidence in African-American youth so they can compete with their fellow Americans.

Given the increasing popularity of Afrocentricism and multiculturalism among teachers around the United States, many white "resisters" have begun a campaign to discredit Afrocentricism which is really an educational idea aimed to establish racial self-esteem. Racial self-esteem is pride in one's own race/ethnic group. Racial self-esteem, which is the goal of Afrocentricism, cannot be equated with racism because racism is the notion that one's own ethnic group is superior to other races or ethnic groups. Afrocentricism just explains the historical role of the African in history. It is based upon the reality--truth-- of the sources of history. It aims to combat C.A.I.D.S. Primarily placing the pursuit of European culture and values over the traditional culture and values of Afro-American and African people causes the C.A.I.D.S. virus. This lack of race pride, knowledge of one's past leads to feelings of racial inferiority. Due to C.A.I.D.S. many African-Americans are ignorant of their past, and thusly lack the human values necessary to protect African-American culture from self -destruction.

Today there is an all out attack against Afrocentricism by the Media establishment. No Eurocentric scholars will openly support their attack against Afrocentric scholars by presenting opposing evidence from history, art and archaeology to dispute the Afrocentric claims they just attack Afrocentric scholars and misrepresent what they have said or written. A major component of Eurocentricism is the notion of African-American intellectual inferiority. As a result, European scholars can write and research the history of any people on earth. African-Americans on the other hand, are believed to lack the intellectual capacity to research, let alone write history. Due to the Eurocentrist belief in the intellectual inferiority of Africans they believe that African Americans are unsuited to write ancient history, international affairs, or archaeology.

In the 1980's I was main authority on Muslims minorities in China. Few scholars knew me personally then-they only knew me by the numerous articles I had published on this theme. As a result, when I attended International Conferences, this scholars would quwstion me about my origins, some would declare that I must be Caribbean, others would maintain I was African, when I told them I was an African American that grew up on 47th Street in Chicago, they were surprised because to say the least. It seemed to me that just could not imagine an African American being an expert on Chinese Muslim minorities.

This attitude of many Eurocentrist and Closet Eurocentrist ,may result from several factors especially white supremacy, racial bias and social position. These factors are important ,because of the fact that formerly persons writing on these topics usually came from well-to-do families that

could provide them with the capital to undertake research activities abroad. This belief has ghettoized African -American scholars in the academe, and authors generally , to writing only about slavery, the slave trade and/or the cycle of poverty typified by life in the urban centers of the United States.

Due to C.A.I.D.S. the vast majority of African-Americans feel inferior to Europeans. Because of these feelings of inferiority many middle class African-Americans and the Black Church have perpetuated Eurocentricism instead of fighting to encourage race pride among African-Americans. This failure to assert manliness has allowed C.A.I.D.S. to run rampant in Afro-America . This malady has caused the rise of many social problems among African-Americans who have adopted a negative lifestyle: gangs, bastardy and etc., first imposed on the African slave, but today identical negative behaviors are being perpetuated by African-Americans who believe that Black Culture is having children out of wedlock, and any other negative visions of America such as gangbanging popularized by the media. All of these negative cultural elements have no basis in Africa, and are the result of C.A.I.D.S.

The African-American middle class after the 1920's has avoided identification with Afrocentricism, cultural nationalism or race consciousness. Harold Cruse has pointed out that "The [Southern] black middle class as it was constituted (even in the north) was not committed to any serious sponsorship of promising artists or any involvement in the 'politics of culture'".

The Church , long an expression of African -American independence has also failed to combat the destructive effects of C.A.I.D.S., because its middle-class materialist orientation. The capitulation of the Black Church and the African-American middle-class to Eurocentric values has not brought them assimilation or integration into the American mainstream , but no true African-American cultural identity , based on African history and African traditions.

This is especially true of many African-American academics. As a result, we have African American professors like W.J. Moses, in Afrotopia, is happy to brag about the absence of any Afrocentric history courses at any of the major Universities. And makes it clear he wants to maintain the status quo. Consequently, he believes that cultural relativism should control the interpretation of history, not sources and narratives of history( see p.233).

Granted, today we have more African-American professors then ever before. Yet, these academics produce few if any research articles, or even serve as editors of mainstream intellectual journals. In fact, many African American academic historians ( if they are not writing about slavery) would not be published at all if they were not writing books attacking Afrocentrism

The most glaring evidence of the devastating effects of C.A.I.D.S., is that except for the Afrocentric scholars who self-publish their own work,

since the demise of the journal *Black World*, in the 1970's African-Americans do not have a journal, which expresses the intellectual ideas, and culture of the African in America. The failure of the African-American academics /intellectuals to publish their own journal suggest that either they have nothing to say, are afraid to express their own opinions without the approval of the department heads at the Universities where they teach, or they simply feel inferior to whites because of their contraction of the C.A.I.D.S. virus. The failure of African-American intellectuals to publish their work in mainstream publications also highlight the inability of African-Americans to be fully integrated into American academia. Due to Eurocentricism , even those African-American "scholars " recognized as competent researchers can only hope to associate with the American Academic Establishment, not assimilate into it.

Afrocentricism is the ultimate remedy for the diseases associated with C.A.I.D.S. , such as alleged racial inferiority and racism that destroy the spirit of African-Americans, and especially the self-confidence one needs to compete in the United States--face the challenge of LIFE and WIN! Asante, has noted that "Afrocentricity resonates with the African-American community because it is fundamental to sanity. It is the fastest growing intellectual and practical idea in the community because of its validity when tested against other experiences".

W.E.B. DuBois, in *The Souls of Black Folks*, has categorize three principle responses of African-Americans to the maladies associated with the C.A.I.D.S. especially white racism. They are 1) revolt and revenge, 2) submission to the will of the racist, and 3) a determined effort for self-esteem .

According DuBois, the first response of African-Americans to racism can be categorize as the slave insurrections led by Gabriel in Virginia in 1800, Vesey in Carolina in 1822, and Nat Turner also in Virginia around 1831. After slavery this period is best typified by the Black Nationalist Movement of the 1960's, which began with the martyrdom of Malcolm X and the rise of militant organizations in African-American communities such as the Black Panthers, SNCC and the Republic of New Africa. These movements, like the slave rebellions a hundred years earlier were brutally suppressed and destroyed by local state and national police agencies.

The second form of response made by African-American to white racism is typified by the African-American middle-class , Black Church and violent African-American gangs. The gangs show their affliction with C.A.I.D.S. through their preoccupation with acquiring material gain, wealth/money the cornerstones of Eurocentricism--the free enterprise economic system--with little concern about what happens to their fellow man in the process of acquiring material gain. Many African -American gangs will have very positive pro-Black "literature", i.e., by laws and history that they teach members of gang to justify their existence as a "positive" force in the community; but in reality , members of these gangs sell drugs and murder

one another simply for the love of money. This only increases the riches of peopling living outside their communities, and supports the Eurocentric myths that African people cannot accomplish positive things without the guidance of Europeans, their culture and "science".

The third response to white racism was formerly the "Negro" Renaissance of the 1920's. Today this response to white supremacy founded upon objective scholarship is Afrocentricism. An Afrocentric view of history is especially needed to combat the debilitating effects of white supremacy and C.A.I.D.S. A luta continua?ths struggle continues.

C.A. Winters

| 3929|2002-09-22 14:52:57|mansu\_musa|Re: 4 Jerome : The so called white kings of the XIX Dynasty|

--- In Ta\_Seti@y..., "lo\_stress" wrote:

> Jerome said:

>

> These were European Cro-Magnoids, and they made up (according to  
> the Frederick and Raymond studies)10-11% of the  
> population, and were prevelent in Lower Egypt. This is  
> where the red and light hairs of certain Pharoahs came  
> from. But by no means were they a significant enough  
> element.

>

> Egypt was a largely Mulatto and Middle  
> Eastern Caucasoid society, plain and simple!!! And  
> some Pharoahs WERE Caucasoid, and even WHITE!!!!  
> Unmixed blacks DO NOT have red hair and pale-white  
> skin. Don't get rediculous.

>

> And most Pharoahs were EVIDENTLY not white or black! Don't be  
> rediculous.

>

> \_\_\_\_\_  
> Jerome you are clearly unread, and your "middle groud" position is  
> possibly an indication that you have not read enough material to  
> formulate a strong position.

>

> The red head in question is Rameses II. here is a little black  
> ground information that might help you make a informed decision.

>

> Seti I is the father of Rameses from lower Egypt.  
> "At present the whole surface of the body, excepting the head only,  
> is covered with a black mass of bandage impregnated with resinous  
> matieral. All the exposed areas of skin, including the face, are  
> quite black; but M. Maspero informs me that when the head was first  
> exposed in 1886 the skin was distincly brown and not black.(Smith,  
> 58)"



- >
- > What we have here is second-hand evidence from a respectable
- > colleague that skin of Seti I was at least brown. Important to

note

- > that Seti was not "white" as some on Ta-Seti have tried to paint
- > (literally) him. Circa messages 2177-2268
- >
- > "Seti I differs from his predecessors of the XVIIIth Dynasty; and

the

- > contrast is not merely an individual, but largely a racial one
- > also. Although the members of the royal family in the XVIIIth
- > Dynasty present features which it is difficult to reconcile with

the

- > Egyptian type, on the whole they conform to that physical type; but
- > in Seti I many more alien (Asiatic) traits in face and cranium are
- > manifested and there can be no doubt that he and his successors are
- > less characteristically Egyptian than his predecessors were. (Smith,
- > 59)"
- >
- > Smith notes that the 19th Dynasty kings who come from the Delta are
- > physically related to the Theban kings of the 18th Dynasty.
- >
- > Mummy of Menephtah
- > "The body is that of an old man.. Menephtah was almost completely
- > bald, only a narrow fringe of white hair (now cut so close as to be
- > seen only with difficulty) remaining on the temples and occiput. A
- > few short (about 2 mill.) black hairs were found on the upper lip

and

- > scattered, closely-clipped hairs on the cheeks and chin (Smith, 66)."
- >
- > What is important to note here is that Ramses son Menephtah has

black

- > hairs. It is also can be noted that if Seti I had facial hair that
- > was abnormal/non-egyptian(not black) he would have made a notation.
- >
- > "The general aspect of the face recalls that of Ramses II, but the
- > form of the cranium and the measurements of the face much more

nearly

- > agree with those of his grandfather, Seti the Great (Smith, 66)"
- >

- > Proportion and Statue of Pharaohs.
- > "It has been recognized by Warren (1987) and others (e.g. Dupertuis

&

- > Hadden, 1951; Masali, 1972) that the physical proportions of

Ancient

- > Egyptians had negroid affinities; nevertheless since they were
- > certainly not negroes[in the classical and antiquated sense], the

use

- > of negro equations to estimate their stature has generally been
- > avoided.
- >
- > Robins (1983) has recently analysed Warren's data on predynastic
- > bones and has measured photographs and X-rays of some dynastic
- > skeletons from the Middle Kingdom...plausible estimates of stature
- > that are reasonably consistent when different long bones are used
- > only result from negro equations, and that the most satisfactory
- > equations are those of Trotter & Gleser (1958)... Ahmose and his

sone

- > Amenhotep I; followed by Thutmose I, who so far as we know as
- > unrelated, and his descendants; and in the 19th dynasty the
- > descendants of Ramesses I who, unlike the preceding pharaohs who

were

- > Theban, originated from the Delta region."
- >
- > Robins notes that Ramses II was abnormally short below the knee.
- > "One must conclude, therefore, that the lower legs of Ramesses II
- > were genuinely short and that his physical proportions were ...

almost

- > to the point of deformity. No such disproportion occurs in either
- > his father Seti, or in his son, Merneptah."
- >
- > "The Trotter & Gleser (1958) equations for whites give a mean
- > stature...greater than that obtained with their negro
- > equations..using Trotter & Gleser (1952,1958) and also Dupertuis &
- > Hadden (1951) white equations, obtained a mean estimated

stature ...

- > 4 cm greater than ours obtained with Trotter & Gleser (1958) negro
- > equations."
- >

> Figure 1  
> <http://highculture.8m.com/History/Images/Figure1.gif>  
>  
> "It can be seen that all the pharaonic values, including those  
> of "Smenkhkare," lie much close to the negro curve than to the

white

> curve. Since stature equations only work satisfactorily if the  
> individuals to whom they are applied have similar proportions to

the

> population group from which they are derived, this provides a  
> justification for using negro equations for estimating stature from  
> single bones of New Kingdom pharaohs, reinforcing the previous  
> findings of Robins (1983). Furthermore, the Trotter & Glesser

white

> equations for the femure, tibia, and humerus yield stature values  
> that have a much wider spread than those negro equations, with mean  
> values that are unacceptably large."

>

> "This spread of 0-0~006 may be due partly to natural variation,  
> partly to small measuring errors. Either way, if the negro curve  
> were ideal, one would expect the spread to extend on either side of  
> it, whereas all the values lie on the curve or below it. In other  
> words, although in the New Kingdom the lengths of the lower limb  
> bones are related to one another in a way that is negroid rather  
> than white...the relative proportions are not so extreme as in

modern

> American negroes."

>

> "From a practical point of view, the conclusion must be that the  
> Trotter & Gleser (1958) negro equation can be applied

satisfactorily

> to the ancient Egyptian material as they stand."

>

> "Confirmation ... comes from the world of art, where physical  
> proportions were meticulously reproduced according to a canon that  
> was already developed by the beginning of the Middle Kingdom.

>

> \_\_\_\_\_  
> Reference

> Eliot Smith, The Royal Mummies

> [http://www.lib.uchicago.edu/cgi-bin/eos/eos\\_title.pl?](http://www.lib.uchicago.edu/cgi-bin/eos/eos_title.pl?)

> callnum=DT57.C2\_vol59

- >
- > M. Masali, Body Size and Proportions as Revealed by Bone

#### Measurements

- > and their Meaning in Enviromental Adations, Journal of Human
- > Evolution (1972) 1, 187-197.
- >
- > G. Robins & C.C.D. Shute, The Physical Proportions and Living

#### Stature

- > of New Kingdom Pharaohs.
- > \_\_\_\_\_
- >
- > Clearly, bro. jerome, your racial system is archaic and
- > psuedoscientific. And again, your terminology is ambiguous, vague,
- > and obscurant.
- >
- > Clearly we can see from the above refernce that there is a negro
- > component in the pharaohs that you claimed "WERE Caucasoid, and

#### even

- > WHITE!!!!"
- > Jerome said
- > >And most Pharaohs were EVIDENTLY not white or black! Don't be
- > >rediculous.
- >
- > I've cited refence of old kingdom pharaohs all the way up to the

#### new

- > kingdom pharaohs who are black. The white pharaohs you must be
- > talking about are the Ptolemies.
- >
- > You are the one who is rediculous.

ahmes nefertari was the wife of ahmes who both drove the hykos out. Ahmes or ahmose was nodoubt a per aa from upper Kmt. Ahmes nefertari was a nubian,and she gave birth to amenhotep. Ahmes is best known as the scribe of the moscow and rhind papyrus,which contain geometry and measure of a circle before archimedes. Also measurment of the pyramid's sides that is usually given to exodous. rames II could have been form the delta region,but what you have to consider about rames is that his father was of non royal birth meaning that he was a soldier in horemheb's army under tutankhamun,and actually gained his way up to the throne of kMt,and

was not of royal birth while the previous per aa were.

I believe rames seti and others from the 19th dynasty could have been libyans.

Dr Flinders Petrie also noted that Nefertari the favorite wife of Rameses could have been Libyan, but this is not for certain. Petrie also identifies Ahmes Nefertari as a Nubian.

| 3930|2002-09-22 15:05:09|mansu\_musa|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

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suppressed and

> destroyed by local state and national police agencies.

> The second form of response made by African-American to

white racism

> is typified by the African-American middle-class , Black Church and

violent

> African-American gangs. The gangs show their affliction with

C.A.I.D.S.

> through their preoccupation with acquiring material gain,

wealth/money the

> cornerstones of Eurocentricism--the free enterprise economic system-

-with

> little concern about what happens to their fellow man in the

process of

> acquiring material gain. Many African -American gangs will have very

> positive pro-Black "literature", i.e., by laws and history that

they teach

> members of gang to justify their existence as a "positive" force

in the

> community; but in reality , members of these gangs sell drugs and

murder

> one another simply for the love of money. This only increases the

riches of

> peopling living outside their communities, and supports the

Eurocentric

> myths that African people cannot accomplish positive things without

the

> guidance of Europeans, their culture and "science".

> The third response to white racism was formerly the "Negro"

> Renaissance of the 1920's. Today this response to white supremacy

founded

> upon objective scholarship is Afrocentricism. An Afrocentric view of

> history is especially needed to combat the debilitating effects of

white

> supremacy and C.A.I.D.S. A luta continua?ths struggle continues.

>

> C.A. Winters

I agree with you mr winters, but many times these scholars have stepped over the lines and proposed things that are just not true. I agree the ancient kemetians were indeed black people, but many of the claims some of these people make are unfounded, like for instance the baseline essays saying that ancient Egyptians flew in gliders and also inspired Isaac Newton in anti gravity, which was an idea proposed by John Papademos, is not real scholarship. When you make claims you have to back them up with actual scientific proof, and this is something that Diop did very well, but others like George M James failed to do as in the case with Aristotle stealing his philosophy from the library of Alexandria.

You are right in the regard that white scholars throughout the 19th century have went out of their way to prove black inferiority, but bad scholarship does not help heal the issue.

When you document facts make sure they can be proven beyond a reasonable doubt or don't make the claim. Ja Rodgers from my research made a lot of claims that are true for instance Terrence Publics after one of the poets in the Roman Empire was indeed a black man, and St Augustine's mother Monica could have been black, but what hurt Rodgers was when he claimed Cleopatra was black because her grandmother is a mystery, know people are using these claims like strawmen in arguments that defeats the purpose.

| 3931|2002-09-22 15:46:41|David (Yes I drew the pic)|(no subject)|

Despite my crassness and silliness at times, I must be straight and very serious at this point. Some of these arguments are regurgitated and unnecessary. Most notable is the genetic drift and chromosomal analyses. You are falling into a debate where semantics (that is word play to describe people) are used WHEN convenient to "justify" categories and pass them off as legitimate. Case in point:

Nei's genetic distances between Dravidians and...

>Middle-Eastern 56

>Iranian 68

>European 75

>Australian 203

>Black-African 305

Who gives a \_\_\_\_ what NEI says? Secondly, I know since an Egyptian which is considered Middle Eastern is right next to a Sudanese which is considered a Black African are closer together than that silly chart shows. Thirdly, again using the classical comfy white thing that is used... notice how the Iranian (which is closer in geography) than the Middle-Eastern (which often can include Iran) was somehow further away! Not like it matters anyway. I just wanted you to see the silly blunder there. Iran, Afghanistan, Pakistan, India. Either you explain the settlement patterns or shut up. I am so tired of this genetic selection debate. It is an obvious silly ploy and anyone who seriously debates the numbers and whatnot are "intelligent yet not wise."

| 3932|2002-09-22 20:50:07|mansu\_musa|articleon clyde ahmed winters ??|

Recently, The New York Times ran a story about a stamp seal discovered in Turkmenistan, tentatively dated to c. 2300-1900 BCE.

[Note: the story is free and may be read here

<<http://www.nytimes.com/2001/07/31/science/social/31SEAL.html>>, but you'll have to register. It takes about two minutes or less.] Experts

quoted in the story are at odds over whether or not the characters on the stamp seal represent "writing." The discoverer believes the marks represent "symboling" and not any known or unknown script. A week after The New York Times' story was published, a web-page

<<http://www.geocities.com/ekwesi.geo/CenAsia.htm>> appeared online announcing the marks were related to the Indus Valley script and could be read. Some know-it-alls are content to tyrannize friends and family, while others attempt to rewrite every bit of science and history the rest of us have come to know and appreciate. And there seem to be more know-it-alls (especially online

<<http://www.time.com/time/magazine/articles/0,3266,39220,00.html>>) everyday.

Stamp seal from Turkmenistan, c.2300 BCE; RDF.

In the online article

<<http://www.geocities.com/ekwesi.geo/CenAsia.htm>>, "Dravidian Writing in Central Asia By Dr. Clyde A. Winters, Ph.D. [sic]," Winters writes: "There were Proto-Dravidian/Harappan colonies in Central Asia, established in Eastern Bactria," and "Back in the 1980's I

deciphered the Indus Valley writing." He then states: "I will use the Dravidian language to read the Harappan signs on the Anau tablet, to test this hypothesis. The Indus Valley writing is read from right to left, top to bottom. Below is a decipherment of the Anau tablet." Winters proposes:

Winters' "Transliteration" of the marks on the Anau stamp seal.

"Transliteration

Papa ka tutu I

Papa: distribute God's mercy

Ka: balance, to preserve, shelter, watch, guard; protector

Tutu: abundant virtue; abundant purity; purity and immaculateness

I: thou, you; permit it; to let; give (it).

Translation

(1) Distribute God's Mercy (and) (2) protection [to your servant], (3-4) Purity and immaculateness give (it) [also]." [Note: my bold and italics; RDF.]

Winters then lists some fifteen references. All the references are to articles he's previously published and there isn't a single one by another author or scholar to back up his claims. Citing yourself as the only authority about a controversial subject (the deciphering of the Indus Valley script) over a twenty year period without peer comment or support may not seem unusual to the general reader, but it's almost unheard of in academia. However, some know-it-alls believe that if they keep repeating that they and they alone have discovered the truth about something, that it might be accepted one day. This is folly. And folly compounded by repetition gets annoying real fast.

The so-called Indus Valley script consists of between 300 and 400 signs, thought to be logossyllabic in structure, and is found on many seals, artworks, and jewelry, throughout the area of Harappan <<http://campus.northpark.edu/history/WebChron/India/Harappa.html>> influence in southern India, c. 3000-1500 BCE. Diringier points to 1875 as the first publication of seals bearing the Indus Valley script, and goes on to list a claim of decipherment in 1925, and further claims connecting the symbols with the rongo-rongo script of Easter Island in 1933 and 1934. [Note: See The Alphabet: A Key to the History of Mankind, by David Diringier, New York: Philosophical Library, 1948, pp. 81-88.] The Indus Valley script was abandoned before 1500 BCE and India was without writing for over a thousand years, until the invention of the Brahmi <<http://indoeuro.bizland.com/project/script/brahm.html>> script, c. 500-350 BCE. Greece experienced a similar period between the use of Linear B <[http://devlab.dartmouth.edu/history/bronze\\_age/lessons/25.html](http://devlab.dartmouth.edu/history/bronze_age/lessons/25.html)> (c. 1380-1200 BCE) and the emergence of the Greek alphabet



<<http://www.uncg.edu/cla/courses/shelmerd/grkalpha.htm>> (adapted from the Phoenician) c. 900-800 BCE. While the Indus Valley script may preserve an early Dravidian language which could someday be understood (like the relationship between the archaic Greek of Linear B to later "Classical" Greek), no such approach, model, theory, suggestion, hypothesis, or oft repeated claim, has warranted discussion in the academic community concerning a possible reading of the Indus Valley script. The script remains undeciphered. Well, sure; every season brings another bold <<http://www.vedanet.com/Rajaram.htm>> claim at decipherment. The claim then gets added to that special shelf in the back, the one with the answers to everything, and the one seldom used in serious research. It's a big shelf.

"Dr. Clyde A. Winters, Ph.D."

I know just about nothing regarding Dravidian linguistics. However, Winters has claimed to "read" the marks on the Anau stamp seal (not a "tablet," as Winters misleads), he picks and chooses as to what marks have meaning (leaving out the hour-glass figure in the upper right), repeats a sign through photographic distortion which he then claims to hold a different value (this could be a mistake; right), and then gives a "Translation" about "God" and "purity." This is a classic know-it-all pronouncement. Something is because someone claims it is. It's like driving too fast; sometimes you get a ticket, sometimes you get into an accident, but it's always a motivation of self-importance?the person believes it's okay to speed (or publish) recklessly. I don't need to be familiar with Dravidian linguistics to skip past Winters' claims. Unfortunately, he's prolific and persistent.

| 3933|2002-09-22 21:53:30|Manu Ampim|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|  
mansu\_musa wrote:

>I agree the anceint kemetians were indeed black people,but many of the  
>claims some of these people make are  
unfounded,like for instance the  
>baseline essays saying that ancient  
egyptains flew in gliders and  
>also inspired issac newton in anti  
gravity,which was an idea proposed  
>by john papdemos,is not real  
scholarship.

---

Dear Musa (Alberto),

I have a copy of the **\_African American Baseline Essays\_** (both the 1985, and the revised and expanded 1989 version) and in neither text is the name John Pappademos to be found. The entire "Science" chapter in both versions was written by Hunter Adams, and he does not mention Pappademos, nor does he even mention Isaac Newton in either of these texts in this section on "Egyptian Aeronautics," which discusses the glider.

Only in the list of references (footnote #4, 1989 version) does Adams cite a Pappademos article, which is entitled, "An Outline of Africa's Role in the History of Physics." This article was published in **Blacks in**

**Science: Ancient and Modern** (1983), pp. 177-96, edited by Ivan Van Sertima. However, in this article, Dr. Pappademos does NOT even mention the glider nor does he mention Issac Newton in reference to the glider!

Adams does refer to one statement made in the Guinness Book of World Records by a British businessman named Isador W. Dietches, who suggested ancient Egyptians "used their early planes for travel, expeditions, and recreation." Other than this short (and I would agree) unfounded statement by a businessman, there is nothing else that could be reasonably criticized in this section.

[see: **African-American Baseline Essays** (Portland, Or: Portland Public Schools, revised 1989), pp. S-52 - S-54].

In summary, the Portland African-American Baseline Essays (1985, 1989) and the Pappademos article do not mention anything about Newton and "anti gravity." Where are you getting your information from?

Advancing the work,

Manu Ampim

| 3934|2002-09-22 22:22:30|mansu\_musa|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>

> mansu\_musa wrote:

>

>

> >I agree the ancient kemetians were indeed black people, but many of

the

> >claims some of these people make are unfounded, like for instance

the

> >baseline essays saying that ancient Egyptians flew in gliders and

> >also inspired Isaac Newton in anti gravity, which was an idea

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> >by John Pappademos, is not real scholarship.

>

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>

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>

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>

> In summary, the Portland African-American Baseline Essays (1985,

1989) and the Pappedemos article do not mention anything about Newton and "anti gravity." Where are you getting your information from?

>

> Advancing the work,

>

> Manu Ampim

A person named moretello

| 3935|2002-09-22 22:45:34|Manu Ampim|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

> --- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), "Manu Ampim" <[Profmanu@a...](mailto:Profmanu@a...)> wrote:

> >

> > mansu\_musa wrote:

> >

> >

> > >I

agree the anceint kemetians were indeed black people,but many of

> the

> > >claims some of these people make are unfounded,like for instance

> the

> > >baseline essays saying that ancient egyptains flew in gliders and

> > >also inspired issac newton in

anti gravity,which was an idea  
> proposed  
> > >by john  
papdemos,is not real scholarship.

> >

> >

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>

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> >

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> >

> > Dear Musa  
(Alberto),

> >

> > I have a copy of the \_African  
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> texts in the section on  
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> glider.

> >

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> that could be  
reasonably criticized in this section.

> > [see:

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> >  
> > In summary,  
the Portland African-American Baseline Essays (1985,  
> 1989) and the  
Pappedemos article do not mention anything about Newton  
> and "anti  
gravity." Where are you getting your information from?  
> >  
> > Advancing the work,  
> >  
> > Manu  
Ampim

---

mansu\_musa wrote:  
> A person named moretello

---

Alberto, what's the specific citation or reference that you are using other than "Moretello?"  
Manu Ampim

| 3936|2002-09-22 22:55:03|mansu\_musa|Re: Afrocentrism fights White Supremacy and the  
C.A.I.D.S. Virus|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>  
>  
>  
> > --- In Ta\_Seti@y..., "Manu Ampim" wrote:  
> > >  
> > > mansu\_musa wrote:  
> > >  
> > >  
> > > I agree the anceint kemetians were indeed black people, but

many of  
> > the  
> > > claims some of these people make are unfounded, like for

instance  
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> > > baseline essays saying that ancient egyptians flew in gliders

and  
> > > also inspired issac newton in anti gravity, which was an idea  
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> > in both versions was written by Hunter Adams, and he does not

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> > texts in the section on "Egyptian Aeronautics," which discusses

the

> > glider.

> > >

> > > Only in the list of references (footnote #4, 1989 version) does

> > Adams cite a Pappedemos article, which is entitled, "An Outline

of

> > Africa's Role in the History of Physics." This article was

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> > Public Schools, revised 1989), pp. S-52 - S-54].  
> > >  
> > > In summary, the Portland African-American Baseline Essays

(1985,

> > 1989) and the Pappedemos article do not mention anything about

Newton

> > and "anti gravity." Where are you getting your information

from?

> > >  
> > > Advancing the work,  
> > >  
> > > Manu Ampim  
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>  
> mansu\_musa wrote:  
>  
> > A person named moretello  
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>  
>  
> Alberto, what's the specific citation or reference that you are

using other than "Moretello?"

>  
> Manu Ampim

<http://www.pps.k12.or.us/depts-c/mc-me/essays.php#afam>

<http://www.textbookleague.org/92hoax.htm>

The Egyptians foreshadowed the Theory of Evolution thousands of years ago; the Egyptians also anticipated many of the philosophical aspects of quantum theory (Adams, p. 21), and they knew the particle/wave nature of light (p. 26).

<http://www.wmich.edu/slcsp/148.html>

Egyptians developed the theory of evolution (thousands of years before Darwin), understood quantum mechanics, and flew around for business and pleasure in full-size gliders

Egyptians could predict lucky and unlucky days with the help of "astrophysical treatises"; and they'll hear how the Egyptians' highly developed "human capabilities" allowed them to see events before they happened ("precognition") or at a distance ("remote viewing"). They will be fed superstition dressed up as science

<http://www.aft.org/stand/previous/1996/031096.html>

<http://www.freedomsite.org/text/afropsi.txt>

<http://www.eiu.edu/~scienced/329options/multilies.html>

| 3937|2002-09-22 23:39:36|mansu\_musa|Tiered structure, unfinished tomb found near Sakkara |  
Tiered structure, unfinished tomb found near Sakkara

A Japanese team of archaeologists have unearthed a huge structure at Sakkara revealing one of the oldest examples of architectural style of the early dynasties (3000-2700 BC).

The find reveals much about the building methods used in Zoser's 'step' pyramid, which was completed during the III Dynasty (2705-2630 BC).

Excavators found a life-size wooden female figure statue in good condition from the same period.

The base of a tiered structure was found during excavations of a mound one kilometre north of the Serapium Temple at Sakkara.

Minister of Culture Farouk Hosni, who is also chairman of the Antiquities Authority, said that a preliminary report refers to a 5-metre-high structure with 33.50 square metre base.

The 15 tiers are apparent on three sides, but the south-east southern portion is missing. Archaeologists believe that the area where the structure was discovered was once used as a quarry.

The report reveals that the step method of building was commonly used during the third dynasty. Potsherds found on the site date back to



the period between 3047 BC and 2680 BC.

Dr Zahi Hawas, Secretary-General of the Supreme Council for Antiquities (SCA) said that the Japanese team found a passageway leading to an unfinished tomb near the structure.

In the south chamber of the tomb, the team found official seals, which were usually placed in a tomb after it was completed.

Also found in the tomb was a wooden statue of a woman. On its surface are traces of coloured gypsum and eyes are in bronze.

Among other interesting finds were a female nude in ivory, a piece of fiance bearing a picture of Anubis, the head of a statue, and the remains of another wooden figure.

The leader of the Japanese team said that the north chamber of the tomb contained a life-size wooden statue of a woman, which was uncovered by chance in the sand.

The statue wears a wig of the style worn during the early pharaonic ages. On closer examination, the figure was thought to have been made some time during the Old Kingdom (2705-2137 BC).

<http://www.uk.sis.gov.eg/online/html7/o190922b.htm>

| 3938|2002-09-23 03:52:28|Edward Loring|Re: 4 Jerome :European and Amerindian |  
...[This indicates that] the contribution from Amerindians has been of little importance in the analyzed African Americans...

(EL).....I may be the only person still around who knows a certain story (fact, non genetic) from (1st hand), and about, a famous Amerindian hero and the first Afroamerican Midshipman at the USNA. Has anyone heard about this? I have never told it to anyone, but the figures involved and most of those who might remember them personally are gone now. There are two sides to telling such things: 1) Historical truths should be recorded before their carriers are gone, 2) Such truths could be used by modern racists to create new hate. Both sides would be served by telling the story. Personally, I support (1) and fight (2).

What would be morally correct: telling/not telling?

Ed Loring

| 3939|2002-09-23 03:52:56|Edward Loring|Re: CESRAS & GALEXYS|

----- Original Message -----

**From:** [Manu Ampim](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Sunday, September 22, 2002 7:24 PM

**Subject:** [Ta\_Seti] CESRAS & GALEXYS

Ed,

"aka" simply means "also known as."

(EL).....thanks ...alles klar.

Now I will answer your questions about what my collectivity is doing.

-----  
I wanted to ask you a couple questions about CESRAS and GALEXYS. I looked over the attachment that you sent to this forum a couple weeks ago, and I wanted to make sure that I understand correctly. You are working with the Center of Egyptological Studies of the Russian Academy of Sciences (CESRAS), and GALEXYS is a complex research tool that you and your wife, Dr. Maya Mueller, developed to locate and analyze artifacts and textual sources in different languages and on different levels. Is this an accurate understanding of GALEXYS?

.....basically yes. Maya and I started the development in May, 1988. We both had different partners at the time, but had known each other since 1975 when I came to Basel from India (Sri Aurobindo Ashram, Pondicherry) and went back to school (Egyptology with Erik Hornung, Indogermanic and Indo-Iranian philology with Alfred Bloch and Islamic Studies (Islamwissenschaft) with Fritz Meier). Maya presented the first version of our program (I had just moved from Dbase to Clipper) at the IAE Congress in Cairo in late 1988 (I forget the date and was not in Cairo for the presentation). One person asked to have a copy of the program: Willem van Haarlem (Amsterdam). He showed it to Dirk van der Plas (Theology, Utrecht and founder of CCER where Hans van den Berg (GLYPH) was then working). Dirk showed it to Nicolas Grimal (then Prof. of Egyptology at the Sorbonne, later Director of IFAO, Cairo and presently Prof. of Egyptology at the College de France (highest that anyone can go in that country)) Both Dirk and Nicolas were founding members of I&E. Nicolas Grimal invited me to present the system, then called ONTOS, at the 1990 I&E Round Table at the Sorbonne. That's how I came to I&E and met many of my present friends and colleagues. We were all just beginning, but many of the concepts presented there have been continually developed.

At the 1991 IAE Congress in Turin, I met Dr. Pawel M. Wolf of the (East German) Humboldt University in Berlin. He was starting work on the computerization of the Woerterbuch der Altaegyptischen Sprache of the Berlin-Brandenburg Academy of Sciences (formerly Academy of the DDR (German Democratic Republic), formerly Royal Prussian Academy) under Prof. Dr. W-F Reineke. Pawel, now a leading Sudan-archaeologist. Pawel and I 'hit it off' at once and spent the whole congress designing the structures for the Woerterbuch program on the basis of our respective researches up to that point. It was a joint effort. Pawel's teacher, the late Prof Dr. Fritz Hintze (Humboldt Uni) was the pioneer of IT as applied to Egyptology and Meroitic studies in the DDR. The first Woerterbuch program grew out of that effort with collaboration of Dr. Ingelore Hafemann and Dr. Stefan Grunert under the dedicated direction of Prof. Reineke. It was programmed in DB2 by (now Dr.) Florian Steinborn, all of the Humboldt University. A breakthrough came with the famous "Beinlich List" compiled and placed unselfishly in the public domain by Prof. Dr. Horst Beinlich (Wuerzburg).

With the West German occupation of the DDR, the Woerterbuch was placed under the general supervision of Prof. Dr. Wolfgang Schenkel (Tuebingen), a pioneer in Egyptological IT in West Germany, a leading philologist with professional IT experience at the Technical University in Darmstadt. It was a difficult time politically in the academic world of the former DDR. At the time, I was Informatikbeauftragter of the Dept. of Education of the City-State of Basel for the "Informatics Project of the Basel University Collections" (ie.: museums). It is this project which grew into the CESRAS/GALEXYS development and is continued there.

At the same time, I had started working with Prof. Dr. Erhart Graefe (Muenster), the leading philologist of the "younger" (!) my own) academic generation. Erhart also became involved in the Woerterbuch project. There were some of those famous academic disagreements with the new management of the Woerterbuch and we went our own way. We are more involved in a deeper analysis of less material. As my own personal interest is the historical analysis and Erhart is also a top archaeologist, we combined our efforts in what I call "Text and Context" published in a volume commemorating the 100th anniversary of the Woerterbuch (1897-1997) in the series "Probleme der Aegyptologie" (W. Schenkel, D. Redford Hrsg):

(Loring E. "Text und Kontext", in Textcorpus und Woerterbuch, Aspekte zur aegyptischen Lexikographie (S. Grunert & I. Hafemann Hrsg), Leiden 1999, pp. 131-48). At the 1996 I&E Round Table at NYU hosted by Prof. Dr. Ogden Goelet, I became engaged in discussions with our friend, Dr. Galina A. Belova of the Russian Academy of Sciences (RAS), who was then creating the new, post-Soviet egyptology in Moscow, for a joint project, "Databank of Eastern European Egyptology". We finalized the plans at the Berlin Woerterbuch meeting in Sept.

1997. At the end of 1997 I was invited by Dr. R.B. Rybakov, Director of the Institute of Oriental Studies of the RAS (IVRAN) to realize the project. In the mean time, Galina had set up the Dept. of Egyptology in IVRAN.

In that period, the effectiveness of I&E became visible. At the end of 1998 we conducted the first Russian field project in Egyptian archaeology, the reopening and surveying of TT320 ("Cachette of the Royal Mummies" ) at Deir el-Bahri. Galina Belova and Erhart Graefe led the expedition. Since then, members of CESRAS continue to take part in archaeological field projects ranging from Sudan (Architect Nadezhda Reshetnikova, several campaigns with Pawel Wolf) to Turkmenistan (Dr. Alexej Krol, Italian excavation at Nisa). These developments all go back to contacts made at I&E since 1990.

In 1999, CESRAS, formerly Dept. of Egyptology of IVRAN, became an independent Center of the RAS and our new Russian Institute of Egyptology in Cairo (RIEC) under the direction of Galina Belova was signed into existence by the (then Acting) President of the Russian Federation, V.V.Putin.

At the IAE 2000 Congress in Cairo the new generation of Russian Egyptology was introduced with the presentation of eight papers (in English). Since then, CESRAS has been granted a large concession at Memphis by the SCA and excavations will now enter the second season. The past campaign was largely devoted to geophysical exploration using the most modern technology. An ancient bed of the Nile and 12 meters of habitation evidence were established on the site. The data are now being entered into GALEXYS for continuing analysis. At the same time, GALEXYS is being brought into a new generation.

That is the background.

"What languages are included in the GALEXYS analysis and what are the different levels that the analysis is done?"

GALEXYS, GnosArch (or Galina ALEXandrovna's) LEXical sYstem) consists of a number of thesauri and lists which can be structured into any desired relations. The thesauri are multilingual collections of synonyms for every central, hierarchally ordered, term. All thesauri are orthogonal in structure, so any number can be added as required and will be processed correctly by the search engine. Data blockscan be moved from thesaurus to thesaurus while preserving all relational links, if research developments show such a necessity.

A thesaurus or the entire system can be inverted for a chosen language. Output is then in that language. Any represented language can be used for searching.

Our own working language is German, but all terms have at least one English synonym.

We have French synonyms for many terms. Sergej Ivanov and the CESRAS team in Moscow are adding Russian terms. This is difficult, because

Russian egyptology more or less slept for 70 years. We have an agreement with the Museo Egizio di Torino to incorporate their terminology (our colleague there is Dr. Matilde Borla, also from I&E) but we have not had time to do this as yet.

We have a dictionary of Ancient Egyptian words consisting of the "Beinlich List" ("Lemmata") and additions from our actual translations (Text Word List). The Egyptian words are linked with translations in German and some English.

Text analysis consists of decomposition into the Text Word List (actual orthography and restored lacunae within lemmata). A word can be decomposed into its hieroglyphs in "Manuel de Codage" notation (GLYPH code). Each word is assigned its grammatical value. Either Hafemann's or Graefe's notations can be used. Search and retrieval can be on the basis of any component or hierarchy of components of

any related entity.

Artifact, iconographic, historical analyses decompose an object or concept into its smallest parts and their attributes in such thesauri as are needed. The relationships are hierarchical within an object (intersection of thesaurus hierarchies)

Search and retrieval is practiced over all represented instances of a term and its hierarchically owned entities within encapsulated object hierarchies. This is my further development of the "Complex Entity-Relationship Model". I believe that it is unique. It is hard to explain, but I believe that Alex Derrick understands it.

Also, if someone wanted to find, for example, statuettes of 4th dynasty women or a title of priestess in the Old Kingdom would your system be able to locate the whereabouts of all known source materials in the world, or is there a limit to what could be found?

....the only limit is set by the amount of data present in the system. The mechanics and logic of the system have no problem with those questions. In the cases which you mention, recovery would be incremental. That means showing intermediate results. If you are an educator, which I assume you are, you are probably interested in how results are obtained, not just the final answer as shown on a pocket calculator. We use logical AND to decimate results at each increment of a compound analysis. This is not the fastest system in the world. "Thinking takes a little longer", but the results are accurate. Any object in an intermediate list of recovered objects may be explored and removed if desired at any step. "Explored"

means that you can pick any "plums out of the pudding", make them the center of the system and navigate the entire system from that point. The philosophy here is that of a transitive system with a movable center. I have the basic "formal" thought from Emery F.E., Systems Thinking, Penguin modern management Readings, 1969. I see from the date in my copy (always in my work library) that I bought it in Pondicherry in 1972. It is a fascinating book for anyone interested in systems engineering. If the world were ending tomorrow and I had to get out with one book, it is probably the one out of some 2000 in my bookcases that I would take with me.

These are a few questions to start with. Looking forward to your reply and learning more about GALEXYS.

.....that was a short answer, but perhaps it will serve for more detailed questions.

I am in the process of revising everything in preparation for I&E 2004 (not so far away) and will start moving to the new Alaska XBase++ compiler version 1.8

(see [www.alaska-software.com](http://www.alaska-software.com)). For that I must get some faster hardware and a faster Internet access and a ..etc etc... it's a bit like the Ouroboros eating its tail forever. One new thing will be a CD-ROM burner. Then I will be happy and able to send copies of the system to those of you who are interested. There is also an

Africa module with objects from the MKB (Museum der Kulturen Basel). It's still not very developed because our friend, curator Berni Gardi, doesn't like computers and Maya doesn't have time, but perhaps someone would like to work on it. We are interested in having real "EMIC" data, in this case what Africans know about their cultures as opposed to "ETIC" data, what ethnologists say about those cultures.

I am interested in the nature of knowledge. I use Egyptology as a model, because it always interested me and somehow through informatics and I&E I gained access to many of the best scholars in that discipline. Now I am coming to know African and Afroamerican scholars through Ta Seti and seeing new perspectives of the whole knowledge puzzle. My teacher for "knowledge" in Sri Aurobindo Ashram (Sri Aurobindo was a great freedom fighter against imperialism in India), she was called "The Mother", gave a challenge. She said, "When you (can) become conscious of the whole world at the same time, then you can begin to become conscious of the Divine". Of course, I do not take that "you" personally as it would exceed even the most megalomaniac dream of realization. I think she meant all of Humankind collectively. After having helped bury the worn out vehicle which she left behind, I went into the world again and started looking for the nature of knowledge and the meaning of another challenge which she gave, "The world is

preparing for a big change; will you help?".  
Ankh Udja Seneb,  
Your Ed Loring

| 3940|2002-09-23 05:29:51|Clyde Winters|Re: article on clyde ahmed winters ??|

Hi Alberto

What makes this article by Flavin so important to you. He admits he knows nothing about Dravidian linguistics or the Indus Valley inscriptions. As a result his comments were nothing more than another Eurocentrist trying to maintain the status quo.

C.A. Winters

At 03:50 AM 9/23/02 -0000, mansu\_musa wrote:

>Recently, The New York Times ran a story about a stamp seal  
>discovered in Turkmenistan, tentatively dated to c. 2300-1900 BCE.  
>[Note: the story is free and may be read here  
><<http://www.nytimes.com/2001/07/31/science/social/31SEAL.html>>, but  
>you'll have to register. It takes about two minutes or less.] Experts  
>quoted in the story are at odds over whether or not the characters on  
>the stamp seal represent "writing." The discoverer believes the marks  
>represent "symboling" and not any known or unknown script. A week  
>after The New York Times' story was published, a web-page  
><<http://www.geocities.com/ekwesi.geo/CenAsia.htm>> appeared online  
>announcing the marks were related to the Indus Valley script and  
>could be read. Some know-it-alls are content to tyrannize friends and  
>family, while others attempt to rewrite every bit of science and  
>history the rest of us have come to know and appreciate. And there  
>seem to be more know-it-alls (especially online  
><<http://www.time.com/time/magazine/articles/0,3266,39220,00.html>>)  
>everyday.  
>  
>Stamp seal from Turkmenistan, c.2300 BCE; RDF.  
>In the online article  
><<http://www.geocities.com/ekwesi.geo/CenAsia.htm>>, "Dravidian Writing  
>in Central Asia By Dr. Clyde A. Winters, Ph.D. [sic]," Winters  
>writes: "There were Proto-Dravidian/Harappan colonies in Central  
>Asia, established in Eastern Bactria," and "Back in the 1980's I  
>deciphered the Indus Valley writing." He then states: "I will use the  
>Dravidian language to read the Harappan signs on the Anau tablet, to  
>test this hypothesis. The Indus Valley writing is read from right to  
>left, top to bottom. Below is a decipherment of the Anau tablet."  
>Winters proposes:  
>  
>Winters' "Transliteration" of the marks on the Anau stamp seal.  
>"Transliteration

>Papa ka tutu I

>Papa: distribute God's mercy

>Ka: balance, to preserve, shelter, watch, guard; protector

>Tutu: abundant virtue; abundant purity; purity and immaculateness

>I: thou, you; permit it; to let; give (it).

>Translation

>(1) Distribute God's Mercy (and) (2) protection [to your servant], (3-

>4) Purity and immaculateness give (it) [also]." [Note: my bold and

>italics; RDF.]

>Winters then lists some fifteen references. All the references are to

>articles he's previously published and there isn't a single one by

>another author or scholar to back up his claims. Citing yourself as

>the only authority about a controversial subject (the deciphering of

>the Indus Valley script) over a twenty year period without peer

>comment or support may not seem unusual to the general reader, but

>it's almost unheard of in academia. However, some know-it-alls

>believe that if they keep repeating that they and they alone have

>discovered the truth about something, that it might be accepted one

>day. This is folly. And folly compounded by repetition gets annoying

>real fast.

>The so-called Indus Valley script consists of between 300 and 400

>signs, thought to be logosyllabic in structure, and is found on many

>seals, artworks, and jewelry, throughout the area of Harappan

><<http://campus.northpark.edu/history/WebChron/India/Harappa.html>>

>influence in southern India, c. 3000-1500 BCE. Diringer points to

>1875 as the first publication of seals bearing the Indus Valley

>script, and goes on to list a claim of decipherment in 1925, and

>further claims connecting the symbols with the rongo-rongo script of

>Easter Island in 1933 and 1934. [Note: See The Alphabet: A Key to the

>History of Mankind, by David Diringer, New York: Philosophical

>Library, 1948, pp. 81-88.] The Indus Valley script was abandoned

>before 1500 BCE and India was without writing for over a thousand

>years, until the invention of the Brahmi

><<http://indoeuro.bizland.com/project/script/brahm.html>> script, c.

>500-350 BCE. Greece experienced a similar period between the use of

>Linear B

><[http://devlab.dartmouth.edu/history/bronze\\_age/lessons/25.html](http://devlab.dartmouth.edu/history/bronze_age/lessons/25.html)> (c.

>1380-1200 BCE) and the emergence of the Greek alphabet

><<http://www.uncg.edu/cla/courses/shelmerd/grkalpha.htm>> (adapted from

>the Phoenician) c. 900-800 BCE. While the Indus Valley script may

>preserve an early Dravidian language which could someday be

>understood (like the relationship between the archaic Greek of Linear

>B to later "Classical" Greek), no such approach, model, theory,

>suggestion, hypothesis, or oft repeated claim, has warranted

>discussion in the academic community concerning a possible reading of

>the Indus Valley script. The script remains undeciphered. Well, sure;

>every season brings another bold <<http://www.vedanet.com/Rajaram.htm>>  
>claim at decipherment. The claim then gets added to that special  
>shelf in the back, the one with the answers to everything, and the  
>one seldom used in serious research. It's a big shelf.

>

>"Dr. Clyde A. Winters, Ph.D."

>I know just about nothing regarding Dravidian linguistics. However,  
>Winters has claimed to "read" the marks on the Anau stamp seal (not  
>a "tablet," as Winters misleads), he picks and chooses as to what  
>marks have meaning (leaving out the hour-glass figure in the upper  
>right), repeats a sign through photographic distortion which he then  
>claims to hold a different value (this could be a mistake; right),  
>and then gives a "Translation" about "God" and "purity." This is a  
>classic know-it-all pronouncement. Something is because someone  
>claims it is. It's like driving too fast; sometimes you get a ticket,  
>sometimes you get into an accident, but it's always a motivation of  
>self-importance?the person believes it's okay to speed (or publish)  
>recklessly. I don't need to be familiar with Dravidian linguistics to  
>skip past Winters' claims. Unfortunately, he's prolific and  
>persistent.

>

>

>

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| 3941|2002-09-23 05:30:47|Clyde Winters|Re: Afrocentrism fights White Supremacy and the  
C.A.I.D.S. Virus|

Hi Manu

Alberto makes information up.

C.A. Winters

At 10:06 PM 9/22/02 -0700, Manu Ampim wrote:

> mansu\_musa wrote:

> >I agree the ancient kemetians were indeed black people, but many of the  
>>claims some of these people make are unfounded, like for instance the  
>>baseline essays saying that ancient Egyptians flew in gliders and  
>>also inspired Isaac Newton in anti gravity, which was an idea proposed  
>>by John Papdemos, is not real scholarship.

> I have a copy of the \_African American Baseline Essays\_



> This article was published in Blacks in Science: Ancient and Modern  
> However, in this article, Dr. Pappedemos does NOT even mention the glider  
> nor does he mention Issac Newton in reference to the glider! [see:  
> \_African-American Baseline Essays\_ (Portland, Or: Portland Public Schools,  
> revised 1989), pp. S-52 - S-54]. Advancing the work, Manu Ampim  
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| 3942|2002-09-23 09:57:46|Djehuti Sundaka|Re: The notion of time in Ancient Egypt, link for  
kids.|  
"So far in the world chronologies, and particularly in Africa, a  
number of nations and cultures use either the seven-day week or the  
four-day week; but both paradigms of the calendar have African  
origins, namely the Egyptians and the Igbo."

The above is no accurate. The four-day week is a common feature of  
Ba-ntu cultures and had most likely originated in a parent culture  
long before Igbo and other cultures had become distinguished.

I know of nothing supporting the claim of Kamat having originated a  
seven-day week. Such a concept goes back to Kana'an in the observance  
of the Shabbath which at some point in history had been observed  
irrespective to the 7th-day lunar phases of Naharin societies. A  
ten-day cycle of 36 stellar periods had been known in Kamat (with the  
addition of 5 day period at the end) and a nine-day week had been  
observed in Rome before the adoption of an astronomical seven-day  
week. But I know of nothing showing this adoption as having been  
adopted from a practice in Kamat.

Djehuti Sundaka

| 3943|2002-09-23 11:21:09|Derrick, Alexander|Another pyramid door is found. besides the one  
last week.|

[http://my.aol.com/news/news\\_story.psp?type=1&cat=0200&id=02092308582790514](http://my.aol.com/news/news_story.psp?type=1&cat=0200&id=02092308582790514)

### **Egypt Team Finds New Mystery Door in Pyramid**

Reuters

Sep 23 2002 8:58AM

CAIRO (Reuters) - A mysterious door has been found in a previously unexplored shaft inside  
Egypt's biggest pyramid, only days after a similar stone slab was found in another shaft,  
antiquities chief Zahi Hawass said on Monday.



Last week, in front of television cameras, a specially designed robot climbed about 215 feet up one of two narrow passages stretching from a chamber inside the pyramid of Cheops to peer through a hole drilled into a stone door, only to find another door behind it.

Away from the cameras, the robot was sent up the second shaft, only partially examined in the past. It found another door, which had copper handles like the one in the first shaft and was at the same distance of 65 meters, Hawass said.

"I think we'll find another door behind it," Hawass, head of Egypt's Supreme Antiquities Council, told reporters.

Both shafts emanate from a room below the pyramid's main chamber -- the burial crypt of the Pharaoh Cheops, who presided over the world's most advanced civilization 4,500 years ago.

His mummy has never been found, adding to the mystery of the great pyramid -- one of the seven wonders of the ancient world whose construction secrets have defied experts to this day.

The pyramid, which sits on the Giza plateau overlooking Cairo, has not yielded treasures like those found in other tombs. Theories on what could lie behind the strange doors include statues, workers' tools or ancient scrolls.

Hawass told the news conference a team of Egyptologists would need time to study the new finds before proceeding.

"Everything now needs a careful look. We will ask the National Geographic Society to cooperate to reveal more mysteries," Hawass said. The U.S. group helped sponsor the expedition shown live on television last week.

Hawass said the passage had bends and turns in an apparent attempt by builders to avoid the main chamber. This could indicate the unexplained passageways were built after the pyramids were completed and were not part of the original design.

Hawass speculated the passages could be connected to an attempt by Cheops to promote himself as Egypt's sun god. Belief at the time said kings became the god in death.

Hawass believes the shafts, which have been chiseled out of the pyramid's stone structure, are "passages the king will face before he travels to the afterlife."

Recent excavations at Dakhla oasis in Egypt's Western Desert have shown Cheops may have reigned longer than the previously thought 23 years. Two larger passages also emanate from Cheop's burial chamber, but unlike the shafts recently explored, they open out on to the surface of the huge 480 feet edifice.

09/23/02 08:56 ET

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

| 3944|2002-09-23 11:24:00|Derrick, Alexander|Re: The notion of time in Ancient Egypt, link for kids.|

Thanks for the additional info. What did you think of the illustrations?

-----Original Message-----

**From:** Djehuti Sundaka [mailto:[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)]

**Sent:** Monday, September 23, 2002 9:58 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: The notion of time in Ancient Egypt, link for kids.

"So far in the world chronologies, and particularly in Africa, a number of nations and cultures use either the seven-day week or the four-day week; but both paradigms of the calendar have African origins, namely the Egyptians and the Igbo."

The above is no accurate. The four-day week is a common feature of Ba-ntu cultures and had most likely originated in a parent culture long before Igbo and other cultures had become distinguished.

I know of nothing supporting the claim of Kamat having originated a seven-day week. Such a concept goes back to Kana'an in the observance of the Shabbath which at some point in history had been observed irrespective to the 7th-day lunar phases of Naharin societies. A ten-day cycle of 36 stellar periods had been known in Kamat (with the addition of 5 day period at the end) and a nine-day week had been observed in Rome before the adoption of an astronomical seven-day week. But I know of nothing showing this adoption as having been adopted from a practice in Kamat.

Djehuti Sundaka

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| 3945|2002-09-23 13:19:00|Djehuti Sundaka|Re: The notion of time in Ancient Egypt, link for kids.

The illustrations were alright.

Djehuti Sundaka

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> Thanks for the additional info. What did you think of the

illustrations?

>

> -----Original Message-----

> From: Djehuti Sundaka [mailto:ahuguley@i...]

> Sent: Monday, September 23, 2002 9:58 AM

> To: Ta\_Seti@y...

> Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt, link for

kids.

>

>

> "So far in the world chronologies, and particularly in Africa, a

> number of nations and cultures use either the seven-day week or the

> four-day week; but both paradigms of the calendar have African

> origins, namely the Egyptians and the Igbo."

>

> The above is no accurate. The four-day week is a common feature of

> Ba-ntu cultures and had most likely originated in a parent culture

> long before Igbo and other cultures had become distinguished.

>

> I know of nothing supporting the claim of Kamat having originated a

> seven-day week. Such a concept goes back to Kana'an in the

observance

> of the Shabbath which at some point in history had been observed

> irrespective to the 7th-day lunar phases of Naharin societies. A

> ten-day cycle of 36 stellar periods had been known in Kamat (with

the

> addition of 5 day period at the end) and a nine-day week had been

> observed in Rome before the adoption of an astronomical seven-day

> week. But I know of nothing showing this adoption as having been

> adopted from a practice in Kamat.

>  
> Djehuti Sundaka

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| 3946|2002-09-23 13:37:56|IMJs@webtv.net|Tamhou - Info Request |

Attachments :

A few months ago I came across this discussion about the Egyptians refering to a group they called the "Tamhou" as being white savages. I can't find much of anything else online about it. Anyone know if this is just a myth or what? .... Thanks in advance

Here's a quote with a link.

".... white skin of the most delicate shade, a nose straight or slightly arched, blue eyes, blond or reddish beard, tall stature and very slender, clad in a hairy ox-skin, a veritable savage... he is called Tamhou...."

<http://root.theafrican.com/Magazine/Athena/35.htm>

| 3947|2002-09-23 14:05:10|Manu Ampim|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

Alberto wrote:

>

href="http://www.pps.k12.or.us/depts-c/mc-me/essays.php#afam">http://www.pps.k12.or.us/depts-c/mc-me/essays.php#afam

>

>

href="http://www.textbookleague.org/92hoax.htm">http://www.textbookleague.org/92hoax.htm

>

> The Egyptians foreshadowed the Theory of Evolution  
thousands of years

> ago; the Egyptians also anticipated many of the  
philosophical aspects

> of quantum theory (Adams, p. 21),

> and

they knew the particle/wave nature of light (p. 26).

>

>

href="http://www.wmich.edu/slcsp/148.html">http://www.wmich.edu/slcsp/148.html

>

> Egyptians developed the theory of evolution (thousands of  
years

> before Darwin), understood quantum mechanics, and flew around for

> business and pleasure in full-size gliders

> Egyptians could

predict lucky and unlucky days with the help

> of "astrophysical

treatises"; and they'll hear how the Egyptians'

> highly developed "human

capabilities" allowed them to see events

> before they happened

("precognition") or at a distance ("remote

> viewing"). They will be fed

superstition dressed up as science

>

href="http://www.aft.org/stand/previous/1996/031096.html">http://www.aft.org/stand/previous/1996/031096.html

>

>

href="http://www.freedomsite.org/text/afropsi.txt">http://www.freedomsite.org/text/afropsi.txt

> <http://www.eiu.edu/~scienced/329options/multilies.html>

>

---

Alberto, you still have not given \*any\* documentation for the alleged statements by Adams and Dr. Pappedemos that you said were made about Isaac Newton.

GLIDER

You have also taken an isolated statement about the glider out of context and without any meaningful discussion. Trained engineers as well as members of the International Aerospace Education Committee agreed that the artifact was indeed a model glider, and the assumption is that a small model glider would

not be made without a concrete reason, and that each model represents things on a larger scale. The engineers suggested that this could also be the case with the model glider. No one has taken it any further than that, other than the ONE unfounded Adams quote of an uninformed British businessman. Yet, you have quoted from pernicious anti-black sources that you are using to blow up this one statement out of proportion, in order to dismiss the entire African American Baseline Essay project. Read the material for \*yourself,\* rather than relying on propaganda.

#### CAIRO CALENDAR

These vicious anti-black and racist sources have given you a bunch of one-line statements without any meaningful context, which you seem to accept. Every credible Egyptologist in the world knows about the Cairo Calendar, and yet you quote a vicious anti-black source which states in its skeptical criticism that "Egyptians could predict lucky and unlucky days with the help of 'astrophysical treatises'" as if this is a false statement. You must be unaware of this important calendar and its content, otherwise you would not have presented this statement as if it represents some kind of "Afrocentric falsehood." You are using deliberately misleading sources, which use the old tactic of one-line quotes to misrepresent information.

#### ALBERT SHANKER

You even cited a 1996 article by a supporter of white supremacy, Albert Shanker, who was the president of the American Federation of Teachers (AFT). Shanker's article that you cite is called "Dangerous Nonsense," where he dismissed the African American Baseline Essays as "pseudo-history" and "pseudo-science." Yet, he completely ignores the racist and "pseudo science" textbooks that are being used throughout America at every academic level. If you want the details of the anti-black racism in science textbooks, then read (rather than misquote) Pappedemos' article that I cited above. He indicated his research on 17 major textbooks of physics and physical science that were issued by leading U.S. publishing houses, and all of them \*\*completely\*\* ignore the scientific contributions of Black people. These dangerous white supremacists are so anti-black that according to Pappedemos they rarely even included a picture of a Black person, unless they were an athlete or musician [Out of 10 pictures of Black people presented in the 17 books: 8 of them were athletes and musicians, and the other 2 were unidentified persons]. Shanker said nothing about this white supremacist "pseudo science" nonsense in his article. His article is simply an unbalanced political attack on Black people's efforts to move forward. It is amazing that you depend on this type of ignorant poison as the source.

The pseudo-history of these racists that is being taught in history and social science textbooks is no different. My students and I have done our own surveys in this area, and the pro-Europe and anti-Africa racism is appalling. Shanker was the president of AFT which had close to a million teachers in its union in 1996, and yet he did nothing to stop the academic racism in the standard textbooks, but he did take time out to attack Black people for attempting to correct this nonsense. His actions are shameful.

#### CREDENTIALS

Hunter Adams' lack of credentials and honesty have been dealt with before, but this is the one issue that your sources enjoy dealing with in order to dismiss all of the work in the African American Baseline Essays for political reasons. Adams is not the only one that has promoted false credentials.

Check out this story about the Sandra Baldwin lie:

["U.S. Olympic Chief Quits Over Lies on College Degrees"](http://www.nytimes.com/2002/05/25/sports/othersports/25OLYM.html?todayshheadlines)

<http://www.nytimes.com/2002/05/25/sports/othersports/25OLYM.html?todayshheadlines>

The U.S. Olympic chief openly lied, yet nobody called for the Olympic games to be halted because of this scandal. This double standard is only used by the anti-black sources that you use. They use Adams to run their high energy, anti-black academic agenda.

My main point remains: you have provided \*no evidence\* of what you have claimed. You have falsely attributed statements to Dr. Pappedemos, based upon secondhand and unreliable political sources.

Manu Ampim

---

| 3948|2002-09-23 15:18:52|Derrick, Alexander|Re: Afrocentrism fights White Supremacy and the C.A .I.D.S. Virus|

Attachments :

[I think it is odd that parallels can and have been drawn between modern physics and eastern mysticism, yet the similarities are not allowed to be drawn when they are found in Africa. Mainly because African thought is erroneously thought to be "primitive" or "superstitious."](#)

Danish nobel prize winning physicists, Niels Bohr, traveled and lectured on sub-atomic and quantum physics in Asia. He became fascinated with the similarities between traditional "mysticism" and modern physics. He would later adopt the "yin-yang" symbol into his coat of arms. I assume he considered the metaphorical nature of eastern mysticism very similar to nuclear physics.

I am not qualified to say whether Egyptian or eastern mystics have anticipated "quantum physics." But if the metaphors found in eastern thought are being accepted as parallels then similar african thought must be parallel also.

I guess that people dispute these kinds of things because they believe in a linear time progression and subsequent linear human progress. If time is not linear it is possible that these ideas that our now being claimed as "western" are the product of humanity at all times.

alex

below is a photo of niels Bohr's coat of arms.



-----Original Message-----

**From:** Manu Ampim [mailto:Profmanu@acninc.net]

**Sent:** Monday, September 23, 2002 2:16 PM

**To:** Ta\_Seti@yahoo.com

**Subject:** [Ta\_Seti] Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus

Alberto wrote:

>  
> <http://www.pps.k12.or.us/depts-c/mc-me/essays.php#afam>  
>  
> <http://www.textbookleague.org/92hoax.htm>  
>  
> The Egyptians foreshadowed the Theory of Evolution thousands of  
> years  
> ago; the Egyptians also anticipated many of the philosophical aspects  
> of quantum theory (Adams, p. 21),

| 3949|2002-09-23 15:21:08|mansu\_musa|Re: Tamhou - Info Request|

--- In Ta\_Seti@y..., IMJs@w... wrote:

>  
> A few months ago I came across this discussion about the Egyptians  
> referring to a group they called the "Tamhou" as being white

savages. I

> can't find much of anything else online about it. Anyone know if

this is

> just a myth or what? .... Thanks in advance

>

> Here's a quote with a link.

>

> "... white skin of the most delicate shade, a nose straight or slightly  
> arched, blue eyes,  
> blond or reddish beard, tall stature and very slender, clad in a

hairy  
> ox-skin, a veritable savage... he is called Tamhou...."  
>  
> <http://root.theafrican.com/Magazine/Athena/35.htm>  
>  
>  
> <http://root.theafrican.com/Magazine/Athena/35.htm>

However, according to Jean-François Champollion the Younger, in his 13th letter to his brother, remarking (about certain bas-reliefs he had seen in various tombs):

"According to the legend...they wished to represent the inhabitants of Egypt and those of foreign lands. Thus we have before our eyes the image of the various races of man known to the Egyptians... the last one is what we call flesh-colored, a white skin of the most delicate shade, a nose straight or slightly arched, blue eyes, blond or reddish beard, tall stature and very slender, clad in a hairy ox-skin, a veritable savage... he is called Tamhou.... I certainly did not expect, on arriving at Biban-el-Moluk, to find sculptures that could serve as vignettes of the history of the primitive Europeans, if ever one has the courage to attempt it. Nevertheless, there is something flattering and consoling in seeing them, since they make us appreciate the progress we have subsequently achieved."  
there is the quote you are looking for tamhou were also libyans, which were considered white and probably related to the white looking berbers today.

| 3950|2002-09-23 15:34:01|mansu\_musa|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>  
> Alberto wrote:  
>  
> > <http://www.pps.k12.or.us/depts-c/mc-me/essays.php#afam>  
> >  
> > <http://www.textbookleague.org/92hoax.htm>  
> >



> > The Egyptians foreshadowed the Theory of Evolution thousands of  
years

> > ago; the Egyptians also anticipated many of the philosophical

aspects

> > of quantum theory (Adams, p. 21),

> > and they knew the particle/wave nature of light (p. 26).

> >

> > <http://www.wmich.edu/slcsp/148.html>

> >

> > Egyptians developed the theory of evolution (thousands of years

> > before Darwin), understood quantum mechanics, and flew around for

> > business and pleasure in full-size gliders

> > Egyptians could predict lucky and unlucky days with the help

> > of "astrophysical treatises"; and they'll hear how the Egyptians'

> > highly developed "human capabilities" allowed them to see events

> > before they happened ("precognition") or at a distance ("remote

> > viewing"). They will be fed superstition dressed up as science

> > <http://www.aft.org/stand/previous/1996/031096.html>

> >

> > <http://www.freedomsite.org/text/afropsi.txt>

> > <http://www.eiu.edu/~scienced/329options/multilies.html>

> >

>

>

> -----

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>

>

> Alberto, you still have not given \*any\* documentation for the

alleged statements by Adams and Dr. Pappedemos that you said were  
made about Isaac Newton.

>

> GLIDER

> You have also taken an isolated statement about the glider out of

context and without any meaningful discussion. Trained engineers as  
well as members of the International Aerospace Education Committee  
agreed that the artifact was indeed a model glider, and the  
assumption is that a small model glider would not be made without a  
concrete reason, and that each model represents things on a larger  
scale. The engineers suggested that this could also be the case with  
the model glider. No one has taken it any further than that, other

than the ONE unfounded Adams quote of an uninformed British businessman. Yet, you have quoted from pernicious anti-black sources that you are using to blow up this one statement out of proportion, in order to dismiss the entire African American Baseline Essay project. Read the material for \*yourself,\* rather than relying on propaganda.

>

>

> CAIRO CALENDAR

> These vicious anti-black and racist sources have given you a bunch

of one-line statements without any meaningful context, which you seem to accept. Every credible Egyptologist in the world knows about the Cairo Calendar, and yet you quote a vicious anti-black source which states in its skeptical criticism that "Egyptians could predict lucky and unlucky days with the help of 'astrophysical treatises'" as if this is a false statement. You must be unaware of this important calendar and its content, otherwise you would not have presented this statement as if it represents some kind of "Afrocentric falsehood." You are using deliberately misleading sources, which use the old tactic of one-line quotes to misrepresent information.

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> ALBERT SHANKER

> You even cited a 1996 article by a supporter of white supremacy,

Albert Shanker, who was the president of the American Federation of Teachers (AFT). Shanker's article that you cite is called "Dangerous Nonsense," where he dismissed the African American Baseline Essays as "pseudo-history" and "pseudo-science." Yet, he completely ignores the racist and "pseudo science" textbooks that are being used throughout America at every academic level. If you want the details of the anti-black racism in science textbooks, then read (rather than misquote) Pappedemos' article that I cited above. He indicated his research on 17 major textbooks of physics and physical science that were issued by leading U.S. publishing houses, and all of them **\*\*completely\*\*** ignore the scientific contributions of Black people. These dangerous white supremacists are so anti-black that according to Pappedemos they rarely even included a picture of a Black person, unless they were an athlete or musician [Out of 10 pictures of Black people presented in the 17 books: 8 of them were athletes and musicians, and the other 2 were unidentified persons]. Shanker said nothing about this white supremacist "pseudo science" nonsense in his article. His article is simply an unbalanced political attack on Black people's efforts to move forward. It is amazing that you depend on this type of ignorant poison as the sour

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> The pseudo-history of these racists that is being taught in history

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> Check out this story about the Sandra Baldwin lie:

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todaysheadlines

>

>

> The U.S. Olympic chief openly lied, yet nobody called for the

Olympic games to be halted because of this scandal. This double standard is only used by the anti-black sources that you use. They use Adams to run their high energy, anti-black academic agenda.

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>

> Manu Ampim

>

>

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## CAIRO CALENDAR

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can you quote references on this ??

## ALBERT SHANKER

You even cited a 1996 article by a supporter of white supremacy, Albert Shanker, who was the president of the American Federation of Teachers (AFT). Shanker's article that you cite is called "Dangerous Nonsense," where he dismissed the African American Baseline Essays as "pseudo-history" and "pseudo-science." Yet, he completely ignores the racist and "pseudo science" textbooks that are being used throughout America at every academic level. If you want the details of the anti-black racism in science textbooks, then read (rather than misquote) Pappedemos' article that I cited above. He indicated his research on 17 major textbooks of physics and physical science that were issued by leading U.S. publishing houses, and all of them **\*\*completely\*\*** ignore the scientific contributions of Black people. These dangerous white supremacists are so anti-black that according to Pappedemos they rarely even included a picture of a Black person, unless they were an athlete or musician [Out of 10 pictures of Black people presented in the 17 books: 8 of them were athletes and musicians, and the other 2 were unidentified persons]. Shanker said nothing about this white supremacist "pseudo science" nonsense in his article. His article is simply an unbalanced political attack on Black people's efforts to move forward. It is amazing that you depend on this type of ignorant poison as the source  
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I agree there has been much anti black scholarship to degrade and

even to eliminate their accomplishments. You state that no text book contains, well I actually learned from a biology text book that said oneimus taught cotton mather small pox inoculation, so I did learn something about black accomplishments

What should be included is african accomplishments in medicine such as the kemetians accomplish in metallurgy and the yoruba number system.

The gilder is still in question, because many people believe it to be a toy.

Do you know where I can get a copy of papdemos article ??

| 3951|2002-09-23 16:26:30|a.manansala@attbi.com|Re: Afrocentrism fights White Supremacy and the C.A .I.D.S. Virus|

Alex,

I think it is fairly accepted now to look at indigenous African mathematics in relation to modern fractal mathematics. But generally you're right in that Africa is still portrayed as "primitive."

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.mananasala/afro.htm>

| 3953|2002-09-23 16:53:24|Derrick, Alexander|Re: Afrocentrism fights White Supremacy and the C.A .I.D.S. Virus|

I'd like to learn more about both subjects(chaos/fractal and african math).

-----Original Message-----

**From:** a.manansala@attbi.com [mailto:a.manansala@attbi.com]

**Sent:** Monday, September 23, 2002 4:26 PM

**To:** Ta\_Seti@yahogroups.com

**Subject:** RE: [Ta\_Seti] Re: Afrocentrism fights White Supremacy and the C.A .I.D.S. Virus

Alex,

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<http://home.attbi.com/~a.mananasala/afro.htm>

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Ta\_Seti-unsubscribe@yahogroups.com

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| 3954|2002-09-23 17:00:40|mansu\_musa|Re: Afrocentrism fights White Supremacy and the C.A .I.D.S. Virus|

--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> I'd like to learn more about both subjects(chaos/fractal and

african math).

>

> -----Original Message-----

> From: a.manansala@a... [mailto:a.manansala@a...]

> Sent: Monday, September 23, 2002 4:26 PM

> To: Ta\_Seti@y...

> Subject: RE: [Ta\_Seti] Re: Afrocentrism fights White Supremacy and

the C.A

> .I.D.S. Virus

>

>

> Alex,

>

> I think it is fairly accepted now to look at indigenous

> African mathematics in relation to modern fractal

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> is still portrayed as "primitive."

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> Regards,

> Paul Kekai Manansala

> <http://home.attbi.com/~a.mananasala/afro.htm>

> <<http://home.attbi.com/~a.mananasala/afro.htm>>

>

>

> To unsubscribe from this group, send an email to:

> Ta\_Seti-unsubscribe@y...

>

>

>

> Your use of Yahoo! Groups is subject to the Yahoo! Terms of Service

> <<http://docs.yahoo.com/info/terms/>> .

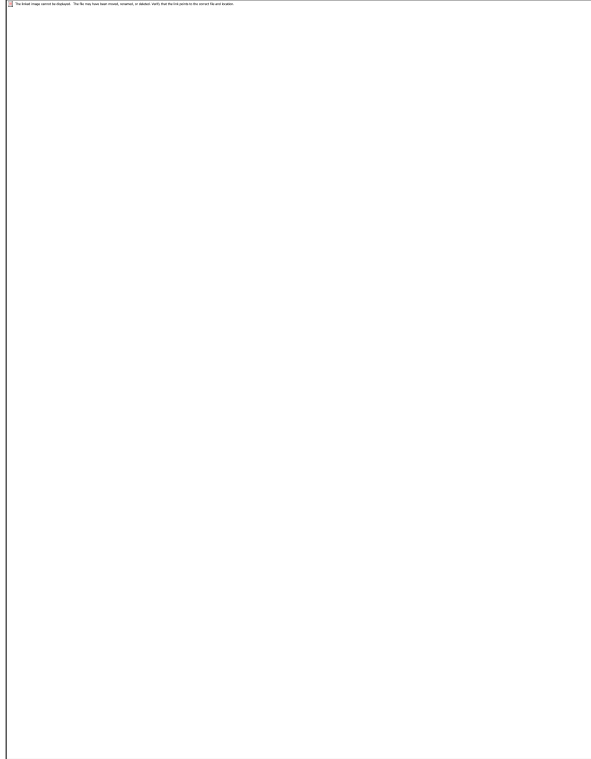
There is a great book called african factuals by ron englash  
and also a book called africa counts

YOU might want to check the rhind and moscow papyrus which contain early forms of geometry, algebra, number graphs and various other mathematics written by the kemetian scribe ahmes

| 3955|2002-09-23 17:23:37|Derrick, Alexander|Africoid Funerary Portrait of a Man |

Attachments :

[http://www.clevelandart.org/OCimg\\_New/magnify/1998-07/CMA\\_1971.135.jpg](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_1971.135.jpg)



Funerary Portrait of a Man  
Egypt, Roman Empire, early 2nd century AD  
Medium: encaustic on linen  
Measurements: Overall: 24.8cm x 19cm  
Date: c. 138-192  
John L. Severance Fund 1971.135  
Location: Gallery 205

Alberto, here is that painting from CMA I was telling you about.  
Could this be an example of an "Abyssinian type" during the Roman era?;

alex

| 3956|2002-09-23 17:30:18|primenutt|Oneimus|

I do not want to rehash information that has already been discussed (unlike the gene freaks around here) but, I am curious as to what text you read about Oneimus in. Information on Cotton Mather and the "great revival" abound in so called mainstream academia; however, I only found about Oneimus by searching through afro-centric texts. By the way I have a sibling who works as an executive for the NEA (national education association) and in the past he has sent me some pretty

inflammatory info about some AFT people. I will try to get some of that information from him and pass it along. It may not seem completely germane but it gets to the gist of how "mainstream education" can be and often is inherently eurocentrically biased.  
| 3958|2002-09-23 17:34:59|Isa Bere|Dr. Pappademos, Newton & Egyptian Aeronautics|  
Alberto stated:

- >but many of the claims some of these people
- >make are unfounded,like for instance the
- >baseline essays saying that ancient egyptains flew
- >in gliders and also inspired issac newton in anti gravity,
- >which was an idea proposed by john papdemos,
- >is not real scholarship.

I'm beginning to think that you are not reading directly from the sources you are critiquing but are getting your information second and third hand---especially through detractors. I usually agree with much of what you write Alberto, so I know you're not a Eurocentrist or the like. I think you may be allowing them to at times color your perception. I would strongly suggest you read the information first hand for yourself.

For instance, take Dr. John Pappademos and Newton.

Dr. Pappademos is a physicist with a speciality in particle physics who has taught in both the US and Greece. Beyond his particular discipline, he also writes works of history, philosophy and on other aspects of science.

On what he said about Newton:

Pappedomos proposes two things about Newton in regards to Egypt.

(1) He asserts that much of modern science has its roots beyond western Europe and ancient Greece, and owes its foundations to Egypt and Asia. He states, "Newton's success rested directly on his predecessors Kepler, Copernicus, Descartes, and Galileo in the fields of astronomy, mathematics, and mechanics...(but)...the work of Newtons predecessors would have been impossible without the basis laid centuries earlier in Egypt, so that Egyptian science, after a thousand years, indirectly motivated Newton through his European predecessors such as Kepler, Descartes, Copernicus, and Galileo."

Questions: What is so far-fetched about this idea? What about it



makes Dr. Pappademos seem as if he is going off the deep end?  
What basic elements of his theory (that the foundations of western civ owe something in part to non-western civ) qualify as fringe?

(2) Dr. Pappademos also asserts that Newton was \*directly\* influenced by ancient Egyptian science. He quotes Newton himself in stating, "That all matter consists of atoms was a very ancient opinion. This was the teaching of a multitude of philosophers who preceded Aristotle..."

For I think that the same opinion obtained in that mystic philosophy which flowed down to the Greeks from Egypt and Phoenicia..."

Dr. Pappademos' main point is that Newton had a distinct interest in Egypt and pulled upon the antiquity of Egyptian and Phoenician theories to help bolster his own. And none of this should be surprising.

Newton was an Enlightenment scientist/philosopher, most of whom saw ancient Egypt as the repository of ancient knowledge. Whether Newton and his fellow Enlightenment colleagues were right or wrong, it bears no relevance upon Dr. Pappademos assertions. Even those who disagree with Newton (J.E. McGuire and P.M. Rattansi) recognize his (Newton's) interest in/influence by Egypt.

Question: Have you ever READ Dr. Pappademos articles? Are you versed on Enlightenment philosophy in regards to Egypt? Does the Newton-Egypt connection simply surprise you because you've never heard anyone else say it before?

On the subject of gliders, I have never heard Dr. Pappademos say \*anything\* about there being full sized gliders in ancient Egypt.

The subject of ancient Egypt and aeronautics was actually investigated by Dr. Khalil Messiha (Professor of Anatomy for the Artists at Helwan University and member of the Royal Aeromodellers Club, Egypt, and the Egyptian Aeronautical club) and Flight Engineer Guirguis Messiha. The two, along with members of the International Aerospace Education Committee, investigated the possibility that ancient Egyptians were experimenting with flying models after viewing a 2,300 wooden artifact. The artifact in question was found in the late 19th century and has been deemed a bird by most Egyptologists. The Messihases and a few aeronautic engineers were intrigued that it could possibly be a flying model. The Messihases go as far as to say they are holding out for the find of a larger scale version that could have been used for more than experimentation, but actual flight---or perhaps the consideration of flight. The official mainstream view is that the artifact is a bird. A few engineers like the Messihases

suggest

differently. That is about as far as I've seen it taken. I don't recall Dr. Pappademos discussing it and I don't remember the Journal of African Civilization taking it any further than something to be further analyzed/investigated.

I don't see where Dr. Pappademos scholarship comes into question (nor 'why') with these matters. Its not like he's claiming there are faces

on Mars or that levitation built the pyramids. He's not saying anything others aren't. And he's not making any wild claims beyond the realm of natural understanding. I agree there is fringe scholarship out there that is passed off as African-centered. I even agree that there are things

written by some respected scholars that I think are beneath them. But you seem to be barking up the wrong tree and attacking the wrong people for the wrong things.

As I keep saying, I am not attacking your right to disagree. But you are (1) either purposefully misquoting certain black scholars and attributing to them things they do not claim or (2) you are regurgitating alot of online sources that are misquoting them for you. If you have problems with a certain scholar, be *\*specific\** and make certain you address the critique of THAT scholar. But grouping all these scholars together and thus painting them all with one brush is misleading and erroneous. It is exactly this type of tactic that is employed by detractors of African-centered thought.

as for the rest,

>but others like george M james failed to do as in the case  
>with aristotle stealing his philosophy from the library of alexzandria.

So this means everything else GM James stated is erroneous? Does one mistake make Dr. James a non-scholar? Regardless of what he was writing in the 1950s, does this make his main theory of African influence upon ancient Greece wrong? Dr. James did indeed try to squeeze a very monumental topic into a small work. Yet his central theory doesn't fall apart because of those mistakes. I can tell you that historians in many fields make mistakes *\*all the time.\** Those who come later correct those mistakes. No scholar is infalliable. Look at Budge. Mainstream Egyptology has harshly critiqued some of his claims. That doesn't make Budge a pseudo-scholar.

>Ja rodgers frommy reserch ade alot of claims that  
>are true forinstance terrence publis afer one of the  
>poets in the roman empire was indeed a black man,  
>and st augustine'smother monica could have been black,  
>but what hurt rodgers was when he claimed cleopatra  
>was black becuase her grandmother is amystery,know  
>people are using these claims like strawmen in  
>arugments that defeats the purpose.

I will agree that JA Rogers works shouldn't be taken at face value. NO one's works should. But when you are dealing with things written 3 quarters of century and more earlier, it is especially important that you are careful. Rogers was AS careful as Diop was. He was just writing in a different era and he pulled on the sources of his time. Again, you can't dissect and place a value judgment on his scholarship based on information you now have that he didn't.

Secondly, \*anyone\* using JA Rogers to attack African-centered thought is easily refuted. Because if it is wrong to rely on scholarship

written 3 quarters of a century, it makes no sense what-so-ever to use it as a litmus test for modern African-centered scholarship.

If that were the case, I could deconstruct mainstream fields (from physics to history) by harshly critiquing outdated sources.

DG

| 3959|2002-09-23 18:06:12|mansu\_musa|Re: Oneimus|

--- In Ta\_Seti@y..., "primenutt" wrote:

> I do not want to rehash information that has already been discussed  
> (unlike the gene freaks around here) but, I am curious as to what

text

> you read about Oneimus in. Information on Cotton Mather and

the "great

> revival" abound in so called mainstream academia; however, I only  
> found about Oneimus by searching through afro-centric texts. By the  
> way I have a sibling who works as an executive for the NEA (national  
> education association) and in the past he has sent me some pretty  
> inflammatory info about some AFT people. I will try to get some of  
> that information from him and pass it along. It may not seem  
> completely germane but it gets to the gist of how "mainstream

> education" can be and often is inherently eurocentrically biased.

I read about him in a high school text book on biology, but you are right most of the time they try to hide this type of information. They want you to believe the old myths about Africans they were all living in mud huts in the stone age, but through my research I have found a different picture.

| 3960|2002-09-23 18:21:14|mansu\_musa|Re: Dr. Pappademos, Newton & Egyptian Aeronautics|  
--- In Ta\_Seti@y..., Isa Bere wrote:

> Alberto stated:

>

> > but many of the claims some of these people

> > make are unfounded, like for instance the

> > baseline essays saying that ancient Egyptians flew

> > in gliders and also inspired Isaac Newton in anti gravity,

> > which was an idea proposed by John Pappademos,

> > is not real scholarship.

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> I'm beginning to think that you are not reading directly

> from the sources you are critiquing but are getting

> your information second and third hand---especially

> through detractors. I usually agree with much of what

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> Dr. Pappademos is a physicist with a speciality in particle

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> On what he said about Newton:

>

> Pappademos proposes two things about Newton in regards to Egypt.

>

> (1) He asserts that much of modern science has its roots beyond

> western Europe and ancient Greece, and owes its foundations to

> Egypt and Asia. He states, "Newton's success rested directly on

> his predecessors Kepler, Copernicus, Descartes, and Galileo in

> the fields of astronomy, mathematics, and mechanics...(but)...the

> work of Newton's predecessors would have been impossible

> without the basis laid centuries earlier in Egypt, so that Egyptian

> science, after a thousand years, indirectly motivated Newton through  
> his European predecessors such as Kepler, Descartes, Copernicus,  
> and Galileo."

>

> Questions: What is so far-fetched about this idea? What about it  
> makes Dr. Pappademos seem as if he is going off the deep end?  
> What basic elements of his theory (that the foundations of western  
> civ owe something in part to non-western civ) qualify as fringe?

>

> (2) Dr. Pappademos also asserts that Newton was \*directly\*

influenced

> by ancient Egyptian science. He quotes Newton himself in stating,  
> "That all matter consists of atoms was a very ancient opinion. This  
> was the teaching of a multitude of philosophers who preceded  
> Aristotle..."

> For I think that the same opinion obtained in that mystic philosophy  
> which flowed down to the Greeks from Egypt and Phoenicia..."  
> Dr. Pappademos' main point is that Newton had a distinct interest  
> in Egypt and pulled upon the antiquity of Egyptian and Phoenician  
> theories to help bolster his own. And none of this should be

surprising.

>

> Newton was an Enlightenment scientist/philosopher, most of whom  
> saw ancient Egypt as the repository of ancient knowledge. Whether  
> Newton and his fellow Enlightenment colleagues were right or wrong,  
> it bears no relevance upon Dr. Pappademos assertions. Even those  
> who disagree with Newton (J.E. McGuire and P.M. Rattansi)  
> recognize his (Newton's) interest in/influence by Egypt.

>

> Question: Have you ever READ Dr. Pappademos articles? Are  
> you versed on Enlightenment philosophy in regards to Egypt?  
> Does the Newton-Egypt connection simply surprise you because  
> you've never heard anyone else say it before?

>

> On the subject of gliders, I have never heard Dr. Pappademos say  
> \*anything\* about there being full sized gliders in ancient Egypt.

>

> The subject of ancient Egypt and aeronautics was actually  
> investigated by Dr. Khalil Messiha (Professor of Anatomy  
> for the Artists at Helwan University and member of the Royal  
> Aeromodellers Club, Egypt, and the Egyptian Aeronautical club)  
> and Flight Engineer Guirguis Messiha. The two, along with  
> members of the International Aerospace Education Committee,

> investigated the possibility that ancient Egyptians were

experimenting

- > with flying models after viewing a 2,300 wooden artifact.
- > The artifact in question was found in the late 19th century
- > and has been deemed a bird by most Egyptologists. The Messih
- > and a few aeronautic engineers were intrigued that it could
- > possibly be a flying model. The Messih
- > go as far as to say they
- > are holding out for the find of a larger scale version that could
- > have been used for more than experimentation, but actual flight---
- > or perhaps the consideration of flight. The official mainstream view
- > is that the artifact is a bird. A few engineers like the Messih
- > suggest
- > differently. That is about as far as I've seen it taken. I don't
- > recall Dr. Pappademos discussing it and I don't remember the
- > Journal of African Civilization taking it any further than something
- > to be further analyzed/investigated.
- >
- > I don't see where Dr. Pappademos scholarship comes into question
- > (nor 'why') with these matters. It's not like he's claiming there are
- > faces
- > on Mars or that levitation built the pyramids. He's not saying

anything

- > others aren't. And he's not making any wild claims beyond the realm
- > of natural understanding. I agree there is fringe scholarship out

there

- > that is passed off as African-centered. I even agree that there are
- > things
- > written by some respected scholars that I think are beneath them.
- > But you seem to be barking up the wrong tree and attacking the
- > wrong people for the wrong things.
- >
- > As I keep saying, I am not attacking your right to disagree. But
- > you are (1) either purposefully misquoting certain black scholars
- > and attributing to them things they do not claim or (2) you are
- > regurgitating a lot of online sources that are misquoting them for

you.

- > If you have problems with a certain scholar, be \*specific\* and
- > make certain you address the critique of THAT scholar. But grouping
- > all these scholars together and thus painting them all with one

brush

> is misleading and erroneous. It is exactly this type of tactic that  
> is employed by detractors of African-centered thought.

>

> as for the rest,

>

> >but others like George M. James failed to do as in the case

> >with Aristotle stealing his philosophy from the library of

Alexandria.

>

> So this means everything else GM James stated is erroneous?

> Does one mistake make Dr. James a non-scholar? Regardless

> of what he was writing in the 1950s, does this make his main

> theory of African influence upon ancient Greece wrong? Dr.

> James did indeed try to squeeze a very monumental topic into

> a small work. Yet his central theory doesn't fall apart because

> of those mistakes. I can tell you that historians in many fields

> make mistakes \*all the time.\* Those who come later correct

> those mistakes. No scholar is infallible. Look at Budge.

> Mainstream Egyptology has harshly critiqued some of his claims.

> That doesn't make Budge a pseudo-scholar.

>

> >Ja Rogers from my research made a lot of claims that

> >are true for instance Terrence publicized after one of the

> >poets in the Roman Empire was indeed a black man,

> >and St. Augustine's mother Monica could have been black,

> >but what hurt Rogers was when he claimed Cleopatra

> >was black because her grandmother is a mystery, know

> >people are using these claims like strawmen in

> >arguments that defeat the purpose.

>

> I will agree that JA Rogers' works shouldn't be taken at face

> value. NO one's works should. But when you are dealing

> with things written 3 quarters of a century and more earlier,

> it is especially important that you are careful. Rogers was

> AS careful as Diop was. He was just writing in a different

> era and he pulled on the sources of his time. Again, you can't

> dissect and place a value judgment on his scholarship based

> on information you now have that he didn't.

>

> Secondly, \*anyone\* using JA Rogers to attack African-centered

> thought is easily refuted. Because if it is wrong to rely on

scholarship

>

> written 3 quarters of a century, it makes no sense what-so-ever to

- > use it as a litmus test for modern African-centered scholarship.
- >
- > If that were the case, I could deconstruct mainstream fields (from
- > physics to history) by harshly critiquing outdated sources.
- >
- >
- > DG

Yeah I was just taking sources from the internet and posting them to see what the reaction was. I had read a couple of articles of the baseline essays and some of them were really harsh and considering the fact Europeans often think science and learning are their gift to humanity, when many Greek and other sources mention that they learned their information from Egypt. I am just approaching this subject like a skeptic and I am trying to find out information from my own personal research. I had grown up thinking that most of science originated in Europe and by Europeans and I started to investigate first with Egypt, then with its influence upon Greek culture and I started to realize that in fact science was not just European, but other people used science also. The problem I see is that many people only see Egypt as a place where mystical and magical and new age, but never intellectual, as in Greece we are told they are the fathers of logic, mathematics, and various other subjects. What these Eurocentrics fail to mention is that both Thales and Pythagoras spent over 7 years in Egypt, and that both Thales and Pythagoras were half Phoenician. The more I read books that are knee jerk and reactive to African-centered learning the more I learn and the more I see where there is a valid point.

Gobineau a racist anthropologist in the 19th century said that Africans or Native Americans had no original scientific creation. Hegel said that ancient Egypt was not in the spirit of Africa, which he was also ignorant of other advanced African societies that existed. Hume who was also a racist said the same exact things about Africans. So it does not surprise me that denial from Europeans to admit that ancient Egypt had some influence upon their high cultures. While we are at it I notice that web sites like skeptics have not only attacked African-centered thought but also the Dogon tribe, which I believe more investigation needs to be done upon this subject.

No, I am not aware of what the enlightenment philosophers thought about Egypt.

| 3961|2002-09-23 18:22:26|mansu\_musa|some books on Egypt and African mathematics |  
Number:

From Ahmes to Cantor

Midhat Gazal 齣r> Cloth | 2000 | \$35.00 / 24.95 | ISBN: 0-691-00515-X



272 pp. | 6 x 9 | 41 tables, 10 color illustrations, 9 halftones, 98  
line drawings

<http://pup.princeton.edu/titles/6794.html>

Africa Counts: Number and Pattern in African Culture

by Claudia Zaslavsky

url/index=books&field-author=Zaslavsky%2C%20Claudia/002-4337757-  
6818469>

<http://www.rpi.edu/~eglash/eglash.dir/afactal.htm>

Author: Ron Eglash Description: African Fractals

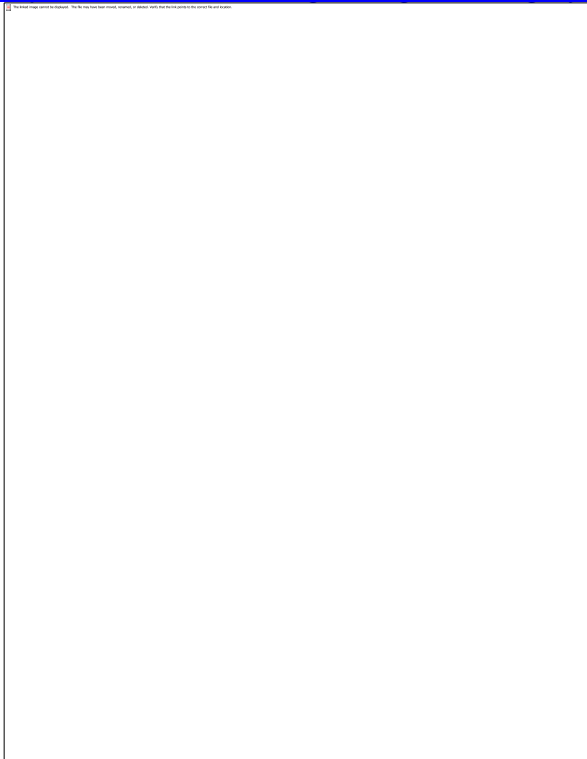
| 3962|2002-09-23 18:22:47|Bruno Matt|Re: Africoid Funerary Portrait of a Man|

I agree the El Fayem funerary portraits are a good representation of the more well-to-do people of the Greco-Roman Egyptian Period. The Abyssinian type was well represented, as was the Mediterranean type from across the sea. Some of the people appear to be a mixture of all the types who lived in the civilized world.

I think that the portraits are a good snapshot of the mixing process that went on all during the history of kmt.

**"Derrick, Alexander"** wrote:

[http://www.clevelandart.org/OCimg\\_New/magnify/1998-07/CMA\\_.1971.135.jpg](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_.1971.135.jpg)



Funerary Portrait of a Man  
Egypt, Roman Empire, early 2nd century AD  
Medium: encaustic on linen  
Measurements: Overall: 24.8cm x 19.cm  
Date: c. 138-192  
John L. Severance Fund 1971.135  
Location: Gallery 205

Alberto, here is that painting from CMA I was telling you about.  
Could this be an example of an "Abyssinian type" during the Roman era?;)

alex

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> ATTACHMENT part 2 image/jpeg name=CMA\_.1971.135.jpg

---

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| 3963|2002-09-23 18:34:08|mansu\_musa|Re: Africoid Funerary Portrait of a Man|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

> <[http://www.clevelandart.org/OCimg\\_New/magnify/1998-](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_.1971.135.jpg)

07/CMA\_.1971.135.jpg>

> [http://www.clevelandart.org/OCimg\\_New/magnify/1998-](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_.1971.135.jpg)

07/CMA\_.1971.135.jpg

> Funerary Portrait of a Man | 1971.135

> <[http://www.clevelandart.org/OCimg\\_New/magnify/1998-](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_.1971.135.jpg)

07/CMA\_.1971.135.jpg>

>

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>

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>  
>  
> Alberto, here is that painting from CMA I was telling you about.  
> Could this be an example of an "Abyssinian type" during the Roman

era? ;)

>

> alex

[http://attach4.groups.yahoo.com/v1/ELmPPdesvKFX\\_e-Auos-7u9e-Aai8jaMi7ofpGLOSuDA0cpe6IG-FA\\_AqqwWx5H-v-JOFkPpzy9GUkXjzAAlifkpcSOJfwBf9q4RMw/face.gif](http://attach4.groups.yahoo.com/v1/ELmPPdesvKFX_e-Auos-7u9e-Aai8jaMi7ofpGLOSuDA0cpe6IG-FA_AqqwWx5H-v-JOFkPpzy9GUkXjzAAlifkpcSOJfwBf9q4RMw/face.gif)

check out this from a previous post.  
this mummy potrait I found in a big cloth book form national  
geographic,he looks nothing like the figures they show in the book  
however

| 3964|2002-09-23 18:40:05|Derrick, Alexander|Re: Africoid Funerary Portrait of a Man|

Attachments :

I've seen thatphoto before.

I think it is a detail from an old kingdom relief of the mdw-ntr sign for face *Hr*. Not sure on the time though.



[http://attach4.groups.yahoo.com/v1/ELmPPdesvKFX\\_e-Auos-7u9e-Aai8jaMi7ofpGLOSuDA0cpe6IG-FA\\_AqqwWx5H-v-JOFkPpzy9GUkXjzAAlifkpcSOJfwBf9q4RMw/face.gif](http://attach4.groups.yahoo.com/v1/ELmPPdesvKFX_e-Auos-7u9e-Aai8jaMi7ofpGLOSuDA0cpe6IG-FA_AqqwWx5H-v-JOFkPpzy9GUkXjzAAlifkpcSOJfwBf9q4RMw/face.gif)

check out this from a previous post.  
this mummy potrait I found in a big cloth book form national  
geographic,he looks nothing like the figures they show in the book  
however

| 3965|2002-09-23 18:48:58|Derrick, Alexander|Re: Africoid Funerary Portrait of a Man|

Attachments :

I sometimes wonder if the artists who painted these portraits were natives or immigrants? Sometimes artists have difficulty representing ethnic groups outside their own. In the worst case some artists portraits can look more like the artist than the subject.

I think for the most part they are very accurate regarding proportion. So much so that modern science claims to be able to determine specific mental conditions based upon the paintings.

-----Original Message-----

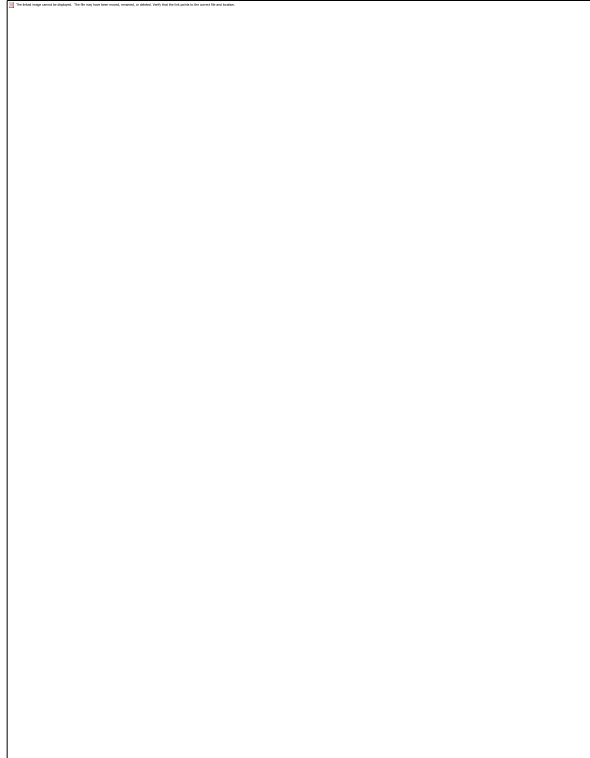
**From:** Derrick, Alexander [mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Monday, September 23, 2002 5:24 PM

**To:** 'Ta\_Seti@yahoooogroups.com'

**Subject:** [Ta\_Seti] Africoid Funerary Portrait of a Man

[http://www.clevelandart.org/OCimg\\_New/magnify/1998-07/CMA\\_1971.135.jpg](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_1971.135.jpg)



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Could this be an example of an "Abyssinian type" during the Roman  
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alex

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| 3966|2002-09-23 19:02:45|Bruno Matt|Re: Africoid Funerary Portrait of a Man|

Why couldn't the artist be both native and immigrants with artistic influences that are greco-roman? So, perhaps the portrait subjects do look mostly greco-roman, the Greeks and the Romans were the influential groups at the time. But, nonetheless, the more indigenous people -- or those who were able to maintain influence -- were also represented. The population was mixing then as it had been for 4000 years.

*"Derrick, Alexander"* wrote:

I sometimes wonder if the artists who painted these portraits were natives or immigrants? Sometimes artists have difficulty representing ethnic groups outside their own. In the worst case some artists' portraits can look more like the artist than the subject.

I think for the most part they are very accurate regarding proportion. So much so that modern science claims to be able to determine specific mental conditions based upon the paintings.

-----Original Message-----

**From:** Derrick, Alexander

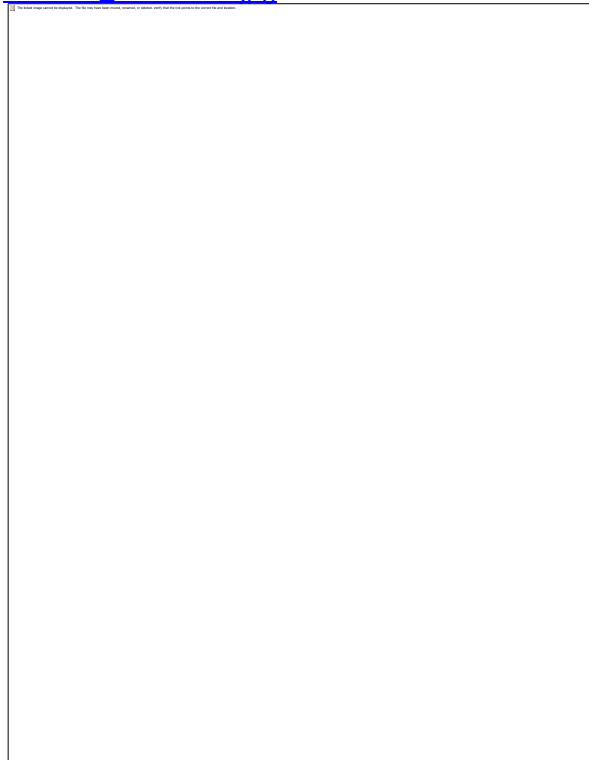
[mailto:Alexander.Derrick@vuinteractive.com]

**Sent:** Monday, September 23, 2002 5:24 PM

**To:** 'Ta\_Seti@yahoogroups.com'

**Subject:** [Ta\_Seti] Africoid Funerary Portrait of a Man

[http://www.clevelandart.org/OCimg\\_New/magnify/1998-07/CMA\\_1971.135.jpg](http://www.clevelandart.org/OCimg_New/magnify/1998-07/CMA_1971.135.jpg)



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Medium: encaustic on linen

Measurements: Overall: 24.8cm x 19cm  
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| 3967|2002-09-23 19:37:02|Derrick, Alexander|Re: Africoid Funerary Portrait of a Man|  
The artists were probably both native and migrant.

I like that painting. There are others that are highly stylized.  
alex

-----Original Message-----

**From:** Bruno Matt [mailto:ceasarmoreno@yahoo.com]

**Sent:** Monday, September 23, 2002 7:03 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** RE: [Ta\_Seti] Africoid Funerary Portrait of a Man

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-----Original Message-----

**From:** Derrick, Alexander

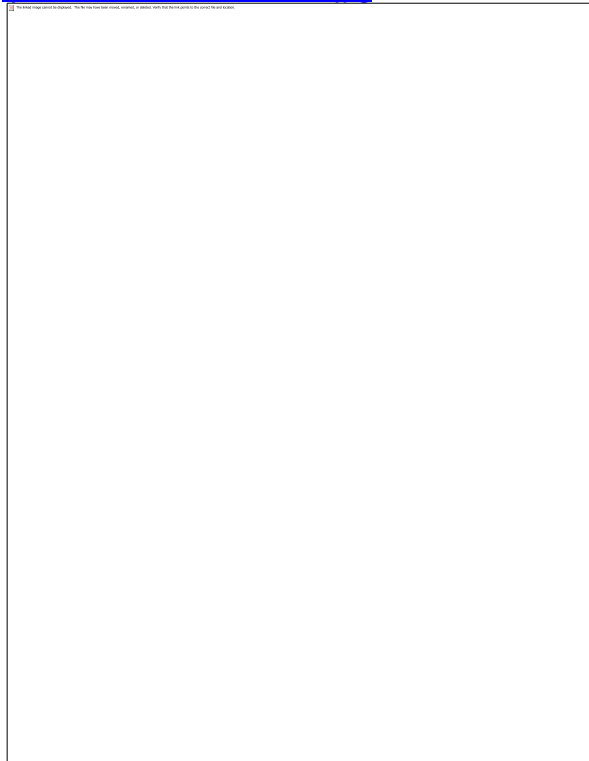
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| 3968|2002-09-23 19:58:24|Manu Ampim|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

Alberto wrote:

> I agree there has been much anti black scholarship to degrade and  
> even to eliminate their accomplishments. You state that no text book  
> contains, well I actually learned from a biology text book that said  
> oneimus taught cotton mather smallpox inoculation, so I did learn  
> something about black accomplishments

Regarding the textbooks, I specifically indicated that the 17 physics and physical science textbooks that Pappademos surveyed did not include African contributions in science.

> What should be included is African accomplishments in  
medicine  
> such as the Kemtians accomplish in metallurgy and the Yoruba  
number  
> system.

I agree. This is why there is a critical need for new textbooks, by new authors, and new publishers. This semester for my college course entitled, "Africa to 1865," I decided to use for the first time Molefi Asante's African American History: A Journey of Liberation (1995;2002). I rarely refer to textbooks because I present various reference materials as well as information from my own research, but I wanted to give the students a good survey textbook that was accurate in highlighting some of the African contributions and that did not put unnecessary focus on slavery and colonialism. It is actually a fairly good introductory text for high school and beginning level college students. Although we are a month into the semester I haven't used the book yet, but I promised the students that we will get to it.

> The glider is still in question, because many people believe it  
to  
> be a toy.

The model glider had been thought of as bird since it was found in the late 19th century. Only in the past 20 years has this view been challenged by those who are experienced in the field of aeronautics. Let's be clear, that no matter what kind of evidence is put forth regarding this artifact being a model glider, there is always going to be people who will \*never\* accept it simply because it runs counter to their negative assumptions about the technological development of early Africa.

> Do you know where I can get a copy of Pappademos article  
??

You can find the Pappademos article in **Blacks in Science** (1983), pp. 177-196, ed. by Van Sertima. I am not sure if you can find it elsewhere, I haven't done a literature search on this. In this same volume, you will also find the article of the men who actually found the glider. It is worth reading.

Advancing the work,  
Manu Ampim

| 3969|2002-09-23 19:58:29|mansu\_musa|Re: Dr. Pappademos, Newton & Egyptian Aeronautics|

--- In Ta\_Seti@y..., "mansu\_musa" wrote:

> --- In Ta\_Seti@y..., Isa Bere wrote:

> > Alberto stated:

> >

> > >but many of the claims some of these people

> > >make are unfounded,like for instance the

> > >baseline essays saying that ancient egyptains flew

> > >in gliders and also inspired issac newton in anti gravity,

> > >which was an idea proposed by john papdemos,

> > >is not real scholarship.

> >

> > I'm beginning to think that you are not reading directly

> > from the sources you are critiquing but are getting

> > your information second and third hand---especially

> > through detractors. I usually agree with much of what

> > you write Alberto, so I know you're not a Eurocentrist

> > or the like. I think you may be allowing them to at times

> > color your perception. I would strongly suggest you read

> > the information first hand for yourself.

> >

> > For instance, take Dr. John Pappademos and Newton.

> >

> > Dr. Pappademos is a physicist with a speciality in particle

> > physics who has taught in both the US and Greece. Beyond

> > his particular discipline, he also writes works of history,

> > philosophy and on other aspects of science.

> >

> > On what he said about Newton:

> >

> > Pappedomos proposes two things about Newton in regards to Egypt.

> >

> > (1) He asserts that much of modern science has its roots beyond

> > western Europe and ancient Greece, and owes its foundations to

> > Egypt and Asia. He states, "Newton's success rested directly on

> > his predecessors Kepler, Copernicus, Descartes, and Galileo in

> > the fields of astronomy, mathematics, and mechanics...(but)...the

> > work of Newtons predecessors would have been impossible

> > without the basis laid centuries earlier in Egypt, so that

Egyptian

> > science, after a thousand years, indirectly motivated Newton

through

> > his European predecessors such as Kepler, Descartes, Copernicus,  
> > and Galileo."

> >

> > Questions: What is so far-fetched about this idea? What about it  
> > makes Dr. Pappademos seem as if he is going off the deep end?  
> > What basic elements of his theory (that the foundations of western  
> > civ owe something in part to non-western civ) qualify as fringe?

> >

> > (2) Dr. Pappademos also asserts that Newton was \*directly\*  
> > influenced  
> > by ancient Egyptian science. He quotes Newton himself in stating,  
> > "That all matter consists of atoms was a very ancient opinion."

This

> > was the teaching of a multitude of philosophers who preceded  
> > Aristotle...  
> > For I think that the same opinion obtained in that mystic

philosophy

> > which flowed down to the Greeks from Egypt and Phoenicia..."  
> > Dr. Pappademos' main point is that Newton had a distinct interest  
> > in Egypt and pulled upon the antiquity of Egyptian and Phoenician  
> > theories to help bolster his own. And none of this should be  
> > surprising.

> >

> > Newton was an Enlightenment scientist/philosopher, most of whom  
> > saw ancient Egypt as the repository of ancient knowledge. Whether  
> > Newton and his fellow Enlightenment colleagues were right or

wrong,

> > it bears no relevance upon Dr. Pappademos assertions. Even those  
> > who disagree with with Newton (J.E. McGuire and P.M. Rattansi)  
> > recognize his (Newton's) interest in/influence by Egypt.

> >

> > Question: Have you ever READ Dr. Pappademos articles? Are  
> > you versed on Enlightenment philosophy in regards to Egypt?  
> > Does the Newton-Egypt connection simply surprise you because  
> > you've never heard anyone else say it before?

> >

> > On the subject of gliders, I have never heard Dr. Pappademos say  
> > \*anything\* about there being full sized gliders in ancient Egypt.

> >

> > The subject of ancient Egypt and aeronautics was actually  
> > investigated by Dr. Khalil Messiha (Professor of Anatomy  
> > for the Artists at Helwan University and member of the Royal  
> > Aeromodellars Club, Egypt, and the Egyptian Aeronautical club)

> > and Flight Engineer Guirguis Messiha. The two, along with  
> > members of the International Aerospace Education Committee,  
> > investigated the possibility that ancient Egyptians were  
> experimenting  
> > with flying models after viewing a 2,300 wooden artifact.  
> > The artifact in question was found in the late 19th century  
> > and has been deemed a bird by most Egyptologists. The Messih  
> > and a few aeronautic engineers were intrigued that it could  
> > possibly be a flying model. The Messih  
> > go as far as to say they  
> > are holding out for the find of a larger scale version that could  
> > have been used for more than experimentation, but actual flight---  
> > or perhaps the consideration of flight. The official mainstream

view

> > is that the artifact is a bird. A few engineers like the Messih  
> > suggest  
> > differently. That is about as far as I've seen it taken. I don't  
> > recall Dr. Pappademos discussing it and I don't remember the  
> > Journal of African Civilization taking it any further than

something

> > to be further analyzed/investigated.  
> >  
> > I don't see where Dr. Pappademos scholarship comes into question  
> > (nor 'why') with these matters. Its not like he's claiming there

are

> > faces  
> > on Mars or that levitation built the pyramids. He's not saying  
> anything  
> > others aren't. And he's not making any wild claims beyond the

realm

> > of natural understanding. I agree there is fringe scholarship out  
> there  
> > that is passed off as African-centered. I even agree that there

are

> > things  
> > written by some respected scholars that I think are beneath them.  
> > But you seem to be barking up the wrong tree and attacking the  
> > wrong people for the wrong things.  
> >  
> > As I keep saying, I am not attacking your right to disagree. But  
> > you are (1) either purposefully misquoting certain black scholars  
> > and attributing to them things they do not claim or (2) you are

> > regurgitating a lot of online sources that are misquoting them for  
> you.

> > If you have problems with a certain scholar, be \*specific\* and  
> > make certain you address the critique of THAT scholar. But

grouping

> > all these scholars together and thus painting them all with one  
> brush

> > is misleading and erroneous. It is exactly this type of tactic

that

> > is employed by detractors of African-centered thought.

> >

> > as for the rest,

> >

> > > but others like George M. James failed to do as in the case

> > > with Aristotle stealing his philosophy from the library of

> Alexandria.

> >

> > So this means everything else GM James stated is erroneous?

> > Does one mistake make Dr. James a non-scholar? Regardless

> > of what he was writing in the 1950s, does this make his main

> > theory of African influence upon ancient Greece wrong? Dr.

> > James did indeed try to squeeze a very monumental topic into

> > a small work. Yet his central theory doesn't fall apart because

> > of those mistakes. I can tell you that historians in many fields

> > make mistakes \*all the time.\* Those who come later correct

> > those mistakes. No scholar is infallible. Look at Budge.

> > Mainstream Egyptology has harshly critiqued some of his claims.

> > That doesn't make Budge a pseudo-scholar.

> >

> > > Ja Rogers from my research made a lot of claims that

> > > are true for instance Terrence public after one of the

> > > poets in the Roman Empire was indeed a black man,

> > > and St. Augustine's mother Monica could have been black,

> > > but what hurt Rogers was when he claimed Cleopatra

> > > was black because her grandmother is a mystery, know

> > > people are using these claims like strawmen in

> > > arguments that defeat the purpose.

> >

> > I will agree that JA Rogers' works shouldn't be taken at face

> > value. NO one's works should. But when you are dealing

> > with things written 3 quarters of a century and more earlier,

> > it is especially important that you are careful. Rogers was

> > AS careful as Diop was. He was just writing in a different

> > era and he pulled on the sources of his time. Again, you can't

> > dissect and place a value judgment on his scholarship based  
> > on information you now have that he didn't.  
> >  
> > Secondly, \*anyone\* using JA Rogers to attack African-centered  
> > thought is easily refuted. Because if it is wrong to rely on  
> scholarship  
> >  
> > written 3 quarters of a century, it makes no sense what-so-ever to  
> > use it as a litmus test for modern African-centered scholarship.  
> >  
> > If that were the case, I could deconstruct mainstream fields (from  
> > physics to history) by harshly critiquing outdated sources.  
> >  
> >  
> > DG  
>  
> Yeah I was just taking sources from the internet and posting them  
> to see what the reaction was. I had read a couple of articles of

the

> baseline essays and some of them were really harsh and considering

the

> fact europeans often think science and learning are their gift to  
> humanity, when many greek and other sources mention that they

learned

> their information from egypt. I am just approaching this subject  
> like a skeptic and I am trying to find out information from my own  
> personal research. I had grown up thinking that most of science  
> originated in europe and by europeans and I started to investigate  
> first with egypt, then with its influence upon greek culture and I  
> started to realize that in fact science was not just european, but  
> other people used science also. The problem I see is that many

people

> only see egypt as a place where mystical and magical and new

age, but

> never intellectual, as in greece we are told they are the fathers of  
> logic, mathematics, and various other subjects. What these

eurocentric

> fail to mention is that both thales and pythagoras spent over 7

years

- > in egypt, and that both thales and pythagoras were half phonecian.
- > The more I read books that are knee jerk and reactive to african
- > centered learning the more I learn and the more I see where there

is

- > a valid point.
- > gobineau a racist anthropologist in the 19th century said that
- > africans or native americans had no original scientific creation.
- > Hegel said that ancient egypt was not in the spirit of africa, which

he

- > was also ignorant of other advanced african societies that

existed.

- > Hume who was also racist said the same exact things about africans.
- > So it does not surprise me that denial from europeans to admit that
- > ancient egypt had some influence upon their high cultures.
- > While we are at it I notice that web sites like skeptics have not
- > only attacked african centered thought but also the dogon
- > tribe, which I believe more investigation needs to be done upon this
- > subject.
- > No, I am not aware of what the enlightenment philosophers thought
- > about egypt.

Russian scientists, Volosimo, discovered perfectly ground spherical crystal lenses in ancient Egypt

van Sertima mentions this but where exactly can I find some more information about this. I am curious

British engineer has mentioned "suspension bridges built with vines by the Kikuyu which equaled in engineering skill and potential durability any comparable bridges of wood he had seen in his own country.

Where can I find more information about this also

African Science Before The Birth Of The "New" World that is the source for the lenses

. Van Sertima's interview, played over Radio station KPFA, KPFB Berkeley, on African Mental Liberation Day, Summer, 1994 discussed the fact that ancient Nigerians produced gunpowder from the Cola nut. Do you know where I can find this lecture ???

| 3970|2002-09-23 20:02:54|Derrick, Alexander|Re: Dr. Pappademos, Newton & Egyptian Aeronautics|

[These ground lenses are to be found in old kingdom statues. If we are talking about the same thing.](#)

Russian scientists, Volosimo, discovered perfectly ground spherical crystal lenses in ancient Egypt

| 3971|2002-09-23 20:21:09|a.manansala@attbi.com|Re: Africoid Funerary Portrait of a Man|

- >
- > Why couldn't the artist be both native and immigrants with artistic influences
- > that are greco-roman? So, perhaps the portrait subjects do look mostly
- > greco-roman, the Greeks and the Romans were the influential groups at the time.
- > But, nonetheless, the more indigenous people -- or those who were able to
- > maintain influence -- were also represented. The population was mixing then as
- > it had been for 4000 years.

Maybe, but not necessarily in proportion to the population.

In modern Mexican television and cinema, one can find casts that look totally European. The indigenous and mestizo element is often completely absent in this art form.

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/afro.htm>

| 3972|2002-09-23 22:00:41|mansu\_musa|Re: Dr. Pappademos, Newton & Egyptian Aeronautics|  
--- In Ta\_Seti@y..., "Derrick, Alexander"

wrote:

- > These ground lenses are to be found in old kingdom statues. If we

are

- > talking about the same thing.

>

- > Russian scientists, Volosimo, discovered perfectly ground spherical
- > crystal lenses in ancient Egypt

8:40 Jay Enoch (UC Berkeley) Ingenious Optical Elements and Schematic  
Eyes: Old Kingdom Statues and the First Known Lenses

<http://spectacle.berkeley.edu/vsp/JME.html>

there is some references to the old kingdom lenes in ancient KMT

| 3973|2002-09-23 22:29:23|Manu Ampim|Re: Dr. Pappademos, Newton & Egyptian  
Aeronautics|

- > > Alberto stated:

- >>but many of the claims some of these people



- >make are unfounded,like for instance the
- >baseline essays saying that ancient egyptians flew
- >in gliders and also inspired issac newton in anti gravity,
- >which was an idea proposed by john papdemos,
- >is not real scholarship.

-----

- > Yeah I was just taking sources from the internet and posting them
- > to see what the reaction was.... I am just approaching this subject
- > like a skeptic and I am trying to find out information from my own
- > personal research.

There is no problem with being a critical thinker, but you want to make sure that you first look at the information being criticized before you fully accept the critic's perspective. It is also important to always consider the motivation of the person offering the critique. Be specifically careful if someone engages in an all-out unbalanced criticism of African-centered writers. Make no mistake about it that I have also challenged the African-centered community to raise its standards, but if you look at my analyses they are always balanced and offer a constructive critique. You can check out my book on this subject for an example of this.

- >I had grown up thinking that most of science
- > originated in Europe and by Europeans and I started to investigate
- > first with Egypt, then with its influence upon Greek culture and I
- > started to realize that in fact science was not just European, but
- > other people used science also.

Just about everyone has been grossly misinformed about the world, and our task is to challenge and change this nonsense through forums such as Ta-Seti. I fully realize that my entire life's work is not only to destroy falsehood, such as the bold 19th century forgeries of the Ra-Hotep and Nofret, but to help African people re-learn and re-live the best of the fundamental African principles and practices that were at the foundation of our people's traditional greatness.

- > The more I read books that are knee jerk and reactive to African
- > centered learning the more I learn and the more I see where there is
- > a valid point.

This is good. Everyone needs to be honest and open-minded, but also a critical thinker.

- > gobineau a racist anthropologist in the 19th century said that
- > africans or native americans had nooriginal scienitfc creation.
- > Hegel said that ancient egypt was not in the spirt of africa,which he
- > was alsoignorant of other advanced african socweities that existed.
- > Hume who was alsoracist said the same exact things about africans.
- > Soit doesnot sup[rise me that denial form europeans toadmit that
- > ancient egypt had someinfluence upon their high cultures.
- >

You can add many more people to this list, including Carl Sagan and O. Neugebauer.

- >While we are at it I notice that web sites like skpetics have not
- > only qattacked african centered thought but also the dogon
- > tribe,which I believe more investigation needs to be done upon this
- > subject.

There are a number of documentaries on the Dogon. For example, check out the details of the recent 1995 film on the Dogon science of iron smelting, called "Inagina" (which means "house of iron") in Dogon.

<http://archeo.unige.ch/inagina/dogon.gb.html>

Advancing the work,

Manu Ampim

| 3974|2002-09-23 22:48:11|Edward Loring|George & Adolf|

Hi Hala,

One difference between the uneducated, paranoid, manipulated figures George and Adolf is that the latter was elected.

Edward Loring (US Citizen)

Egyptologist & Information Scientist

Basel, Switzerland

| 3975|2002-09-23 23:20:16|Edward Loring|Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus|

----- Original Message -----

**From:** [Derrick, Alexander](#)

**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

**Sent:** Tuesday, September 24, 2002 12:18 AM

**Subject:** RE: [Ta\_Seti] Re: Afrocentrism fights White Supremacy and the C.A.I.D.S. Virus

I think it is odd that parallels can and have been drawn between modern physics and eastern mysticism, yet the similarities are not allowed to be drawn when they are found in Africa. Mainly because African thought is erroneously thought to be "primitive" or "superstitious."

Danishnobel prize winning physicists, Niels Bohr, traveled and lectured on sub-atomic

and quantum physics in Asia. He became fascinated with the similarities between traditional "mysticism" and modern physics. He would later adopt the "yin-yang" symbol into his coat of arms. I assume he considered the metaphorical nature of eastern mysticism very similar to nuclear physics.

I am not qualified to say whether Egyptian or eastern mystics have anticipated "quantum physics." But if the metaphors found in eastern thought are being accepted as parallels then similar African thought must be parallel also.

I guess that people dispute these kinds of things because they believe in a linear time progression and subsequent linear human progress. If time is not linear it is possible that these ideas that are now being claimed as "western" are the product of humanity at all times.

alex

(EL).....although not sufficiently qualified to equate quantum physics with pre-colonial African thought, it is clear that humanity did not require higher math or high-tech to understand complex relations. As a simple example, take the coconut (fruit). If you contemplate it for a time, you will see that it is a spherical tetrahedron containing a number of varied "worlds" and applying a number of refined engineering principles. I don't have time to go into this now, think about it and let's find some more natural models for concepts and understandings that were available to pre-industrial societies.

| 3976|2002-09-23 23:35:36|Edward Loring|Re: Tamhou - Info Request|

----- Original Message -----

From: "mansu\_musa" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, September 24, 2002 12:21 AM

Subject: [Ta\_Seti] Re: Tamhou - Info Request

--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), IMJs@w... wrote:

>

> A few months ago I came across this discussion about the Egyptians  
> referring to a group they called the "Tamhou" as being white  
savages. I

> can't find much of anything else online about it. Anyone know if  
this is

> just a myth or what? .... Thanks in advance

>

> Here's a quote with a link.

>

> ".... white skin of the most delicate shade, a nose straight or  
slightly

> arched, blue eyes,

> blond or reddish beard, tall stature and very slender, clad in a  
hairy

> ox-skin, a veritable savage... he is called Tamhou...."

>

> <http://root.theafrican.com/Magazine/Athena/35.htm>

>

>

> <http://root.theafrican.com/Magazine/Athena/35.htm>

However, according to Jean-François Champollion the Younger, in his 13th letter to his brother, remarking (about certain bas-reliefs he had seen in various tombs):

"According to the legend...they wished to represent the inhabitants of Egypt and those of foreign lands. Thus we have before our eyes the image of the various races of man known to the Egyptians... the last one is what we call flesh-colored, a white skin of the most delicate shade, a nose straight or slightly arched, blue eyes, blond or reddish beard, tall stature and very slender, clad in a hairy ox-skin, a veritable savage... he is called Tamhou.... I certainly did not expect, on arriving at Biban-el-Moluk, to find sculptures that could serve as vignettes of the history of the primitive Europeans, if ever one has the courage to attempt it. Nevertheless, there is something flattering and consoling in seeing them, since they make us appreciate the progress we have subsequently achieved."  
there is the quote you are looking for tamhou were also libyans, which were considered white and probably related to the white looking berbers today.

(EL).....my wife, Drs. Maya Mueller, compares prehistoric Europe (our Celtic community in Basel was still prehistoric in Roman times) with Egypt and other areas around the Med. from the West Sahara to Anatolia (syn- and diachron) in the exhibition "Pyramiden und Pfalbauten" (Pyramids and the houses of the so-called "Lake-Dwellers) in the Museum of Cultures, Basel. (The Lake-Dwellers, by the way, built their houses on piles beside the lakes, not in them.)

| 3977|2002-09-24 03:49:36|mansu\_musa|fellahin in upper egypt |  
Shahhat an Egyptian

By Richard Critchfield. Syracuse Univ. Press, 1986. 223 pp. List: \$10.95. AET: \$7.95 for one, \$10.95 for two.

Reviewed by Uzra Zeya  
March 1990, Page 45

While the grandeur of their ancient civilization is a matter of pride for modern Egyptians, in a sense this heritage has overshadowed the vitality and richness of the Egypt of today. Among contemporary Egyptians who certainly deserve greater attention are the fellahin of Upper Egypt, direct descendants of the empire builders of ancient Thebes. Richard Critchfield's *Shahhat, an Egyptian* presents the true story of a year in the life of a 19-year-old Upper Egyptian. What

emerges is a fascinating portrait of the fellahin experience which far surpasses more traditional sociological studies in its emotional intensity.

From the outset, Critchfield presents the central figure, Shahhat, as realistically as possible, detailing his upbringing in Berat, a village of just 7,000 persons alongside Egypt's famed Valley of the Kings. Ommohamed, Shahhat's proud and strongwilled mother, faces a constant struggle to raise and feed her family. Despite the deaths of a number of her children at an early age, she maintains hope in the future, particularly for her eldest son Shahhat.

After providing a brief explanation of Shahhat's background, Critchfield essentially allows the story to unfold on its own. Rather than analyzing the values and practices of the fellahin lifestyle, as many anthropological works would attempt to do, Critchfield for the most part presents the central figures and events of Shahhat's life in a straightforward narrative form.

A strapping young man on the verge of adulthood, Shahhat faces a host of conflicting influences and desires. His mother urges him to pursue an honest life and work the small parcel of land owned by his family. Shahhat's father, Abd al Baset, however, provides a quite different example to follow. As one of the village's most notorious revelers, Abd al Baset squanders the family's meager resources on drinking and gambling. Although Shahhat often criticizes his father's carrying on, he spends his own evenings at Abdullahi's, a local gathering place for cardplaying and drinking.

Other formative influences in Shahhat's life include his uncle Ahmad, a pious and authoritative man who protects Shahhat from trouble, yet often reproaches the young man for his reckless behavior. Shahhat is drawn to a number of young women, including Suniya, the daughter of an outcast clan looked down upon by most of the village. Both Ommohamed and Abd al Baset forbid Shahhat from seeing the girl, as such a marriage would bring dishonor on the family. Throughout the book, Shahhat faces similar conflicts with his family over the social repercussions of his behavior.

The book's wide range of fascinating characters illustrate the changing nature of rural society in Upper Egypt. Diminishing harvests and government inefficiency add to the hardships already facing Shahhat and the residents of Berat. The Aswan Dam provides valuable agricultural and industrial benefits to the whole nation, but has profoundly changed the Upper Egyptian way of life. Annual harvests, which for centuries were planned according to the flow of the Nile, have been supplanted by year-round rotation of new cash crops. Many Upper Egyptians remain suspicious of the new technology and the bureaucratic excesses of the central government.

Shahhat's story illustrates both the joys and hardships which exist in fellahin society. Midway through the year chronicled, Shahhat's

family, rarely enjoying a surplus of food or money, throws an exquisite weeklong hafla (celebration), which captivates the residents of Berat as well as the reader. Even Ommohamed, who has faced many bitter humiliations at the hands of her son, remains caring and good-humored in regard to Shahhat's future. Although generally on the brink of utter destitution, members of Shahhat's family retain their dignity and stubborn desire to work their own land.

Although obviously sympathetic to Shahhat and the fellahin way of life, Critchfield injects negative racial overtones into certain points of the narrative. Early on in the book, Critchfield points out that Shahhat's non-African appearance sets him apart from the other men of the village:

"Except for his curly black hair, with its hint of African negro blood, he [Shahhat] looked more Arabian than Egyptian; most of the men in the village were shorter, more heavily built, and had strong cheekbones, thick noses, and heavy jaws. Among their rugged faces, Shahhat's stood out as singularly expressive."

The reader might conclude from such a description that Critchfield's initial attraction to Shahhat was due to the fact that his features were much less African than those of the majority of Upper Egyptians. Ironically, that is the attitude of some inhabitants of northern Egypt, who refuse to acknowledge Upper Egyptians as Arabs, and consider darker skin to be a negative trait. Such prejudice is the second challenge which faces Upper Egyptians, in addition to poverty: racism.

Although I did take issue with the presumably inadvertent racial implications of Critchfield's observations, Shahhat, an Egyptian is an entertaining and vivid introduction to the richness and diversity of rural Egyptian life.

Uzra Zeya is a program coordinator for the American Educational Trust specializing in Islamic affairs.

Advise and Dissent and Shahhat, an Egyptian are available from the AET Book Club. <<http://www.middleeastbooks.com>>

<<http://www.washington-report.org/html/backissues.html>>

<<http://www.washington-report.org/html/backissues.html>>

<<http://www.washington-report.org/html/current.html>>

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<<http://www.washington-report.org>  
| 3978|2002-09-24 06:38:18|DG|S.African Hominid Fossils May Force Rethink|  
New Twist in the Dating Game

September 20, 2002

Posted to the web September 20, 2002

Yolandi Groenewald  
Johannesburg

A new calculation of the age of many of South Africa's best-known fossils by a team at the University of Witwaters-rand has turned the clock of human evolution forward by a million years.

But not everyone in scientific circles is happy about the way the team rearranged our evolutionary tree.

The researchers found that the Cradle of Humankind heritage site at Sterkfontein near Krugersdorp might be a million years younger than thought. Their recalculation puts *Australopithecus africanus*, the Southern African apeman who was thought to be a progenitor of humankind, living alongside early members of our own genus *Homo*.

Lee Berger, director of the Wits Palaeoanthropology Unit for Research and Exploration (Pure), Darryl de Ruiter and Rodrigo Lacruz have revised the estimated age of the australopithecus-bearing deposits at Sterkfontein. Their findings are published in the October issue of the American Journal of Physical Anthropology.

But Tim Partridge, dating expert at the Sterkfontein caves and a geologist with the Climatology Research Group at Wits, slams the claim.

"How can they make this claim when none of them works at the Sterkfontein caves? Their article certainly can't carry much weight. "I want to know where and when they conducted their research," he said.

Partridge says that he and a team of international scientists have also been working on new dating techniques. "Our findings will also shortly be published, but all I can say is that it confirms the results of dating methods used up to now."

The Partridge team's absolute dating techniques allow scientists to calculate dates accurately without comparing the material they find with material found elsewhere.

Phillip Tobias, the world-renowned palaeoanthropologist who popularised South Africa's rich fossil history, wasn't aware of any changes in dating calculations.

"I'll have to read the article first before I can comment on the revised age estimate," he said. "The dating methods that we currently use are based on research of the world's top scientists."

The dating of the remains of early man and his forebears at Sterkfontein has long evoked debate. Unlike in East Africa, where volcanic bedrock allows accurate dating by means of physical and chemical tests, in South Africa, scientists must rely on less exact relative methods.

There are no volcanic rocks at Sterkfontein. Remains are found in dolomite, or limestone, caves. Water melts the limestone and the solution mixes with the sand or bones on the cave floor, forming a concrete-like mixture called breccia that contains the fossils.

Berger says that biochronological dating has been the most common method used to date South African sites. This relative method of dating uses index fossils of a known age to date other fossils in the same deposit, including hominins.

"No absolute dating method has come forward and we are reliant on the use of multiple methods to establish relative and absolute ages of the South Africa fossils," the article says.

Partridge devised a geological model for interpreting Sterkfontein's complicated layers of breccia. He divided the Sterkfontein deposits into age classes called members, labelling them in sequence from oldest to youngest. Member 1 at the bottom would be the oldest and member 6 the youngest.

Paleomagnetic dating, where the magnetic properties of artefacts are studied, estimated that some of South Africa's oldest hominin fossils were up to 3,5-million years old.

Berger's team found that the fauna of Sterkfontein did not tally with those ages and he determined that the fossils could not be older than 3,04-million years.



They now estimate that Sterkfontein member 2, where the Little Foot fossil is being unearthed, is younger than three million years and that Sterkfontein member 4, previously dated at between 2,4-million and 2,8-million years, is between 1,5-million and 2,5-million years old.

"The new facts shake up 30 to 40 years of palaeoanthropology where hominins at Sterkfontein were compared with earlier hominins, when they should've been compared to later hominins," said Berger. "The whole middle branch of human evolution will have to be re-evaluated."

Inconsistencies with the physical characteristics of the hominins found at the Cradle first alerted Berger and his team that something was amiss. Their form showed a more developed hominin than expected from the time.

"Us placing *Australopithecus africanus* closer to two million years ago resolves much of this debate," De Ruiter said. "We had been comparing the early South African ape-men to the wrong early hominin species elsewhere in Africa."

The new dating technique has specific implications for Little Foot, the most complete early hominin yet discovered.

"There is at present no good evidence that the Little Foot skeleton is as old as has been suggested and it may in fact be younger than fossils like Mrs Ples," Berger said.

Berger's new dates may indicate that *Australopithecus africanus*, long thought to be an ancestor of the genus *Homo*, is more likely to be a side branch of the human family tree.

| 3979|2002-09-24 08:21:15|Manu Ampim|Re: The notion of time in Ancient Egypt, link for kids.|

Indeed, in KMT there were 10-day weeks, and a work week would consist of working for seven consecutive days and then having three days off. This fact is documented from the evidence from Nazlet es-Samman.

Manu Ampim

---

----- Original Message -----

From: "Djehuti Sundaka" <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Monday, September 23, 2002 9:57 AM

Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt, link for kids.

> "So far in the world chronologies, and particularly in Africa, a  
> number of nations and cultures use either the seven-day week or the  
> four-day week; but both paradigms of the calendar have African  
>  
> origins, namely the Egyptians and the Igbo."

>  
> The above is no  
accurate. The four-day week is a common feature of  
> Ba-ntu  
cultures and had most likely originated in a parent culture  
> long before  
Igbo and other cultures had become distinguished.  
>  
> I know of  
nothing supporting the claim of Kamat having originated a  
> seven-day  
week. Such a concept goes back to Kana'an in the observance  
> of  
the Shabbath which at some point in history had been observed  
>  
irrespective to the 7th-day lunar phases of Naharin societies. A  
>  
ten-day cycle of 36 stellar periods had been known in Kamat (with the  
>  
addition of 5 day period at the end) and a nine-day week had been  
>  
observed in Rome before the adoption of an astronomical seven-day  
>  
week. But I know of nothing showing this adoption as having been  
>  
adopted from a practice in Kamat.  
>  
> Djehuti Sundaka  
>

| 3980|2002-09-24 08:32:23|cristofori whitakara|Re: Tamhou - Info Request|

in the kemetic language "tama" means that which is created & "hu" means white ivory hue, et al... that which is created ivory...if there is anyone that can correct this information please do so.

**Edward Loring** wrote:

```
----- Original Message -----  
From: "mansu_musa"  
To:  
Sent: Tuesday, September 24, 2002 12:21 AM  
Subject: [Ta_Seti] Re: Tamhou - Info Request  
  
--- In Ta_Seti@y..., IMJs@w... wrote:  
>  
> A few months ago I came across this discussion about the  
Egyptians  
> refering to a group they called the "Tamhou" as being  
white  
savages. I  
> can't find much of anything else online about it. Anyone  
know if  
this is
```

> just a myth or what? .... Thanks in advance  
>  
> Here's a quote with a link.  
>  
> ".... white skin of the most delicate shade, a nose  
straight or  
slightly  
> arched, blue eyes,  
> blond or reddish beard, tall stature and very slender,  
clad in a  
hairy  
> ox-skin, a veritable savage... he is called Tamhou...."  
>  
> <http://root.theafrican.com/Magazine/Athena/35.htm>  
>  
>  
> <http://root.theafrican.com/Magazine/Athena/35.htm>

However, according to Jean-Fran?ois Champollion the  
Younger, in his  
13th letter to his brother, remarking (about certain bas-  
reliefs he  
had seen in various tombs):

"According to the legend...they wished to represent the  
inhabitants  
of Egypt and those of foreign lands. Thus we have before  
our eyes  
the image of the various races of man known to the  
Egyptians... the  
last one is what we call flesh-colored, a white skin of the  
most  
delicate shade, a nose straight or slightly arched, blue  
eyes, blond  
or reddish beard, tall stature and very slender, clad in a  
hairy ox-  
skin, a veritable savage... he is called Tamhou.... I  
certainly did  
not expect, on arriving at Biban-el-Moluk, to find  
sculptures that  
could serve as vignettes of the history of the primitive  
Europeans,  
if ever one has the courage to attempt it. Nevertheless,  
there is  
something flattering and consoling in seeing them, since  
they make us  
appreciate the progress we have subsequently achieved."  
there is the quote you are looking for tamhou were also  
libyans, which were considered white and probally related to  
the white  
looking berbers today.

(EL) .....my wife, Drs. Maya Mueller, compares prehistoric  
Europe (our  
Celtic community in Basel was still prehistoric in Roman

times) with Egypt  
and other areas around the Med. from the West Sahara to  
Anatolia (syn- and  
diachron) in the exhibition "Pyramiden und Pfalbauten"  
(Pyramids and the  
houses of the so-called "Lake-Dwellers) in the Museum of  
Cultures, Basel.  
(The Lake-Dwellers, by the way, built their houses on piles  
beside the  
lakes, not in them.)

To unsubscribe from this group, send an email to:  
Ta\_Seti-unsubscribe@yahoogroups.com

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---

Do you Yahoo!?

New [DSL Internet Access](#) from SBC & Yahoo!

| 3981|2002-09-24 08:44:10|Djehuti Sundaka|Plea for Return of Ethiopian Plunder|  
<http://www.addistribune.com/Archives/2002/09/20-09-02/Plea.htm>  
Plea for Return of Ethiopian Plunder

The son of suffragette Sylvia Pankhurst is visiting Edinburgh to call  
for the return of a looted drum to  
Ethiopia.

The 16th century ceremonial drum was taken to Britain at the same time  
as a sacred tablet, or tabot,  
which was recently returned to Ethiopia.

The drum was part of a horde of treasure seized by British soldiers more  
than 130 years ago from  
Emperor Theodore II's mountain fortress at Magdala.  
It was split up and shared between three regiments, including the Royal  
Scots Dragoon Guards, as a  
battle trophy.

Dr Richard Pankhurst, who lives in Addis Ababa in Ethiopia, is heading  
an international campaign for  
the return of the plunder.

He plans to contact Dragoon officers while he is in Edinburgh.

The suffragette's son said: "This drum is the only one of its kind."

"It is part of Ethiopia's crown jewels and as such should be returned to its proper place in Ethiopia."

Sylvia Pankhurst was a Manchester-born socialist feminist who braved hunger strikes and force feeding during the campaign to get social change and the vote for women at the start of the 20th century.

Fighting fascists

She became involved in Ethiopian affairs when she travelled to the country to campaign against its occupation by the Italian fascists in 1935.

She campaigned for the restoration of Ethiopian independence, first against the Italians and then against the British, and was given a state funeral by the country when she died in 1960.

Her son will also be raising the subject of the looted Ethiopian artefacts in a lecture at St John's Episcopal Church in Princes Street on Saturday.

Earlier this year the church returned a sacred tabot to Ethiopia which was taken in the same invasion

The tabot - a 6" square carved with an Ethiopian inscription - represents the ark of the covenant and is sacred to Ethiopia's Orthodox Christians.

After it was returned, campaigners discovered that the Royal Scots Dragoon Guards - which has headquarters in Edinburgh Castle - were one of the regiments involved in the 19th century Ethiopian campaign.

Other treasures taken from the Magdala included hundreds of ancient illuminated manuscripts, gold and silver crowns and around 10 scared altar slabs, representing the Ark of the Covenant.

The loot was loaded on to 15 elephants and 200 mules and later auctioned to British soldiers to raise prize money.

Much of it has ended up in the British Museum, the Royal Library at Windsor Castle and the Victoria and Albert Museum.

Dr Pankhurst and a number of other Ethiopian scholars formed AFROMET - the Association for the Return of the Magdala Ethiopian Treasures - to put pressure on Britain for the return of Ethiopia's cultural heritage.(BBC)

| 3982|2002-09-24 11:29:55|Djehuti Sundaka|Re: The notion of time in Ancient Egypt, link for kids.|

This is exciting news. Can the evidence of Nazlet es-Samman be presented to the list for review?

Djehuti Sundaka

--- In Ta\_Seti@y..., "Manu Ampim" wrote:

>

>

> Indeed, in KMT there were 10-day weeks, and a work week would consist of working for seven consecutive days and then having three days off. This fact is documented from the evidence from Nazlet es-Samman.

>

> Manu Ampim

>

>

-----

-----

>

>

>

> ----- Original Message -----

> From: "Djehuti Sundaka"

> To:

> Sent: Monday, September 23, 2002 9:57 AM

> Subject: [Ta\_Seti] Re: The notion of time in Ancient Egypt, link for kids.

>

>

>> "So far in the world chronologies, and particularly in Africa, a

> > number of nations and cultures use either the seven-day week or the  
> > four-day week; but both paradigms of the calendar have African  
> > origins, namely the Egyptians and the Igbo."  
> >  
> > The above is no accurate. The four-day week is a common feature of  
> > Ba-ntu cultures and had most likely originated in a parent culture  
> > long before Igbo and other cultures had become distinguished.  
> >  
> > I know of nothing supporting the claim of Kamat having originated a  
> > seven-day week. Such a concept goes back to Kana'an in the observance  
> > of the Shabbath which at some point in history had been observed  
> > irrespective to the 7th-day lunar phases of Naharin societies. A  
> > ten-day cycle of 36 stellar periods had been known in Kamat (with the  
> > addition of 5 day period at the end) and a nine-day week had been  
> > observed in Rome before the adoption of an astronomical seven-day  
> > week. But I know of nothing showing this adoption as having been  
> > adopted from a practice in Kamat.  
> >  
> > Djehuti Sundaka  
> >

| 3983|2002-09-24 11:43:09|Alex van Deelen|Re: Africoid Funerary Portrait of a Man|  
Message: 9

Date: Tue, 24 Sep 2002 03:21:08 +0000

From: [a.manansala@attbi.com](mailto:a.manansala@attbi.com)

Subject: RE: Africoid Funerary Portrait of a Man

>> Why couldn't the artist be both native and immigrants with  
>> artistic influence that are greco-roman? So, perhaps the portrait  
>> subjects do look mostly greco-roman, the Greeks and the Romans  
>> were the influential groups at the time. But, nonetheless, the more  
>> indigenous people -- or those who were able to maintain influence  
>> -- were also represented. The population was mixing then as  
>> it had been for 4000 years.

>  
>

>Maybe, but not necessarily in proportion to the population.

>

>In modern Mexican television and cinema, one can find  
>casts that look totally European. The indigenous and mestizo  
>element is often completely absent in this art form.

Same thing with Italian tv - I've seen more Italian looking people on CNBC than on Rai Uno.

However, for a historical comparison, there is the portrayal of it's saints by the Ethiopian orthodox church.

[http://whc.unesco.org/exhibits/afr\\_rev/africa-1.htm](http://whc.unesco.org/exhibits/afr_rev/africa-1.htm)

<http://www.eotc.faithweb.com/cgi-bin/i/Chi-6.jpg>

<http://www.eotc.faithweb.com/cgi-bin/i/Georg1.JPG>

<http://www.eotc.faithweb.com/cgi-bin/i/Estef1.JPG>

<http://www.eotc.faithweb.com/orth.html>

<http://www.eotc.faithweb.com/icons.html>

Alex

| 3984|2002-09-24 11:43:41|Djehuti Sundaka|Study of humble grave unearths pyramid tomb |

<http://www.guardian.co.uk/arts/news/story/0,11711,797930,00.html>

Study of humble grave unearths pyramid tomb

Tim Radford, science editor

Tuesday September 24, 2002

The Guardian

British archaeologists who set out to study inscriptions in a 4,000-year-old grave have identified a new pyramid tomb and a surrounding necropolis, or "city of the dead", which could throw dramatic light on ancient Egypt's darkest age.

Mark Collier, an egyptologist at the University of Liverpool school of archaeology, Bill Manley of the National Museums of Scotland and colleagues, have just returned from Moalla, a village 20 miles south of Luxor on the Nile.

They had gone to examine a small rock-cut tomb first described by French archaeologists 80 years ago.

It was known to be the grave of Ankhtify, a governor and warlord who held power in the region around 2100 BC.

With authorisation from Egypt's supreme council of antiquities, they had planned only to clear away rubble and examine hieroglyphic evidence in the tomb, which is described as being cut into a cliff.



"The first thing we noticed was that it was not built into a cliff, but a free standing jebel, a small mountain, all on its own, separated from the cliffs - and perfectly pyramid-shaped," Dr Manley said. "And then as we began to look at it we realised that it wasn't simply a small tomb excavated in the side. The French had only dug out one part and in fact there was a heck of a lot more."

Pyramid burials were the preserve of kings. Ankhtify was a governor who nominally, at least, held power on behalf of a king, with no right to a pyramid burial. Ankhtify had, however, a clear idea of his own distinction. One inscription in his tomb read: "I am the beginning of men and the end of men, for no one like me will come again, nor could there be such a one; no one like me will be born again, nor could he be."

The archaeologists climbed the jebel and looked down. From above, they could see the outline of an ancient courtyard, and then a causeway and what seemed to be the remains of a temple or pilgrimage site.

"So instead of a small rock tomb, we realised it was a proper pyramid tomb: it had all the features you would expect of a pyramid, the only difference being that it was a natural pyramid, rather than a built one. The whole thing is surrounded by huge tombs, so that his forms the centrepiece and it looks exactly westward to the setting sun," Dr Manley said. "We have at least four to five kilometres of tombs. We went there with this very small scale expedition to record the inscriptions in a very small tomb, and instead we found this massive necropolis."

Egypt 4,000 years ago was a divided nation. The presence of so many tombs near the warlord's grave raises hopes of finding Ankhtify's lost city of Hefat.

"We went out there thinking it was a relatively limited project for which we would only have to raise smallish sums of money. It is now going to be a much bigger restoration and clearance operation which

is going to be eight times the size," Dr Collier said.

Rock collapses could hide still more tombs. The chances of any having remained undisturbed for 40 centuries is slight. Grave robbery was a booming business even at the dawn of history.

"But they will still have a wealth of information," Dr Collier said.

"The robbers were interested in the really nice bits, but they would have left behind all the intellectually interesting bits. There will probably be a lot of it - but it won't be gold."

Guardian Unlimited Guardian Newspapers Limited

2002

| 3985|2002-09-25 01:44:53|Edward Loring|Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und sofort weiterschicken|

Attachments :

----- Original Message -----

**From:** [Ottmann Christine LE CH](#)

**To:** [Loring Edward \(E-mail\)](#)

**Sent:** Wednesday, September 25, 2002 9:34 AM

**Subject:** FW: Weiterl.: Fw: Virunswarnung - bitte lesen und sofort weiterschicken!!!!

> > ----- Original Message -----

> > From: <[dscomputer-hilfe@intergga.ch](mailto:dscomputer-hilfe@intergga.ch)>

> > To: <[dscomputer-hilfe@intergga.ch](mailto:dscomputer-hilfe@intergga.ch)>

> > Sent: Thursday, September 19, 2002 11:30 PM

> > Subject: Virunswarnung - bitte lesen und sofort weiterschicken!!!!

> >

> > >

> > > Bitte lesen und sofort weiterleiten!!!!!!!!!!!!!!

> > >

> > > Die Information kommt von Microsoft und Norton.

> > > Bitte an alle Kontaktpersonen weiterleiten!

> > > Ihr k□□et ein Mail mit einer Power PointPräsentation erhalten,

> > > welche mit "La vita 蠢ella.pps" oder

> > > "Life is beautiful.pps" betitelt ist.

> > >

> > > Wenn Ihr es kriegt - NICHT  FNEN ! SONDERN SOFORT L CHEN !!

> > >

> > > Wer es doch □□et, erscheint die Mitteilung "Adesso 蠹 tardi,la

> > > vostra vitanon 蠹 bella" oder "Now it's too late, your life is not

> > > beautifull anymore". Ihr verliert unverzglich den gesamten Inhalt des

> > PCs

> > > und

> > > der Absender hat Zugang zu Adresse, E-mail und Passwort.

> > >

> > > Es handelt sich um einen neuen Virus, der seit Samstag Nachmittag

> > > im Umlauf ist. Wir mssen das M□□che unternehmen, um diesen Virus zu

> > > stoppen.  
> > > AOL hat seine Gefährlichkeit bereits bestätigt und die  
> > > Antivirus-Software ist noch nicht in der Lage, ihn zu zerstören.



*IncrediMail* - E-Mail hat sich schließlich entfaltet - [Klicken Sie hier](#)

| 3986|2002-09-25 02:20:48|kcamm23063@aol.com|Re: Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und sofort weiter|

Although I translated the message below, this virus warning is a hoax.


[CIAC Malicious Code Hoax Warnings](#)

Forward Ever (by any means necessary); Backward Never!  
Karen-Yaa (YGA)



In a message dated 9/25/02 1:53:00 AM Pacific Daylight Time, gnosarch@bluewin.ch writes:

> > ----- Original Message -----  
> > From: <[dscomputer-hilfe@intergga.ch](mailto:dscomputer-hilfe@intergga.ch)>  
> > To: <[dscomputer-hilfe@intergga.ch](mailto:dscomputer-hilfe@intergga.ch)>  
> > Sent: Thursday, September 19, 2002 11:30 PM  
> > Subject: Virunswarnung - bitte lesen und sofort weiterschicken!!!!  
>

Read please and pass on immediately!!!!!!!!!!!!

The information comes from Microsoft and Norton. Please to all contact people pass on! You could a Mail with a power POINT presentation receive, which is called with "La vita ella.pps" or "Life is beautiful.pps".

If their it kriegt - NOT OPENING! SEPARATE IMMEDIATELY DELETION!!

Who opens it nevertheless, the message "Adesso appears ardi, la vostra vitanon i bella" or "Now it's too late, your life is NOT beautiful anymore". You lose immediately all contents of the PC and the senders have acces to address, email and password.

It concerns a new virus, which is for Saturday afternoon in the circulation. We must undertake the possible, in order to stop this virus. AOL acknowledged its danger already and is not the anti-virus software yet able to destroy it.

| 3987|2002-09-25 05:09:27|Bruno Matt|Re: Africoid Funerary Portrait of a Man|

Your modern analogies are good. But the ancients did not have our contemporary racial hang-ups.

*Alex van Deelen* wrote:

Message: 9

Date: Tue, 24 Sep 2002 03:21:08 +0000

From: a.manansala@attbi.com

Subject: RE: Africoid Funerary Portrait of a Man

>> Why couldn't the artist be both native and immigrants  
with  
>> artistic influence that are greco-roman? So, perhaps the  
portrait  
>> subjects do look mostly greco-roman, the Greeks and the  
Romans  
>> were the influential groups at the time. But,  
nonetheless, the more  
>> indigenous people -- or those who were able to maintain  
influence  
>> -- were also represented. The population was mixing then  
as  
>> it had been for 4000 years.  
>  
>  
>Maybe, but not necessarily in proportion to the  
population.  
>  
>In modern Mexican television and cinema, one can find  
>casts that look totally European. The indigenous and  
mestizo  
>element is often completely absent in this art form.

Same thing with Italian tv - I've seen more Italian looking  
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on CNBC than on Rai Uno.

However, for a historical comparison, there is the  
portrayal of it's  
saints by the Ethiopian orthodox church.

[http://whc.unesco.org/exhibits/afr\\_rev/africa-1.htm](http://whc.unesco.org/exhibits/afr_rev/africa-1.htm)

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<http://www.eotc.faithweb.com/orth.html>

<http://www.eotc.faithweb.com/icons.html>

Alex

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| 3988|2002-09-25 10:55:30|Derrick, Alexander|Re: Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und sofort weiterleiten|  
Ed, did you lose any computer data?

> -----Original Message-----

> From: Edward Loring [mailto:[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)]

> Sent: Wednesday, September 25, 2002 1:46 AM

> To: Matilde Borla; Hans van den Berg; Sergej Ivanov; Erhart Graefe

> Cc: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: [Ta\_Seti] Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und  
> sofort weiterschicken!!!!

>

> << Message: >>

| 3989|2002-09-25 11:32:16|Derrick, Alexander|Re: Africoid Funerary Portrait of a Man|

Attachments :

[Without dates I really can't appreciate how these paintings relate to the Greco-Roman portrait.](#)

[This painting does have some surprisingly pharonic motif.](#)

[Human headed bird, divine bird...](#)



[...man-faced lion, and divine bovine.](#)

Alex Derrick

**Knowledge Adventure**

(310) 649-8360

[aderrick@vuinteractive.com](mailto:aderrick@vuinteractive.com)

-----Original Message-----

**From:** Bruno Matt [mailto:[ceasarmoreno@yahoo.com](mailto:ceasarmoreno@yahoo.com)]

**Sent:** Wednesday, September 25, 2002 5:09 AM

Your modern analogies are good. But the ancients did not have our contemporary racial hang-ups.

[\[Alex Derrick\]](#)

[I don't see how the Ethiopian paintings exhibit any "contemporary racial hang-ups." Please explain.](#)

| 3990|2002-09-25 12:12:52|Ayele Bekerie|Re: Africoid Funerary Portrait of a Man|

Dear Tasetians,

It looks like the painting is the work of an Ethiopian artist or someone who has knowledge of the Ge'ez (Ethiopic) language and script. At the top of the three father figures, I read **silusa qidusa** written in Ge'ez and it means 'the three divine fathers.'

Respectfully,

Ayele

Without dates I really can't appreciate how these paintings relate to the Greco-Roman portrait.

This painting does have some surprisingly pharonic motif.

Human headed bird, divine bird...



...man-faced lion, and divine bovine.

Alex Derrick

**Knowledge** Adventure

(310) 649-8360

[aderrick@vuiinteractive.com](mailto:aderrick@vuiinteractive.com)

-----Original Message-----

**From:** Bruno Matt [<mailto:ceasarmoreno@yahoo.com>]

**Sent:** Wednesday, September 25, 2002 5:09 AM

Your modern analogies are good. But the ancients did not have our contemporary racial hang-ups.

[Alex Derrick]

I don't see how the Ethiopian paintings exhibit any "contemporary racial hang-ups." Please explain.

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Attachment converted: AB's iMac:CHI-2.JPG (JPEG/prvw)  
(00026DEF)

--

Ayele Bekerie, PhD  
Asst Professor and Director of Undergraduate Studies  
Africana Studies and Research Center  
310 Triphammer Rd  
Ithaca, Ny 14850  
e-mail: ab67@cornell.edu  
phone: 607 255 4607  
fax: 607 255 0784

| 3991|2002-09-25 16:25:22|Sptpy@aol.com|The words of Ankhtify|  
I love the words of Ankhtify: " I am the beginning of men and the end of  
men, for no one like me will come again, nor could there be such a one; no  
one like me will be born again, nor could he be."

The photo of Ankhtify:

[http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify\\_1](http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify_1.jpg)  
.jpg

The article posted by Djehuti Sundaka:

<http://www.guardian.co.uk/arts/news/story/0,11711,797930,00.html>

Regarding recent posts, a special thanks for the exemplary scholarship and  
prolific works of Dr. Clyde Winters. The mediocre work of "mainstream"  
scholars pales in comparison. You are one of the best.

Tyrone Thornton

| 3992|2002-09-25 16:36:07|Edward Loring|Re: Fw: Weiterl.: Fw: Virunswarnung - bitte lesen  
und sofort weiter|

No, it was a false warning

.....by the way; I liked the Roman-Ethiopian portrait.

It has a slightly Somali look (the big eyes and facial shape),  
perhaps a type found around Harrar? I have seen many Somalis  
who look something like that and also other mummy-portraits with  
the same look.

E.

----- Original Message -----

From: "Derrick, Alexander" <[Alexander.Derrick@vuiinteractive.com](mailto:Alexander.Derrick@vuiinteractive.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 25, 2002 7:55 PM

Subject: RE: [Ta\_Seti] Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und  
sofort weiterschicken!!!!

> Ed, did you loose any computer data?  
>  
> > -----Original Message-----  
> > From: Edward Loring [mailto:[gnosarch@bluewin.ch](mailto:gnosarch@bluewin.ch)]  
> > Sent: Wednesday, September 25, 2002 1:46 AM  
> > To: Matilde Borla; Hans van den Berg; Sergej Ivanov; Erhart Graefe  
> > Cc: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> > Subject: [Ta\_Seti] Fw: Weiterl.: Fw: Virunswarnung - bitte lesen und  
> > sofort weiterschicken!!!!  
> >  
> > << Message: >>  
>  
>  
> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>  
>  
>  
> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>  
>  
>  
| 3993|2002-09-25 17:52:45|mansu\_musa|Re: The words of Ankhtify|  
--- In [Ta\\_Seti@y...](mailto:Ta_Seti@y...), [Sptpy@a...](mailto:Sptpy@a...) wrote:  
> I love the words of Ankhtify: " I am the beginning of men and the  
  
end of  
> men, for no one like me will come again, nor could there be such a  
  
one; no  
> one like me will be born again, nor could he be."  
>  
> The photo of Ankhtify:  
>  
> [http://image.guardian.co.uk/sys-](http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify_1.jpg)  
  
images/Guardian/Pix/arts/2002/09/24/ankhtify\_1  
>  
> .jpg  
> >  
> <http://www.guardian.co.uk/arts/news/story/0,11711,797930,00.html>  
>  
> The article posted by Djehuti Sundaka:  
  
> Regarding recent posts, a special thanks for the exemplary



scholarship and

> prolific works of Dr. Clyde Winters. The mediocre work

of "mainstream"

> scholars pales in comparison. You are one of the best.

>

> Tyrone Thornton

Your link does not work ???

Where is the picture ??

| 3994|2002-09-25 18:01:53|Sptpy@aol.com|Re: The words of Ankhtify|

[http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify\\_1](http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify_1)

.jpg

| 3995|2002-09-25 18:11:44|Sptpy@aol.com|The photo is in the article.|

There has been an error with that URL during both mailings (unnecessary spacing). The photo is in the article.

| 3996|2002-09-25 18:52:57|Manu Ampim|Re: CESRAS & GALEXYS|

Ed,

Thanks for the informative background and details of your project.

How have you used the GALEXYS system regarding the surveying of TT320 at Deir el-Bahri?

From the first season of excavations at Memphis have you established dates from the habitation area?

By the way, what could GALEXYS do, for example, in identifying OK reliefs and statues with the title, rn Ht n nsw, "known of the King" or "King's Acquaintance?"

Ankh Udja Seneb,

Manu Ampim

---

Now I will answer your questions about what my collectivity is doing.

-----  
I wanted to ask you a couple questions about CESRAS and GALEXYS. I looked over the attachment that you sent to this forum a couple weeks ago, and I wanted to make sure that I understand correctly. You are working with the Center of Egyptological Studies of the Russian Academy of Sciences (CESRAS), and GALEXYS is a complex research tool that you and your wife, Dr. Maya Mueller, developed to locate and analyze artifacts and textual sources in different languages and on different levels. Is this an accurate understanding of GALEXYS?

.....basically yes. Maya and I started the development in May, 1988. We both had different partners at the time, but had known each other since 1975 when I came to Basel from India (Sri Aurobindo Ashram, Pondicherry) and went back to school (Egyptology with Erik Hornung, Indogermanic and Indo-Iranian philology with Alfred Bloch and Islamic Studies (Islamwissenschaft) with Fritz Meier).

Maya presented the first version of our program (I had just moved from Dbase to Clipper) at the IAE Congress in Cairo in late 1988 (I forget the date and was not in Cairo for the presentation). One person asked to have a copy of the program: Willem van Haarlem (Amsterdam). He showed it to Dirk van der Plas (Theology, Utrecht and founder of CCER where Hans van den Berg (GLYPH) was then working). Dirk showed it to Nicolas Grimal (then Prof. of Egyptology at the Sorbonne, later Director of IFAO, Cairo and presently Prof. of Egyptology at the College de France

(highest that anyone can go in that country)) Both Dirk and Nicolas were founding members of I&E.

Nicolas Grimal invited me to present the system, then called ONTOS, at the 1990 I&E Round Table at the Sorbonne. That's how I came to I&E and met many of my present friends and colleagues. We were all just beginning, but many of the concepts presented there have been continually developed.

At the 1991 IAE Congress in Turin, I met Dr. Pawel M. Wolf of the (East German) Humboldt University in Berlin. He was starting work on the computerization of the Woerterbuch der Altaegyptischen Sprache of the Berlin-Brandenburg Academy of Sciences (formerly Academy of the DDR (German Democratic Republic), formerly Royal Prussian Academy) under Prof. Dr. W-F Reineke. Pawel, now a leading Sudan-archaeologist. Pawel and I 'hit it off' at once and spent the whole congress designing the structures for the Woerterbuch program on the basis our respective researches up to that point. It was a joint effort. Pawel's teacher, the late Prof Dr. Fritz Hintze (Humboldt Uni) was the pioneer of IT as applied to egyptology and Meroitic studies in the DDR. The first Woerterbuch program grew out of that effort with collaboration of Dr. Ingelore Hafemann and Dr. Stefan Grunert under the dedicated direction of Prof. Reineke. It was programmed in DB2 by (now Dr.) Florian Steinborn, all of the Humboldt University. A breakthrough came with the famous "Beinlich List" compiled and placed unselfishly in the public domain by Prof. Dr. Horst Beinlich (Wuerzburg).

With the West German occupation of the DDR, the Woerterbuch was placed under the general supervision of Prof. Dr. Wolfgang Schenkel (Tuebingen), a pioneer in egyptological IT in West Germany, a leading philologist with professional IT experience at the Technical University in Darmstadt. It was a difficult time politically in the academic world of the former DDR. At the time, I was Informatikbeauftragter of the Dept. of Education of the City-State of Basel for the "Informatics Project of the Basel University Collections" (ie.: museums). It is this project which grew into the CESRAS/GALEXYS development and is continued there.

At the same time, I had started working with Prof. Dr. Erhart Graefe (Muenster), the leading philologist of the "younger" (!! my own) academic generation. Erhart also became involved in the Woerterbuch project. There were some of those famous academic disagreements with the new management of the Woerterbuch and we went our own way. We are more involved in a deeper analysis of less material. As my own personal interest is the historical analysis and Erhart is also a top archaeologist, we combined our efforts in what I call "Text and Context" published in a volume commemorating the 100th anniversary of the Woerterbuch (1897-1997) in the series "Probleme der Aegyptologie" (W. Schenkel, D. Redford Hrsg): (Loring E. "Text und Kontext", in Textcorpus und Woerterbuch, Aspekte zur aegyptischen Lexikographie (S. Grunert & I. Hafemann Hrsg), Leiden 1999, pp. 131-48).

At the 1996 I&E Round Table at NYU hosted by Prof. Dr. Ogden Goelet, I became engaged in discussions with our friend, Dr. Galina A. Belova of the Russian Academy of Sciences (RAS), who was then creating the new, post-Soviet egyptology in Moscow, for a joint project, "Databank of Eastern European Egyptology". We finalized the plans at the Berlin Woerterbuch meeting in Sept.

1997. At the end of 1997 I was invited by Dr. R.B. Rybakov, Director of the Institute of Oriental Studies of the RAS (IVRAN) to realize the project. In the mean time, Galina had set up the Dept. of Egyptology in IVRAN.

In that period, the effectiveness of I&E became visible. At the end of 1998 we conducted the first Russian field project in Egyptian archaeology, the reopening and surveying of TT320 ("Cachette of the Royal Mummies" ) at Deir el-Bahri. Galina Belova and Erhart Graefe led the expedition. Since then, members of CESRAS continue to take part in archaeological field projects ranging from Sudan (Architect Nadezhda Reshetnikova, several campaigns with Pawel Wolf) to Turkmenistan (Dr. Alexej Krol, Italian excavation at Nisa). These developments all go back to contacts made at I&E since 1990.

In 1999, CESRAS, formerly Dept. of Egyptology of IVRAN, became an independent Center of the RAS and our new Russian Institute of Egyptology in Cairo (RIEC) under the direction of Galina Belova was signed into existence by the (then Acting) President of the Russian Federation, V.V.Putin.

At the IAE 2000 Congress in Cairo the new generation of Russian Egyptology was introduced with the presentation of eight papers (in English). Since then, CESRAS has been granted a large concession at Memphis by the SCA and excavations will now enter the second season. The past campaign was largely devoted to geophysical exploration using the most modern technology. An ancient bed of the Nile and 12 meters of habitation evidence were established on the site. The data are now being entered into GALEXYS for continuing analysis. At the same time, GALEXYS is being brought into a new generation.

That is the background.

"What languages are included in the GALEXYS analysis and what are the different levels that the analysis is done?"

GALEXYS, GnosArch (or Galina ALEXandrovna's) LEXical sYstem) consists of a number of thesauri and lists which can be structured into any desired relations. The thesauri are multilingual collections of synonyms for every central, hierarchally ordered, term. All thesauri are orthogonal in structure, so any number can be added as required and will be processed correctly by the search engine. Data blocks can be moved from thesaurus to thesaurus while preserving all relational links, if research developments show such a necessity.

A thesaurus or the entire system can be inverted for a chosen language. Output is then in that language. Any represented language can be used for searching. Our own working language is German, but all terms have at least one English synonym. We have French synonyms for many terms. Sergej Ivanov and the CESRAS team in Moscow are adding Russian terms. This is difficult, because

Russian Egyptology more or less slept for 70 years. We have an agreement with the Museo Egizio di Torino to incorporate their terminology (our colleague there is Dr. Matilde Borla, also from I&E) but we have not had time to do this as yet.

We have a dictionary of Ancient Egyptian words consisting of the "Beinlich List" ("Lemmata") and additions from our actual translations (Text Word List). The Egyptian words are linked with translations in German and some English.

Text analysis consists of decomposition into the Text Word List (actual orthography and restored lacunae within lemmata). A word can be decomposed into its hieroglyphs in "Manuel de Codage" notation (GLYPH code). Each word is assigned its grammatical value. Either Hafemann's or Graefe's notations can be used. Search and retrieval can be on the basis of any component or hierarchy of components of any related entity.

Artifact, iconographic, historical analyses decompose an object or concept into its smallest parts and their attributes in such thesauri as are needed. The relationships are hierarchical within an object (intersection of thesaurus hierarchies)

Search and retrieval is practiced over all represented instances of a term and its hierarchically owned entities within encapsulated object hierarchies. This is my further development of the "Complex Entity-Relationship Model". I believe that it is unique. It is hard to explain, but I believe that Alex Derrick understands it.

Also, if someone wanted to find, for example, statuettes of 4th dynasty women or a title of priestess in the Old Kingdom would your system be able to locate the whereabouts of all known source materials in the world, or is there a limit to what could be found?

....the only limit is set by the amount of data present in the system. The mechanics and logic of the system have no problem with those questions. In the cases which you mention, recovery would be incremental. That means showing intermediate results. If you are an educator, which I assume you are, you are probably interested in how results are obtained, not just the final answer as shown on a pocket calculator.

We use logical AND to decimate results at each increment of a compound analysis.

This is not the fastest system in the world. "Thinking takes a little longer", but the results

are accurate. Any object in an intermediate list of recovered objects may be explored and removed if desired at any step. "Explored" means that you can pick any "plums out of the pudding", make them the center of the system and navigate the entire system from that point. The philosophy here is that of a transitive system with a movable center. I have the basic "formal" thought from Emery F.E., Systems Thinking, Penguin modern management Readings, 1969. I see from the date in my copy (always in my work library) that I bought it in Pondicherry in 1972. It is a fascinating book for anyone interested in systems engineering. If the world were ending tomorrow and I had to get out with one book, it is probably the one out of some 2000 in my bookcases that I would take with me.

These are a few questions to start with. Looking forward to your reply and learning more about GALEXYS.

.....that was a short answer, but perhaps it will serve for more detailed questions.

I am in the process of revising everything in preparation for I&E 2004 (not so far away) and will start moving to the new Alaska XBase++ compiler version 1.8

(see [www.alaska-software.com](http://www.alaska-software.com)). For that I must get some faster hardware and a faster Internet access and a ..etc etc... it's a bit like the Ouroboros eating its tail forever. One new thing will be a CD-ROM burner. Then I will be happy and able to send copies of the system to those of you who are interested. There is also an

Africa module with objects from the MKB (Museum der Kulturen Basel). It's still not very developed because our friend, curator Berni Gardi, doesn't like computers and Maya doesn't have time, but perhaps someone would like to work on it. We are interested in having real "EMIC" data, in this case what Africans know about their cultures as opposed to "ETIC" data, what ethnologists say about those cultures.

I am interested in the nature of knowledge. I use Egyptology as a model, because it always interested me and somehow through informatics and I&E I gained access to many of the best scholars in that discipline. Now I am coming to know African and Afroamerican scholars through Ta\_Seti and seeing new perspectives of the whole knowledge puzzle. My teacher for "knowledge" in Sri Aurobindo Ashram (Sri Aurobindo was a great freedom fighter against imperialism in India), she was called "The Mother", gave a challenge. She said, "When you (can) become conscious of the whole world at the same time, then you can begin to become conscious of the Divine". Of course, I do not take that "you" personally as it would exceed even the most megalomaniac dream of realization. I think she meant all of Humankind collectively. After having helped bury the worn out vehicle which she left behind, I went into the world again and started looking for the nature of knowledge and the meaning of another challenge which she gave, "The world is preparing for a big change; will you help?".

Ankh Udja Seneb,

Your Ed Loring

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[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

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| 3997|2002-09-25 19:16:00|kcam23063@aol.com|Re: The photo is in the article.  
I did not experience any problems accessing the sites. Thanks.

Forward Ever (by any means necessary); Backward Never!

Karen-Yaa (YGA)

In a message dated 9/25/02 6:12:45 PM Pacific Daylight Time, Sptpy@aol.com writes:

There has been an error with that URL during both mailings (unnecessary spacing). The photo is in the article.

| 3998|2002-09-25 19:30:03|Manu Ampim|Re: The notion of time in Ancient Egypt, link for kids.|

I am not sure where you can locate the Nazlet es-Samman work schedule details online. Nevertheless, this evidence is from the fieldwork of Mark Lehner in the Giza plateau, specially regarding the "Workmen's Village" at Nazlet es-Samman.

Manu Ampim

---

> This is exciting news. Can the evidence of Nazlet es-Samman be  
> presented to the list for review?  
>  
> Djehuti Sundaka  
>  
>

---

> --- In

[size=2>Ta Seti@y...](#), "Manu Ampim" <[Profmanu@a...](#)> wrote:

> >  
> >  
> > Indeed, in KMT there were 10-day weeks, and a work  
week would  
> consist of working for seven consecutive days and then  
having three  
> days off. This fact is documented from the evidence  
from Nazlet  
> es-Samman.  
> >  
> > Manu  
Ampim

| 3999|2002-09-25 19:32:34|Manu Ampim|The words of Ankhtify|

Tyrone,

I am not so sure of how common this kind of statement is. Maybe Ed Loring's system could answer this type of question?

Also, on long URLs (such as the Ankhtify photo below) it is best to reduce the size of the font so that it fits on one line. As you can see, I have reduced the URL to an "8" font.

Manu Ampim

---

Tyrone Thornton wrote:

> I love the words of Ankhtify: " I am the beginning of men and the end of  
> men, for no one like me will come  
again, nor could there be such a one; no  
> one like me will be born

again, nor could he be."

>

> The photo of Ankhtify:

>

>

href="http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify\_1">[http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify\\_1.jpg](http://image.guardian.co.uk/sys-images/Guardian/Pix/arts/2002/09/24/ankhtify_1.jpg)

>

> The article posted by Djehuti Sundaka:

>

>

href="http://www.guardian.co.uk/arts/news/story/0,11711,797930,00.html"><http://www.guardian.co.uk/arts/news/story/0,11711,797930,00.html>

| 4000|2002-09-25 23:44:32|primenutt|Re: George & Adolf]

--- In Ta\_Seti@y..., "Edward Loring" wrote:

> Hi Hala,

>

> One difference between the uneducated, paranoid, manipulated figures

George and Adolf is that the latter was elected.

>

> Edward Loring (US Citizen)

> Egyptologist & Information Scientist

> Basel, Switzerland

I know this is off point but I have to throw in a brief comment as well.

Gw parallels AH like Reagan paralld Woodrow Wilson. It is very true that Hitler was elected. Still, Hitler was also appointed to his final supreme chancellor position and both were thought to be malleable to the powers that helped them ascend.(they felt AH would be puppet and help bring the ss under control) This of course is due in no small part to both GW's and AH's less than stellar intellects! However, both possess(ed) an iron will and a defiant nature to get things done the way they see fit. There is nothing more dangerous than unlimited power in the hands of limited intellects.

|